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Doctrina de incarnatione (Comment. in III. p. summae theol. D. Thomae)

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Perbrevis Commentarius

In Tertiam partem Summæ Theologicæ Sancti Thomæ Aquinatis.

Obiectum huius partis est Christus salvator quam post. S. Thomas attendens haud dignitati, sed doctrinæ ordine postremum esse voluit explicare scil. q[uia] in singulis naturis Deo et creaturis Theologus qu[a]m tractat agit de salvatore qui duabus naturis constat, ea [quæ] media ab eo ad salutem nostram singulariter instituta, nempe sacramentis, et demum de vita immortali qua in resurrectione per Christum fruemur. — 1 Tractatus de Salvatore dividitur in 2 partes: prima est de ipso incarnationis mysterio secundum se, altera de actionibus et passionibus quibus [illegible] Christi singularum magis [illegible] est circa nostra, quod ad eius [illegible] vere nostræ [illegible] cognitum [illegible] incarnatio, multo [illegible] disputari [illegible] [illegible] [illegible] in vita Christi tractari quæ potius ad historiam [illegible] sua spectant, non negatur. — De incarnatione porro disputant scholastici super 3tium sententiarum, [illegible] quæ de unione verbi incarnati [illegible] disputatur lib. 4 [illegible] [illegible], a cap. 27 ad 58, et a q. prima huius partis usque ad q. 26 et ibi tum commentatores Cajet., [illegible] Medina, Alexander [illegible] [illegible] Cabrera, Greg. de Valentia to. 4 [illegible] Vasq. et Suar. to. 3 in hanc p[arte]m.

Varia acceptiones incarnationis [illegible] unio a Tertull.

Quæstio 1a.
De convenientia incarnationis
Articulus 1.
Utrum conveniens fuerit Deum incarnari.

Verbi et humanæ naturæ unio a Tertulliano cap. [illegible]

J. E. Maillot
Canonicus Grandis Vallis.

1° Obiectum huius partis est Christus

Tractatus de Salvatore dividitur in 2 partes.

singularum corruptibilium non est certa notitia

Commentarius in tertiam partem Summae

S. Hilario dicitur corporatio
S. Athanas. ensomatosis et enandropesis
S. Gregorii. Oeconomia
A Graecis sarcosis et ensarcosis
A latinis incarnatio, carne suscepta, humanitate sumpta
Carnis nomen sumptum est ex infirmitate naturae humanae

Et carne Christi a S. Hilario in psalmos dicitur corporatio ab Athanasio magno sermone de incarnatione Verbi dicitur ensomatosis, enandropesis a S. Gregorio et pluribus oeconomia. Sic quoque apud graecos sarcosis, ensarcosis latinis incarnatio, carne suscepta, humanitate sumpta. Verba caro factum est, sed et carnis nomen ex infirmitate naturae nostrae denotat ad ipsius Dei dignationem commendandam, quod se illi univit, vel potius sibi univit quam locutionem refert S. Thomas ad 3m, ubi quod apostolus significat Deum in se immutabile factum habere de hac unione quia [illegible] an sit conveniens, ob quam maior difficultas est ex parte Dei.

Quaeritur utrum Deo conveniat esse incarnatum, ut de qua supra, an sit possibilis
Affirmatur

Et Deo convenire et simpliciter convenientis, sive commodum, vel dans quam Deo quoque totum propria natura competit, quod supposita mysterii possibilitate quod nec naturali cognitioni, nec in explicato aliqualiter mysterio cognosci potest, et re quod communicare se alteri convenit rei quae bona seu totum

Probatur quia communicare se alteri convenit rei quae bonum est, Deus est et essentialiter bonus, quod illi totum

Ratio bonum sed Deus est essentialiter bonus, quod illi totum natura, seu essentia convenit se communicare et quidem perfectissimo quomodo communicatur per unionem hypostaticam qua communicatione nulla datur intensive perfectior, etiam extensive maior foret, si omnes tres personae creatam naturam assumerent. Maior patet ex illo S. Dionysii. Cap. 4 de divinis nominibus bonum est diffusivum sui

Confirmatur S. Dionysio
quod S. Thomas 1a parte q. 5. a. 4 exposuit de causalitate finis quia bonum secundum latissime in cinnal quatenus res illud appetunt. Hunc sensum non excedit, sed spectatur in hoc loco intelligitur de communicatione in genere causae efficientis, vel formalis realis, nam quod res potest se alteri realiter communicare convenit ei quia bona est, neque non est bonum

qui co[mmun]icativu[m] e[st] s[ui] ut notat hic Vasq. n. 17. sed p[er]fectu[m] e[st], et ideo plus appetimus eam q[uam] n[on] solu[m] in se, sed nobis quoq[ue] p[er] sui participatione[m] bonitate — Suplic[itas] ...... mysterii convenientia ex parte naturae assumptae valet, ... conveniens est, ut nobis p[er] visibilia manifestentur invisibilia ... ad Rom. ... p[er] verbu[m] incarnatu[m] maxime patefiunt bonitas, iustitia, potentia &c. Dei, ut eleganter explicant S. Damascenus lib. 3. orthodoxae fidei cap. 1. et S. Thom. vel aliu[s] auctor opusculi sexagesimi inter S. Thomae opuscula c. 1. Item homo e[st] quasi universa creatura compendium, unde ... creatura di[citu]r ... S. Grego. homilia 29. in Evangelia ... scribit S. Ambr. lib. 6. Hexamero cap. 10 principatus e[st] ... universoru[m], et summa quaedam universitatis et o[mn]is mundana gratia creaturae: toti ergo universo aliqualiter se co[mmun]icavit Deus p[er] unita[m] sibi humanitate[m], et ... humanitati, haec unio n[on] connaturalis, absolute ... magna eius p[er]fectio et ut sic convenientissima illi e[st]. — Ex obiectionibus S. Thomae patet optimu[m] e[st] Deu[m] esse sicut ab aeterno fuit sed ab aeterno fuit sine carne, ergo convenientissimu[m] e[st] n[on] ... carni uniri. Si maior ... de bonitate seu excellentia in ordine ad creaturas negatur respectu ... melius e[st] nobis dari ... &c. in tempore q[uam] ab aeterno dabantur, et probabiliter nec dari potuerunt, si vero maior ... optimu[m] e[st] ut Deo in se nihil de novo accedat concedatur maiorem et minorem negatur cu[m] S. Thom. ... ...

Appetimus bonu[m] ... in se bonu[m] sed ... e[st] nobis p[er] ... bonu[m].

2do p[ro]b[atu]r convenientia incarnationis ex parte naturae assumptae ex ... ad Rom. 1. invisibilia Dei p[er] ea q[uae] facta ... intellecta conspiciuntur bonitas iustitia.

3tio p[ro]b[atu]r quia homo est compendium ... creaturarum ... Deus ... co[mmun]icavit ... creaturis.

Obiicitur optimu[m] e[st] Deu[m] esse sicut ab aeterno, ergo ... carni unitu[m].

R[espon]d[e]tur ... si ... bonitate ... in se ... p[er]fectio ... creaturas.

Commentarius in tertiam partem Summae theologicae Sancti Thomae Aquinatis.

qclusio tyllg malg hac oxinoti oriendari pôat sed assumpta carne, n̄ ē secul ab œterno fuit qua glal de falsa ut ex dicendis magis patebit.

22 octob.

Articulus 1.
Utrum necessarium fuerit ad reparationem generis humani verbum Dei incarnari.

Incarnationis ex causis intelligenti S. Thomas in capite de finali, nempe Christum ut hoies redimeret, ex consilium cristissimum et quaeritur an hoc medium nobis salvandis fuerit nnā et c.

1a Conclusio Incarnatio n̄ ita fuit nnā ut Deg supposito lapsu hoīs debuerit eū redimere sapientiae vz q̄dis sibi imputabit si personam naturae quas tu fecisti Athanasius magnus sermone d incarnatione asserens Inde centissimum erat Dei artē in hoibg ethni-gui, vel p uxoris incuriā, vel p daemonis impostura, pliget, de dictis negativa, qa minq decentare erat Dei bonitati ut tota humani gns ob sui pariter proprio bono negligentes, et à daemone seductos perire sine-ret. Et de mō alioī querela sanctos pie intuitabimur

2da Conclusio poterat Deg humanum gng sine incarnatione liberare ē coīe, et passim à Sanctis traditur. S. Aug. cap. 9 de agone scribit sunt stulti q̄ dicunt n̄ poterat alr sapientia Dei hoīes liberare ni susciperet hoīem &c. poterat sine ulla satisfactione chirographum mortis rescindere, poterat aliqualē puri hoīs satisfactionem misericorditer acceptare sic Sene S. E uesomminualgo Eusebius Emisenus homilia

Articulus III. Utrum necessarium fuerit ad
reparationem generis humani verbum Dei incarnari
Ita et possibile potuit filius Dei homo humani generis
et in coelis ponti nata ipse sua divinitate elegere &c.
sed q. ut S. Athanasius dicto sermone. absurdum est intra
Deum in suis verbis mentiri si cum lege statuisset mortemque
utram hoem quocumque mandata praevaricaretur, mortem tamen
post praevaricationem effugeret &c. quo salvo Dei decreto,
non potuit homo a morte liberari, sed tamen Athanasium sup-
ponere Deum efficaciter decrevisse ut homo post peccatum mo-
reretur, et sub mortis dominio maneret, nisi aliqua interve-
niret satisfactio, quae providentia fuerit non absoluta, sed
ex hypothesi talis decreti quod Deum fecisse credibile est
Adversus hanc et priorem assertionem censere S.
Anselmum et Richardum de S. Victore refert
Vasquez disp. 7a. cap. 4 sed utrumque facile pie exponi potest
ex dictis, et secundum quidem Anselmum ordo S. Bonaventu-
ra et plerique ab errore vindicant atque ipse se profitetur
in meditatione ubi hoc, Deus tamen hanc redemptionem dignam
iudicans sola tamen sua pietate, humanam non Angeli-
cam naturam assumpsit, et si purus homo vel Angelus si in-
carnaretur, ille peccaret quemcumque sua divinitate quae
non poterat peccare humanitati qua sustentaret uni-
ri 3tia Conclusio Convenientissimum hominis reparandi
medium, atque unum ad bene esse fuit verbi incarnatio quod S.
Thomas in corpore probat, quia incarnatio aptissima est ad
profectum nostrum in bono scilicet fide, spe, charitate, operumque rectitudine
Christi exemplo operis virtutis, atque ad perfectam in coelo
beatitudinem nobis promerendam, item ad liberandum nos a
malo, inquit a subveniendo, et cultu daemonis a peccati

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macula, et inxe a se sumptae et supplea q hoem a Deo nascit abalienare, nec n a sedimtibus, seu stalu [illegible] q postrema ratio satis clare supponit lapsu hois prius quoties n q sint q de loco hic in stand nae mise- riae qualenus a Chro qualenus n tm in bonis ... hoi, sed et a malis ... attamen et S. Thom et ... quos ille ... loquuntur potius supponendo lapsu hois post vies illa maiore necessitate, adeoq quae multa important ... qualem Deus ... carnem, sed passibilem suscepit, ... Epla ... Regeneravit nos in spe viva etc.

4ta Conclusio. Ad perfecta seu ... rigore satisfactionem simpliciter necessaria erat unio hypostatica ... incarnatio ... potuisset alia natura assumere, in eaque satisfacere, sed tamen multa quae ... cessarent, ... ho, simpliciter nequeat Deo perfecte satisfa- cere ut docet S. ... sentiens de quaevis pura creatura, de quo ... et ... satis- factione plura in seqentibus quaestionibus.

Quaesitum 7m quomodo Christus pro nobis satisfecerit ... infideles qui in Christum non credunt, ... pro nobis satisfecisse negabant pelagiani, ... tm et exemplo nos instruxisse asserebant, ... et salvato- rem negabat ... ut ... S. Philastrius in cata- logo haereticorum quem errorem secutus postea est Abaelar- dus ... quem ... S. Bernardus Epla 190 ... temporis Calvinistae docent ... non pro ... sed ... naliter satisfecisse ac mortuum esse; ita Calvinus ... Beza lib. 70. Eplarum fol. 29. et alii passim. Con

Articulus III. Utrum necessarium fuerit ad reparationem generis humani verbum Dei incarnari 5

Hodie sectariorum error est, qui Christus satisfecit nostris satisfactionibus locum non esse. Contra sit

1a Conclusio Christus pro peccatis hominum satisfecit, est de fide et definitum est in Tridentino sess. 6 cap. 2.

2da Conclusio Christus non tantum pro culpis sed et pro poenis nostris satisfecit, est de fide de fide. Isaiae 53 non tantum dicit tulisse iniquitates et scelera nostra, sed et languores nostros ipse tulit, et dolores nostros ipse portavit, et poena in scripturis saepe significatur per nomen sub quo non glorietur et Christum a peccatis nos redemisse scripturae praedicant, nam si poenis non exsolveremur nec salvi absolute, et redempti, nec ad coelestem gloriam aditum haberemus, sed sub mortis imperio maneremus, quae tamen a Christo devicta traditur 1 Cor. 15. 1a ad Corinthios.

3a Conclusio Christus pro omnibus et solis hominibus sufficienter satisfecit, utrumque de fide est, pro omnibus satisfecisse probatur ex scripturis Isaiae 53 ad Rom. 5 1a ad Corinthios 5 2da ad Timotheum 2. luculenter S. Joan. Epistola 1a Cap. 2. hic est ~~offeram~~ propitiatio pro peccatis nostris non pro nostris autem tantum, sed et pro totius mundi, et passim dicitur Deus dilexisse, salvasse mundum quod nomen pro solis electis non legimus in scripturis usurpari pro solis hominibus satisfecisse Christum est contra quod expresse Origenis opinati quoque Angelos damnatos aliquando per Christum liberatum iri quae in sua quali nomine damnatur refert Nicephorus lib. 17 historiae Cap. 27 et sequentibus

4ta Conclusio Etsi Christi satisfactio pro totius mundi electis et poenis tollendis sufficiens est, respectu tamen non efficaciter liberavit omnes multi non (ut dicit expositor caritas et significat discretio) Vocati pauci vero electi Matthaei 22 23 octob.

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ata Conclusio Christus reipsa id universum mundum
à dæmoni, et sibi servitute eripuit Deo reconciliavit
ita ut quanta ex parte Dei est nemini intercludatur via gratiæ
et gloriæ obtinendæ, quin ad utrasque acquirendas plura pa-
ravit media, partim nobis, partim sua, per quæ Deus nobis
reipsa reconciliatur, et in mutua amicitia recipit. De
utraque reconciliatione loquitur Apostolus 2da ad Corinthios 5. omnia autem
ex Deo qui nos reconciliavit sibi per Christum quoniam reconciliatio ea
peracta est per Christum et dedit nobis ministerium reconciliationis
dispensationis scilicet sermonum, aliorumque ad salutem consequendam
mediorum quæ mox aliis verbis repetit Apostolus. — Ex qui-
bus intelligitur dictam nostram et resolutionem veritatem Christi satisfactionis
pro omnibus quo ad sufficientiam non autem quo ad efficaciam. Præterea in
sensu est quem Calvinus quoque admittit quasi Christi satisfac-
tio fuerit sufficiens ad redimendos et reprobos, pro quibus tamen
reipsa nullatenus sit oblata, imo oblata est pro omnibus
ad impetrandam priorem reconciliationem ex parte Dei, præterea
non nostram cooperationem requirit Gregorius, quo et dignitatem
nostram et suam satisfactionem amplius commendaret, qua no-
bis et aliquam satisfaciendi potestatem merendique promovit. Inde
intelligitur quod sibi Christo omnino propria satisfactio nempe
ut toti mundo iratum patrem reconciliaret quo ad ha-
reconciliationem in quo munere neminem socium habet sed
ad 2dam reconciliationem quem aliqui alii quoque et coope-
rantur prout unde hortatur Apostolus reconciliamini Deo
Profecto ipsi adversarii agnoscunt partem Christi satis-
factionem ad salutem nostram esse fidem et sermonem ut hæc
non lædunt dignitatem satisfactionis Christi, ita nec charitas
et cætera virtutes. Vide Gregorium quæstio 22. puncto 3.

Articulus III Vtrum necessarium fuerit ad reparationem generis humani verbi Dei incarnati

1a CONclusio satisfactio Chri non solu' sufficiens fuit ad genus humanu' Deo reconciliandu', sed et abundans ita comm. Theologi cum S. Thom. hic et infra q. 48 a. 2. S. Bonaventura dist. 13 a. 1o q. 2. Aureolus dist. 20 q. 1a &c. nec eam negant Scot. Durand. Gab. dist. 19 et 20 et sine fidei incommodo negari n' potent. pb. ex Scripturis Psal. 129 copiosa apud eu' redemptio. ad Rom. 5o multo magis gratia Dei et donu' in gratia unius hois Jesu Chri in plures (i. multos) abundavit. Idē docent SS. PP. et à potiori patebit ex seqq.

Quaesitum IIum Vtrum ipsa opera

Chri seclusa liberali patris acceptatione sint insufficientia ad salvandu' humanu' genus. Negant Scot. Durand. Gab. lib. cc. Thoes Med. tractatu 3 de poenitentia q. 3 a. 1 et teneant quoque puru' hoīs operibus potuisse tm' valorem inesse quantus in Chri operibus erat si Deus eade' mo' acceptasset. Defuisse tn' ut redemptio p. opus p. fieret quo ea habet maiore' dignitate' esset n' valorem, et naam restitueret q. perdiderat, pclumque tolleret, q. nec poterat peccare. Pb. 2a Christus n' potuit pro acceptio beneficiis Deo aequivalens reddere qd' multo minus pro alienis debitis Arg. pb. ex gratia unionis cui nihil aequale aestimari pt. et ex illo com. recepto Decet pauentibus n' pōe reddi aequale. 2do Nihil offerri pt. Deo q n' ante sit eius at q. satisfacit sua dt in alteri transferre. 3tio Singula pcta lethalia sunt infinita malitia intensive, quatenus st offensa Dei, q. crescit ex duplici capite inimitatis utilitate, et inimici maiestate, haec in Deo infinita, illa in petore insatiabili

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et, si ponamus ad unum peccatum tollendum sufficiens fuisse unum Christi opus, tamen extensive malitia maior erit, cum multo plura sint peccata quam Christi in [illegible] fuerint opera. Ergo peccatum magis displicet Deo quam placeat ei bonum opus Christi, ergo ad illud tollendum ex se insufficiens est Christi opus. Respondetur quod opera Christi non tantum Deo placent quantum ipsa divina bonitas substantialiter et entitative infinita, sed peccatum Deo tantum displicet quantum ei placet propria bonitas et felicitas, quae sane quantum in se est destruitur per mortale peccatum. Ergo Christi satisfactio par erat peccati abolendi, restant tamen poena et quidem duratione infinita, non comparanda cum ullo temporali dolore. Ergo Christi redemptio est opus misericordiae et precibus a Deo impetrata ad Hebraeos 5te. — Contraria est sententia S. Tho. S. Bonaventurae, Aureoli et aliorum communis, atque ideo tenenda, nimirum ipsa Christi opera abundantia esse ad condigna et poenas omnium hominum tollenda, quomodo eligibile et scriptura quae redemptionis abundantiam praedicant. Praecipuus locus est ad Rom. 5. ubi eandem sane doctrinam explicant veteres PP. et in his Romani Pontifices S. Caius Epistola [illegible] Leo Magnus Epistola 87. S. Agapetus Epistola 4. Vide sane etiam Suar. disp. 4. sect. 3. illam certam existimat ut quae nec probabilis, nec pia, nec fidei satis consentanea videatur, contradictio est ex infinito operum Christi valore et quo postea

Ad 1. Th. argumentum varie Recent. Abstinu-

Articulus 5us. 3tium necessarium fuerit ad reparationem generis humani ulterius Dei incarnationem. 3o. Corollario 17 theologico ex principiis philosophicis n. 16 Sex solutiones DD. adfecte quibus improbari adiungit quae supremam nobis huic placuit quod negari potest an non valor operum Christi, quibus ipsum quoque offerebat Patri infinitus simpliciter, vel quod finibus esset alterius ordinis est, quam sit acceptum beneficium, non opus valorem suum principalem et immediatum recipit a persona operantis dignitate beneficium aestimatur potius ex quantitate doni quod nequit increatum seu infinitum ac immediate quo increatus est spiritus sanctus, non in donis suis et verbi increati humanitati per unionem nexum, sed creatis donis —

Tertio retento ante negato consequentia, etiam non quod opus bonum qualenus commodat vel quasi commodat benefactori debeatur ei ex gratitudine nihilominus qualemus affectivum est et ut valeat satisfaciendi, sic non opera sunt satisfactoria, etsi pro ipsis quia meritoria abundarent, detur praemium illud supra Deus et partibus non potest reddi aequale uniuersum verum est et aequa- cum emendo vis sit et aequalitas quoque accipiatur realis ad ple- na creata relinquit — Ad tertium dicit nunc quod leviter florimus corollario 18 n. 29 quod de verbo super actione satisfactoria humanitati fuisse donum aliquod supremum sibi illud quod patri et spiritu sancto est creatum admisso hoc donum necdum intelligi quo in Deum transferre potuerit licet esset donum illud non potuit. Suarez disp. 4 sect. 6 vel debitum satisfactionem strictam nimis exagerare ne fiat ex donis creditum non a satisfactionem esse, si non loquamur de satisfactione quae damni etiam nobilia commutativa compensatur, qua indebita in Christi satisfactione intervenisse negamus probabiliter. Vasq. disp. 8 cap. 4 aliique, et sic facile hunc nodum solvunt

ad obiect. unde opus valorem accipiat

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Ad quid peccatum non esse contineri negat peccatum habere malitiam simpliciter infinitam quam eodem quod solet infinita de comuni tenent Theologi et in qui suar. disp. 4 sect. 7 Vasq. disp. 2 a. n. 3 Contrahimus dicto conclusiones n. 7o quae declaratur Peccatum mortale et malitia quae dat et aversio a Deo et offensa Dei est malitia quae ex obiecto et circumstantiis sumitur est infinita intensive aut alio modo intrinseca privatione quam infinita est privat sed finita aversio et gratiae privatio non privat immediate ipso Deo sed gratia ac donis quibus Deo unimur quae infinita non sunt. Offendit Deum peccatum non quia ad illum in se attingat sed quatenus ei displicet quae offensio et displicentia est malitiae peccati proportionata nec usque tanta quin possit esse maior, ideoque non simpliciter infinita sed et tantum infinita in ordine et quoque est valor operis Christi, cuius ex habitudine infinita operatione cuiusque principium est operatione quae habitudo magis intrinseca et quasi connexior est quam est illa quae est peccati et personae offensae intercedit, quare si valor ille finitus foret, multo magis elicueretur cum sufficiens peccati abolendi sufficienter est quantum gratiam possit in infinitum augeri, et tota possibilitate privare peccatum. Item mereri infinitam poenam Deus nisi quae posset dari gratiam infinitam intensive atque sequitur ex ratione admissa necdum peccatum est privatio alicuius infinitas peccati est privatio gratiae secundum conceptum caritatis ratio cuius illi opponitur non eadem intensive nec meretur culpa poenam intensive infinitam extensive vero infi-

Articulus III Utrum necessarium fuerit ad reparationem generis humani verbi Dei incarnatio

nitas quo ad d. ratoem n. orit ex infinitate cul pa, et docent et Vasq. disp. in ib. ssb. cong. corolla ib n. 3. sed ex culpa d. ratoe, q. sine gra nu. remi bilis, nec p. poena tollitur, unde et venialia pctā damna torum aeternaliter puniuntur — Ad pm. negatur ant. ad probatoem negatur minor nam culpa n. ē destructiva Dei simpliciter — Ad 2m. pat. ex dictis. culpa non et poenis solis ... qd infinitus aequalere potest, cum et finiti valoris, sed alterius ordinis opera. — Ad 3m. dico Xti redemptoem quidem esse opus misericordiae comparatoe nri, cui dedit gratiam antecedentem qua Christus nobis datus, tum qualenus Christi merita nobis n. merentibus applicantur sed respectu Christi opera illius n. ex misericordia tm. move batur, oravit tn. non ob pretii insufficientiam sed ob reverentiam patris, et ad nram instructionem, necnon ea ... patiam ... caritatis ... et hoc modo honorare voluit.

QUAESITUM III An opera Christi fuerunt valoris simpliciter infiniti. Valor operis est duplex, prior intrinsecus, seu physicus, sumitur a princip pus operationis intrins. ut a natura potentia habitus item ab obiecto et circumstantiis, ut ab intensione, duratione &c. et haec substantia seu bonitas ē actui intrinsecum ceu intrinseca, nec ad eam p. se cognoscendo confert persona digni tas, ... in persona gratis redundat in obiectum ut si paup... ... ad baxcos p. eleemosina q. illi difficilius ē qm. divi ti, et hic physicus valor ē in Christi operibus finitus simpliciter altera ē bonitas moralis, seu valor operis extrinsecus

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in ordine ad meritum vel satisfactionem, et potentia non
dimpinse ab operantis dignitate et denominationem extrinsecam
neque in gratiosus ab operante recedat opus realis aliquo
intrinsecus, modoque valde respectus valens cedet ... imperfec-
tabatur ut docet Scti Illsung corolla. 15. n. 48. Se-
cundo tu, denominationem illam fundari in reali respec-
tu operatoris ad humanitatem ut principium quod nec in
et subsistentia humanitatis a Verbo ob quem valorem generico
tal intrinsecum Cabrera hoc art. disp. 4. n. 79. et quo
et cas. valde dicunt Illmi. corolla: 15. n. 40 quas disp. 4.
sect. 6. Hunc valorem distingui a physico, pat. in Deo, cuius opera-
tiones habent dignitatem extrinsecam infinitam, nulla tamen in ordine aut
ad præmium vel satisfactionem cum id et ulla imperfectionem significat

De Christi operibus est 7a. sententia negans habere infinitum
valorem, nec desunt argumenta ex quibus patet ... Altera sententia est
communis qui infinitum valorem operum Christi explicant per respectum quem
illa habent ad quem divina voluntati in Christo sicut ex corporis ac-
tus habet valorem suum ab anima cuius instrumentum est corpus, ita opera
humanitatis valorem habent a divinitate cuius instrumentum est. Unde
S. Athanasius in symbolo sicut anima rationalis et c. S. Nazianze-
nus orat. 4. de Theologia tribuit salvatoris velle totum Deifi-
catum et non Christi de instrumentali verbi passim docet S. Thomas hanc
sententiam tradit Suedo tractatu 2. de Capitulatione quia humanitas
2. a. 3. propositione 2. sed genus hoc aliter a sententia hoc adiecerunt
qui contendunt Christum fuit utramque naturam concurrentem opera extendit
et quo q. 22. non actio instrumenti principalis tribuitur agenti prin-
cipaliter atque nec merita nec satisfactio tribuit soli divinæ volun-
tati humanitas hoc fuit principale principium quo voluntas
hac humana per instrumentum huius operationes esse et capaces boni-
tatis et valoris moralis cuius capacem non est ... alteri
corpori humano, sed valorem suum habet ab anima operationibus

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Articulus IIIus Utrum necessarium fuerit ad reparationem generis humani verbum Dei incarnari

quod unus moveatur alius [illegible] voluntati et [illegible] corporis actus sed in Christo volitio divina et humana nec physice [illegible] unus alius [illegible]. similitudo [illegible] non valet in [illegible] sed ad declarandam unitatem personae in Christo instrumentum verbi [illegible] humana [illegible] potissimum quo ad actiones miraculosas [illegible] non a divinitate [illegible] ut [illegible] [illegible] alia est sup[er] [illegible] actiones ut [illegible] [illegible] at in ratione actionis [illegible] humanitas non erat [illegible] instrumentum verbi sicut [illegible] in pure [illegible] est instrumentum personae) [illegible] comparatione [illegible] instrumentum [illegible] humanitas non [illegible] verbo, sed ab eo libere assumpta [illegible] tribuendum infinitum valorem operibus Christi ab personalitatis influxu, sed [illegible] personalitas [illegible] in qualemus includit [illegible] principium. — [illegible] valorem infinitum provenire ex personali unione verbi cum humanitate [illegible]

1a Conclusio valor operum Christi fuit simpliciter infinitus in genere valoris ita communiter DD. S. Thomas [illegible] et veteres PP. et [illegible] traditio [illegible] [illegible] [illegible] Ratio est quia [illegible] intrinsecus valor operis immediate dependet a dignitate personae operantis quod cum haec sit infinita simpliciter valor quoque [illegible] [illegible] divinitatis

2da Conclusio Actio Christi habet infinitum valorem non [illegible] a personalitate verbi [illegible] includit [illegible] [illegible] unitur humanitati [illegible] ad summam dignitatem [illegible] [illegible] Dei dignitate sed quoad meritum ac satisfactionem nullis limitibus [illegible] ex scripturis et patribus a quibus [illegible] redemptio [illegible] [illegible] [illegible] Deus in Christo donavit nobis [illegible] S. Leo sermone [illegible] de nativitate nisi esset Deus non afferret remedium [illegible] persona

Commentarius in tertiam partem summæ theologicæ Sancti Thomæ Aquinatis

ut alio quirendi modo procedit à Deitate n̄ ē infinitæ maior perfectionis, quare seclusa Deitate operaō eius nec infinitum nec est sufficiens redimendo humano generi valorē habet attingere. ita 55 et docent cū Albertinus coroll. 18 n. 2 Suar. disp. 4 sect. 6.,

2da Conclusio infinitudo valoris huius immediate ex divinitate in verbo adhuc oritur nec requiritur intra ipsius humanitatis dignificationē quā hac ppter in persona Verbi ipso respondēt eo ipso opus ēēt infiniti valoris q̄ Dei opus esset et ratio non recte reddi vasq. disp. 5. n. 47 et disp. 6 n. 9 hoc ē requirunt ex humanitate quoque per unionē sanctificata colligi infinitum eorum valorē sed hac sanctificaō videtur requiri ad divinitatē huic colligi si nā assumpta non ea pr̄to obnoxia ea opera eius cent infiniti valoris affirmat n. recte Albert. dicto coroll. n. 13; Negat Vasq. dicto n. 47 ex hypothesi utraque ptiois parte eq n̄ nemo videt

3tia Conclusio opera Christi sunt infiniti valoris quatenus, elicita à nā humana verbo unita sū qua tenus recipiuntur utroque n. mō ascendunt aliquid Dei, et quasi Deificata ē tenet Albert. dicto coroll. de n. 49 infinitum valorē n̄ provenire sū actibus immanentibus, à Vasq. disp. 5. n. 48 videtur nihil ad valorē ptinere receptionem in subiecto sū actio quatenus recipitur n̄ sit libera verū non libera sit adeoque valoris capax e receptionem in nā humana Dei ipsi sat humanitate eliciti valor ēē infinitus transeuntes quoque Christi actiones qua Dei st ēē infiniti valoris tenent Suar. disp. 4 sect. 3 Cabrera dispi 5 n. 70. Dices quo vis actio esse infiniti valoris n̄ ad eam concurrat Deus. Rr per concursu generale Dei quasi n̄ contrahi et specificari à concursu creatura et hic n̄ Deo

Articulus III. Utrum necessarium fuerit ad reparatoem generis humani uerbum Dei incarnari absolute loquendo, ut haceam actione transeunte Dei, sine nda assumpta creatoem u grâia nullâ hic aestimatione ad merendum uel satisfaciendum ndu ut supra dictum 9

Contra hac solutiones obijcitur 1o persona non dignificat opera humanitatis in proportionale ad intrinsecam actionis bonitatem, sine si ora qoii iusti opera sint meritoria et si meritoria sint non habent maiorem uim merendi ob maiorem personae gratam 27 octob.
personae ejus substantiam totalem et minimum istae operatio ex sui dignitate ac gratiâ non dignificat personam in accidentali et fieri pt ut se accidentalis dignitas habeat se tam pro mittentis ad actum, q nihil conferat, ut fit in operibus bonis merè naturalibus hois iusti eodem probabile tam, etsi non minus probabilis videatur opposita sententia meritoriis porro actibus operantes honis hois calumnis paribus eo magis meritorii tenent suarez disp. 4 sect. 4 Albert. corolla. et n. 50 Greg. q. 6. et grat. puncto 3. attamen probabilius id negant Med. in 3a p. q. 114 a. 8 Cabrera hic disp. 5. n. 160 Vasq. disp. 6. n. 23. aliog paruum opus hois sanctissimi plus mereretur qm magnum hois sanctitate multo inferioris et qo alibi sufficit ad propositum q dignitas est accidentana personae, deinde hominem inducendo augeat ualorem moralem operis q temp euenit qn dignitas est persona intrinseca ut in Xo. Ad 2 resp. et ita obijcitur filius dignitatem et accipit ab obto, nec tn ab obto infinito trahit infinitam dignitatem ut pat. in nostris actibus fidei charitatis &c. Resp. persona ut principium connotatur intrinsecum, pignat actus, obtm est plane extrinsecum actui, cuj tn intrinseca est habitudo ad obtm, etsi qs habitudinem, seu tendentiam in obtum, aestimanda est dignitas actus, q in nullo actu creato est ualoris simpl infiniti, et hi habitudo talis est

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Affectioni quæ terminatur ad objectum perfectius, non tamen ideo

est esse infinitum sed superiori ordine quia terminatur ad

objectum infinitum. Tertio Objectio non dari præmium infinitum

quod nec valori infinitus vel respondeat præmium impossibile quia

quotto ante dicunt ad valorem infinitum sufficere ut respondeat præmium infinitum syncategorematice cum in potentia

ita ut nihil possit inveniri æquale quod sub meritum ex condigno

cadat quo modo negant cadere unionem hypostaticam personæ

divinæ. Alii vero tenent hanc cadere sub meritum

et esse præmium infinitum quod mox explicius declarabitur. Quarto

objectio singula Christi opera fuerunt infiniti valoris, ideo omnia

æqualia imo singula non minus valebant quam omnia simul sumpta

quia infinito non datur quod maius. Respondetur unius operis adæquatum

præmium (et quod illud merebatur, non quod reipsa datum fuit) fuisse unam

solam hypostaticam unionem divinam et tamen plures uniones respondere

plurimis actibus Christi, et quamvis singulorum actuum tantum est præmium

extensivum quam omnium simul, etiam idem est præmium intensivum quamvis

actus alteri collati æqualis valoris sit, in qua convenientia admittenda

esto et forte probabilius respondetur. Tertio esse adæquatum præmium

meritum intensivum quam extensivum singulorum et omnium collectionem. Ergo

esse actum unius scilicet actus mereri multas uniones hypostaticas

quæ infinitas syncategorematice et quod in præmium dari possit

hoc est, ita exigere. Valor enim infinitus, una enim hypostatica unio est præmium intensive adæquatum seu uni seu pluribus Christi actibus quia nulla intensive perfectius datur ad quo

ad valorem infinitum pertinet tam non solum inferiora sed et omnia

Quaesitum IIᵈ Utrum necessarium fuerit ad reparationem generis humani meritum Dei in carne

unionem hypostaticam multitudinem qualemcumque hac sub nullum aliud cadit meritum quod non ad omnia se extendat. prima conclusio univ. communiter sequitur Albert. dicto Corolla n. 22. Altera tenet Suar. disp. 4 sect. 2 et suffragatur Vasq. disp. 6 cap. 4. sed hac conclusio sic reducit aliud obiectionem alium Christi mereri praemium impossibile et plus quam Deus dare possit sed neutrum quod dicimus est infinitum quam impossibilem est praemium quia nullo tempore possit totum existere id ex entibus creatis esse quoniam est ex divina potentia defectu quem tu signat talis locutio Christus plus potuit mereri quam Deus possit dare et sicut potentia Dei est simpliciter infinita ita numquam possit quod ad omnia reduci in aliud tamquam valor est simpliciter infinitus quamvis non respiciat praemium multitudine infinitum actu.

Quaesitum IIII. Utrum Christi satisfactio fuerit ex propria iustitia

— propria ipse sumitur
Iᵒ oppositione metaphorica. 2ᵒ opponitur communi seu speciali iustitia cum notione de omni virtus minus late vitur ad alterum magis proprie virtus quod in legalem et particularem iustitiam dividitur particularem species est distributivam et commutativam et de utraque quaeritur an in satisfactione Christi intervenerit vel intervenire potuerit — prima sententia est Durandi … in mente Scoti (nec excipitur Christus quia homo) ad Deum dicunt proprie intervenire iustitiam distributivam et commutativam — Altera sententia est Suar. disp. 4 sect. 5 et sententia Recanzii disp. 6 Albert. Corolla 13. n. 45. … satisfactionem Christi fuisse ex commutativa iustitia quod et de eius merito defenditur et a potiori de merito et satisfactione Christi ratio si quid obstaret id esset quod non intervenirent sufficientes alteritas

altera sententia

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persona q̃a in Chr̃o ẽ una tm̃ persona cui tn̄ sati-
sfacit ẽ nec dici pt̃ Chr̃m ex iustitia satisfecisse
Patri et Spi Sancto n̄ a. ubi q̃a Deo satisfecit per se
et pariter tribus personis, sicut pctã nr̃a unu ac trinu
Deu offendunt nec trinitati satisfecit humanitas seu
hic ho q̃a ualor oper̃ Chri ẽ a diuino supposito ut hoc
diximus aliqd art. 2a. q. 8. a. 2. ubi concessimus unica
persona ad seipsa posse ex iustitia respectu duarum
naturarum n̄ a. si subsistat in una nãa. et quaeritur uel ex
27. octob. effectu aleritatis ẽ potuit Chrus satisfacere solu propria iu-
stitia pro pctis q̃ se commiserit quatenus hoĩs erant offensio Chri-
stus ẽ cord q in Chr̃o n̄ in Angelorum aut hom̄ meritis uel sa-
tisfactoem admittunt iustitia commutatiua 4ta ista ẽ
Vasq. disp. 7 et 8a et aliorum negantiu Chr̃m satisfecisse ex spe-
ciali iustitia distributiua aut commutatiua q neutra locu ha-
beat comparatoe Dei q eius ẽ ẽ distributiua, sed et commu-
tatiua ita negare ut qs se re aliqua abdicet aut quaerit
in alterius utilitatem exhibeat, sed Deus inqt S. Thõs in 2a. 2ae
q. 114 a. 1o Ex bonis nr̃is n̄ quit utilitate sed gloria seu ma-
nifestatoem sua bonitatis q ipsa gloria sed n̄ illi sed nobis
commodat sicut accidit in honore et gloria hois, ẽ in bonis illi-
us hoc ergo utilis ẽ pctm ei p. kaemu aut offensa u molas
propria iustitia, nec pro illis facta compensatio erit iustitia actus
sed pcta nr̃a n̄ inolant propria iustitia q̃a Deu quaerunt nec
a tali iustitia tollunt quare satisfactio Chri potius erit ex
charitate misericordia aliisq; uirtutibus circa ut et si nos et
ipso satisfacimus ex propria iustitia n̄ erant recte in di
illi ea solu aequalitate iustitiae .. a sola condignitate f.
ius merit hic et illegi pt̃ q dr̃ Chrm satisfecisse ẽ rigore

Articulus III. Utrum necessarium fuerit ad reparationem generis humani verbum Dei incarnari.

justitiae quem cognitum est a nobis nihil differre a rectitudine quem ad notat [illegible] corollario 1. n. 33. illud Apostoli ad Rom. 3. [illegible] et [illegible] unius justitia &c. satis apparet non de speciali justitia dici sed de sanctitate seu justitia communi quae opponitur [illegible].

[illegible] hanc quaestionem est in probabili ergo [illegible] utriusque [illegible] [illegible] [illegible] [illegible].

Quaesitum 5. An Deus debuerit acceptare Christi satisfactionem.

Nec [illegible] absoluta potentia Deus potuisse repudiare Christi satisfactionem tenent [illegible] in se [illegible] nostra [illegible] spectatis tanta satisfactionis [illegible] Greg. q. [illegible] puncto 5. [illegible] 5. Ratio est [illegible] opponitur nihil [illegible] ad extra [illegible] Deus [illegible] ex hypothesi [illegible] liberam eius [illegible], ut [illegible] promisit, nec [illegible] demonstratio acceptatio [illegible] eius Deo omnes [illegible] potuerunt [illegible] ea [illegible] si [illegible] omnes ob quas [illegible] Deus [illegible] [illegible] liberos redemptor est [illegible] omnes salvare [illegible] ex [illegible] immutabilitate Dei [illegible] aliquid [illegible] ob quam [illegible] acceptare Christi satisfactionem [illegible] justitia [illegible] oblata. [illegible] si oblata [illegible] Deus illam acceptare ac debitum pro quo offerebatur [illegible] satisfactio ex [illegible] justitia, [illegible] debitum, independenter a creditoris [illegible] opus est ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] justitiae aequalitatem [illegible] [illegible] in [illegible] quae [illegible] satisfactio ad emptori [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad satisfactionem ex justitia [illegible] independenter a creditoris acceptatione [illegible] Vega lib. 7 in Conc. [illegible] q. 92. [illegible] corollario [illegible] n. 32. a [illegible] [illegible] [illegible] [illegible] 4. sect. 5. [illegible] [illegible] satisfactionem a creditoris [illegible] [illegible] [illegible] satisfactio,

meus professorum [illegible] [illegible] [illegible]

Contra Greg. [illegible] [illegible] [illegible] [illegible] [illegible] repudiare [illegible] [illegible] Christi.

[illegible] [illegible]

[illegible]

[illegible] Doctor [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Christi [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] satisfactio [illegible] [illegible] [illegible] creditoris

Commentarius in tertiam partem summae theologicae Sancti Thomae Aquinatis

in potia proxima.

Quaestum VI. Utrum purus homo potuerit satisfacere Deo.

Purus homo in propositio dicitur qui non est Deus atque ita est toti[illegible] se ipsa sine arte et textus unde facit Cauet exponens sancti Doctoris et hoc in puris naturalibus constituto et [illegible] gratia Verum quantacumque habeat gratiam homo quaevis creatura pura et [illegible] ta Dei hypostatice ad eam extensa voluntas [illegible]

1a Conclusio purus homo potest aequaliter satisfacere pro gratia humana supposita saltem liberali Dei acceptatione est extra controversiam

2da Conclusio purus homo nec [illegible] aequalitate in[illegible] nec ullatenus proprie ex condigno potest pro mortali satisfacere est communis ac sententia [illegible] ad [illegible] [illegible] [illegible] ita tradunt quod non liberaremur per hominem Christum nisi esset et Deus quod sancti Aug. Cap. 108 Enchiridii verba et similia habet alii [illegible] [illegible] Cap. 1 Ratio est quia peccatum mortale est aversio a Deo [illegible] et talis offensa eius qua ex communi sensu redditur inimicus et malum est quod infinitum [illegible] est ut nullius purae creaturae operibus sit compensabile saltem et ex condigno quare [illegible] [illegible] adhuc [illegible] [illegible] est solum dispositio haud sufficiens quae [illegible] ad [illegible] lethale peccatum ex [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] quia humanum opus fuisse [illegible] quod aequalet [illegible] quasi infinitum abolendum quantum unius puri hominis aut plurium opera valere nequeunt utraque Ratio ex [illegible] et bona est

3tia Conclusio pura creatura neque per uno actioni peccato lethali ex condigno satisfacere [illegible] [illegible] est de potentia ordinaria sed loquitur et de absoluta [illegible] probat [illegible] [illegible] [illegible]

Purus homo est qui non est Deus

Cauet exponit D. T. de [illegible] [illegible] in puris naturalibus constituto.

purus homo potest aequaliter satisfacere si Deus [illegible] [illegible] acceptare

Non potest satisfacere in rigore iustitiae et de condigno.

3o [illegible]

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Articulus III Vtrum necessariu fuerit ad
reparationem generis humani Verbu Dei incarnari.
Conclusio Obiicit^r p offensa negt. edum æqualitate satisfieri nisi
opere simplr infiniti valoris, q^o et ipsa sit simplr infinita q^a su
ma negabil^e ē. R^r^o distinguendo an^s offensa infinita p se exigit
compensatione valoris simplr infiniti nego exigit illa absolute
compensatone ferite æquali gradu sed nego q^a offensa q^o edem
æqualitate compensatur p opus edu qd infiniti eiusdē ordinis cuiq
ē offensa infinitudo edu qd sed q^a nullu tale opus puræ creaturæ
dato requisto operari meritati cuius opus n̄ ferito æquat malitia
offensa sed lōgē superat bonitate.

4ta Conclusio pura creatura negt ex condigno
satisfacere p pctō veniali alieno edu potiā ordinariā et forte et
edu absolutā. d ordinaria p^tbat q^r nec d condigno qs alteri remissio
nē culpæ venialis mereri pt ut docet Suar. to. 1. disp. 4. sect. 7.
quo ad absoluta potiā videtr illa hac parte disp. 4. sect. 7.
et ie admittere tale meritu et d condigno q^a nullus remissionem
proprii pcti venialis sibi mereri ex condigno pt et pōu mere
ri venia alieni opponitu minuat Vasq. disp. 4. cap. 3. et in
pbabilius n^a opus alienu puræ creaturæ ē improportionatum
ad extinguendā condigne contra Deū culpā sine ullo neglige
bi propria morte. si^a hoc caderet in meritu de condigno, saltē di
spara meriti n̄ foret d negatio ——— Contra has conclusiones
Caiet. hoc art. sol. in 4 dist. 20. q. 1. a. 4. et alii opinabatur
potuisse purū hoēm et pro gnē humano ex condigno satisfacere
Suar. disp. 4. sect. 7. docet hoēm purū potuisse aliquo mō ex
iustitia et d condigno satisfacere pb. 10 q^a d n̄ implicat q
dictoem iste stla potuit d condigno nocere toti gnēri quia
q^o potuit Deus in aliquo hoē ponere voluntates totu gnēris
p tāqm caput caeteroru d condigno gratiā in alios transfundere
q indicat S. Thōs in 1. 2. q. 84. a. 4. ——— Ad 10 R^r tur
implicare ut apud Deū rem suis momētis acquisitionē pōderalō

aliqd minus valere vel aeri soluēda imperfectionatā aestimex
aequalē et proportionatā. Ad ttiū negatr sequela, nā suppo-
sito Dei pacto q iustitiā qua Adamus cōt in posteros eius ex li-
beralitate transfunderet recte colligimus potuisse Adā meruisse con-
digne ut Adā hac transfusioni gratia privaret neq hoc
poena pecto maior erat neque ut Deus pararet vel ad remit-
tēda universo hoīum pctā id praemiū multo excedit meri-
ta cuiuscūq purae creaturae, liberalitr tn̄ id dari pt orationibꝯ
alicuius sancti ex quadā et. cōiū congruitate. Sanctꝯ Thōs te-
net et potestate excellētiā ex qua Chrūs instituit formā qua
tradit potuisse cōicari alteri q foret caput adaeqū hoīum ad mi-
quo nunc ē Pontifex at ob cōicatā potestatē incōditionā
omni gr. ut admittit puri hoīs nō posse constitui caput aliorū q ex
merito operū condignitate transfundat gratiam in dos alios plu-
ra hic ā plerisq disputatr q potius ad māā de grā vel
primā pertinent.

Articulus IIII.

Utrum si homo non peccasset Deus incarnatus fuisset

Negat S. Thōs et cūq scholastici veteres et
recentes. S. Bonaventura dist. 3a a. 2 q. 2a Capr. q. unica
Carthusianus q. 2. Caiet. et Med. hoc art. Silv. corolla. 3o
ex hoc principio philosophico. Vasq. disp. 10 et 11. Greg. q.
praedicto. Sent. dist. 1 pertinendam Chrū scilicet et 2 ... ho
tandē porrò h. qui an Deus aliud decretū habuisset si
lapsū hoīs n. praevidisset de quo nihil cibi constare potest.
et h. S. Thōa dr quaestio h. magnae auctoritatis resolvitur
an in decretis, q Deus ab aeterno reipsa habuit concludatr Chrūm
venturū fuisse etsi hō n̄ peccasset q constat pendere ā libera
Dei voluntate unde pro negativa parte arguitr Sanctiō

Articulus IIII. Utrum si homo non peccasset Deus incarnatus fuisset.

Dico q ex sola Dei voluntate proveniunt ultra cõ debitũ
creaturæ, nobis in notitiam n pnt ni quatenus in sacra scriptura
traduntur q quã nobis in notitiã divina volũtas, sed in Sacra Scrip
tura ubiq incarnationis rão ex pcto primi hois assignat, q̃ro
prudenter colligimus incarnationẽ n futurã fuisse si homo n
peccasset. Ita supponit z fũ in scriptura de hoc mẽtioem fieri — z nouerit
alterũ ex traditioe conciliis aliisq fidei regulis quæ a scriptu
ra commendatur nec excludit scriptura noĩe nihil certius constare
scelumus scriptuni, nam sancti pp ex scripturis colligere solent q de
hac re asserant his suffulta firmatẽ maxi[m]e primo pat ex plu
rimis loc. Isaiæ 53 Matthæi 18 Lucæ 19 ad Galathas 4 ho
po Ios 3 bis ad Hebræos 2 ubi Aplus de Chro participa
vit eisdẽ (carni et sãguini) ut per mortẽ destrueret eum
q habebat mortis imperiũ ; de medicante parabola Evangelica
Matthæi 22 de filio quem pater n misisset ad Agricolas nisi mali
fuissent Lucæ 19. pastor n excurreret ad ovẽ q̃ndã ni illa
aberrasset. Confirmatur ex SS pp qui hunc sẽsũ scripturas
illexerunt S. Ireneus lib. 5 cap. 14 si n hãc caro salvari
neq nequaq verbũ Dei caro factũ ẽ. Sanctus Leo sermone
3 de Pentecoste si hõ in sua honore nãi manserat opa
tor mundi creatura n fieret Vid. heer. n 8. Ratio quomodo
b magis apparẽt bonitas, benignitas liberalitas, misericordia
iustitia aliaq divina attributa, si ppt mũdũ salvãdũ ve
nerit Dei Filius, ut alios n revertet immediatẽ q̃de in
carnao in redẽptionẽ nram, sed ultimatẽ in ostẽsionẽ di
vinæ benignitatis ordinatẽ quæ cum in scripturis dñi sola
ob causas q generatim loquẽdo abstrahant a lapsu hoĩs,
ea accipiẽnda st lapsi caro remota ac glorificata in propri
gori ubiq seu passim in scripturis laudata q formẽ ex
antecedentibus vel consequẽtibus intelligitur ut Iois 3 bis dr

Commentarius in tertiam partem summae Theologiae Sancti Thomae Aquinatis

sic Deus dilexit mundum ut omnis qui credit in ipsum non pereat puta absque peccatis exclusa speciali praerogativa ut patet ex verbis praecedentibus Joannis 10 Veni ut vitam habeant et abundantiam pro omnibus. Lucae 12 Ignem veni mittere etc. id mox explicat baptismo a quo habeo baptizari —— Altera nec improbabilis nec paucorum sententia est Christum si Adam non peccasset, venturum fuisse in carne non passibili nec gloriosa (quam nemine docenti ait Vasquez disp. 10 n. 110) sed tali quam habebat Adam in statu innocentiae, ita Rupertus lib. 3 de gloria trinitatis cap. 19 et 20. Alensis parte 3 q. 2. membro 13 Scotus dist. 19 q. 1a Albertus q. 20 cuius rationes pro bene proponit Suarez disp. 5 sect. 4 et 5. Salmerone disp. 1 in 1a ad Timotheum, Fonseca to. 3 in librum 5um metaphysicae cap. 2 q. 6. Primo id suadent scriptura in quibus significatur Christum incarnatum ante omnem creationem quia est eligendum non tamen de executione sed divina praedinatione proverbiorum 8o Dominus possedit ab initio viarum suarum 7o S. Cyrillus Alexandrinus lib. 5 Thesauri cap. 8 exponit fundavit) me ab initio viam viarum antequam quidquam faceret quod de generatione secundum carnem exponunt magni. SS. Patres contra S. Epiphanius Ambrosius ... contra Arianos opponitur principue S. Cyrillus Alexandrinus quia sicut scribit sapiens architectus fundamenta iacit firmissima ut si quid superiora caduciter posita rursus reparari fundamentis servatis eodem modo creator noster Christum salutis nostrae fundamentum et ante initium mundi fundavit ut si praevaricatione caderemus in ipso rursus renovaremur. Alterum ad Rom. 8o Christus dicitur primogenitus in multis fratribus et ad Colossenses primo primogenitus omnis creaturae quod de Christo hoc exponunt Concilium Sardicense et quidam PP. et utrique intelligunt de ordine intentionis. Ex his locis proverbiorum a multis PP. exponi

Articulus IIIus Utrum si homo non peccasset, Deus incarnatus fuisset.

et divina gratia [illegible] [illegible] Laudat Scot. n. 19. sed nec
primus de [illegible] incarnata ut exponunt plures, alii
quos Scot. putat comparationem fieri inter praedestinationem Christi
et temporalem rerum creationem hanc antecedit Christi praedestina [illegible]
[illegible] prior est dignitatis ordine omnibus creaturis, et [illegible] ut quod
[illegible] in genere causae finalis etsi in genere causae materialis prior
[illegible] creatio Adae &c. Ita Greg. de Valent. Verum elegantius
[illegible] sermone 3. [illegible] [illegible] orationes [illegible]
theologia [illegible] lib. 12 de Trinitate locum illum exponit
de vite gratiae et gloriae quas hominibus Christus aperuit [illegible]
de operibus Dei effectis [illegible] fusius docuerat S. [illegible]
ad [illegible] [illegible] [illegible] subdit [illegible]
[illegible] indicius hoc loco creationem [illegible] ad [illegible]
omnium creaturarum sed ad reparationem hominum [illegible]
[illegible] plane non hanc scripturam S. Cyrillus Alexandrinus
[illegible] exponit [illegible] verba ex hoc patre citat [illegible] [illegible]
[illegible] to. cap. 10 Christum [illegible] [illegible] in fundamentum [illegible] ordi-
natus est ut nos ex communi servitute peccati liberatos [illegible]
[illegible] ut [illegible] liberati denuo [illegible] [illegible] caderemus [illegible]
[illegible] [illegible] ipso [illegible], [illegible] a S. Cyrillo Deus com-
paratur architecto qui [illegible] fundamentum [illegible] [illegible]
[illegible] domus [illegible] Deus ab [illegible] [illegible] Christum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus
[illegible] [illegible] [illegible] lapsum [illegible] [illegible] S. Cyrillus [illegible]
[illegible] mortales nos futuros [illegible] [illegible], [illegible] ideo ex miseri-
cordia sua ante saecula constituit ut verbum suum [illegible] [illegible]
[illegible] [illegible], et fundamentum fieret, renovaretque hominem
in [illegible] factus primogenitus in multis fratribus [illegible]

orige resurrectionis. Et causa quare praefecti sumus in Christo facta quod vidit Deus peccaturum hominem, providit et quomodo renovaretur, ad immortalitatem rediret — Jo alias scripturas Christum qua hominem dici primogenitum ordine dignitatis vel ob prioritatem praedestinationis ante alios homines, vel quia primus resurrexit. Illud primogenitus omnis creaturae S. Basilius lib. 4 contra Eunomium et S. Augustinus lib. 70 de Trinitate lib. 10 aliique relati exponunt de Christo qua Deo de quo omnia acceperunt verba mox sequentia quoniam in ipso condita sunt universa. Concordantia praedicant Christum primogenitum ex mortuis qui ex dictis elicitur.

3tio Resol. Ratio argentarius Angeli sunt praedestinati et Adamo fuit praeordinata iustitia originalis ante praevisum peccatum; sed Christus fuit praedestinatus ante Angelos et iustitiam, ut Gabriel Adam pro Christum ergo Christus praedestinatus est ante praevisum peccatum et consequenter venisset etiam peccato non fuisset. Ex quo ergo [illegible] signa prioritatis inter praedestinationem peccati et missionem incarnationem negant comparatione divinae voluntati sed signum [illegible] solvunt argumentum [illegible] in aeternitate [illegible] ac voluntati Dei [illegible] et posterius inter objecta [illegible] ordo qualenus [illegible] ut finis ad alterum vel [illegible] occasio [illegible] alterius [illegible] alia dependentia, [illegible] unde in priori signo [illegible] [illegible] lib. 70 de praedestinatione Cap. 12 ut nulla [illegible] prioris adaequare nisi intercedat causalitas finis, sed id non nihil [illegible] [illegible] ubi tenet electionem SS. Angelorum priorem esse praevisio peccato Angelorum et indubie prior est voluntas conferendi iustitiam originalem Adamo quam voluntas permittendi lapsum Adam [illegible] inter haec finis causalitas [illegible] ordo [illegible]

Articulus IIII Utrum si homo non peccasset Deus incarnatus fuisset

bi comprehenso tam intellectu tum voluntate excluso ordine realitatis gi-
letia, de quo saepe dicendum: recepto-a ordine intentionali a Deo cogni-
tas et volitas. ad argumentum 3um et quando quod praedesti-
natio Angelorum et electio Mariae ad iustitiam originalem alia ratione
praecesserunt praevisionem peccati futuri scilicet etsi homo non peccasset
aliud tamen ratione erant post praevisio posteriores, quae de facto dona
illa Angelis et Mariae collata sunt per Christum, cuius incarnatio
supponit peccati praevisionem quod declaratur hoc exemplo Pater intendit
dare huic pauperi centum florenos et deinde ab eo postulat filius ejus
sed saepe quoque preces id vult facere patet in quo casu pre-
ces filii vere sunt causa impetrationis dati floreni, et causa p-
rimo in priori est quam voluntas completa ex qua de facto
habet florenos in hunc modum probabiliter disputat Greg.
etsi multi contra disputent aliquid. tamen facilior aliquamagis
placet Responsio est si concessa maiori negetur minor. Angeli et
Maria in statu innocentiae habuerunt gratiam per Christum quasi
non a capite humano naturali quia fuit auctor tamen separata
salutis ut eam ignorant D. Thomas paulo ante relatum est hoc ple-
nius infra q. 8. Tum obijcitur Angeli sunt electi ante
praevisum peccatum tum Angelorum, tum Adae, ergo et homines, et a poste-
riori Christus sunt praedestinati ante peccatum praevisum ergo quia Ange-
li et homines sunt in eodem signo praedestinati, totique unum cor-
pus et sponsa Christi Respondetur Angelos non ea electos ante praevi-
sa ruina Angelorum qui sunt electi post praevisa merita quomodo
aliqui supponunt illa ruina ut quidam meminerunt in praelio
cum dracone Apocalypsis 12 quod ut scholastici l. etiam alius
ad literalem econversum in 12o. tractatu dicto q et alia coelo ex-
ponunt: Deinde mala est ergo nec melior eius probatio

nā si Angeli oī modis præit et prædestinati qȝ p̃ incar-
Ada lapsus q probabilius ēt in posteriori signo p̃sua lap-
si Ada supponeretur, Chri, dein cæteri hōes et prædestinati
nec hi ōes in eodē signo indivisibili ēt unius prædestinaōl
supponat aliqū prædilectiōem alterius ut Sancti Jf Stephan
prædestinatiōem prædestinaōe materiali q morti proximus ēt-
tulata ē coeli S. Stephano ad Fidē Chri miraculosē con-
versus ē ut refert S. Aug. lib. 22. de civit. Dei cap. 8. An-
gelos n̄ pertinere ad Eccliā qualemus sposa, aut corpus
Chri Arriaga docet tom. disp. de prædestinatione n. 58 qu̅stib-
ut hi cū hoibus una civitate coelesti, et sicut ex unita-
te Ecclia exceleti n̄ infestos des simul cū ingredi, ita p̃-
destinaō ut sit Ecclia una, n̄ infert oīū mēbrorū in
eodē coi signo prædestinatiōem. 4to Ex ipso matrim
fuisset servatū etsi hō n̄ peccasset ut docet S. Aug. lib.
-o de nuptiis cap. 21. sed veraliter hoc ē in Chro ut Ec-
clā ad Ephesios 5 ps Christus desponsasset sibi Ecclia et-
si durasset statꝰ innocentiæ sed negatur ma. S. August.
post tradit q ante pctū illa natralē adhuc in statu in-
nocentiæ fuerit aliqd cognitū q ad matrim pertineret
loquens n. de ibi matrimonii bonis neppe prole, fid
et sacramto, qh et illa absoluto accruit futura, imo
prædixit seu saltem futura fuisse, si pctū n̄ fuisset
et hō, mutatis societas ait Adamū locutū de illo fu-
isse ante pctū cū dixit erunt 2 in carne una et
qj coniunctionem haud facile solubilē matrim ē aptū
ad signandū vinculū inter Chrm et Ecclīa, cedū vi

Articulus IIII Utrum si homo non peccasset Deus incarnatus fuisset.

Resp. post Ospi institutionem humanis [illegible] secundum fuit sic fuisset neque in statu innocentiae duraret, q. a fi- — *St. Ronelo*
tur implicat ut bonum semper fuerit etsi homo perstitisset in in-
nocentia subdit, S. Pater certa qui plures bonum perfecte se habebo
etiam nuptias quibus bonum et nunc bona sunt nuptiae. Ex his ve-
bis non recte colligitur omnia que bona in statu innocentiae futura
fuisse sed si fuerint q. non implicat per ea nuptiae plene honesta
dicitur ut si dicas Callori candide quotidie tacere audire non signi-
ficat id futurum, sed si fieret opus candid. foret si p bonum semper
te alligatur completa, sed sic vocatur ipsa conventio ex matri-
monii usu orta, at secluso privilegio seu dispensatione indissolu
bili [illegible] est in fundamentum et aliquo modo res est tunc con-
cedi potest omnia que in statu innocentiae futura fuissent ~ atque
Objicies incarnatio pertinet ad perfectionem universi, sed Dei in quo-
libet statu perfecta sunt opera ergo incarnatio in quovis statu fuis-
set ob hoc argumentum dicunt aliqui unionem hypostaticam Dei cum
creatura futuram fuisse etsi homo non peccasset pro illum -a- et ceteri
eorum [illegible] verbum non alia persona assumpserit naturam at esse humanam
sed adversatur sacra litera cuncta expositione SS. P. atque
supra [illegible]tur ergo negando unionem hypostaticam pertinere
simpliciter ad perfectionem universi ad quam sufficit aliter S. Pat. in
solutione [illegible] generaliter modo creatura ordinetur in Deum ut in fi-
nem bene [illegible] perfectionem [illegible] debitam atque alias non est imperfec-
ta privative negative -a- imperfecta ad [illegible] est universo et
debita unione hypostatica, at sicut nemo prudenter credet su-
pernaturalem Dei unionem cum homine per gratiam vel gloriam absolute uni-
versi perfectionem exclusa sanctitate, ita neque prudenter unio-
nem hypostaticam statuimus in qualemus [illegible] est cum ordinari
est Deum non operari ad extra [illegible] extremam eius perfectionem
Objicitur ordinata voluntas [illegible] sine [illegible] media [illegible]

Commentarius in tertiam partem summae theologicae sancti Thomae Aquinatis

medium fini propinquius ante alia remotiora expedit primo
ut pharmacum quam herbas ex quibus componitur. sed gloria Dei
quae est finis operationum ad extra propinquius medium sunt incar-
natio et exaltatio Christi quam nostra redemptio, et iustificatio ergo illas
primo ille volebat. [illegible] maior de nostra non est de propinquitate durationis
ne entitativa sed de propinquitate seu utilitate ad finem quae
ut per intentionem agentis cadit. Neque enim comparatur medium nobilis-
simum est fini propinquius secundum gradus proximitatis, sed ordinatur aliquando ad medium
ignobilius fini [illegible] commodius et [illegible] medium perfectius est fini ul-
timus non tamen opus est ut medium propinquius per comparationem remotio-
ris [illegible] fini simpliciter seu nobilius ad remotiora gradu
quo maior sensu explicato in quo sensu falsa est in illata
scilicet et gloria Dei prout per incarnationem intenta est, nam Deus
per incarnationem intendit perfectissimo modo ostendere simul et
rigorem suae iustitiae et viscera misericordiae in inimicos quae
finem propinquius respicit redemptio hominum quam incarnatio Christi
incarnatio absolute vel quod perfectius. Tertio. Obiicies gloria
Christi est finis nostrae iustificationis et salutis ut habetur sess. 6 conc.
Trid. cap. 7. ergo haec gloria est prius volita quam nostra redemp-
tio ergo et prius volita est incarnatio quam supponit vel includit
gloria Christi. Respondeo huc gloriam corporis Christi et exaltationem nominis eius
a quo Concilio [illegible] iustificationis nostrae [illegible] motivum finis
[illegible] quo opus non fecit sed impulsivum quod talis est causa vel [illegible]
[illegible] vel maiori complacentia opus fiat et mente ad amplectendum
[illegible] alio fine mota [illegible] ad [illegible] impellit sic redemp-
tionis nostrae motivum finis est gloria Dei ut praecedenti argumento ex-
positum est et supposito iam quod futura sit redemptio voluit Deus
ut conveniret et ad exaltandum Christum in modum quo rex [illegible]

Articulus III. Utrum si homo non peccasset Deus incarnatus fuisset

Proinde ob suum Regis ac publica bonum simul hic vale-
bant et in eadem in pro Regis honore in qua distinguunt
causam augenti gloriam Christi est finis motivus nostrae seu redemptionis
seu iustificationis negatio est finis impulsivus ex hypothesi redemp-
tionis seu iustificationis occasionalis gradu quo est finis volita
et est simpliciter prius nego cum redemptionem nostram supponat et
occasionem illius sit volita Christi gloria, gradu a Christi gloria
finis volita est idem quod ea posterius quam volita redemptio et iusti-
ficatio ut eorum medium ad conducendam Christi gloriam quae medi-
orum habet [illegible] Deo non dat in tale [illegible]
originalis peccati non ~~comprehenditur hic ipsum etiam~~

Articulus IIII.
Utrum principalius fuerit facta incar-natio ad tollendum peccatum originale quam actuale.

Originale peccatum non comprehenditur hic ipsum actuale Adami peccatum
quod originalium imposuit peccatorum origo et radix est de quo
dictum illius deletionem magis intendit Deus in decreto incarna-
tionis ac remissionem peccatorum actualium quae post [illegible] Adam com-
mittuntur supponit [illegible] S. Thomas utrumque dicit intentum principale quod
expresse tradit opusculo [illegible] c. 23 [illegible] Christus prin-
cipalius venit [illegible] et affirmat de originali [illegible] tollendi
[illegible] simpliciter, et in [illegible] idem quod principalior finis [illegible]
scripturam [illegible] Ecce qui tollit peccatum mundi [illegible] originale
[illegible] et legamus qui tollit peccata [illegible]
multos latinos codices [illegible] et elegit de originali [illegible]
singulari multis, et alios [illegible] radix [illegible] ad Romanos [illegible] simul
abundavit peccatum etc. [illegible] exprimunt S. PP. [illegible] incar-
nationem factam ad abolendum Adae vel originale peccatum [illegible]
[illegible] potissima causa [illegible] S. [illegible] Leo Magnus
sermone 3 de Pentecoste et [illegible] in benedictione [illegible]

paschalis canit o certe necessarium Adae peccatum (i. Adae occasionaliter incarnationem) quod Christi morte deletum est. Ratio est, quia quanto peccatum maius est, tanto principalius ad illud delendum venit Christus, sed originale est maius, quia se extendit ad totum genus humanum, actuale autem ad singulos, ergo principalius venit Christus ad tollendum originale

[illegible]

[illegible] principaliter fuerit facta
incarnatio ad tollendum peccatum originale quam actuale

[illegible] primo [illegible] Christum [illegible] fuit [illegible]
[illegible] morte [illegible]
[illegible] actualia [illegible] morte [illegible]
[illegible] ad [illegible] morte Christi [illegible]
[illegible] ut abstrahat [illegible] actum [illegible]
[illegible]
[illegible]
[illegible] morte [illegible]
[illegible] ante [illegible] Christi ad [illegible]
[illegible] Christi [illegible] ad [illegible]
[illegible]
[illegible] Christi [illegible]
[illegible] mox post [illegible] ante [illegible] originale
[illegible] originale [illegible]

[illegible] Christi quae [illegible] ante [illegible]
[illegible] ante [illegible]
[illegible] fuisset [illegible]
fuisset [illegible] Christi [illegible]
[illegible] quam originale [illegible] originale [illegible]
[illegible]
[illegible]

Ex dictis colligitur [illegible] Christi [illegible] fuisse [illegible]
actualia [illegible]
[illegible]
[illegible] fuisse Christi [illegible] actualia [illegible]
[illegible] hominis mortalibus [illegible]
[illegible]
[illegible]
[illegible]

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[illegible] primariu[m] [illegible] o[mn]i incarnationis [illegible] sed [illegible] [illegible] sed probabilius e[st] oppositum [illegible] [illegible] ex decreto [illegible] [illegible] pro actualibus [illegible] qualemcunque [illegible] originali et ex [illegible] originale [illegible] [illegible] [illegible] sed Deus voluit [illegible] [illegible] solum quae [illegible] diaboli [illegible] primos parentes sed [illegible] [illegible] propter [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] ut ab [illegible] [illegible] [illegible] ex alio decreto [illegible] [illegible] peccatores [illegible] [illegible] nobis [illegible] manifestata.

[illegible] hoc et [illegible] [illegible] [illegible] [illegible] manifestata gloria sua voluit creare Angelos [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluit [illegible] Angelus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluit [illegible] bonorum Angelorum [illegible] [illegible] [illegible] [illegible] [illegible] voluit [illegible] [illegible] primos parentes [illegible] [illegible] [illegible] incarnationis et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] modo applicare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Articulus IIII Utrum principaliter fuerit facta incarnatio ad tollendum peccatum originale quam actuale.

[illegible] . Et nos quos vidit fore iustos et usque ad mortem in iustitia perseveraturos efficaciter in Christo praedestinavit ceteros reprobavit [illegible] signa generaliora abstrahendo ab dependentiis singularibus a nobis ignotis per quas ordo prioris et posterioris invenitur in rebus sub eodem signo positis ut ad 3 signum [illegible] non praedestinatione ... Et nisi ... praedictis non [illegible] apponat quemcumque beatitudinem vel in destinatione alterius quo fit ut non idem ubique praedestinationis indivisibile signum sit — Ex eodem [illegible] signo plane ut [illegible] Christi voluntas fuisse absque labe originali non re ipsa, sed solum debitum omnis contrahenda incurrissent haec ratio [illegible] id velle concedi quia peccatum Adae, licet cum primum omnes noxium futurum posteris sit, omnes nascerentur cum debito contrahendi originalis absque ex privilegio seu gratia nemo re ipsa contraheret quare peccatum Adae qua originale seu radix peccatorum non gravat simpliciter futura originalia in posteris in seclusa gratia sex qua si omnes a peccato praeservarentur nihilominus adhuc redempti et a spirituali morte liberati dicerentur [illegible]

a . 1 . disp. 2 .

Articulus V

Utrum conveniens fuerit Deum incarnari ab initio mundi

Conclusio non fuit conveniens Deum ab initio mundi vel statim post peccatum incarnari quia medicina non paratur ante morbum complectendo et pericula morbi, quia iterum Docebat ut homo qui superbia ceciderat humiliatus agnosceret indigentiam redemptoris ad cuius suscipiendum praeparatos per [illegible] figuras prophetias promissiones leges, nec [illegible] redemptionem tam sollam semper non adeo pauci quibus

feruentes colerent, at si initio verbum carnem sumpsisset, iam dudum multum refrixisset charitas, si ex iis quae experimur iudicemus, et facile paucissimos saluari potest, attenta conditione, atque ordinaria Dei prouidentia quae omnia in eo dirigit quo[d] possibile inconueniens fuisset si est ab initio mundi facta fuisset, sed id dicit inconueniens negatiue quia carerent praedictis conuenientiis; facta est autem incarnatio anno a mundi constitutione quater millesimo uel plures computant, uel quinquies millesimo centesimo nonagesimo nono ut Romana Ecclesia 70 interpretes secuta numerat in martirologio 25 Decembris.

Articulus VI.
Utrum incarnatio differri debuerit usque ad finem mundi

Conclusio est negatiua: ut incarnatio est gratia nostra infra perfectionem quam res plerumque nec initio habet nec in fine perfecte acquirit, sic uerbum incarnatum operatur effectiue nostram salutem quam dignitatem, minus quaerit decentiam, ad iubandum, maxime in tota uero fere Iudaea notus erat Deus et in hac est a paucis corde perfecto colebatur, ob quam legem opportunum erat ut Deus subueniret, ne diuturnioris dilatione homo in profundum mergeretur, et ne tam a parte ante quam a parte post facta est incarnatio quasi medio tempore media fuit mundi aetate, non in principio, sed neque ad finem, uti a Christi praedicatione dicitur nouissima hora. Quomodo porro contra infideles praesertim Iudaeos probetur Deum de facto iam incarnatum, ac promissum Messiam esse, fuse disputant Suarez, Vasquez, et alii 1. Paragig. to. 1. lib. 3.

Quaestio IIa.
De Modo unionis Verbi incarnati.
Articulus II.
Utrum incarnatio verbi incarnati sit facta in natura.

Conclusio est negativa et de fide definita contra Eutichen in Conc. generali, et ab aliisque a Bellarmino lib. 3. de Christo cap. 3. citatis, et probatur primo ex scripturis quae Christum praedicant verum Deum et hominem, ut ad Romanos 9. ex quibus Christus secundum carnem qui est super omnia Deus, idem tradunt SS. PP. quorum testimonia colligit Suarez q. 2. punctu 1o. Ratio est quia naturae 2. non coaluerunt in unam per modum compositionis et ordinis utraque natura integra manente, neque per conversionem unius in alteram, aut utriusque in tertiam, ergo nullo modo coaluerunt in unam, consequentia patet ex sufficienti enumeratione modorum quo ad hoc possent fieri ex utraque natura permanente componitur una, vel utraque erit partialis, et mixta et incarnata et corporis et hoc apte falsum est, nam utraque natura est perfecta, vel utraque aut saltem altera erit imperfecta et tunc neque cum altera componere unam ens per se in genere substantiae, sed erit unio accidentalis. Addit S. Thomas divinitatem non potest dici formam naturae corporeae, alioquin foret communicabilis pluribus et sic dentur plures Christi quia Ratio est iuxta doctrinam philosophi post cont. text. 92. et 93. nam individuatio patet plura individua veniunt esse corporearum in formam eam omnino speciei materiam informat quod in caelis contingit. Dices ex his naturalibus non est argumentum ad formam supernaturaliter unitam. Respondetur impossibile esse ut forma vel natura super

Commentarius in tertiam partem summae Theologicae S. Thomae Aquinatis

Quaestio 2a De modo unionis verbi incarnati Art. 1. Utrum

naturalis, q. n. habeat naalē proportionem ad naā quid ag-
ebat q. S. Doctor supponit, et unā pro altera parte, artic.
Divinitas, ē oīo immutabilis et consequenter nec in aliud
seu carnem seu qd aliud querti, nec quaerois terrining
de fit Impossibile ingde ē ut qd terminet conversā
et nihil et nono aequat: illē si una ex alijs naturis
converteretur in alterā Christus vel esset purus hō, vel pu-
rus Deus si in utraque converteretur in tertiā nec Deus, nec
hō esset — Quae adeo certa et ut haeretici contra-
hant conclusionē errantes verè errores ipsi explica-
re nequeunt Manichaei sm similitatē Christi carnē excoge-
bant Apollinaris dicit carnē n. de Virgine susceptā ru-
tabūdus tempus et dubius mō extra continā Deo verbo
hō ē ex ipsi divinitate factā praedicebat ipsā verbi
naām putabat eo defunctā quasi aliud remaneret
in Deo aliud in verbo fuisset in carne. Haec S. Vin-
centius Lirinensis Cap. 17 adversus haereses. Valentiniā
dn dicebant carnē partē ex divinitatis tele. S. Atha-
nasio orabat et adultā Christi contra Apollinarem cui sus-
pensē Eutiches quatenus negavit in Christo verā huma-
nā carnē sed ex divinitate factā posuit, et caro
esset et divinitas ēē n. desineret, et ex hac hac
carne Deificata aiae humanae cōmixta constituebat
unā errorē hoc collige ex Theodoreto ex S. Flavia-
no q eodem tempore in oriente Epi fuerunt, ac Leo-
ne Magno q in Eutichete haeresi diligenter insipi-
ens et Legatorum Concilio Calcedonensis ipsis Theo-
doreti lib. 4 haereticarum fabularum ad finē scribit

in carnatio verbi incarnati sit facta in natura. Ar-
ticulus III. Utrum unio verbi incarnati facta sit in persona.
(Probat Eutiches) Deum verbum nihil humanum ex Vir-
gine sumpsisse, sed ipsum immutabile quoniam et carnem
factum (ridiculum in omni ubi verbis) solum per Virginem
transiisse eiusque affixum et appetitum circumferebat, et
comprehendi ac contineri non sit unigeniti divinitate
S. Flavianus Epus Constantinopoli apud quem Eutiches in
eadem urbe vivens est primo accusatus hic S. Martyr in altera
Epistola ad Leonem Magnum (cuius papae Epistolis post decimam in
aliis codicibus post octavam inserta est Epistola Flaviani) proscri-
bit ab Eutichete renovari Apollinaris et Valentini hære-
sim subdit in pietate propria praesumpsit inferre decens ante
inhumanationem quidem salvatoris nostri Iesu Christi duas naturas
de divinitate et humanitate post unitionem vero unam na-
turam factam. Leo Magnus Epla 13. necesse est scribit d. Orienti-
co ut multis impietatibus impleatur, cuiusque aut Apollinaris
sibi vendicet, aut Valentinus usurpet, aut Manichaeus ob-
tineat quorum nullus in Christo humanae carnis credidit veri-
tatem et infra, in eo quod Eutiches in Epalis iudicio ausus
est dicere ante incarnationem duas in Christo fuisse naturas
post incarnationem unam arbitror talia proloquentem hoc ha-
bere persuasum quod anima quam salvator assumpsit prius in caelis sit
commorata quam de Maria Virgine nasceretur, eamque
sibi verbum in utero copularet. Adstruebatur Eutichianismus
iuxta testimonia Athanasii Magni et S. Cyrilli Alexan-
drini quod una natura verbi sit incarnata de qua loquitur
postea q. 2. a. 7o

Articulus III.
Utrum unio verbi incarnati facta
sit in persona.

Affirmatur et est de fide definitum in Conciliis generalibus
3. 4 5. et traditur a SS. PP. apud Bellarminum

p. poneb.

Commentarius in tertiam partem summae theologicae S. Thomae Aquinatis. Quaestio II. De modo unionis verbi incarnati

... 3. d. Chro. Greg. q. 1. puncto 2. Continet quoque in 4 receptis symbolis, et patres in scripturis. Ex quibus habetur argumentum unus et idem, per has particulas Ego, Tu, qui, ille, ipse &c. supponit characteres iunctatur in sacris litteris, dicitur Deus et homo ac de eodem Dei ... propria praedicatur ergo una et eadem personalitate Deus et homo. Antecedens patet ex variis scripturis Joan. 1o vidimus gloriam eius quasi unigeniti Joan. 8o antequam Abraham fieret Ego sum &c. Confirmatur duae substantiae de se mutuo non praedicantur nisi ob substantialem unionem, sed unio verbi cum humanitate non est in natura ut constat ex praecedente art. ergo in unitate personae

Articulus III.

Utrum unio verbi incarnati facta sit in supposito vel hypostasi.

Quidam ut ex magistro refert S. Thomas. a. 6. ne cum Nestorio convenirent unitatem personae professi admiserunt 2 supposita et 2 hypostases in Christo cum per personam nihil aliud quam naturae intelligentis suppositum seu hypostasis et in illum in Nestorii errorem ...

Articulus IV

Utrum persona vel hypostasis Christi post incarnationem sit composita

Dupliciter accipi potest quaestio, primo ut ex duabus personalitatibus componatur una personalitas ideo etiam una persona recte dicatur composita, qualenus in duabus naturis subsistit, primum etsi excluduntur dicta in articulo. Primo non ex personalitate divina et humana non potest fieri una persona ... nec ex duabus naturis una natura quare S. Thomas ... et personae in Christo ... se esse ... simplicem, in alle-

Articulus IIII Utrum unio verbi incarnati fuerit
in supposito vel hypostasi. Sol. 1. V. Xti persona vel hypostasis post incar-
natione sit composita
rio sensu affirmat personam esse compositam ex duas subsis
tendi rões. pb. ex Conciliis et PP. q sæpius compositionē
in hoc mysterio ulsto et ad compositioēm sufficit ut 2 aut plu
ra conveniant in uno p verā conivitioēm et n̄ p iuxta posi
tioēm, at in Chro. 2 naæ in una persona, ḡo persona ta
lis ē composita, in qua compositioē componentia immediata
st hypostasis verbi et humanitas, divinitas a qualenus con
sideratur in hypostasi nō ē divinitate, sed hypostasis una
rōem subsistendi, ab humanitate altera, q sp̄lex rāo sufficit
pt. vel ut se tenet ex parte verbi q ē suppositu divinū et
humanū .f. subsistens in humana nāa (originali n̄ ē hu
manū unde caute loquemur) et ealenus rōes subsistēdi n̄
reali sed rōe distinctas ht terminatas tn̄ ad nāas distinctas
reale. Deinde ipsa nāa pnt dici rāo subsistēdi n̄ abstracte,
sed in hac spe, verbū n̄ illegit subsistens humanū rōe huma
nitatis, et divinū rōe divinitatis unde si p impossibile
secludamus divinitatē, persona verbi n̄ foret composita, sed
splex subsistēdi rōem, maneret tn̄ compositio eod modo
quo creata persona componitur ex nāa et subsistētia propria
nulli qdq, ut Caiet. Pons in sū Metl. Cap. 8. q. 5. et. Vita
ad fine utriusq negant Chri personā compositā ex personali
tate verbi et humana nāa, sed componentia immediata cō
stituit utraq nāa verbi q repellit Suarez sect. q et
disp. 29 metaphysica sect. 7. Dices verbū incarnatū n̄
ē alia persona qua erat ante incarnatoēm, sed ante incar
natoēm erat simplex ḡo et post ē simplex sed negatur
conclusio quam sylli uitiat variōe appellationis in ma
iori n̄ agitur d persona sed de se et tantū sed in minori
qualenus respicit nāas quas terminat, quare syllg. esse
ē huic similis Socr. hodie n̄ ē alius hō qz fuit in cunis
sed in cunis erat tm̄ unius cubiti ḡo et nū ē.

Commentarius in tertiam partem summae Theologicae S. Thomae Aquinatis. Quaestio 2a De Mysterio unionis verbi incarnati

Circa hanc doctrinam quaeri posset an compositio quae admittitur sit proprie dicta negant S. Thomas in 3o sent. dist. 6. q. 2. a. 3. S. Bonaventura a. 2o q. 3. Albert. a. 6. Scot. q. ultima et fere antiquiores scholastici ex multiplicibus S. Thomae, quae sit hic, et plus 1a. q. 3. a. 8. ubi dicit S. Thomas negat Deum posse venire in compositionem et probatur 2o Met. ait partes uno modo dici ex quibus aliquid componitur sed divinitas vel persona neque est pars sicut nec actus nec [alterius] passiva potentia cum in alterutro modo se habeat propria componentia, insuper compositio identice est sua componentia coniunctim sumpta, atque non est divinitas et humanitas quia hoc dictum inter errores Cyrilli damnatur in Concil. Constantinopol. sess. ultima. Atque veniens admittitur propria compositio aliquo fallendum est consulendum et PP. in sola improprie locutos qui unum eodem modo loquuntur de compositione et de unione quia his propria unio est et propria compositio sed in Christo dari propriam unionem definitur in Concil. Lateranensi sub Martino 1o Can. 8o ubi si quis secundum SS. PP. non confitetur proprie et secundum veritatem naturarum substantialem unionem &c. Ille compositio est quae ex diversis rebus constat seu coniungitur quod descriptionem S. Basil. lib. 2. q. de nominum origine sed hic diversarum unitio quod &c. Hac ratio conclusio tenet in rationibus ut a Med. hoc ait Greg. q. 2 pullo q. sunt disp. 2. sess. Pons. in sua Met. cap. 8. q. 7. sect. 3. Vasq. disp. 20. cap. 2. et pro eadem re utriusque refertur S. Thomas absolute hic tradens Christum esse personam compositam ut in 1a parte non negat universim Deum posse venire in compositionem alterius sed non posse componere aliquid tamquam principium formale aut materiale sed non posse componere unam naturam de eius compositione loqui[tur]

Articulus V Utrum sit facta aliqua unio aiae et corporis in Chro. Art. VI. Utrũ nãa humana fuerit unita verbo accidentaliter

et p hunc. nãa. n. seu pa n ẽ composita ni ex partibus abli-nea ex punctis et partibus qualit. puncta. n. n st partes ut nec pso-nalitas creata et consequenter n sequitur divinitatẽ dẽ partem huius compositi quiuis apud veteres haud sit inauditũ ut notat Vasq. disp. 16 a num. 23 aliud humanitatis dici st verbi qualecunq ea efficit etsi n aliud in dando ulte-rnaliã aliud, q ad compositionis veritatẽ n requirit in Concilio Constantinopl damnatus error [illegible] et eius secutores qui Christũ dicebat humanitatẽ divinam coniunctam admittit ut docent et Vasq. disp. 16 à n. 28 et Suar. disp. 20 sect. 2 etsi n talis propositio n sit vera in sensu formali verifi-cato tn in identico et reali q sufficit qn verba usus loquendi n restringit ad stale [illegible] ut contingit n raro.

Articulus V
Utrum sit facta aliqua unio animae et corporis in Christo.

Q dã ut resoluto art. segg. et a Mag. dist. 6. n capi-ter unam psonã in Chro, ei verbũ fuit unitũ integrẽ huma-nitati, nec aũi duas constitueri, censerunt verbũ unitũ aiae et corpori separatis in ijsq q modũ indumẽti extrinsecis ap-paruisse. Contra hos ista art. posuit S. T. qui eos dicit hæreticũ dq negare in Chro unionẽ corporis et aiae. Scot. dist. 6 q. 3 putat tẽpore Magistri necdũ fuisse hæ-resim, sed pñ tempore Alexandri papæ illeg. 3tij in-curlo [illegible] hæreticis, sed ubiq ante Magistri tẽpora fuit hæ-resis qua negato Christus verus hõ, et tn accidentali unio verbi et cũ partibus humanitatis admitto

Articulus VI.
Utrum natura humana fuerit unita verbo Dei accidentaliter.

Commentarius in tertiam partem Summae Theologicae Sancti Thomae Aquinatis.

Nestorius Christum Deum et hominem professus est, agnoscebat
in accidentali unione facta post nativitatem ex Virgine quam
Deiparam negabat sed eius filium purum hominem blasphemabat
cui tamen unitus deinde est Dei Filius quem ipse modis nonnullis habi-
tabat in hoc ut in suo templo, vel ut unitus illi per unionem
voluntatis et dilectionis, vel ratione operationis nam filius hominis
est instrumentum filii Dei, vel ratione communicatae divinitatis et
tributae adorationis dignitatis ob quam tamen unus colebatur
et ex multis praedicaris sunt ex quo tali sequeb. Nesto-
rium vere consensisse Carpocrati, Cerintho, et aliis ve-
tustis haereticis duos filios in uno Christo professus tamquam
distinctas personas ut ex SS. PP. quos Ubi Cistus demonstrat
Greg. q. 2a. puncto etc. et Bucerus in Apologetico dispu-
tationis de persona Christi thesi 49. et fatentur ipsi haeretici
in Apologia Gerundiae, aptè et Vendelinus cap. 17.
Nestorius dixit duas in Christo substantias distinguere simu-
lat et introducit perfectas personas quod omnino educatio satis
fuit et PP. ut ea tandem est etc. Pro Nestorio ex
[illegible], occurrit unica ad Philippenses 2. Ex simi-
litudine hominum factus et habitu inventus ut ho-
mo. Sed haec verba significant excellentiam Christi supra puros
ex viri semine et in peccato conceptos homines qualis ap-
parebat sed vere non erat, et ipsa est humanitas similis
aliis. Dicitur ita similitudo, unde Adam genuit Seth ad ima-
ginem et similitudinem suam Genesis 5. vel est comparatio assumpta
humanitas quae sub ea latet divinitas et quia a Verbo
immutato assumpta similis nostri corpori nec quod sendo
nec extendendo minuebat — Ad PP. locutiones

Quaestio IIa De modo unionis verbi incarnati Sect. 1a.

Utrum natura humana fuerit unita verbo accidentaliter

q̃ nestorio favere univr. Rr. hoc mysterium est ineffa-
bile et incomprehensibile ut dr in Concil Ephesino id variis
similitudinibus PP. explicat in quibus tamen modica dissimi-
litudo ē unio in ferro candēte n̄ admittitur haec ẽ dicaõ fer
rũ ē ignis, nec verae ista homo ē rat° volutas Rr. alii
hoc statim sunt instrumenta hois. unioné verbi cũ humanita-
te multi vocant naale aut sentralē, n̄ q. supnaalis
n̄ sit, aut n̄ cdu persona, sed q° significant n̄ dā fictā
metaphoricā aut moralē unioné, sed mo scil realē quae
propriā unionis seu compositionis naam atq̃ omniā habeat.

Rr. oes pro nestorio petitur ex difficultatibus circa pos-
sibilitatē huius mysterii po-n. si verbū in tempore assumit
naam hō mutaretur sicut Angelus mutaretur acquirendo saltē
transcendentalē relationẽ ad naam et novo assumptā: nego
n. aliqui ratione ut verbū ex tempore hoc fit homo sine im-
mutationē Rr. De Angelo ē minus certū est sed neqdūm
et illa novae relationis capace verbū ē hō factum sine ulla
sui mutatione: mutatio a. tota fit se ex parte humani
tatis quemadmodū -n. Deus verè et realr ē creator hoc
tempore n̄ ante sine ulla sui mutatione sed in novationes
se tenet ex parte creaturae à qua extrinsecam deno-
minationem et relationem rois Deus di fieri creator: ita
verbū realr ē unitū ꝑ realē substentationem, seu termi-
nationem q. terminatio modū quendā subsistendi importat
in humanitate verbo unita in se quo distat ab effectu
creationis plane extrinseco quẽ aliq n̄ habet, quoniam vz terminatio
illigitur ad verbi personā abstracta et q. hic modus contrac-
tatio effectivus est à tota trinitate, fieri tn̄ ē dependentia

à solo verbo ut à termino qualenus ē effectus magis ista unio
trinitate respicit, sed qualenus ē influxus est ōīe dicta verbi
terminatis n̄ hic verbū respicit n̄ utramq̄ propriè, sed ut suppo
situ q̄ causa sui n̄aal, sui fatal, aliqualiter accedit qa n̄aa est
dr̄ substare fias et accidit sta n̄aa efficit, sta pronatur
n̄aa creata qa terminat. terminare verò n̄ ē agere sicut n̄
agere et fac agere in ipso Deo idē planè ē reali, ita et fac
terminare, et actu terminare et consequenter passivalē termina-
tionē nihil de novo acquirit Deus, certè probabili plūa ē n̄aa
unioni fias n̄ p aliquā sibi immediatè inhaerentem, sed p ipsam fias
unionē q̄ Tesso d'aspl. disp. 109. Cap. 2. et Suar. disp. 17 meta
physica sect. 2. n. 23. ex quo manuducimur quomodo verbū
unitur per unionē n̄ ipsi sed humanitati conveniente de qua
plura in sequentibus. — sicto Obijcies n̄aa neque fiat sibi
unioni fias ad quā n̄ hl n̄aalē aptitudinem, sed h̄ n̄aa neque
unioni supposito ad q̄ n̄ hl n̄aalē inclinationē Confirmatur
Humanitas n̄aalr ordinatur ad n̄aalē hypostasin ā in verbo
bo subsistens invenitur, alioqui in perpetuū inquietur, sed negatur
consequentia argumenti, et si n̄ requirit ut partes ex quibus unum fit
compositum habeant n̄aalē inter se ordinē, id tamen simpliciter necessarium
n̄ ē ad compositionem ex n̄aa et subsistentia q̄ propriè n̄ sunt partes
n̄aa. n. ope quasi subsistentia agit q̄ ope p̄fectae potentiae p
aliena subsistentia haud cadit ē ratio in subsistendi partibus
physicis ad Confirmationem admittitur in humanitate esse
se inclinationem, et appetitum ad n̄aalē subsistentiā alium n
caret. q. 4. a. 2. Suar. disp. 6. sect. 3 et alij putant
hunc appetitum eximi p subsistentiā verbi p̄fectissimā sibi
tributam q̄ tamen tenet Scot. q. Alb. q. a. 3. Vasq. disp. 24. cap. 2.
n̄a appetitus n̄aalis ē n̄aalis capacitas fundata in ipsa
n̄aa aliud ē et appetitum elicitum pendentem à cognitione et

Quaestio IIa De Modo unionis verbi incarnati Sect. VI.

Utrum natura humana fuerit unita verbo accidentaliter
nobilitata propter mutationem quae illi nata est, nec respectu ab hu-
manitate, quae appellatur ut separata à verbo quae subsistentia,
verbi non repugnat creata subsistentia in ordine ad specie-
tatem naturae, cum simul haberi nequeant, sic natura hominis non appetit
modum hominis, humanitas appetat statum hominis quia habere nequit divini-
tatis et humanae ex quo et intelligitur humanitatem non mole-
stiam subsistere in verbo quia id non est grave seu noxium naturae
nec carentia creatae personalitatis est molestia, de hoc vide quomodo
potest alterum humanae naturae, sed quod passivum appetitum, sicut
tenebrae non sunt molestiae aeri, etsi sint privatio lucis
ad quam aer habet naturalem appetitum — ratio subsistentia est
modus quidam naturae existentis, et consequenter per aliud reale distinctum
suppleri nequit sicut nec forma, et similes modi, hic modus
non potest suppleri quoad effectum eundem omnis, potest quidem effectus duarum
causarum nihil addit humanitas quia ratio non subsistit per se, generatio
sed subsistentia effectus formalis foret, et quod subsistit in alio per formam
est in modo substantiali, hoc est in accidentalibus, quia nec possunt duarum
causarum effectus suppleri, sunt propter quod non valet admittere potentiam se
ad hoc per rationem alterius — 4o si humanitas Christi
caret creata subsistentia, ergo si verbum cessaret illam sustentare, daretur
substantia existens sine omni subsistentia, quod non est admittendum
solutio pendet non nihil ex variis modis distinctionis subsisten-
tiae ab una ipsa natura, cum plures quidem sequi non est probabile
tamen esse fieri posse ut humanitas sine omni positiva subsistentia
existat, quod tenent Card. Greg. ac probabiliter, non enim video
subsistere in se vel in altero importare contradictionem, absque
utroque alterutra natura ratio premissa sicut linea competit
recte vel oblique existere. Vasq. disp. 31 c. 73. Suar. disp.
8 sect. 3. Pont. in ult. Mel. cap. 8 q. 6 sect. 5. disputat.

et in utraque parte probabile videtur subsistentiam creatam per naturalem emanationem ex natura resultet, vel per extrinsecam efficientiam, mihi videtur probabilius naturam non esse principium actiuum subsistentiae sicut nec quantitas, nec aliud accidens suae inhaerentiae in subiecto cuius efficiens est, aut etiam si ante inhaerentiam existeret, nec a subiecto apto dimanaret. Quare puto per actionem qua humanitas separaretur a verbo produci quoque vi subsistentiam creatam sicut hoc ipso quod aliquis rem a loco abstrahit, et eam alibi ponit, eandem constituere. quod signat S. Thomas in tertio dist. 5. q. 3. a. 3. et Caietanus utraque q. 4 a. n. 15. Scotus vero subsistentiam produceret per naturalem emanationem et ipsa natura non satisfacit vel ex contrario impediri negat emanationem seu quod actio non distincta a separatione cum S. Thomas infra q. 16. a. 12 asserit personalitatem creatam oriri ex principiis humanae naturae. Ex signat eandem naturaliter ut ita dicimus formam fieri, seu educi ex natura — pro eo quod accidit enti completo, constituit ens per accidens, sed verbum est completissimum ergo accedente humanitate consurgit ens per accidens. Confirmatur accidens cum substantia non constituit unum per se sed infinite maiori distantia est inter verbum et humanitatem ergo haec minus constituunt unum per se. Prima vera est de eo quod accidit enti completo per inhaerentiam vel quasi inhaerentiam, sidque aliquatenus perficit, secus tamen si substantia adiungatur alteri ut termino ad terminum nihil omnino perficit ut vult in se perfectus. Ad Confirmationem dico verum esse distantia realis existentiae non ergo ad aptitudinem concurrendi in compositione entis per se ad quod maxime spectat diversitas praedicamentorum. — Instabis humani-

q[uae]stio II. De m[od]o unionis verbi incarnati §. VI. Ut r[ati]o na[tur]a hu-
mana fuerit unita verbo accidentali. Digressio contra
Ubiquitas.

Tali accidit unioni verbi: q[uod] unio e[st] accidentalis, sed mala
e[st] ?ego, nisi accidit unioni huic q[uo]d n[on] alii. unio h[ic] sensibi-
lis e[st].

Digressio Contra Ubiquitas.

Recessit f... hic articuli veteres Sectores q[ui]bus acce-
dunt Ubiquitae maior hodie lutheranorum pars Brentij lib.
de maiestate Chr[ist]i et Jacobj Smidel in ... eadem
ubiq[ui]tatis propagator, ... per unionem hypotha-
ticam, humanitas vere in se fiat omnipotens, ... hocso-
lu[m] ... Brentius inter Paulu[m] et Chr[istu]m discriminat q[uod] Pau-
lu[m] divina ... hypostasi sustentet et in illo agat in uno
lo[co], humanitate Chr[ist]i sustentet ubiq[ue] et per ea o[mn]ia operetur.
Schmidel ... scribit, neq[ue] singula ... Dej in Chr[ist]o
q[uod] in creaturis reliq[ui]s quo ad veram divinitatis p[rae]sentia[m] q[uod]
ut in creaturis energia discernitur, q[uod] alia in aliud agat et
operetur, ita in Chr[ist]o tota effundetur, ut per hominem Chr[istu]m
o[mn]ia in o[mn]ibus operetur et ... hac sola com[m]unione idioma-
tu[m] hypostatica unio dissimilia e[st], sed hoc retractat in Apolo-
gia Regiu[m] fol. 44 ... della com[m]unicatione idiomatu[m] ... unione, sed aius inseparabile ... q[uod] ... tenent Ubiquis-
tae ... to. 5 ... Calvino[rum] fol. 272 ibidem hoc solu[m]
discrimen inter Chr[istu]m et ... ponit q[uod] Chr[isti] humanitate
ubiq[ue], humanitate alteri[us] in uno tan[tu]m lo[co] sustentet Deus.

Ex quibus satis apparet errore[m] Ubiquitar[um] ex contrariis
Nestoriana et Eutychiana haeresibus mirifice genitu[m]. de Nestoria-
nismo q[ui]a qualeng[ue] ponit a verbo sustentari humanitate[m] solu[m]
in q[uan]tu[m] ... efficaciter quomodo o[mn]is creatura sustentatur p[er] influ-
xu[m] Dei generalem et nobiliori operatione ... influxu[m]
nemo dixerit ... et ... unita Dei-
tati in ... n[on] e[st] personalis, sed spectat ad p[...]

Commentarius in tertiam partem summæ Theologicæ sancti Thomæ Aquinatis

Dei, adeoque non sit de proprius verbo, sed etiam cui totissi-
mitati, et sic tota præmebat forel hō — Subsisten-
tia et ubiquitas, qualenus conceditur circa carnem Christi non generalem
tiali, sed in se actuali facti fuisse, posset ei proponi, qua-
mvis ferè conveniunt utrisque naturæ, earumque proprietatibus
na sicut implicat ut tres sint in se illegos ne tranglat
in substantia intellectuali, ita nec humanitas sit per omnia
per eius infinitate omnium prædicta, sed in divinitate Xalicat pro
persona Dei neque humanitati accidentali conicari proinde
quæm nova accidentia, sed quia id involvit imperfectionem, sed
quia ipsa Dei substantia substantialis in natura, non sunt immedia-
te alteri conicari, sed essentialiter, quare implicat ut alicui im-
mediate insit actualitas, et solum accidentalis, hoc recte illigitur
humanitatem terminari per hypostasim omnino perfectè æternam &c. nec in-
de licet negari ipsam humanitatem esse ubique vel æternam, quod diversita-
te et ubiquitate sublata: distinguitur in Dei attributa, quæ-
dam sunt energetica, seu operativa, ut est bonitas, sapientia,
iustitia, misericordia, perfecta, paria quædam intrinse-
ca se continere, nec in sua in externis effectibus exercitiva,
ut de infinita, increata, æterna, cum tales pronominata
dicuntur realiter de concreta, non hæc, quasi in divinitate, nempe
libilis, et concari realiter possit solum quædam aliqua illa imme-
diate seu perfecta Dei, non est magis energetica, quam æterni-
tas, itaque æquè implicat priora attributa ipsi humani-
tati immediate conicari, et non potentiora implicat ut sibi
potens, et non creanoris mutuatum &c. præterea sacræ
litteræ docent nos, eundem esse hominem et Deum æternum imme-

quaestio 15a De modo unionis verbi incarnati.
Digressio contra Ubiquistas.

sit unum in essentia cum patre nec discriminari in modo sine
[illegible], sed ubi unitas, unitas est patre [illegible] Qui communicatur humanitati
[illegible] subsistit in verbo aeterno Qui quo eodem modo communicantur
caetera attributa. [illegible] ex variis scripturis ad Colossenses
[illegible] in ipso inhabitat omnis plenitudo divinitatis corporaliter
[illegible] gratia [illegible] [illegible] [illegible]. Ad Hebraeos [illegible] Je-
sus Christus heri et hodie [illegible] semper fuit semper [illegible]
nec carnis Christo tribuitur ubiquitas qui aeternitas, quae aperte
negatur carni ubiquitas, dum Christus alicubi abesse, de loco
ad locum transire, fugere, tradi, [illegible] ut dicitur
Matthaei [illegible] surrexit non est hic Marci [illegible] [illegible] haec per-
tinere ad physicam [illegible] non ad invisibilem [illegible] multos
implicare se, ut qui sit ubique [illegible] una [illegible] [illegible] altera
moveatur localiter, hoc [illegible] [illegible] Christi nullo fun-
damento solo ubiquitatis [illegible] ex quo consit, carnem Christi
non [illegible] in virginis utero qui in [illegible], [illegible], lapidibus
et caeteris fuisse. — Obiciunt in quo [illegible]
[illegible] ad Colossenses [illegible] data est mihi omnis potestas Matthaei
ultimo et similia, quae [illegible] exponi [illegible] de [illegible] divinis
attributis quae Christo in verbo data [illegible], in momento incarna-
tionis, [illegible] post resurrectionem dicuntur data [illegible] manifesta-
ta. [illegible] Exponuntur de [illegible] donis [illegible], quae participa-
tione [illegible] divina [illegible] Deus ipse dari [illegible] [illegible]
donis in Ecclesia diffundi [illegible] illud ad Ephe-
sios 4 Ascendit super omnes caelos ut impleret omnia, quod alii bene
et exponunt et implebit prophetias. [illegible] Sanctis [illegible]
[illegible] quos opponunt [illegible] [illegible] [illegible] proprie

loq. nec similitudines quibus hoc mysterium explicant illi dia quaemie, nec paucula aliis obscuriores tales atq. aptis ad antelegabendas [illegible] de Christo quo ubiq. in plenis et ob praesentia Eucharistica ipsorum ullo dr sedi- cauerunt ubiq. — Sed cuilibet lex ipsissima notissima sane Filius Dei ubiq. est hoc in rigore falsa da [illegible] Ubiq. iungatur subito, et generatur Filius Dei ubiq. existens et homo admultis; sic verum est Deus in caelo creavit diam suam, si ille qui in caelo est, si creatio facta sit in caelo. verbum est extra humanitatem non gedimus qua significaret ea nullibi unirentur; sic dia non dr extra caput hominis esse et [illegible] quemadmodum substantiali unio est inter caput, et etiam nec ipsum caput esse ubicunq. est dia, ita nec ex unione verbi cum humanitate ipsa humanitas est ubicunq. verbum est. Fuse quae Ubiquistas disputat Bellarm. lib. 3. de Christo cap. q. 2. puncto 3. et q. 5. puncto 2. et in propriis et ubi- quitate libri [illegible] Suar. disp. 32. sect. 4.

16. novemb.

Articulus VIII

Utrum unio naturae divinae et humanae sit aliquid creatum.

Unio tripliciter sumi potest: 1o pro actione qua humanitas unitur verbo et dicitur unitio; 2do pro unione in facto esse qua verbum et humanitas manent unita; 3tio pro relatione praedicamentali; et de hac loq. S. Thomam opinatur Suar. aliiq.; sed certum est q. transiri non debuit unio 2do modo, et relationem creatam quod esse dubitari non potest; maior controversia est quid sit unio 2do modo de qua et potissimum agit S. Thomas hoc et [illegible] articulum [illegible] et tenet Vasq. disp. 20. n. 40, nos de [illegible]

Articulus VIII. Utrum unio verbi incarnati sit aliquod creatum. quaesitum 1um An unio 1o modo seu actio unitiva sit et humanitatis productiva. quaesitum 2um De termino huius unitionis. unionis ordine disputabimus.

Quaesitum 1um

An unio 1o modo seu actio unitiva sit et humanitatis productiva.

Affirmant aliqui, nam et accidens una actione producitur et unitur subiecto. Negant tamen alii Suar. disp. 8. sect. 3. Vasq. disp. 71. c. 11. 12. quia ut ait S. Thom. q. 4. a. 2. quod assumitur, praeintelligitur assumptioni. saltem ratione producti et actionem saltem naturae priorem. Accidentibus vero et formis naturalibus esse et modo naturali convenit ut comodis ac promittit conficiuntur utique per unam actionem, sed compositum secundum formalis terminus est compositionis et natura prius terminat actio ad se formam quam ad modum. At in proposito inveniuntur 2 actiones, creatio seu productio humanitatis, unio vero cum verbo. Prima est ordinis naturalis, recta est enim naturalis quoad substantiam etiam quoad modum producendi ex parte principii efficientis sit supernaturalis. Altera simpliciter est supernaturalis etiam quoad substantiam et longe altioris ordinis, adeoque nec coalescit in unam cum priori.

Quaesitum 2um

De termino huius unitionis

Dico 1o terminus totalis est qui est verbum subsistens in humana natura. Ita communiter DD. contra Durandum q. dist. 5. q. 2. qui hoc negat eo quod tam verbum quam humanitas praeexistant ante unitionem quare solum modum substantialem unionis de quo postea terminum esse agnoscit et quod forte in re non errat tamen in loquendo ut notat Suar. disp. 7. sect. 3. quia etiam in generatione rei hominis nemo negat terminum quod esse hominem, quamvis tam anima quam corpus praeexistat ante humanitatis productionem.

Dico 2o formalis terminus quod est humanitas. Ita Cabrera hoc art. disp. 2. Vasq. disp. 19. cap. 2. nam ex communi philosophia formalis terminus dicitur forma termini totalis praecipue intenta ab agente per operationem, ut in generatione hominis, cuius resurrectione integer terminus est humanitas, producta et reproducta

terminus formalis est illa, in calefactione est calor, hic enim est
forma calidi, qua tenus calidum alteratione terminat. De Christo
porro neque dici quod sit factus Deus, vel persona divina, consequen-
ter nec Deitas, nec personalitas verbi est terminus quo incar-
nationis sed humanitas, qua persona quae est subsistens in duabus
naturis per unionem fit homo, subsistens in humanitate. forma
est humanitas, quae est persona divinae producta, forma dicitur divi-
nitas, et haec productio ad intra formalis terminus est ut
traditur communiter et quo Suar. lib. 6o de Trinitate. cap. 6.

Contra hanc sententiam una formalem terminum quo dicit ipsum verbum
quod suppositum in termino totali, altera Durandi l. c. Vasquez disp.
fo sup. unica Suar. disp. 8 sect. 2. quod formalem terminum quo, aliqui
dicunt putant substantialem modum unionis, qui sive producatur per actionem
unitivam humanitatis et suppositi, quod non est terminus actionis. si
dicas humanitatem quae unita dicitur terminum concomitantem ad unitatem
unionem potius quam humanitatem dicit formalem terminum per hanc quidem
concedunt verbum dicit terminum, si unitio pressè considera-
tur et communicatio divinae personae. Verum nec sub hac consideratione
habet aliud terminum formalem quam verbum communicatur humanitati ut
forma intrinseca constituens totalem terminum l. ut termini quo non
est sed potius ut subiectum seu suppositum sustentans huma-
nitatem. Unde l. quod nisi indignum sit quam humanitas, perfi-
ce habet ut subiectum potius seu recipiens quam ut forma cuius quod prin-
cipale fieri dicitur nempe homo. sicut terminus formalis, et in cale-
factione terminus est calor, non substantia aquae calorem re-
cipientis etsi ea aeris nobilior sit quam calor. Sed fundamentum
alterius sententiae refertur ad terminum formalem minime re-
quiri ut per actionem producatur nisi sat in productionibus

Articulus IIIX Utrum unio verbi incarnati sit aliqd creatura quae IIdo De termino huius unionis divinis ad intra aliisque, sed nec humanitas qualiterming ...

divinis ad intra aliisq, sed nec humanitas qualiterming ... fia hois Dei ... terminus ... unio ... conditio, sicut quia humanitas ... minus quo sicut in calefactione calor ... calidi ... tamen calor ... terminus calefactionis.

Dico 3tio terminus à quo incarnationis ... humanitatis ... in verbo, humanitas ... terminus ad quem ... terminus à quo opponitur privatio humanitatis in verbo.

Dico 4to Incarnatio, seu inhumanatio ... proprie ... exprimitur ... plurib ... communicatio Deitatis, communicatio humanitatis ... alii termini à quo et ad quem ... terminus ad quem ... humanitatis ... terminus à quo ... reliquis mox.

Dico 5to ... terminus à quo ... divinae personalitatis terminus ... ad quem ... verbum ... ad verbum attracta ... humanitas ... unita ... terminus à quo ... humanitatem ... humanitas ... terminus à quo sicut ...

[illegible] V. Pronun

[illegible] Quaestio 2da De modo unionis verbi incarnati

nec de terminus à quo motus nec inclinatio realis ad subsistentiam propriam sit de terminus à quo cum ea non tollatur, quia non ut debet esse actu secundum, sed terminus à quo de praesenti subsistentia connaturalis numquam fuit reipsa, sed res transmutata seu translata esse debet in aliquo vere signo, ubi non tempore prius fuisse in termino à quo quam obtineret terminum ad quem. Dices assumptio est abstractio rei à [illegible]

Resp. sufficere ut sit quod negatur, et si modo formaliter concipi posset ubi humanitatis reliqua sine ista carentia verbi si quis tamen de eo velit possumus termini assignare id alius non esset quam creata subsistentia quam aliquo habuisset humanitas.

Dico, hoc unionis terminus à quo est privatio unionis inter verbum et humanitatem, quorum unio est terminus ad quem.

Quaesitum IIIum.

Quae sit unio secundum esse personalis.

Id tamen est controversia in [illegible] dist. [illegible] quaestio [illegible] contra [illegible] qui [illegible] art. [illegible] hoc ab [illegible] art. [illegible] quod docent verbum et humanitatem propria unione, quae vocamus [illegible] Sed humanitati nihil potest dari ex quo verbum necessitetur ad esse suppositalem. Confirmatur cum est realiter distinguitur per absolutam potentiam potest unum sine altero existere, sed quodcunque in humanitate ponitur assignetur id distinguitur realiter ab influxu terminativo verbi, ergo unum sine hoc poterit existere, ergo si quod sit humanitati et verbum intercederet id esset repetitionem, et significaretur hac propositione verbum est homo, quae propositio esset absoluta, et unio facta esset solum relationem, quod damnatur in [illegible] generali Synodo [illegible] quae verbum humanitati unitur seipso

Articulus IIIX. Vtrum unio verbi incar. nati sit aliqui creatū. Quae IIIa. quid sit unio scdum aux psi manens immediate, q̄ est humanitas nec unitur verbo. q̄ to inter natura et subsistentia creata nihil intermediat q̄ nec inter humanitate et subsistentia verbi. ergo id relatae h̄ e notat. nec aliud q̄ nihil requiritur p incar. ratione producit. —— Alle ca. Sta. & Gabrieli dist. [illegible] q humanitas unita verbo p absoluta supernaale qualita ... ad id exercitio p pr acq̄ntm. pueris stiae. Illy nosper forzanes nec assimulant, atq cu unio substialis. imprede sumatur a terminis duarum naturarum unionē hypostaticā pro... q ex parte humanitatis quod sit accipitur solu accidens. longe a Nestorio abest ut notat. ... Vasq. —— Sua Coroi et neuer e Sta. verbu suu habens, intercedere latae reali substiali aliaq transcendentali. Sta. ... Aureol. l. hie expresse modu substiale vocat q alii anti... oio intelligit. Antonij Andreae dist. ... q. ... Durandi dist. ... q. 2. Paluda. eadm dist. q. ... a. ... Valentini ... q. ... Vasq. disp. 18. Cap. 3. Nec dissentire ... suar disp. 8. sect. 3. Cabrera art. q disp. 8. q unionem dicunt est modu substiale supernaale. sed Cabrera ab humanitate ... bm velle suar ex natura rei distinctu ponit qo humanitas, ... illegito unita verbo. ex duei sit modus in exsistentia ... verbo seu subsistatio passiua magis ... ab hac distinguitur ut q quoda notat suar. pro ... ... e ... ad ... cu docet unionē ... creata ... et ... eam verificari ... sit Deus et creator qasi ... modo ... humanitatē supponitari a Deo. ... gant ... in disp. cu ... Baronio

Commentarius in tertiam partem summae Theologicae sancti Thomae Aquinatis [illegible] incarnat.

[illegible] unio duarum nat[urarum] est relatio seu habitudo et non res absoluta cum post incarnationem est vera [illegible] ergo [illegible] quod fit ut producatur [illegible] cum nec verbum nec humanitas fit ergo nihil [illegible] nihil positivum ad unionem pertinet [illegible] intelligibile et cum [illegible] ante non [illegible] si ubique se habent ut ante ergo [illegible] [illegible] de novo accrescit [illegible] humanitati [illegible] temporis de mutata [illegible] novum quando [illegible] [illegible] [illegible] significat solum [illegible] extrinseca, vel ut alii volunt [illegible] durationem [illegible] in humanitate nihil in mutatur [illegible] verbo unita et [illegible] existentia rei intrinseca [illegible] tempus nec ad eam pertinens [illegible] existentia humanitatis non immutatur per incarnationem nec [illegible] tempus nulla est, [illegible] de imaginario tempore sermo sit [illegible] ubique non respectus intrinseca [illegible] existentia.

Ad [illegible] argumentum negatur [illegible] [illegible] substantias vel accidentalitas [illegible] res novo consequitur [illegible] unitas [illegible] a [illegible] realiter distinctas, [illegible] contingit in [illegible] unione [illegible] corpori [illegible] habitudine substantiali ad corpus ut [illegible] puncto [illegible] ad [illegible] hac habitudine [illegible] animam non esse unita vel corpus non [illegible] talis habitudo a corpore [illegible] reali distinguatur. Ad [illegible] [illegible] debet limitari [illegible] absoluta, [illegible] vel in terminationibus [illegible] verbo vel ut se habet ad extra [illegible] [illegible] absolute [illegible] [illegible] exemplis a maiori [illegible] Deus [illegible] [illegible]

Articulus XXXI. Utrum unio verbi incarnati sit ali-
quid creatum. Quaestio XXX quid sit unio. Contra de permanes
sit vi praedicati et absolutum quia negat praedicare absolute cu
de igni est calidus aqua est frigida, nec sicut calor et frigus prae-
dicato in alterius modo relativo inhaerentia Confusum qui nihil
affirmare potuit et quaestionem tum ignota, post in scholis recep-
ta sed Nestorii haeresim damnans anathema licet etsi
qui incarnationem de tenent factum esse solum gratiam dignitatis
affectus relationem per hoc filii hois ad filium Dei negata
substantiali unione qui nihil quam nos qui humanitatem tangit sua
immediate verbo unita confiteamur modo in quem poni
mus ut unitur ut quod, sed ut quo sicut calor immedia
te inexistit, igni per se inhaerentia sed inhaeret igni sed
potius calori quem modificat adhaerens et sic tum modus et
unia qua calor igni inhaeret, et sic quam illegi-
mus in subiecto subsistari audens cum alibi sit terminus
inhaerentiae. Ex quo patet non ad esse verbum ut quod
immediate unitus humanitati et excluso modo unionis
sine quo intelligeres verbum tamen sustentare humani
tatem sed ante non sustentavit: sufficit autem ut sit unio
inexistit alteri modus inexistentiae adhaerentiae quo in
existit ut pars in suis substantialibus seu accidentalibus
sed hic negat consequentia haec similitudo et licet nihil
ibi modo inexistentiae et tum inexistentem nisi intermedia
sui modo per se existendi et tum per se existendi
sed dato medio et subsistentiae creatae ex parte modo
et ex subsistendi ad opus quo dico modo. Ad cetera dato
anus ex negativis praedicamentalibus relatio substantiales pro
per se producit, ut patet in unione animae cum corpore. quia
Quaeri hic potest de qualitate huius unionis

Contrarium in tertiam partem summa theologiae quaestio 2
quaestio II. De modo unionis verbi incarnati quaestio 3 an sit substantialis
sed ea diximus illa est supernaturale attribuendo sit
materialis vel spiritualis vel quod ex utroque compositum
[illegible] aut [illegible] [illegible] modo [illegible] est
sunt et subsistentia humana, de qua [illegible] infra.

Quaesitum IIII.

An sit modo substantialem detur unio quae sit accidens et
praedicamentalis relatio
negat hanc relationem [illegible] [illegible] q. 2. sed
eam plerique admittunt de proximo eius fundamentum loca-
tio sententiae Caiet. id tenet de unitate personae [illegible]
assumptionem passivam. Suarez modum substantialem de quo ante
Vasq. disp. 18 n. 33 unitatem naturae humanae ad personam ver-
bi [illegible] [illegible]. Ex modo substantiali [illegible] [illegible] formalis
effectus [illegible] unitas humanitati ad verbo, et in hac
unitate proxime fundari relationem praedicamentalem inter hu-
manitatem et verbum, quae se resultat ex rebus loco propin-
quis facilius admittetur inter res substantiale unitas [illegible]
[illegible] relatio [illegible] advenire [illegible]

Articulus II.

Utrum unio verbi incarnati sit idem quod assumptio
Negat [illegible] [illegible] quia unio signat relationem
assumptio actionem, vel passionem, ratio unio signat rem
in facto esse, assumptio in fieri, et hinc unione [illegible]
dicitur unitum sed assumens non dicitur assumptum nec assumptum
et notat quod in facto esse, alia huius ratio redditur quia
assumptio connotat distinctionem inter assumens et as-
sumptum ratio unio connotat [illegible] utriusque extrema
non a [illegible] ut ea dicta quare relationem unionis
Sanctus Doctor comparat relationibus [illegible] sed

subsistentem, alter unio q sit accidens et p dicamentali relatio. Art.
IIX. Vtrum unio verbi incarnati sit aliq creatio. Art. IX. Vtrum
unio 2 naarum in Chro sit maxa unionu
in Chro dicitt pa q. 2a a. 1o eam vocat relatoem
disquparantia et relao hic ga n e mutua, ac si na dio
solu sit relao roie, hic ga tm idem quouca roem co
dicio mo utriusq extremu denoiatio, at qualemus la
tis unio e orta scil ex suppositatae hypostati
ca in aequali extrema denominato na verbu e ter
minans et suppositans, naa vi terminata et suppo
sitata.

Articulus IX.

Vtrum unio duarum naarum in Chro
sit maxima unionu

Quaedam uniuntur et intra se, et in Chro ut cor
pus et aia in una de nra, qdam solu in Chro ut ca
put aut pes in corpore hoc mo, divina et humana
naa uniuntur in persona de qua unione procedit
(sic) articuli, ad qua R det S. Doctor unionem de nra
ex parte personae, n. a ex parte extremorum s. dua
rum naarum mxe distantium, stq e in gnre unibilis
Vnum in Chro dicit q. 2a a. 1o Negat intr ear dumus
ne immediata scil. qdam unione dicunt e mxa re
petita persona simplicissima seu comparatoe naaru
e simpliter minore qua sit unio aiae et corporis qu
hac magis sunt unibilia ita Cabrera disp. 7a. Refert
disp. unica dasq. disp. 20 Alij s. scham illigat
persona composita Chro Deo hoc q magis qrcunq
e qs quis alius unionis terminus, et qua unitas
unionis qualemus ex qntitate qtinua resultat, sol
unitati huius personarum in una co ntui cedit. Al..

ex se unitas proprie, sed una realis in contra qualemus ex reale distinguuntur, ut hic h[illegible] est unitas nec de multis praedicatur [illegible] incarnationem hic homo est Deus et vice versa, [illegible] omnis ratio [illegible] [illegible] hac esse dignissima sed et in genere unionis perfectissima ea unione hypostatica [illegible] declaratur alia unio est perfectior ex qua resultat magis unum, sed ex unione hypostatica resultat maxime unum [illegible] &c. [illegible] in [illegible] compositum hoc [illegible] est magis unum, quam compositum ex substantia et accidente ut patet [illegible] quam compositum ex partibus integrantibus [illegible] compositio qualitatum

20 [illegible] atque accidentali simillima est. [illegible] quam compositum ex materia et forma, [illegible] [illegible] perfectissimum unibilium, [illegible] quia unio haec accedit maxime ad unionem ex natura et substantia creata [illegible] et in Angelis invenitur, adeoque simpliciter est [illegible] unio et natura et forma, [illegible] magis unum est Christus [illegible] compositum ex natura, et substantia creata, qualibet [illegible] unibilia considerantur realiter distincta, nam qualibet subsistentia aliquo modo identificatur cum natura ut sic non unitur, sed est idem cum illo, et in genere unionis perfectior est unio hypostatica quia persona divina est [illegible] simpliciter perfectius, et magis terminativum [illegible] [illegible] creata subsistentia, et anima cum corpore constituunt [illegible] magis unum [illegible] homo et [illegible], tametsi [illegible] non omnino realiter, sed ut modus a subiecto distinguatur.

Quaestio 2a De modo unionis verbi incarnati
Articulus X Utrum unio 2 naturarum in Christo sit facta per gratiam

Articulus X

Utrum unio duarum naturarum in Christo sit facta
1a Conclusio Unio haec est facta quidem ex gratuita
Dei voluntate quae est gratia sic Aug. increata ut patet
2da Conclusio Unio non est facta mediante gratia
habituali, nam subsistere primis competit naturae per se habitualis
et caetera accidentia saltem ordinarie nec in illo casu
gratiae subsistit
3tia Conclusio Ipsa unio humanitatis cum ver-
bo vellem dici gratia, et est omnium gratiarum maxima quae est
est donum gratis datum sed quod sit intimum, et se solum com-
catur divina persona quae sit ulla dona gratia, idest quam
non sit accidentalis seu extrinsece Deus inhabitans
aut S. Sanctus dari dicitur ex quo patet altera gelucorum pars.
Contra 2da gelucem gratiam esse necessariam dispositi-
onem unionis tenuit Scalat ple 3. q. 2 tria nativo 2 ex
morali seu congrua dispositionem fuisse docuerunt Pat in
3tio dist 2 a 2. S. Bonaventura a 3 q 2 Marsil q 10
Richardus a 2 q 3 hanc com vocat opinionem
nam sicut Rex ducturus ex humili genere uxorem illa ad
animus nobilitaret, ita decebat humanitatem verbo
copulandam omnis gratiae donis adornari — Oppositum
tenent Scot. dist 2 q 2 Durand q 3 S. Th. Barsool
med hoc art. Caheta disp 2 Suar disp 10 sect 2
Vasq. disp 40 cap 2 et caeteri recentiores quia consequenter
rerum naturae gratia habitualis non praecedit naturam gratiam

unio ... et potius decebat ut unio esset fons om̃
donorum supernaturalium in Christo, qua impossibile erat in
eodem instanti utraque creata et data, et habitualis sive
ut disposit[i]o, vel instrumentum ad [unionis gratiam] existit. Caterum [illegible]
quia dicitur se alii habere gratia unionis ad habitualem quia
nec tamen dicitur posse se alii habere Confirmatur, neque intellectus
est de dispositio vel instrumentum ad producendam actionem in
qua subjectatur. Sed hoc exemplum est dissimile, [illegible]
agit ut a parte rei existit quare nec intellectus producere
potest actionem gratia producta supponit [illegible] in existentia aliquid
illigat agens nec est de dispositio subjecti cui ad [illegible]
[illegible] ... in gratia habituali quod in unione [illegible]
[illegible], nec tamen manifeste implicat quod illa gratia assumata
ut instrumentum ad unionem et tamen unio transcendentalem
respectum habet ad gratiam ... [illegible] proinde
[illegible] gratia intelligere, ut dispositionem moralem [illegible]
[illegible] ad unionem et tamen eodem modo intrinsece
[illegible] gratia ut ... a voluntate divina [illegible]
[illegible] moralitatem dispositio dicere qualis ...
[illegible] gratia illa dante a Deo humanitati assu[mptae]
... adoptionis sed adoptio repugnat illi ... naturali
verbo ... Sed negatur [illegible] ... gratia ... ab ...
[illegible] unio ... et a filiatione ... adoptiva ...
naturali ... [illegible] Conclusio accipitur [illegible]
[illegible] morali ... de more [illegible] ... quia

Articulus X. Utrum unio r[ati]one gratiae in Christo sit falsa / gratia habitualis. XI. Utrum unio verbi incarnati aliqua merita praecesserint

forte humanitatis a perfectione, qua gratia unionis, sed morali aestimatione, et quadam gradu sui eminentia unio hypostatica praestat omnibus rebus et donis creatis unde et honoratione a Deo sit quam gloria beati. Visio clara et amor beatorum quae praestant quatenus sunt aliquid ... delectationem habet simpliciter ... perfectius se gratia unionis, quae infinitas cuiusmodi maius concipi non potest, nec aequari per ulla donorum ... et ex hypothesi infinitorum multitudinem ... excedat ac simili valore merito. Ex dictis ... ad fundamentum ... Durand. dist. ... quoniam ille negat unionem hypostaticam et beatitudinem ... comparari ... soluta ... Durand. ... admittit beatitudinem ... melius gratia unionis magis est ... in esse ...

Articulus XI.

Utrum unio verbi incarnati aliqua merita praecesserint.

1a. Conclusio Christus Dominus sibi ipsi non meruit ... unionem hypostaticam quia ... Christi ... unione ... competit alicui ... supponenti quam agat ... in scripturis incarnatio absolute vocatur gratia nullibi meritum ... ad ... cap. 4. ... et ... tradit ... August. ... a DD. receptus ... quam

Commentarius in tertiam partem summae theologicae Sancti Thomae Aquinatis q. 2. a. 11 ... merendi

sententiam sua disp. ... fore temerariam et periculosam. Vasq. disp. 21 a. 3 ... moral. nos propterea in psalmo 44 ... unxit te Deus ... cum ... merendi si qui ... accipiat ... hypostatica unione ... glorificatione corporis, ... exaltatione

2da Conclusio Christus nec ... absoluta potentia potuit mereri unionem ... subsequentibus quae principium meriti ... cadit sub merito sed unio est principium merendi Christi ... neque ... Maiore multa concilia et pp. negant ... gratiam ... cadere sub merito ... Eadem apud scholasticos receptissima sine limitatione et sic confirmatur ... ut primum ... absolute in Dei ... quae ... merendi

22. Novemb. implicare ... ut Deus velit ... merita operis primi nec ... operae) ... principium meriti ... absolute in Dei ... quae merentur ... principium meriti ... primi ... principium conveniunt ... Greg. q. 2 ... et ... hoc art. Cabr. disp. ... Vasq. in ... disp. 91. cap. 6. ... disp. 10 ... quoad potentiam absolutam nec improbabilis.

3tia Conclusio haud evidens ... implicatio ... humanitas Christi ... et habituali gratia ... mereri potuerit unionem. Improbabile hoc ... Cabrera ... Vasq. disp. 21. n. 50 ... et gratia habituali ... art. ... gratia a Deo ... subsistentia

Articulus XI. Utrum unio verbi incarnati aliqua merita praecesserint

atque prius non existeret, et ut ei competit merendi unionem, nec esset infiniti valoris, sub hac ratione, sed valorem infinitum habet, qualenus in eodem instanti verè est actus personae infinitae.

2da Conclusio Christus potuit mereri continuationem seu conservationem unionis, sed probabilius est eam non meruisse. Prima pars probatur quia continuatio est quid creatum absolute cadens sub merito, nec est principium meriti, quod quod dicat Cabrera d. 7 esse non eadem unio sit hodie ac cras, tamen ab ea cras existente, non dependet actus meritorius hodie exercitus. Secunda pars docet Vasq. disp. 73. n. 13. quia continuatio haec independenter à meritis est decreta, et Christo debita lege seu proxime dei ordinaria debita, sicut gratia habitualis continuatio à nostris meritis independens est atque ita debita, ut nec demerito nemini gratia auferatur. Suarez tamen putat quidem Christum meruisse continuationem unionis, sed rem valde dubiam esse nisi moneat.

3tia Conclusio probabile est Christum non meruisse extensionem unionis ad partes per nutritionem adgeneratas. Colligitur ex praedictis. Gelmas Suarez tamen nec improbabile tenet oppositum.

4ta Conclusio Christus meruit circumstantias accidentales incarnationis, non tamen consequentes, sed etiam antecedentes et concomitantes, qualescumque beneficium hominum vel Angelorum, vel ipsius Christi erat nam prout Angelo in Nazareth, quae cadunt sub merito, nec ab his dependet substantia incarnationis, sed haec mirantur, unquam poterant illa ac proinde nec merendi principium nec tamen principii

Commentarius in tertiam partem summæ Theo-
logicæ Sancti Thomæ Aquinatis [illegible]
p se cōnexa st potuerat do cās cōdigne Chrūs meruisse [nat]
gegd et ullā absolutā potentiam negat Cabr. §. 5. et facto
n. meruisse Chrū circumstantias comitantes, cois sentia nō
laudat Suar. disp. 10. sect. 4. Addit idem à fortiori dicen-
dū de antecedentibq quā circumstantia st, nā quo alio
cū sanctificatoem gerunt negari nequit cās Chrū meruisse
Virginis v. g. præseruatoem à pccto, atq si Chrūs meruit cir-
cumstantias quā alienum aut n quā proprium beneficium
st. sequunt solū ordinariā legem n cadit sub merito ali-
cuius actus q ex nāā rei actū præcedit, sed circumstantiæ
tales ex nāā rei præcedunt actum aliquē Chrī, ergo n cadunt
sub merito Chrī excluso miraculo; sed negatr maior quia
sit ordo nāæ rei quo ad actuale existentiam præcedit n imple-
dit quo minus una sit alterius præmiū nec miraculum
facit q discipulus sit sub obligatoe ut Doctor fideliter
mecænati seruiat. merces et sumptus in discipulū facti
merita et opera à Doctore præstita ex nāā rei consequu-
ntur posterior in executoe sed n in intentoe.

Prima Conclusio Christus meruit reunionē huma-
nitatis in resurrectionē qa meruit suā resurrectionem ultra
[illegible] sed ad hanc exigebatur reunio humanitatis cū
verbo, ergo illā meruit, q[?] probatibq docet et Suar.
l. c. [?] disp. 17. sect. 3. quem insulsè quasi fa-
ui re aduersarii oppugnat Cabr. §. 9. q si in Eucharis-
gentatoe unio quasi repetitr ad hanc replicatoem me-
ruit Chrūs.

8a Conclusio nemo præter Christum ex condigno me-
reri potuit incarnationem quo ad substantiā uel circumstantias

Articulus 2us utrum unionem verbi in carnati aliqua merita praecesserint.

frate ut pat. ex dictis q. 1a. a. 1. qa unionē hypostaticā negat condignē mereri opus ullius iuxtam naturae et absoluti termini. pred. hoc art. condigni meriti appellans vi sibi uniū negari neqt ut qā Deo promissa sit ac et patet. non potest congruē mereri incarnationē ꝑ ulterius superius ē ad quem ordinē et spectant incarnatoiē accidentia qua tales quare nec hanc condignē potuit mereri aliqs sanctorum q. tenent et Cabrera disp. 7. Suar. disp. 10. sect. 5. et ipse hoc art. ubi idē signat s. s. Thas. Virgo ꝑdicatur digna q. fieret mater Christi sed maternitatē n. merebatur ex condigno et saepe pat ee dignissimus Ipsa q. bn n. ut mer ex condigno porrigit. Ecclā nullu ponit in genere meriti ex condigno q. n sufficienter ꝑ unionem beata sit remunerati qā aliud ex condigno n. meruit

9na Conclusio Antiq. ubi Altras Qc. n. potuit incarnatoiē seu unioē ꝑo facta ꝑdestinatoē mereri ex congruo ē comis, camqs extrema ee tenent Suar. disp. 10. sect. 6. qa Christus ante prima cuiusqs merita ꝑdestinatus ē, ꝑo n. ꝑ merita alicuius sed lib. Greg. q. 1. puncto 2.

10a Conclusio Antiq. n. potuerunt ex congruo mereri incarnatoem ꝑo factam sed ad substa qa ut ne ē principiū meriti q. a opera antiquorū spectato n. ut a gratia, sed a libero arbitrio procedunt ꝑ ordinē naturali, et nec ex congruo meritoria inveniunt imò nec gratia habitualis, neqs sancti incarnatoiē

De modo unionis verbi incarnati
subsistentia sed ea futura erat, a viro acceleratio[nem]
postularunt vi fideles, ita non postulant co[mmun]em carnis
resurrectionem, n[on] quo ad tempus. Hac conclusio est S. Bo-
24 novemb. naventurae dist. 4. a. 2. q. 3a Richardus a. 1. q. 3a Marsil. q. 5
a. pr. et 3. Bezantius disp. 3. Vasq. disp. 22. cap. 4. Con-
tra multi hodie Lebiora [illegible] Suar. disp. 10 sect. 6. Greg. de
Re. tenent veteres [illegible] sancti [illegible] manserit ex genere quam
incarnationem, q[ui] ta[men] non om[nes] eod[em] m[od]o explicant, quibus opera
[illegible] efficaciam ad merendum, et q[ui] non dependerant a
Christi merit[is], sed si non dependerent, poterant mereri incarna-
tionem, [illegible] sed nostra conclusio negat [illegible] in
[illegible] nam in minori assumit, quod [illegible] ad [illegible]
efficaciam, quod explico in igne [illegible] efficacem ad calefaci-
endum [illegible] calefacere [illegible] sed unius [illegible]
calorem in quo ipse producitur, quam tamen calorem producit alius
ignis [illegible] producere calorem [illegible] quem ita pro-
ducit, sed postquam producit non [illegible] eundem numero producere
et tamen manet aeque efficax efficacia [illegible] abs-
[illegible] non est [illegible] individuationem aeque [illegible]
[illegible] unius eiusdem numero verba possit facere quam alia, sed quamvis
verba [illegible] quo ad [illegible] verbis [illegible]
Christi opera potuisse mereri eandem numero unionem, qualem
nunc meritum ab ea ut principio non pendet, [illegible] in-
stantia incarnationis [illegible] non dependebat ab unione
facta in instanti resurrectionis [illegible] eadem numero [illegible]
[illegible] Christus mereri poterat [illegible] unionem quoad [illegible]

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An Christus ut ante unionem verbi incarnati promeruerit aliqua merita qua talis sed non cum quavis dependentia.

11ª Conclusio Veteres sancti meruerunt de congruo incarnationem quo ad eius accelerationem et alias quasdam circumstantias, illarumque praedestinationem. Sic communiter tradunt theologi scholastici, quin aliqui ut S. Bonaventura, Richardus ll. cc. videntur putant admisisse merita de condigno, sed aliqui mei eos de congruo concedunt ex recentioribus Vasq. disp. 23 cap. 4 Suar. Greg. Zesanius ll. cc. Cabrera disp. 5 id tenet de caeteris circumstantiis de acceleratione negat disp. 4 solos supponere incarnationem quo ad tempus decretam ante praevisa merita. — Altera conclusionis pars colligitur ex 7ª; negat vero dico esse cur dicamus praevidisse meruisse ut ex eius semine nasceretur Christus et non meruisse tamen circumstantiae praedestinationem quo ad alios gratiant Vasq. disp. 21 cap. 3 Greg. ubi supra negant hanc partem Zesanius et Suar. ll. cc. Aliquas circumstantias incarnationis earumque praedestinationem ad altioris ordinis quam sint merita puri hominis, ergo tunc nec de congruo mereri illas, quemadmodum nec opera ordinis naturalis de congruo merentur quae ad gratiae ordinem pertinent. Sed negatur consequentia longo et ista propositio est inter ordinem unionis hypostaticae et ordinem gratiae quae in se tenet, et prius naturae ordinem sine quo nisi [illegible] quae ad ordinem gratiae pertinet attingimus unionem hypostaticam alterius et perfecte, quomodo nullius alterius naturalis perfecte attingit gratiam Ille tamen gradus quae unionis ordo in hoc provenit quod continet ordinis divini supernatales.

Commentarius in tertiam partem summa Theologica S. Thomae
natis q. quaestio II.a De Modo unionis verbi incarnati.
12.a Conclusio Beatissima virgo meruit
de congruo sic ut eligeretur, sic ut fieret mater Christi meri-
tis hoc in executione agnoscunt omnes DD de praedestinatione
seu electione ab aeterno negant Suarez disp. suae disp.
10 sect. 3. Vasquez disp. 23. Cap. 4. Greg. ad finem
pro hoc etc. et alii. Docent S. Basil. sermone de nativi-
tate et S. Ambros. Epist. 82 q. absolute electionem
in matrem adscribunt virg. in mentis et ordinatione
Dei morte prima non nisi primae mentis tenore
gratiae in consensu Virginis in Gabrielis verba, meruit
complete nativitate Dei ut signant S. Bernardus sermo-
ne 4 sup. missus est. S. Bernardinus sermone si nec
plene et efficaciter virgini decreta maternitate ante sui
in eam consensum credibile est.

Articulus XIII
Utrum gratia unionis fuerit Christo homini naturalis

Q. vel de gratia unionis seu ipsa substantiali unione Christi
et de habituali gratia Christi, de utraque sic dicitur. Dico
et est 1.a Conclusio si natura dicatur ex principiis
essentiae naturae perdidit neutra gratia Christo qua homini naturalis
est. 2.a Conclusio si dicatur natura pertinens ab ori-
gine sua, nec ab extrinseco quaeritur utraque gratia
est Christo naturalis, nam utraque habuit in instanti conceptionis
et initio divinitatis, qui huic homini non extrinsecus, ad generationem
sua hypostaticae naturae est, et haec unio procedat a divini-

Articulus 2us Utrum gratia unionis fue-
rit Christo homini naturalis.

tale quatenus verbu consideratus unita ubique tu dici
est extrinseca divinitas, nec absolute ingenui-
ta humanitati quia humanitas nequaquam extitit in verbo unita.

Dico utraque gratia liberè producitur à divinitate, ideo
non naturalis. Esse naturale hic non opponi libero, sed advenienti
ab extrinseco. — Caeterum cum dicta diversas signi-
ficationes utraque gratia et affirmetur et negetur naturalis Christo
homini manet quaestio an simpliciter et propriè utraque naturalis
negant Durand. dist. 4 q. 3 Paludanus lect. 18 fuerit
S. Aug. Cap. 40 Enchiridii tradens gratiam (unionis) quo-
dammodo factam illi homini naturalem alii simpliciter non humanita-
ti, sed Christo homini utramque gratiam naturalem ita admittunt
quia conveniat ab ortu eius non solum concomitante (quo modo
Angeli habent gratiam), sed ex ratione ortus qua factus est homo
homo nam ortus unitivus hominis est compositus homo
subsistens in verbo, cui compositio intrinseca est unio hy-
postatica, et quo modo naturalis proprietati eidem debita
gratia habitualis ita Caiet. Med. Cabr. Suar. hoc ante
alii ad vitandam obviam aequivocationem satius est non
absolute vocare naturale qua cautela usus est S. Aug.
l. c. locutus de gratia unionis, ni in Vasq. disp. 74 cap.
1. 2. Contrar. unione à Sancto Patre dictam naturalem
quo solum est naturale et reale, non solum morale vocem
dignitatis affectus esse factum est. Ego gratiam unionis
Christo homini ut subsistenti humano propriè naturalem
gratiam et habitualem quodammodo naturalem dici censeo

Commentarius in tertiam partem Summae Theologiae S. Thomae Aquinatis. Quaestio IIIa. De modo unionis ex parte personae assumentis quae proprie hic inquiritur nactu unione ut notat et Vasq. etc.

Quaestio IIIa.

De Modo unionis ex parte personae assumentis

Articulus I.

Utrum personae divinae conveniat assumere naturam creatam

Explicata natura mysterii eiusque disputatione et modo unionis ex parte assumenti quaeritur an persona sit, sed qua persona conveniat assumere naturam creatam etc. Conclusio affirmativa, nam in assumptione denotatur quod sit principium actionis seu assumptionis et terminus, sed persona divina est principium operans ut q. [illegible] et hoc ubi personis est causa assumptionis et est terminus ad quem facta est assumptio, ergo personae divinae proprissime convenit assumere.

Quaeritur an assumere naturam creatam soli personae divinae conveniat et constat personae creatae non convenire ut sit principium quod assumptionis, nisi tamen de potentia creatura ad creatorem, et similia sunt assumere ut instrumentum est quo alibi. Item si possibile sit ut persona creata sit supponat aliam naturam, sic [illegible] q. Angelica quod impossibile de tenent Henricus quodlibet. II q. 10 Durand. dist. 3 q. Caiet. Med. Capr. hoc art. aliique auctores citati a Thom. hoc et 7 art. Contra possibile esse tenent Scot. Antonius Andreas. Bartholomaeus [illegible] dist. 3 q. 4 Ma. q. 5 [illegible] hoc articulo, priori illa accedit Suar. q. 3 puncto [illegible] quo

Articulus 7

Articulus 7us Utrum persona divina conveniat assumere naturam creatam

naturas et facto creatas admittens creabilitate supponale subsistentia termi. rel. et alia nãa quo ista stia accedo per non indi. determinationem qua probet implicare ut Angelus in naali sua ni (? Deo proxiũ ē itaq; sola dicuntur (Deus) sed virtute divina assumit nãam humana per subsistentia non perfectiori modo à subsistentia Angeli, itaq; à termino suo dependeat per terminus est quem modis nãa Angelica non à humanitate assumpta erat nec humanitas verbi ò modis humanitati sic Deitati quasi modis est Deo belli modi mcal vaeq; diss as n. q suffragatio vele res opinati Aggaeum et Malachiam prophetas ac Joãn Baptista fuisse Angelos incarnatos teste S. Hieronymo in 3a Aggaei De Joe Baptista ac omnib. Origenis los; in Joem; Item Antichristum fore Diabolum incarnatum ut falsum et ut impossibile rejiciunt S. Hieronymus in Capit. Danielis. S. Damas. lib. 4. de fide cap. 27. S. Beda in 13 Apocalypsis. —— Arguitur si subsistentia creata per alioram naam subsistare potuit est 3, 4, et infinitas syncategorematicè, hoc opus est infinita quasi subsistentia subsistendi, sed infinitam ō negato, neq; n. ignis sit infini- ti calore qui sit duo 3 et quotquot illi applicantur ligna calefaceret, sta terminus per se tantum terminandi, sed tot terminare naas quot ad ille attrahantur ad quã attractionem non sufficit ad terminatioem infinita Dei virtus requirit.

Articulus 77

Utrum divina naa conveniat assumere

1a Conclusio Deitas solum se ē principium assumptionis non à terminus ni sola persona, ideo qua individuale

Commentarius in tertiam partem summae theologicae
de Incarnatione Quaestio IIIa De Modo unionis ex
identificatione.

2da Conclusio persona per se est proprietas. Ita
assumere ... dici quod est natura divina assumpta
sit humana ad unam personam ... Pater divinitas
... simul incarnata. Contra haec adducam ...
Durandus dist. 5a q. 2a et dist. 5 q. 3a, ... natura quod
persona divina, ... unitur humanitati; ... unione naturae
sit humanitas ... subsistat, ... persona subsistit persona
... subsistere ... convenire per se naturae ... Augustinus
lib. 7 de Trinitate cap. 4. ... Durando nihil ...
Paludanus dist. 5a q. 1 ... Capreolus dist. 5a
q. unica a. 1 et alii qui ... admittunt ...
persona ... ad naturam divinam ... absoluta
... a. 2 ... verbo ... terminari hu-
manitatem nec distinguenda ... absolutam, et relativam,
sed ... alioquin ... verbum per solam
relationem immediate terminare naturam quod est contrarium
et P.P. doctrina et Concilii ... et ...
in ... fidei aperte negant filium Dei sustentare
humanitatem in aliquo quod ... Trinitati ...
quod ... pater et spiritus sanctus ... S. Aug. loco
citato ... subsistere, intelligit existentiam ut est S. Thomas in
... q. 3 ... a. 5 ait quod divina persona accipiatur
... a natura. ... hoc ... persona
per relationem, ... unionem, ...
persona ... humanitas per subsistentiam re-
lativam ... ad patrem ... Christi ...

persona, uno
tamen

parte persona assumentis Articulus 3 vtrum
Divina natura conueniat assumere
nē analogicè cū eam persona conueniat a. te persona qua hu
mana, hoc nō ei competit nisi humanitati quæ adunata
est in Christo, et aliis similibus quare male faciunt quicumque
a ipso Christi nō ea assumpsit hominem nobiscum humanitas Christi
t ascendit ad patrem, sed rectius in filio Dei qui natalitas
vitæ ei verbum terminat est diuina natura, sed naturam
ad patrem ut filia est vsit. Circa istam quæstionem
dubitatur an in rigore vere possit dici Deitas assumpsisse
naturam humanam Deitas est incarnata nā s. Damasc.
lib. 3. de fid. cap. 11. scribit quod diuinitas nō fieri aut
incarnata dicitur, aut humanitate se induisse neque
audiuimus. Et si incarnationem s. Damasc. exponatur cum
fieri humanitate indui (et persona quæ vniuit) Deitate
et dici propriè incarnata, et si incarnari est carni uni
ri propriè sic dic. Vnde s. Damasc. mox addit et Dei
tas autem sit humanitati in una earum hypostasi dicimus
et quod Patres Græci nō absolute dixerunt Deitatem esse in
carnatam sed in adiecto Deitatem ipsi verbi aut in
carnata verbum obseruauit doctè et cap. 6 Damasc. tn idem
verbum obseruauit monet quod Deitatem verbi naturam aliam alia persona con
notasse; aliquando dicunt post Deitatem verbi de persona et
s. Bernardus sermone 3 de paschate. Et hæc hic aliquis
enim addito Deitatem dicunt incarnatam eodem sensu
est diuina natura suscepisse humanam quæ ei vnita est. S.
Cyrillus saepius scripsit vnā naturam verbi incarnata
ita et Concilij vetustior Athanasij Magni et quod in sig...
neuit naturam scilicet Christi et Tibi. Sed a ... soleo eum

Commentarius in tertiam partem summae Theologicae

S. Thomae Aquinatis. Quaestio 3 art. 4 de modo unionis ex parte assumentis

sed una neque divina naturae carni copulata

quae unire utrumque naturae, conjunctio fieri non potuit. Manet

... absolute vel loquendo de una natura verbi incarnata etiam est ... periculum ... sequitur.

Articulus 3. Utrum abstracta personalitate per intellectum natura possit assumere.

1a Conclusio. Intellectu Deo clare et intuitive cognoscens neque naturam a personalitate abstrahere, quia cognoscit Deum ut revera est. Deus autem est ens simplicissimum et maxime unum salva personarum distinctione, quod neque aliquid in Deo sine alio dici, sed vel totum, vel nihil, cum non possit resolvi in partes seu res distinctas ut patet in prima parte q. 12.

2da Conclusio. Si hic intelligendum modo quo indivisa divisim concipimus naturam divinam abstractam a personalitate relativa, adhuc potest illa naturam assumere. Ex quo duo possunt esse sensus, per abstractionem negativam seu divisivam et alter per ... seu amplius intelligentiam utrumque secundum a S. Thoma intellectum potest. Suarez solum priorem et Cabrera solum posteriorem, Vasquez q. 3 ... disp. 27 ad finem ut vellet ut patet ex ... S. Thomae quibus tradit naturam divinam exclusis relationibus posse assumere omnis personalitatis absoluta, ... quae conciperetur, sicut Judaei concipiunt ... quia tres ... assumeret ad se naturam ... solius naturae non posse fieri assumptionem iam ante demonstravimus q. 2 a. 10 ... dicit ... S. Thomas hoc art. ... Quaeritur valde ... an natura divina seu ... Deus sit aliquid absolutum

Articulus IIII. Utrum abstracta personalitate per intellectum natura possit assumere

... unum quoad humanitatem ... affirmat ... sed ... Deo ... tres subsistentias relativas habeant subsistentiam absolutam ... Deus assumeret humanitatem ... tres personae eandem dicerentur ... Tabia, Card. Med. Cabr. ... hoc est Suar. disp. 27 sect. 1a. at Durand. dist. 1a. q. 2 et dist. 5. q. 1a. Palanterus ... negant ... Deitatis ... tres personae ... subsistentia ... humanitatis ... repudiat Greg. q. 1 ... tenent. — Negativa ... S. Bonaventura dist. 1a. a. 1o. q. 3. ...

... membro 1o. a. 5. Capr. dist. 1a. q. unica ... Andreas dist. 5. q. 1a. ubi ... ex recentioribus Victoria apud Med. Vasq. disp. 27 cap. 2 ...

... Deitatem posse ... in Deo ... unio Deitatis cum humanitate ... unio in natura vel in persona ... ex Conciliis et PP apud quos ...

Commentarius in tertiam partem Summae Theologiae,
ea sp̄ha signati q̄stio 3a De modo unionis ex parte assumentis
ad illud quia unionem intendit et creaturam, nam vel
unio fit in relativo, vel in absoluto, illud
in persona hoc in natura. Unde Conc. Toletanum dicit in
professione fidei solus filius suscepit humanitatem
in singularitate personae, non in unitate divinae naturae
sed in eo quod proprium est filii, non quod commune est trinitati
etc. PP. Toletani nunc sed in minori eadem unio
[illegible] cum creatura non fit in Deitate naturae
cum impossibile sit ex duabus naturis perfectis fieri
substantialem unionem ut q. 2 a. 1 [illegible] cum sanctis
patribus docuimus. Neque unio illa fit in unica
persona quae est ex immediatis componentibus
sit composita, non est persona quaedam [illegible] homi[illegible]
talis unionis fore unitatem in substantia, sed in subs-
tantiali absoluta in Deo dato quod non ad naturam pertine-
at [illegible] unionis [illegible] [illegible]
producunt nulli [illegible] dent unionem illam ad modum
unionis in persona quae est in subsistentia et sit
ad componendum unum aliquod cum singularis personis,
sed patribus ignota est haec unitas ad modum
personae et sicut subsistentia absoluta quam
ponunt ad naturam non ad personalitatem pertinet
ut ipsi docent, ita et unio in tali subsisten-
tia ad naturae unionem pertinebit quae subsis-

Articulus IIIus Vtrum abstracta personalitate subsistentia possit assumere. sed q. v. una persona possit sine alia incarnari

sentia, ergo ab existentia distincta et dari

verumque est quod in ipsa fit sed existentiam a

neque fieri unio eius impossibile est ut quod se

aliena existentiam existat et hoc in sua qui

humanitati porro existentia nihil esse dici nisi

personalitas quae supplere potest neque Deitas esse

eminenter contineat omnem personalitatem et perfect-

ionum et animam hoc eminenter continet Deitas

quamvis non est potest perfecti et dic nec terminare

terminat nec uniri modo potest eodem modo neque

terminus personalis quoque solus humanitati deesse

sit finale personalitatem

ARTICULUS IV

Vtrum una persona possit sine alia naturam creatam assumere

Affirmatur et est de fide obiectum una persona

sit potest clare cognosci nec operari sine alia, ergo

nec terminare naturam creatam, sed negatur consequentia

una persona neque clare cognosci non sit eadem

tamen utique ratione cognoscendi nec operari ad

extra non sit potentia ubique personis eadem, sed

terminare convenit uni personae sit id quo realiter

ab aliis distinguuntur — Hoc recte

traditur non posse unam personam uniri quin alia

Commentarius in tertiam partem summae theologicae S. Thomae Aquinatis q. 3 De modo unionis ex parte

duae personae spectali concomitantia in naturâ assumpta sint ita ubi Deus est ibi esset ubique, nulla tamen persona à naturâ assumpta distare poterit, quod probat ... nies confirmat ... cap. 2 ... ... haec comitantia ... personis, nec humanitati ... unione in qua includitur, ... simul impossibile est ut aliquid ... alteri distet.

Articulus V.

Utrum quaelibet persona Divina possit naturam humanam assumere.

Conclusio est affirmativa et ... si 3 personae assumerent tres personas ... unus Deus.

Articulus VI.

Utrum plures personae Divinae possint assumere unam numero naturam.

29 Novemb.

Duplex est de sensu ... tres personae ... assumere unam naturam ... aliquid ... hoc agimus ... sensus ... singulae personae immediate possint terminare eandem naturam creatam ... Durandus, ... Richardus ... S. Anselmus lib. 2 Cur Deus homo ... confirmant ... Aureolus ... natura divina ... supposita ... creata ... terminari a pluribus suppositis ...

Articulus 3ᵘˢ Vtrum quaelibet persona divina possit naturam
humanam assumere quod b3 V. fortius asserendum posse assumere una
dicit quidem subsistentia seu hypostasis naturam in eius naturam [illegible]
esse [illegible] quasi una persona nequeat nisi alterius per-
sonae ad ea natura potest pluribus hominibus subsistere, sicut
linea potest ubique puncto terminari, et quaeque immediate lineam
nullum punctum aliud terminaret — S. Anselmus negat asserens
posse a [illegible] persona habere unionem cum humanitate et sicut una
persona tanquam etiam plures intelliguntur [illegible] a Sancto
Thoma illegi [illegible] S. [illegible] sed hic esse [illegible]
semper a [illegible] Bonaventura [illegible] hoc vel aliqui [illegible]
dicitur — Probatur quod natura creata tantum unicam personalem
subsistentiam admittat [illegible] quod natura subsistens in verbo neque
personalis subsistentia in Patre et Spiritu Sancto [illegible] vel
intelligi [illegible] alia subsistentia [illegible] natura creata sicut est
connaturalis subsistentia [illegible] et [illegible], sicut non
idem subiectum potest habere plures [illegible] in loco
a [illegible] una natura potest [illegible] plures subsistentias
[illegible] per se [illegible] intelligi [illegible]
quod natura habet subsistentiam propriam [illegible] multiplicari
idem [illegible] in loco subsistere in alio et hoc [illegible]
sed [illegible] [illegible] idem [illegible] potest
[illegible] et [illegible] potest [illegible] in pluribus [illegible]
tere [illegible] natura neque [illegible] subsistere, et in alio potest
subsistere a pluribus personis — [illegible] [illegible]
[illegible] potest dependere a pluribus [illegible] causis [illegible]
necessaria terminari a pluribus personis quarum quaelibet

Conveniunt in ea certiam cartem [illegible] neoteri
ci [illegible] Agrestis [illegible] de [illegible] unius [illegible] esse
[illegible] terminat [illegible] mentis a nullis habi
[illegible] disp. [illegible] cap. [illegible] probabile negat
ab [illegible] plures [illegible] puncto [illegible] disp.
[illegible] sect. [illegible] nullatenus in uno [illegible] fieri
unam, sed terminando unico terminans [illegible]
comparatur uni effectui [illegible] ex [illegible]
assumpta eadem humanitate vel [illegible] unus homo, vel
[illegible] habent [illegible] Durand. dist. [illegible]
pondet [illegible] nec unus nec plures homines [illegible]
[illegible] potius unus [illegible] [illegible]
tenent [illegible] plures homines [illegible]
hoc [illegible] unum hominem appellant sicut [illegible]
nae sit unus Deus [illegible] negamus [illegible] homo
[illegible] Angelus humanitatem Christi a verbo [illegible]
assumeret unus [illegible] homo [illegible] Angel
[illegible] Angelus [illegible] Christi [illegible] Angelus huma
nitatem a verbo derelictam assumeret [illegible] tene
[illegible] vere [illegible] Angelus [illegible] homo [illegible] Christus
[illegible] alius homo [illegible] eandem haberet humanita
tem [illegible] Alphonsus Madoriensis [illegible] Vasq.
[illegible] disp. [illegible] cap. 5 [illegible] negare voluit [illegible]
disp. [illegible] sect. [illegible] sentiat [illegible] a multis negari
[illegible] forte ob [illegible] absurdas [illegible] captiose [illegible]
[illegible] ut [illegible] Angelus [illegible] homo [illegible] Christus [illegible]
[illegible] homo [illegible] unus homo [illegible] hunc [illegible]

Art. 6. Vtrum plures personae diuinae possint assumere unam numero naturam. Art. 7. Vtrum una persona diuina potuerit 2 nat. humanas assumere. Art. 8. Vtrum fuerit magis conueniens ut natura filii quam alia assumeretur. [illegible]

crabit. plures qui infans fuit. plures si esset ho. [illegible]

simul n. ad ee eundem unum hominem, ingrinorum [illegible]

unio Hypostatica, a cuius negatione est pergendo.

Articulus VII.

Vtrum una persona diuina potuerit duas naturas humanas assumere

Conclusio est affirmat. est que deus est ad plures naturas specie distinctas neque n. est repugnantia ex parte naturae nec ex parte personae, potentia infinita, ideoque inexhausto ad plures naturas terminandas. credit [illegible] suppositi ubi natura humana esset unus ho. plurari [illegible] ad quod dicitur fore improprie [illegible] plures [illegible] multi [illegible] dicit [illegible] q. 2 [illegible] art. q. [illegible] 155 cap. [illegible] tamen [illegible] in [illegible] dist. [illegible] art. 5 sed [illegible] habeat hoc [illegible] quam [illegible] ut [illegible] alijs [illegible] sit una [illegible], sufficit [illegible] ad terminis [illegible] unitas [illegible] ad regnalem sed ad pluralitatem tali [illegible] requiritur [illegible] [illegible] pluralitas [illegible] [illegible] ut [illegible] ex [illegible] accidentalibus nec [illegible] [illegible] [illegible] regna [illegible] 4 Reges, ad una.

Articulus IX.

Vtrum fuerit magis conueniens quod natura filii assumeret humanam quam alia. Affirmat [illegible] ut [illegible] plures [illegible] [illegible]

Commentarius in tertiam partem summae Theologicae
S. Thomae Aquinatis. Quaestio IV De modo unionis ex parte naturae assumptae
quem nos in Deo et homine adoptamus convenimus plures
quae ... tradunt S. Damas. ... S. Damas.
lib. 3 ... Quaestio IV^a
De modo unionis ex parte naturae assumptae
Articulus I
Utrum natura humana fuerit magis assumptibilis
Filio Dei quam aliqua alia natura
1a Conclusio. Natura humana est assumptibilis ... ex dignitate, ... ex ne-
cessitate ... nam ... dignitate naturae ... an-
gelo cedit quem in hoc ... excedit
... necessitas hominis post lapsum
erat summa, ob naturae fragilitatem, aliaque ... ex
parte ... hominis ... soli Deo ... erat ...
per Christum reparatio
2a Conclusio. Creatura irrationalis non habet ...
congruitatem aliquam ut assumatur ... divinam po-
tentiam ... negabat ... a
minori ... maiori sed creatura irrationalis
non habet congruitatem ut Deum attingat sua operatione ...
neque ut ei iungatur ... substantia ... maior
... in rebus ... vel subordinationis sicut ...
ordinatio ... ad Deum ... hypostatice
attingendum, ... subordinationis ... capacitatis ...
... comparatione divinae ... quae ... ut
... Deum noscat amet. Et ... ut ...
unionis diceretur vere Deus

Articulus 13 Utrum natura humana fue-
rit magis immutabilis ab eo quam aliqua alia

Cavendum est in hujusmodi contra ne imprudentiore
et qualemcunque [illegible]
simbola sint in exempla abrumlamque [illegible] et nulla sub
stantia implicet cum a persona divina suppositabile quod sic phisici
(quod ego nulli dubitent) et appunt in 3 dist. 1 q. 1 a. 2.
Scot. q. 1 a. 1. Aureol. q. 1 art. 2 Capr. et recen
tiores quam ex SS. PP. confirmant Vasq. disp. 30
Cap. 2 Suar. disp. 19 sect. 2. Filius Dei posset assu
mere lignum non personam ligni, sed suppositum ligni dicendo
et quia lignum suppositum foret non persona, ut praecirca
totum idiomata vocent homo dicitur animus. —— Contra hanc
sententiam quidam libello 13 q. 2. Mirandulanus q. 4 Apologiae. Ga
briel dist. 1 q. 2 a. 2 pro impossibile habent ut assumat
creaturam irrationalem, ut dependeat a rationali quod addunt
negare tamen esse corpus et sanguinem Christi in triduo Christi
mansisse verbo unita quibus necesse quia dependentia ad
animam attingunt at semper manent ea non fuisse effectiva
causa et tamen assumpta erant. —— Calorem gelum etiam
posita est et nubium substantiis et integris ex et par
tes substantiae et accidentia summi possunt possint diversa
quaestionem hic quia sic requirantur gelucer ceterum.

2da Conclusio est natura per se cum sit et
quis sit substantia sine natura assumi sit et anima rationali
nali constat: quia triduo mortis verbo unita fuisse et sic

(46) In montanier in tertiam partem summa Theologica
q. 3 ra. ff. 2 ratis q. tio 4 Doctrina mon expate saa attripta
ē punt a dia rāonali corpore exsoluta naali
subsistit qa ad modū supponalj alii suppositū aut per
sona ñ sit ita ut māa ḡḡ fīa substales corrupti
biles separatim, et q̄ re substatales conservari pnt et
prgsah assumptibiles ft na modu subsistedi qa ad
modū genus termini substantialis pertinentes pōt
pōt supplere divina persona ita ut ypā termina
ret maam aut fam sic et sanat suar dist. 19 sed
3. et g. ad fra ffud hoc art. maam n pubat q
nulla potest existere pōt sine fa. Nec prāt nec na
ā commi ptō tenent vasq. dist. 20 ad fine et Cabre. dist.
4. § 2 asserens tū coem sententiam sūa sed yet
parte probabili nihil pria nec maa sine fa nec
fam corruptibile sine mta a Deo generari pōt
q sit tenet vasq.
2 4ta Conclusio maa vincta fra et fa (et aia
rāonalis) alta informans sit sf assumptibiles ita ut al
terutra sine altera terminare poit Divina psona
in qo assentior vasq. dist. 22 cap. 4 et s. et Cabre
dist. 4 § 3. na māa, et fa ñ ft capaces propria sub
sistentia sed subsistunt p subsistētia compositi nealis, qm
sunt subsistere in alio ulla potest fra gl. partes in
existunt in composito qo alt partes ft alia in pnt ee
subsistēre. aliq poss Deus p alia substare meam fi-

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An accidens sit unum potentia humana fuerit magis
amovibilis a Deo quam aliqua alia.

Cuius fiat ob tale componenti [illegible] subsistentia vel subsistere in se quod plane implicat contra primi argumenti [illegible] [illegible] quia persona divina [illegible] loco propriae subsistentiae [illegible] quod omnem [illegible] componenti; hoc alia [illegible] non [illegible] subsistere in alio supposito [illegible] [illegible] [illegible] a. 2. animam rationalem corpus informantem [illegible] per se subsistere [illegible] et conservari a nullo [illegible] Deum dependere quod existentia [illegible] non personalitas aut personalitatis pars est. Corpus et anima Christi in tribus [illegible] manserunt unita, non quod [illegible] habere quas habuerunt ante Christi mortem sed quod novas uniones soluta unione humanitatis cum verbo quod una unione primi corpus et anima erant unita [illegible] alia partes humanitatis. [illegible] hanc conclusionem tradunt quod [illegible] [illegible] [illegible] [illegible] [illegible] existentia [illegible] sub quacunque [illegible] retineat [illegible] [illegible] [illegible] existentia [illegible] et [illegible] existere in persona divina [illegible] tenent [illegible] rationali [illegible] [illegible] informantes agnoscunt [illegible] per se subsistere, an [illegible] in divino supposito subsistere queant problematice disputant quod ex [illegible] [illegible] [illegible] ex subsistentia [illegible] [illegible] [illegible] quod [illegible] in [illegible] [illegible] verbi destruxerit adhoc a nemine [illegible] [illegible] [illegible] a [illegible] [illegible] quod non [illegible] [illegible]

(84) Unitates in tertiam partem summae Theologicae

De Incarnat. Tho. 3 De eo unioni explicata asserta
unica subsistentia per eandem, ex parte unione, personalitate
integra cat. pars humanitatis Christi, ex qua
abstracta cat subsistentia sit, per verbum, hinc nihil
subsistentiae detraxit sed naturae subsistentia carens
terminauit ut docebitur art. seqq.

2da Conclusio: pars integrans est pars e to-
tius per se subsistentis neque subsistere in alio composito
da tattora § 4. 5. 6. Vasq. disp. 32 cap. 4 Conclusio
est per se de eo naturae nam cum partes subsistunt per sub
sistentia totius compositi extrema etiam in divisibilis
in partes suas sed in partiales subsistentias
sic et humanitas e divisibilis et hae partes sed hae
hae humanitates quare ex caput v.g. subsistat per
subsistentiam hominis alia non admittit quamdiu pars hominis
manet ex priori solutione, et sit unde accidentibus, s. de
quorum nostra sedet absurdum quale priori solutione de
duximus priori parte ut hic a cap. neque ad pertinet
pertinet in parte, corpore aliqua in filio, integra hu-
manitas in ventro

3tio Conclusio: Divina persona neque assume-
re accidens vel fuit. q. 19 sect. 4 Vasq. q. 30 cap.
4 Bosanenis hoc art. qui accidens absolute non e capax
terminari subsistentialiter, sed nec supplere cum sit divina per-
sona, ex eminenti contineat terminos accidentales. Dicit acci-
dens terminari per subiectum quod e substantia, ex se terminari intra-

Articulus 2us Utrum natura humana fuerit magis assump tibilis ab eo quam aliqua alia sit 2 Utrum filius Dei assumpserit persona rendo sed in Deo neque inhaerere nec aliud ab eo sustentari nt in genere causae afficientibus sicut sustentat species Eucharisticas Deus conservat supplendo causale a subiecto dependentiam, nemo tamen dixerit species esse Deo unitas — Contra hanc quaeque est accidens Deo uniri posse tenent Scotus dist 1a q. 1 a. 4 Paluda. et Med. hic Cabre. disp. 6. Greg. q. q. 1. sed eo posse et accidentibus a natura dictaconali dependentiis sentiunt Gabriel dist. 1a. q. 2. art. 2. Marsil. q. 3. a. 1o quorum aliqui admittunt Deum dici posse albedine vel albu utrumque negant alij, ab his albe do sit sta in genere suo perfecta, ut consequenter ab ea Deum deno minari posse album si albedini uniri posset.

Articulus 3us

Utrum filius Dei assumpserit personam

Ex precedentibus patet humanitatem assumptam esse secundum partem quae per sonalitas assumpta naturae relicta contracta subsistentia, quaestio potius est hic an natura assumpta habuerit propriam subsisten tiam ante unionem, et negandum est aliter a verbo Dei filio Dei assumpta dicendum quod tunc erat propria subsistentia, neque postea eliminanda, ipso igitur in carnatione momento impedita fuit ne esset, et quasi praeventa a verbo, quam improprie consumptam appellari ab Innocentio 3o notavit Scotus ad titul.

Circa hunc art disputatur quid sit subsistentia crea ta et quomodo a natura distinguatur, quae disputatio potius est metaphysica.

Dico 1o Subsistentiam creatam non esse aliquid negativum ut aliqui concesserunt sed esse substantialem modum existentiae quo natura fit se et incommunicabiliter existit a natura distinguitur nec sola ratione, nec ut res a re realiter, sed modaliter, ita fundatur in ratio debita.

Commentarius in tertiam partem Summae Theologiae S. Thomae Aquinatis quaestio 2 de modo unionis ex parte naturae assumptae

Cap. 8 q. 4 ... disp. 34 ... Vasq. disp. 31 cap. 6

... q. 2 solam subsistentiam a natura distinguunt uni ... Ferrariensis ... et alii ... distinguunt disp. Suarez disp. q. et Greg. q. 1 puncto 2.

Dico subsistentia naturae corporea est subst. corporea seu materialis, et existentia et spiritualis sicut ipsa natura cuius existentia consentit. Vasq. disp. 32 n. 20 quare sicut natura hominis est absolute corporea et corruptibilis etiam incorruptibile includat, ita et subsistentia hominis est materialis corruptibilis ... subsistentia ... partim materiale partim spirituale inter se unita ... ...

Hypothesis ... existentia humanitatis est composita ex partibus ... ... subsistentia ... ... et unio ... spiritualis ... subsistentia ex parte ... ... negat ... subsistentia in permanentibus ... corruptibilibus ... ex quibus ... potius quam componant nec ... est bona ... subsistentia componit immediate compositum substantiam qua natura completa est existentia ... accidentibus quare ... existentiam, sed ... subsistentia ... maiori ... ... in ... ex unione resultare aliquem effectum ... componenti realiter distinguatur a partibus unitis ... Vasq. disp. 19 cap. 2 et ...

Art. III. [illegible] filius Dei assumpserit personam [illegible] humanam assumpserit [illegible] humanam naturam abstractam

Cap. 2. [illegible] certa in [illegible] sed admissa [illegible] ex [illegible] parte [illegible] suae disp. [illegible] et alioru[m] [illegible] minori nego unionem cu[m] [illegible] spirituale [illegible] sit modus [illegible] adhaerens in materia [illegible] et [illegible] ex materia educta, ut docet et [illegible] [illegible] et ex parte suae disp. [illegible] metaphysica [illegible] ad [illegible] negata [illegible] [illegible] non subsistentia compet[it] [illegible] quae [illegible] sic [illegible] non sunt [illegible] spirituale [illegible] unio [illegible] materiales et partes quae [illegible] constituant unam corporea[m] substantiam

Articulus IIIus

Utrum persona Divina assumpserit hominem

[illegible] saepe locuti [illegible] [illegible] [illegible] abstracti [illegible] totali homino assumptionis loculi [illegible] in signo [illegible] et proprietate verborum [illegible] assumptu[m] [illegible] communiter tradunt Scholastici et [illegible] Bonaventura [illegible] [illegible] Dei cap. [illegible] meritò in [illegible] [illegible] commentariis [illegible] [illegible] subsistentia [illegible] assumpta natura

Articulus IV

Utrum filius Dei debuerit assumere humanam naturam abstractam [illegible] individuis

Respondeo abstracta [illegible] potuisse assumere [illegible] natura cois [illegible] abstracta [illegible] [illegible] admissa [illegible] subsisteret à verbo [illegible] singularis persona [illegible] [illegible] ad singularia [illegible] natura cois in [illegible] [illegible] quae hic [illegible] [illegible] [illegible]

Conuenit in 3 sptá f. Stha q. 4 de modo unionis ex pte naae assumptae art. 5 v. f. 9. naag humana assumptione debuerit in oibus individuis sit. Ex vtru quenemens fuerit q. filius Dei naá humaná assumeret

Articulus V

Vtrum filius Dei naam humanam assumere debuerit in oibus individuis

Non implicat qdem pse ex naa rei á verbo assumi ea individua, ch tn nec humanitati ppluralitates propter multiplicitatem, nec filio Dei quem decebat ee vnigenitum in multis fratribus, nec ipsi unioni, q. unius perso nae est una naa assupta quasi connubio et copula ca. fa cit congruit

Articulus VI

Vtrum conueniens fuerit q. filius Dei naam humana assumeret

Affirmatur id n. singulariter misericordia et iustitia Dei commendat ets potuerit aliter fieri ut docet S. Aug. lib. 13 de Trinit. Cap. 13 et deinde videtur q. apud Val. densem lib. 5o doctrinalis fidei Cap. 34 teneret n. potuisse verbu aliá humanitaté assumere quá assupsit, alioqui fuisset alius ho. et alia persona sed falsum ptin fuisse alia psona, et aliu hoé qcedit Valdensis, sed nec hoc in rigo re verú é vide Stha S. Tho. supra q. 3 a. 7

Quaestio V

De Modo unionis ex parte partium

Articulus I et II

Vtru Dei filius debuerit assumere veru corpus constans carne et sanguine

Affirmatur ex hypothesi assupta humanitatis et e fide cathca q. varios haereticos q. Chro vel apparens solu corpus, vel coeleste tribuerunt ga ad Corinthios 15 Christus dr ho. Coelestis tu rae hypostasis tu rae gratiae, et s. Sancto et gloria seu beatitu-

quaestio V. De modo unionis ex parte partium filii et II.

V D P. Debuerit an a verbo carnis sumpta humana caro et sanguine divinis in qua conceptus est. — Disputatio hinc visitetur de quibusdam partibus an cum corpore assumpta sint. Quaedam sunt [Dorsi]

1 ja Conclusio. Susceptae sunt a verbo, et ad totas partes corporis vitales aut ad corporis integritatem spectantes, ut caro, ossa &c. non a sudor, lachrymae, alimenti et si in nec conversis in principales corporis humores.

2da Conclusio sanguinis proprie assumptus est. Sed sub ultimum conversus verbo est omnium scholasticorum patrum Durandi in 3 dist. 10. q. 2 colligitur ex scripturis quae nos sanguine filii Dei redemptos esse praedicant et Clemens VI damnasse. Idque haereticum dicunt quidam de Christi sanguini in triduo mortis in manibus unitus respicit. Et in Roma. Tract. q. 9 a. 22 p. q. a probiori Durandi sententia est revelata de triduo mortis. Ita Deo volente, Et si de se de aliud a sanguine pertinet ad veritatem seu integritatem naturae humanae; sed haec integra est assumpta, quod et sanguis, maxime dicitur ut Melo hic aliqui volunt, nec non in glorificatione probabilius est. Dixi sanguinem ad naturae veritatem pertinere et logo s. Thomas. q. 54 a. 2. nam corporis ille proprie ad disputat Durandus lib. 2 de humoribus corporis et multi negant reddi in corpus humanum praesentem sint in sua consecrationis panis fructu, et cum hoc panem illi- gitur via et corpus, sub hoc ostendit et sanguine.

3tia Conclusio Cum sanguis in Christi corpore fuit assumptus, negari non ex scripturis et PP. aut bona gratia

Commentarius in tertiam partem summae theologiae S. Thomae Ignatii quaestio 15. De conceptione ex parte Virginis

ali[illegible] distinctioni fundamentum habet quare tamen ca-
ret. Unde et q. s. q. a. 2. [illegible] nec prima nec secun-
da est asserit. Divus ergo est b. humanitas a Christo assumpta
fuisse sanguine, sed corporis naturale reginae h. a natu-
ralitate est. [illegible] sed ita ut tran-
seat in naturas partes et omni ordini sanguini naturali in-
[illegible] et [illegible] ad [illegible] possit
et [illegible] in [illegible] partes, atque [illegible] habeat co-
[illegible] [illegible]

Ista Conclusio probabilis est et q. alios humo-
res naturales sub et utrosque [illegible] quas [illegible] humida
[illegible] vocant nec [illegible] naturales [illegible] a verbo
[illegible] assumptos haec ratio est omnia [illegible] quae [illegible]
sanguis magis ad vitam naturalem pertinet [illegible]
[illegible] [illegible] fomentum naturalis caloris et [illegible]
[illegible] (illa) carni
in sanguine est [illegible] sanguine, et q. alios hu-
mores (seclusis more excrementis) assumptos [illegible]
[illegible] et ad [illegible] integritatem pertinent [illegible]
[illegible] corporis [illegible] [illegible]
[illegible] in Capitulo 8 [illegible] Celebratae [illegible]
corporis vegetationi [illegible] humiditates
[illegible] sanguinis [illegible] in [illegible] ut transeat in carnem [illegible]
alia parte [illegible] post [illegible] alteratoque ab [illegible]
[illegible] humiditas [illegible] (ambiguus [illegible]
[illegible], nec credibile est [illegible] verbi [illegible]

te [illegible] ~~assumpt~~ ratio [illegible] 59 et 539 V.D. [illegible] debu
it assumere verum corpus et [illegible] carne et sanguine [illegible] 3 et 4 V.S.D.
[illegible] ait et [illegible]
spiritum [illegible] ex [illegible] [illegible] solu [illegible] [illegible]
a sanguine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] medicinis [illegible] [illegible] ad [illegible] disp. 56 a 33 [illegible]
[illegible] docet assumptos [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] disp. [illegible] suar. disp. [illegible] [illegible] [illegible] [illegible] ex
sanguine optimo fiunt, [illegible] [illegible] [illegible] [illegible]
[illegible] et operationi [illegible], [illegible] [illegible] [illegible] evaporent
aut [illegible] in corpore [illegible] glorioso [illegible]
[illegible]

[illegible] Conclusio [illegible] [illegible] assumpsit [illegible] [illegible] ungues,
[illegible] [illegible] [illegible] [illegible] [illegible] assumptos [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] pilos [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], nec [illegible] nec ungues [illegible] [illegible]
[illegible] [illegible] assumptos [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad veritatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] a [illegible] Epiphanio [illegible] [illegible] [illegible] [illegible]
[illegible] verba [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] pilos [illegible] [illegible] corpus [illegible] [illegible] [illegible]
[illegible] [illegible] ait [illegible] [illegible] dicant [illegible] [illegible] [illegible]
Capillos sanguine et ossa [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] pilos [illegible] assumptos

Articulus III et IV

Utrum [illegible] Dei assumpserit aia et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Apollinaristae
[illegible] [illegible] [illegible] [illegible] agnoverunt aiam [illegible] [illegible]

Commentarius in tertiam partem summae theologiae S. Tho. a parte quaestio VI^a De modo assumptionis quantum ad ordinem

falsa sunt sermone et sententia. Cyrill. et S. Aug. haeresi 49 Apollinaristae vel haeretici 55. et S. Epiphanius haeresi 77 potius ut ipsi tradunt Apollinaristae ad rationem humani non aliam. sed in mente mentem non excludentes vel tam substantiam quam non gradum, vel potius rationalem illam non et voluntatem q[uae] priori sensu hunc errorem refellit S. Tho. lib. 4. c. gentiles cap. 33. In utroque sensu refellit hic; et nec Apollinaristas eodem aeque sensu mentem negarunt ut patet ex S. Epiphanio q[ui] scribit eos dicere quod est mens substantia putabant [illegible] de in hoc igitur mod triplex (hic 2 prior animam et mentem) est homo, deinde probabile a quibusdam putatur quod semper in divina scriptura in hoc contextu [illegible] in quadam [illegible] dicerent, quod substantiam [illegible] [illegible] [illegible] ex ipsi dicerent in [illegible] substantia ex eo quod non [illegible] ipse q[ui] non oportet putare ipsum spiritualem hominem esse, hinc Epiphanius [illegible] haeresim et mente non assumpta, utroque est certum [illegible] (Constantinopolitanum [illegible] in Confessione fidei q[uae] a [illegible] approbata [illegible] [illegible] oecumenica synodo, [illegible] solum intellectualem et voluntariam, sacrosancta salvatoris [illegible] [illegible] credimus, sed et [illegible] [illegible] [illegible] [illegible] (potius, [illegible] facultatibus) perfectam.

Quaestio VI^a

De modo assumptionis partium ad ordinem

Articulus 7us et 8us Utrum filius Dei assumpse-
rit carnem mediante aïa et aïa mediante spiritu seu mente

Articulus 7us et 8us

Utrum Filius Dei assumpserit carnem mediante anima et animam mediante spiritu sive mente. 11 Dub.

Conclusio ē affirmativa et de fide ut sup. ubique asse-
ruit Vasq. quo ad priorē partē in 7o articulo tradita hī ex-
stat ētē generali synodi et Leonis Papae qa probaverunt con-
fessionem constantini praedictē quā illata in qua hac
Confiteor unigenitū Dei filiū in propria subsisten-
tia carnē suscepisse nobis consubstantialē et hanc sibi me-
diante aïa rationali et intellectuali conjunxisse altera parte
altera pars n̄ ē tam clarē expressa sumitur tū ex eon
cilys et a gravissimis Patribus quā Pl. apte traditur, adeo
ut n̄ sit temerē negare. S. Aug. lib. 1a de Agone Chri-
stiano incommutabilis veritas per spiritu aïam et per
aïam corpus suscipiens &c. ubi spiritus ibi ē qui mens
ut mens exigit S. Thas, et ne sit in scriptura
acciperetur spiritus quae promptis ē Patrias ibi etiā ubi
dū distinguatur spiritus a mente ut n ad Cor. Orabo spiri-
tu psallam spiritu psallā et mente ubi spiritū pro voce
q̄ vento seu aere agitato sit, primum exponunt Patres
ut Vasq. disp. 38 n. 2 q. eunde sensu tribuit S. Epiph.
in haeresi 77 cū spiritū a mente distinguit Cetas aī
vita etiā significare mentē docet ipse S. Aug. Cap.
10 de spiritu et litera ubi ait dr spiritus mentis ra-
tionalis &c. — Caeterū qa per aïam et mentem

Commentarius in tertiam partem summae Theo-
logicae s. Thomae Aquinatis q. 77. de pie assu-
gat? quibus illegat eadem q. de illetu in prox.
p. stoe e controversia q. dd. s. aiam elligunt suo
[illegible] aiae quia vegetativa, et sensitiva est, et viuit
in parte raonalem, vel substia ita gratia mea
fuat non alii dum exponunt, et aia humana se-
cundum totam substiam, et qua raonalis e. mente
u. vocant potentias intellectuales, rem sub qua et com-
plectitur voluntatem ita saeq disp. 77 Cap. 7o et disp.
78. Cap. 2. aiq. s. mentem intellectuales et aiam ceteras
inferiores potias elligunt (Caietanus et Cabre. a. 2. seq.
1 b puncto b. apte s. potias. a. 2. ad 3um aia in
qua art noe aia non excludet eius substia, in
isto a. art. ideo excludit, ne admittat ista substia
aias de [illegible] mediante reddite. et hoc illa
non [illegible] sed saeq nec improbabilis opinatio pro-
prietates naturales substias alicui [illegible] convenire qs
subabeat. Certe ss. pp. s. mentem designant po-
tentias intellectuales, et quae ad usu expeditas hinc sum-
peratur in [illegible] citata mens est qua volumus
et cogitamus. et s. Epiphanius haeresi 77 ego non
mentem nram non substiam (hinc hypostasim) puto
neque quanda [illegible] sed aliquem quandam a
Deo datam ἐνέργειαν sive [illegible] q. rectius vertatur
nis, seu facultas [illegible] [illegible] n. amens dr

tioni q̃m ad ordinem Sct. 7 d. 17 q. 5 D. cum per it rai
nem mediate dio et aiam mediante spiritu et mente
q̃ nihil mente ĥ opat, sed cui roi usq̃ ad ampe
dub. —— sumpta agit mente q̃ potiã illatua
li at sumpta aia sit ipsa nobilior aia radonalis
aut ea q̃ sua q̃ poris inferioribus. Explicandũ ẽ
quomõ una sit mediũ alterũ assumendi. Durãd
dist. 2. q. 2. cum tota naã sit eodẽ instãti as-
sumpta, nullũ inter eã eiusq̃ partes admittit q̃ naã
rei ordinẽ, sed solũ roĩ q̃ tenemur una pars dignior
ẽ et ad finẽ incarnationis magis propinquus, sed im-
pugnatur à plerisq̃, ubi q̃ aia comparatione carnis
sit proprie mediũ colligationis sicut ẽ gluten inter 2
asseres, nec mediũ ẽ quod sicut corpori nomini
gorio ẽ medium actus illuminationis distinctionẽ, sed
sicut amphora ẽ mediũ apprehẽsionis aquae, ẽ in
aia mediũ quo, seu dispositio ex rãe ex coniug
sit congruentiã assumptibilis q̃n suppositã ratione
sit assumptibilis ẽ mediũ necessitatis, licet ex cognado
ad assumendũ corpus inanime ñ sit ñi mediũ
congruentiae, tamen ẽ rão intellis comparatione aia

Articulus IIII

Utrum anima à Dei Filio prius sit quam assumpta, quam caro

Origenes ut ceteras aias, ita Chri aiam posuit ab
initio mundi creatam et ut pat. ex lib. 2. περὶ ἀρχῶν
cap. 6 ante incarnationem xpo semper coniunctam go

Commentarius in tertiam partem summae Theologiae S. Thomae Aquinatis. [illegible] Demo[?] anus [illegible] ad-

jecit animam aliquam habuisse gratiae [illegible] vel esse fuisse verbo unitam ab aeterno q[uod] [illegible] tuit Origenes q. n. s. c. docet animam p[ro]p[ter] delectionem in verae fervore p[ro]meruisse unionem cum verbo, nec unitam verbo nec extitisse animam Christi à principio mundi n[on] ita q[uod] Origenem sed eo absolute probat S. Th[omas] ex eo q[uod] nostra anima tanq[uam] altera corporis n[on] creando in in corpore q[uo]d sit Christi anima naturalis (ex n. singulari miraculo) fuisset extra corpus creata, argumento foret eam n[on] esse n[ost]rae naturae alteri corporis, atq[ue] alterius speciei q[uam] sint n[ost]rae animae. Idem orbis resolvit ex Conc. et P.P. gravitis Leo Magnus Epla 11. q[uod] anima quam salvator assumpsit prius in coelis sit commorata q[uam] ex Maria virgine (salvator) nasceretur hoc Catholicae mentes auerg[ere] n[on] tolerat.

Articulus IV.

Utrum caro Christi fuerit prius à verbo assumpta q[uam] anima unita.

Quaestio è Syphronitate temporis et qualiter negatur sit probat tradita in Epla Sophronii Patriarchae ce [illegible] generali synodi [illegible] et alibi [illegible] approbata. R[espon]d[e]o Filius Dei n[on] assumpsit carnem [illegible] q[uo]d et falso (ut solet in [illegible], [illegible] aliquamm dispositionem) est humanam, sed humana q[uo]d facto n[on] est [illegible] p[er] unionem cum anima [illegible] Ma. rat. opinione incarnationis q[uo]d fuit [illegible] [illegible], quae

ne [illegible] [illegible] verum anima à Dei [illegible] prius fu-
it assumpta qz caro [illegible] caro [illegible] prius à pbo assumpta
[illegible] Et magna carne [illegible] [illegible] ordinē
ordinē ad [illegible], ꝑ quem ordinē et pro-
prium hoīs corpus [illegible] ut docet [illegible] [illegible]
q. a. 2. [illegible] — Caeterū maiori diffi-
cultas ē de prioritate nāa [illegible] qua [illegible]
[illegible] [illegible] in executiōe, tam caro, qz aīa
prius [illegible] unita verbo, et hypostaticē ut
quod quàm [illegible] seu [illegible] [illegible] in Deo
[illegible] nam aīa prius creata [illegible] [illegible] prius [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] substantia
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] quam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] per quos in verbo [illegible]
[illegible] [illegible] post [illegible] [illegible] et [illegible] huma-
nitas post [illegible] [illegible] et assumpta [illegible] hu-
manitas [illegible] ꝑ [illegible] unitione [illegible] modum [illegible]
[illegible] scholasticam [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] terminat ad verbū [illegible]
[illegible] et unitio [illegible] ad verbū [illegible] ad [illegible]
[illegible] terminaret quo facto [illegible] [illegible]
unirel humanitati et [illegible] [illegible] [illegible] immediate
[illegible] utramqz humanitatis [illegible] ꝑ [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
sed [illegible] unitione nec illas [illegible] [illegible] [illegible]

Commentarius in tertiam partem summae theologicae sancti Thomae Aquinatis

[illegible] unionem [illegible] qui [illegible] [illegible] deo [illegible]
[illegible] a [illegible] [illegible] partes [illegible]
assumptas [illegible] dicunt [illegible] naturalem [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] corpus [illegible] partem [illegible] corporis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] necessarium potest [illegible]
[illegible] [illegible] [illegible] [illegible] humanae
[illegible] nulla modo [illegible] admittens [illegible] q. 2 a. 7 [illegible]
[illegible] — [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] lib. 2 q. 1 a. 3. Paludani eadem
[illegible] a. [illegible] Bonaventura [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] unionem
[illegible] [illegible] unionem [illegible] [illegible] [illegible]
[illegible] [illegible] corporis [illegible] [illegible] ad unam [illegible]
[illegible] [illegible] [illegible] [illegible] humanam [illegible]
[illegible] [illegible] doctrina [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ordine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Quaestio 6. De modo assumptionis quoad ordinem, scilicet an Verbum prius fuerit unitum verbo [illegible] an unita sibi [illegible] tota natura
sit assumpta mediantibus partibus

[illegible] [illegible] [illegible] ed [illegible] in composito
[illegible] [illegible] prius in [illegible] [illegible] sicut et
[illegible] subsistit per quandam subsistentiam quia partes [illegible]
in composito hypostatice subsistunt ut supra exposui-
mus. — Ad 3um argumentum negatur sequela. Nam creaturae
productio est subsistentia seu existentia independens ab alio
et a [illegible] est suppositum seu ad modum suppositi [illegible]
[illegible] loquendo [illegible] denominatur et hoc modo
subsistentia [illegible] [illegible] creata [illegible] creatoris [illegible]
[illegible] subsistens sed [illegible] [illegible] [illegible] [illegible]
[illegible] productio [illegible] [illegible] subsistentiae [illegible]
[illegible] — [illegible] [illegible] [illegible] [illegible] [illegible]
ordine [illegible] unionem partium [illegible] verbo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ut volunt [illegible]
[illegible] [illegible] [illegible] ad [illegible] ordinata et [illegible] [illegible]
[illegible] [illegible] a [illegible] et corpus [illegible] et anima et [illegible]
[illegible] [illegible] in [illegible] quam componunt [illegible]
[illegible].

Articulus V

Utrum tota natura sit assumpta mediantibus partibus

Conclusio [illegible] ordine [illegible] [illegible] et [illegible]
sit assumpta [illegible] [illegible] [illegible] [illegible] [illegible]
humano [illegible] partium [illegible]
[illegible] Conclusio [illegible] partium [illegible] [illegible]

[illegible]
[illegible]

adeo ut sit medium quo ad assumenda talis hu-
manitatis [illegible] Filius Dei, nec adversatur dictis pro
[illegible] partem [illegible] executionem [illegible]
assumptio [illegible] sit [illegible] medium quo
est [illegible] ad assumendam humanitatem quam assumi
potest [illegible] producta nec produci sine partibus ex quibus
componitur et constituitur. — Ex dictis sic colligitur
[illegible] Christus compositum ex duabus naturis et
substantiis divina et humana, quam ex duobus [illegible]
[illegible] anima et carne [illegible] caro [illegible] in Christo unitas
[illegible] una [illegible] naturarum
[illegible] Christus compositus ex tribus
substantiis quomodo loquitur S. Aug. lib. [illegible] de Trinitate
[illegible] S. Isidorus cap. [illegible] S. Bernardus
sermo [illegible] in vigilia Natalis Domini Innocentius [illegible]
[illegible] cap. [illegible] Concilium Toletanum [illegible] in con-
fessione fidei ubi haec [illegible] Christus in duabus natu-
ris ex tribus substantiis Paulinus Aquileiensis auctor
Sacrosyllabi in Francofordiensi Concilio recepti [illegible]
[illegible] in eodem [illegible] et plerique qui asserunt ex tribus sub-
stantiis unam mediatoris personam, et [illegible] Paulinus ad-
moneat potius [illegible] ex [illegible]
[illegible] Christus [illegible] ex tribus substantiis agnoscat [illegible]

[illegible]

subsistit & qua ratione ex duabus substantiis humanā subsis-
tere naām Christi ex duobus constari omnes sic lego
apud S. Bernardum libro 5. de consideratione q[uod] hominis
vocaret [illegible] ex tribus [illegible] tamen sanctorum ut [illegible]
S. Damascenus lib. 3. de fide Cap. 16 et [illegible]
is. sed [illegible] admitti in [illegible] dici Christum
compositum ex duabus naturis [illegible] non solum una est
substantia attamen ex [illegible] cognita [illegible] substantia com-
pleta supponit [illegible] [illegible] duarumque sub-
stantiarum & ita absolute [illegible] ex [illegible]
seq. Christum posse dici ex [illegible] pluribus substantiis
numerato sanguine et ossibus. [illegible]
[illegible] esse [illegible] argumentat[illegible] S. Damasceni [illegible]
[illegible] numerare substantias diversas [illegible]
sunt substantias corporea [illegible]
[illegible] nec [illegible] corpore [illegible]

Articulus IIII

Utrum humana natura sit assumpta mediante gratia?

Supra q. 2. a. 10 [illegible] quaesitum [illegible]
[illegible] facta est per gratiam [illegible]
[illegible] medium [illegible] solet [illegible]
[illegible] hoc articulo [illegible] medio [illegible]
[illegible] nobis explicata
[illegible] articulo.

Commentarius in tertiam partem summae Theologicae S. Thomae Aquinatis, quaestio 8. De gratia Christi prout quidam singularis est homo

Quaestio VIIIa

De Gratia Christi prout est quidam singularis est homo

Articulus 1

Utrum in anima Christi fuerit aliqua gratia habitualis

Conclusio est affirmativa atque ita certa ut temerarium [illegible] [illegible] de fide esse putant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] id negant [illegible] hoc art. Cabrera disp. [illegible] disp. [illegible] cap. 1o [illegible] noluerunt utrique se dicant [illegible] [illegible] in Scripturis atque conciliis et a [illegible] [illegible] tradi non tam clare ut [illegible] sit haereticum [illegible] [illegible] [illegible] [illegible] et [illegible] concilio[illegible] [illegible] sacra scriptura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Domini [illegible] [illegible] [illegible] plenitudine eius nos omnes accepimus et gratiam pro gratia. Ex P. S. Athanasius [illegible] sermone [illegible] [illegible] [illegible] scribit est admirabile [illegible] gratiam [illegible] [illegible] [illegible] largiter [illegible] in se recipere [illegible] [illegible] verba Christi [illegible] [illegible] sanctifico me ipsum hac paraphrasi reddit [illegible] [illegible] verbum [illegible] [illegible] mihi cum homo [illegible] [illegible] [illegible] me cum [illegible] in [illegible] sanctifico. S. Ambrosius [illegible] [illegible] [illegible] Sancto cap. 8 [illegible] illo psalmi 44 unxit te Deus Deus tuus oleo laetitiae scribit plerique arbitrantur [illegible] unctionem Christi esse Spiritum Sanctum [illegible] [illegible] [illegible] [illegible] [illegible] nuncupabat, [illegible] quo plurimarum [illegible] [illegible] gratiarum [illegible] illa[illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deo gratiam [illegible] [illegible] [illegible] Christi

laris ē homo Articu. 4 an verum in Anima Christi
fuerit aliqua Gratia habitualis

conuenientissima et cuius erat ꝑ quem ōis grā ad
hoīes descendebat, et decuit ꝗ [illegible] grā habitu [illegible]
opera [illegible] eandem [illegible] cæterorum iustorum opera habebant
hīc dignitatē ex principio operatiuo nā humana in
existente cuius nē principium ē habitus grā [illegible]
[illegible] hic [illegible] grā qua [illegible] sanctificantē [illegible] ex
[illegible] alios uirtutes ē [illegible] ex instituto [illegible]
[illegible] Vlla habere [illegible] grā ha
bitualis in Chro et nobis sit eiusdē spēi [illegible] Chro
fuerit ut [illegible] et ad supernaturalia promerenda habi
lis esset. DICO pmo Christi grā [illegible] spēi ē cuius ē
in aliis iustis consentiunt scholastici [illegible] ex [illegible]
scripturis et [illegible] in Chro [illegible] habitualē
grām [illegible] grā in Chro [illegible]
modu quendā [illegible] non [illegible]
[illegible] ad [illegible] authori [illegible]
[illegible] sed in [illegible] gradu [illegible]
[illegible] adiumentis, quo ad effectū [illegible] ex [illegible]
[illegible] sufficeret, [illegible] Chri [illegible] Chrs habi
tuale [illegible] sanctificare [illegible] iusto et sancti
ficato habituali [illegible] à quo solu [illegible]
[illegible] fuisse habitu grā
DICO 2do Christus [illegible] ipsa unione grām [illegible]
[illegible] proprieq ē sanctificatus à diuinitate [illegible]
[illegible] à creato unione [illegible] et [illegible]
qua non sanctificabit [illegible] theologi [illegible]
[illegible] ex [illegible]
[illegible] quem pater sanctificauit [illegible] ubi [illegible]

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Commentarius in tertiam partem summae theologicae [illegible]

A qui nasci. Illic de gratia Christi quatenus quaedam singularis est [illegible] personae et est sanctificabatur nobis [illegible] et de unione exponit Hilarius lib. [illegible] de Trinitate [illegible] filius sanctificatus [illegible] Joan. [illegible] S. Beda [illegible] existens [illegible] aeterna verbi [illegible] in qua [illegible] a patre nec [illegible] nec [illegible] sanctificatione [illegible] [illegible] ex [illegible] sancte [illegible] gratia unionis [illegible] et habituali explicat. S. Bernard. [illegible] [illegible] missus est sanctus [illegible] spiritus sanctificationem et per verbi assumptionem [illegible] est per unionem gratiam Christus [illegible] naturalis Dei filius Dei [illegible] haeres gloriae aeternae [illegible] [illegible] impeccabilis [illegible] sanctitatis et [illegible] excellentiori [illegible] sanctitas habitualis gratiae [illegible] [illegible] sanctitatis [illegible] divinitatis ex SS. PP. [illegible] [illegible] [illegible] [illegible] [illegible] sicut valor infinitus in operibus Christi [illegible] est [illegible] [illegible] sed morale [illegible] denominatusque [illegible] [illegible] de hac humanitatis sanctitate [illegible] est nec negandum quod aliqui negant [illegible] hanc [illegible] [illegible] sanctum.

Dico [illegible] Christus [illegible] [illegible] ex condigno [illegible] bonis supernaturalibus [illegible] nec gratiam habitualem, nec actualem [illegible] [illegible] [illegible] ex dictis [illegible] [illegible] [illegible] meritoria Christi [illegible] independens est [illegible]

[illegible] [illegible] [illegible] Durand. [illegible] [illegible] [illegible] [illegible] Capreolus [illegible] [illegible] [illegible] [illegible] [illegible] opus Christi [illegible] foret supernaturale in [illegible] [illegible] persona [illegible] opus longe [illegible]

Articulus 33 Utrum in Anima Christi fuerit aliqua gratia habitualis. Articulus 33 Utrum in Christo fuerint virtutes
 … ordinis … sint … intrinseca supernaturalia in puro hoë … ad merendu bona supernaturalia … opera … ab auxilio gratiae a qua … dependent … a principio extrinseco … nt … personae qui persona operans … gratia … author … persona dignitas … ad merendum … hoc fecerit … humanitati Christi … unionis sanctifica… unctio Deificatio … videndi apud … et Suar… supra citatos nec … dissentit … docens habitualem gratiam … nostra … ut qua … principium operum supernaturalium … nemo negat.

Articulus 33

Utrum in Christo fuerint virtutes.

Conclusio Christus habuit omnes virtutes … ex gratia … cum … nec aliquid … Christi … includunt … communes … requiruntur Christo virtutes quas in aliis … agnoscimus ut probat … habituali gratia … dixim… … in Christo … quam … a gratia habitu … distinguunt … fuerint omnes virtutes morales infusae quas … probabilior … intellectualibus virtutibus … in sequentibus … moralibus acquisitis … 33 Quaeritur … an virtutes acquisitas habuerit Christus … negans … in …

Commentarius in tertiam partem summae theologiae sancti Thomae Aquinatis

ut docet S. Thomas in 3 dist. 14. q. prima a. 1. [illegible]
Christus semper fuit beatus quod est actus maior a scientia
quae est tradita in et puris comprehensoribus sed
Christus et fuit viator et in puro comprehensore [illegible]
[illegible] virtutes acquisitas in tempore [illegible] in [illegible]
[illegible] [illegible] [illegible] sola scientia est Christi virtutes habet
successu temporis comparavit [illegible] dimovit Christum
[illegible] aliquid [illegible] in gradu [illegible] scientia est illa Christi
acquisivisse proprius actibus in primo instanti [illegible] [illegible]
Sed tamen probabile est Christum in primo instanti sobrietatis
[illegible] patientiae et caeterarum virtutum actus habuisse
[illegible] [illegible] [illegible] ac [illegible] Christi habuisse has virtu-
tes ab instanti conceptionis per accidens infusas [illegible]
[illegible] suae disp. 19. sect. 2. [illegible] disp. 42 cap. 2. aliique
et facile colligitur ex S. Thoma hoc art. quemadmodum
[illegible] [illegible] Christi non laborarent in [illegible] virtutibus ac[illegible]
[illegible] sed potius semper [illegible] optime disposita [illegible]
ad operandum ex supernaturali sed et ex naturali motivo ex
quo operari [illegible] imperfectionem includit. [illegible]
[illegible] Christum [illegible] in [illegible] virtutibus sed [illegible] [illegible]
[illegible] Dicendum quod [illegible] infusas in statu [illegible]
[illegible] secundum ordinariam [illegible] summo [illegible] [illegible]
prudentiam quam [illegible] Christum acquisivisse sed haec [illegible]
[illegible] est [illegible] intellectualis [illegible] [illegible] nihil [illegible]

Quaeritur An aliqua ex moralibus virtuti-
bus in Christo non fuerint [illegible] [illegible] [illegible] [illegible]

gratiam, sed ex ea ac virtutibus habitualibus (si ut decebat) sunt aliati, adeoque si quant dispositiones fuerint ex parte agentis [agenti] seu per modum causae efficientis, sive ex parte passi, fuerint dispositiones comitantes ornantes et quasi consumantes sanctificationem, nec aliud valuit. S. Thomas. Ex prioribus [illegible] sequitur Christum meruisse ex condigno suam gratiam, cumque opposita sit [illegible] q. 19 a. 3 et contra [illegible] Dicitur sanctificari habitualiter per [illegible] dispositionem est [illegible] gratius [illegible] dispositio sanctificationis, sed negative hoc modo est [illegible] donum esse ad gratiam requirendam [illegible] dispositionem ad hoc praeparare.

Articulus IV.

De Gratia Christi secundum quod est caput Ecclesiae

Articulus 59.

Utrum Christus sit Caput Ecclesiae

Conclusio. Christus non solum qua Deus sed et qua homo [divinus] caput Ecclesiae est. Patet ad Ephesios 5. ipsum dedit caput supra omnem Ecclesiam quae est corpus ipsius. Idem habetur cap. 5. et ad Colossenses 1. Item in Concilio [illegible] [illegible] omni, ipse est caput corporis Ecclesiae ait S. [illegible] et primus cap. vi. Ratio est metaphorica capitis significat perfectionem, et eminentiam supra alia, et influxum in ea, sunt in capite [illegible] vident et [illegible] ex quo [illegible] per corpus diffunduntur sed Christus [illegible] omnibus eminet, et gratiam influit [illegible] recte dicitur caput et [illegible] cadit et [illegible] influxus per membra [illegible] [illegible] alicundo cor Ecclesiae Christus dici [illegible] cor est eminenti.

Commentarius in tertiam partem summæ Theologicæ S. Thomæ Aquinatis. Quæstio 8. De gratia Christi ut est Caput Ecclesiæ
[illegible] et [illegible] sanctus totius comparatio utique
[illegible] ad [illegible] quæ [illegible] an Christus [illegible]
membris Ecclesiæ communicat quæ [illegible] ad [illegible]
Caro [illegible] membra et membro [illegible] Christo Capite [illegible]
quod [illegible] sed [illegible] [illegible] [illegible] [illegible] ad
[illegible] in 4. dist. 49. q. 4. a. 2 ubi addit Christum non
multum proprie dici membrum absolute [illegible] dici [illegible]
[illegible] docet [illegible] in [illegible] [illegible] [illegible] adulte [illegible]
et recte [illegible] ad [illegible] [illegible] [illegible] in metaphoris [illegible]
[illegible] similitudinem [illegible] non Caput [illegible]
membrum [illegible] accidere in Capite metaphorico [illegible]
contingere in [illegible] [illegible] [illegible] [illegible]
metaphoricum [illegible] [illegible] [illegible] et [illegible]
eisdem membris [illegible] Caput [illegible] [illegible]
[illegible] membra de membro vel [illegible] plerorumque [illegible]
cor [illegible] membra [illegible] [illegible] [illegible]
aliis membris connexa [illegible] membra [illegible] [illegible]
quomodo [illegible] [illegible] nostra Ecclesia an [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] hoc [illegible]
ex [illegible] sequentes.

Articulus III.

Utrum Christus sit Caput hominum quoad corpora, vel solum quantum ad animam.

Conclusio. Christus principaliter est Caput hominum quoad animas, etiam quoad corpora, [illegible]
[illegible] [illegible] gratiam [illegible] opera [illegible] [illegible] [illegible]

Quaestio IX.a De Gratia Christi prout qui-
dam singularis est homo. Art. 2. V. in Christo fuerint virtutes.

nolentia quae secundum se mira est, et non competit ei quia
physice non per aliquid natura accidentale superveniens sed natura
substantiali perfectionis seu naturali sanctitatibus est impecca-
bilis talem, et absolute qua hic homo implicat peccare
adeoque non magis ei tribuenda poenitentia quam Angelis
castitas aut temperantia, sed Christus fuit naturaliter sanctus ut
loquuntur ss. pp. relati a Vasq. disp. 4. Cap. 5. fuit
sanctus ratione divinitatis sibi substantialiter et physice
coniunctae quod non fuit in illo propria quae et contra
conclusio quidam tum apud Suar. disp. 19 sect. 3 a Christo propria
tribuunt esse habitus sed ratione propria amittere dicunt
confundentes propriam cum religione aut charitate et ad
quam mentaliter pertinet absolutum velle odium sine ordine ad
id quod [illegible] in eo quod odit et hoc exactius in materia de [illegible]

Objicies An Christo non fuerunt continentia et ve-
recundia quod non dicuntur virtutes sed propria. Et continentia non supponit
in Christo cum stante imperfecti de quo in 2. 2. Cap.
sed ut imperitat appetitus quae passiones turbatur, aliquam continens
et tam non differt ratione a temperantia ut docent Theol. lib.
4 de virtutibus Cap. 4 et Suar. hic art. tempe-
rantia non habuit Christus, et verecundia quod est mutua
[illegible] habuit Christus [illegible] Deo in tertio lib. et
Cap. 10. n. 16. cum non est proprie virtutes sed passio
solem, nempe timore probri ex qualitate rei turpi

Commentarius in tertiam partem summa Theologiae Sancti Thomae Aquinatis quaestio 7 de gratia Christi quae ut ... profitenda, a ... in ... loco ... habuit.

Articulus IIII

Utrum in Christo fuerit fides

Conclusio est negativa quod fides talis quam ... in quolibet ... claram Dei visionem ... in ... sed Christus semper vidit clare Deum, quo fidem non habuit, illud ... erit fides ... Christi ... et fidelitate, seu veritate, ut ... ... textu graeco ... credentium ... quod si fides quam ... habitu ... in voluntate ut ... Christus ... ad ... ad ... tradit ... habuisse ... fidei, paratus ... erat ad ... Deo credendum ... ad hanc voluntatem ad fidei habitum ... aliamque ... infusa ...

Articulus IIII

Utrum in Christo fuerit spes

Conclusio quod in Christo non fuit spes ... theologica ... quatenus ... ut ... sunt tradita in 1a 2ae q. 62 sed Christus non speravit Deum eiusque fruitionem quam numquam caruit ... ut dicitur ad Rom. 8 spes quae ... non est spes. 2da Conclusio Christus ... habuit ... spei quia corporis ... gloriam speravit ...

singularis ē homo Art. 3. 5 V. V. et 5 V. V[er]um in Chro
fuerint in Chro fides, spes et dona spiritus sancti

sed varie alicat. Caiet. Med. Cabr. hoc art. Greg.
q. 1 puncto 3. opinantur hunc abste nec ab habi
tu spei s cedere nec proinde spem cē, q[ui]a licet
fuerit cē spes et dicit ab habitu spei q et ideo
hic maneat, sed amisso āve spei q.
in boni absens ipsius habitus obtentu principale sta
sunt de Deo ut amabile amore concupiscentia ac
sind suig habitu oralocis At n solu sperare absen
tem sed et amare p[rae]sentem beatitudine ac d. ea
gaudere tāq. d proprio bono q et beati faciunt
v[er]it suar. hoc art. hac inveniemus q̄ de dux sed
scriptura PP et communi Scholasticorum Thas magis con
sentaneo negans simplr in Chro et beatis maxime
habitu spei etiā usq. ad corporis resurrectionem cum
habeant proprie dictu spei abstio etiam ab actuali
auxilio n ab habitu, quem excludit beatitudinis
invariabilis status in quo nullus datur habitus q ald
q[ui]a destruatur et minus quemenite ut ob hunc
ualo boni abste infundatur vel relinquatur in a
tendus habitus plene beato inutilis, et imp[er]fectio q
q[ua]nda importans, carentia sal[u]tis super[natur]ali a Deo
obtinenda ē quo in pria d spe dictu sunt q[uam]p[lura] suny
Articulus V. et VI.
dico q3 v[er]um in Chro fuerint dona spiritus sancti
Rtur nā fuisse in Chro t quo Cath. Sancti PP exponunt
illud Isaiae 11 requiescet sup. eu Sps Dni Spiritus Sanctus &c.

Commentarius in tertiam partem summae Theologiae S. Thomae Ignatii quaestio 7. de gratia Christi prout est gratia singularis

quid sint hae dona docet in pa. 2. q. 68 et specialis difficultas est de timore et quo fit illius art. 6 ubi docet principalem huius doni actum esse quo persona potius malum inferre seu timere affectu reverentiali timet eiusque actus obiectum est bonum maiestas sibi et eminentia potentiae inferre malum.

Articulus 7. et 8.

Utrum in Christo fuerint gratiae gratis datae

Conclusio. In Christo fuerunt omnes gratiae gratis datae quas enumerat apostolus 1 ad Corinth. capite 12 et 6. ex plenitudine gratiae Christi et communi scholasticorum et ex fide et ad Calatia q. etiam quae colligit ex scriptura et patribus ad hoc enim sed dicere quamvis temere ex hac parte tiis Quis negare quasi in causis prophetiam negabat fundamentum in caput ... q. 6. quam expresse Christo tribuunt scripturae Deut. 18. Lucae 7 et Joan. Baptista. Eius ... negavit esse illi propheticam in Deuteronomia dicit a in nobis prophetia est nova eternae in ipso absente obscuritas et ideo in ratione prophetiae non requiritur ut sit cognitio obscura sed in collatione comparatione illius in quo qui est ac pro inde propheta ... et ... maior dicit apostolus ad Cor. ... prophetiam enumerabiliter ... et alii ... interpretationem sermonum seu scripturarum exponant cuius neque ... in caelestibus ... gratia revelandi futura, aut abscondita ... exponunt S. Christo. Theodoretus et alii ... apostolus ... prophetiam ... sermonum ... disserunt — Caeterum quales sunt gratiae gratis datae

ē homo. Est 7ct 8 Utrum in Christo fuerint gratiæ gratis datæ. Articulus 9 et 10 De Plenitudine gratiæ Christi explicatur in 3a parte q. 11a 8 ijs in quibus sup. S. Thom. in 2a 2æ à q. 171 hoc adjunct. plures gratias n̄ postulare proprios habitus à virtutibus distinctos pr. gratiam gratum facientem, prophetia n̄ semper, seu habitualiter, interpretatio sermonum sanctis, in Christo autem fuerunt et modo habitualiter poterat miracula facere quoties volebat, abscondita alijs manifestare quoties ipsi et suam mensuram aut beatam atque habitualem notam orantibus, ad suam Christi pertinet et donum linguarum cogi unum mediatorem ad Christum stabile quod genus hominum conveniunt ... S. Thomas ... q. 17 ... non negat sed docet eam in unum fuisse Christo illius dom... ... solis Judæis, et exclusis Samaritanis qui ad Judæa ...

Articulus 9 et 10
De Plenitudine Gratiæ Christi

1a Conclusio fuit in Christo gratia quoad rem possibilem perfectam tam intensivam quam operativam seu extensivam ita S. Thomas art. q. sumitur ex script. in glo. Christus dicitur plenus gratiæ, Joan. 1o et illi plenitudo in eo habitare ad Colossenses 1o et 2o plenus dei ... à Christo gratia in Christo ... summam ... quemadmodum tradit ... sine ullo fundamento alijs limitibus coarctasse summam porro illius ... ordinariam potius quam absolutam ...

2a Conclusio absoluta gratiæ plenitudo Christo propria fuit, s. nulli alteri competens. S. Thomas art. 10

Commentarius in tertiam partem summae theologicae sancti Thomae Aquinatis quaestio 7 de modo unionis quoad gratiam

Articulus XI

Utrum Christi gratia fuerit infinita

1a Conclusio grã unionis ẽ infinita quale sqq sub dicat ipsã verbi diuinitate qua hic hō ẽ Deo gratã.

2da Conclusio grã habitualis ẽ simpli finita entitatiue ... perfectam oi entia nec oia ... gratia ... nobis, neque in propria spẽ sed infinitate in tantum quam impossibile ... melior theologorum ac Philosophorum ... omnium ... ergo ... repugnat infinitum in creaturis hoc à posteriori probat ... accidentes infiniti ... accidentis ... subiecti subiecti ... tu ... infinite ... nec dare accidens infinitũ ... Dixi argumentum ... à posteriori quia ... à priori ... negat subiectum infinitum ... est ... infinita quia ... impossibile ... capax ... ut recte docent ... colligitur ex doctrina ... credibile ẽ animam Christi habitura fuisse gratiam infinitam si possibilis foret ... qd vero consequens.

3tia Conclusio grã Christi fuit quodam mõ seu ... qd infinita in genere grãe quia intra latitudinem grãe ordinaria lege possibilis ... habuit fine seu terminum ... quo ... illud ... non ad mensuram dat Deus Spiritum addit ...

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pmaarie ē homo. sit XI. Vtrum Chri Grā fuerit infi
nita. sit XII. Vtrum Grā Chri poss augeri.
Solio qā ē eo ocli opponunt pp diu rerngs di
uinitate spuris nrā illigans. q̄ illi recentiōnes intr
pbli ī modu innumerim in quas grā effundi is
prore. sine limite ā effusionis abundantiā alium
re dica gtlingat.

4ta Conclusio Grā habitualis Chri decē pt ob
solucte infinita in gnē entis moralis, ita sted tm̄ labre
§. 8. suar disp 22 sect. Suffragan p gras a ch. sq
ad idē ob declarat. habitus grā, ac in illis it capa
cis morali bonitatis seu dignitatis quā in Chrō insi
ntā habē qā ornabat seu dispositas subiectales
naa verbo unitā nec h pnincipia operis infiniti valo
ris reddunt ē hinc habit infinitē grati ob digni
tate morali extrinsecē denotante ornatā. hac sta
bili dā obis h v̄ō pbent aliq. vasq disp 26 cap 3

Articulus XIII.
Vtrum Gratia Christi possit augeri

1a Conclusio Grā Chri nec ex pte grāe nec
ex pte subiecti secum legem ordinariā pt augeri. et grāa
ad unionem cū Deo ut ad finem ordinatur ac in instanti
conceptionis fuit summa unio inter humanitatē et Deū go
decebat ut tunc plena et perfecta grāa ratili seu uiā
dyp̄i, ē creatoris instanti fuit beata ac grād ex pte
subiecti h colorat augeri grāa, sunt nec in cultū beati
augebat quomō Chrus beatus proficit grāa tunc. ē

Commentarius in tertiam partem summae Theologiae S. Thomae

Ignatii [illegible] gratia Christi [illegible] singularis [illegible] homo [illegible] exponit [illegible] [illegible] facit [illegible] [illegible] gratiam propriam [illegible] gratia [illegible] gratia,

[illegible] Conclusio [illegible] [illegible] potest [illegible] [illegible] [illegible] gratia [illegible] [illegible] [illegible] aliqui [illegible] [illegible] Andreas [illegible] [illegible] [illegible] [illegible] [illegible] Caret [illegible] opinantur [illegible] summam gratiam, [illegible] Christo [illegible] data [illegible] [illegible] possibilis foret [illegible] quo [illegible] [illegible]

Articulus XIII

Qualiter se gratia Christi habitualis se habeat ad [illegible]

Conclusio prima [illegible] [illegible] [illegible] tempore [illegible] gratia habitualis [illegible] [illegible] [illegible] explicatur [illegible] tempore [illegible] simul [illegible] [illegible] Theologi [illegible] ex Scripturis et PP. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuit beata sed gratia habitualis [illegible] [illegible] [illegible] gloria [illegible] Christo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratiam [illegible] [illegible] affirmat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] docet [illegible] [illegible] proprio motu liberi arbitrii fuisse sanctificatum [illegible] [illegible] perfectiore sanctificatione [illegible] infantiae [illegible] [illegible] [illegible] sanctificatio [illegible] [illegible] [illegible] tradunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habitualis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tempore [illegible] [illegible] [illegible]

Articulus 3us 3ij et 3iij. Vtrum Christus sit caput Ecclesiae et caput eorum quae ad corpora etiam ... corpus exercent ... ad Romanos 6 membra ... exhibete arma iustitiae ... corpora ... humanitatis ... damnatorum corpora ... quaeritur an Christus ... dici caput ... corporalis ... aliquo modo dici ... per Christum restaurantur ... et fine mundi ... renovabuntur ... Dominum ... caput ... irrationales ... dici membra Christi ... capacia ... operationum ... spiritualia membra ... dici caput ... sed ... membra ...

Articulus 3iij

Vtrum Christus sit caput omnium hominum

Conclusio Christus actu aut saltem potentia est caput omnium hominum ... gratia ... damnatorum ... unionem ... caput ... Epistola ad Ephesios ... daemones ... caput ... ad modum ... quaeritur an Christus ... caput ... originale ... habuit ...

Commentarius in tertiam partem summae Theologicae S. Thomae Aquinatis q. 1 ... De gratia Christi ...

et n̄ [illegible] ex meritis Christi ut docent ... seqq. summarie in 3a parte q. 1. a. 3. q. 4 ... 4º n. 10. Christus n. n. venit, nec fecit quaeque ... nec illa ... necessitatem habuerunt, sed venit ad ... restaurandum, ut apud eos tradunt ... a. 3. relati. — Deus primi parentes in statu innocentia crediderit ... incarnationem, sed hanc ... induxit utique in illos Christus ... quia homo ... capiti ... maiora ... dubia ... negari ... nunc ... praedestinatae ... et probat ... q. 57 atque primos parentes habuisse ... aliquam huius mysterii notitiam ... eius ... et ... ad ... S. Aug. tract. ... capiti ... Ephesios ... Adamo ... fabricata ex latere ... in ... data ... maiore peccato minor ... vel ... memoriae et ... impossibile ... occurret ... peccatum ... dependebat a ... adiectum ... ordini ... q. ... a. 4 ... Adamo ... ante ... gratiam ... fide quo ad habitum ... aliqua revelatione et fidei

ut ē Caput, & erā. sit. IIII Vtrū Chrq sit caput omniū hominū. Sit. & V. Chrq sit Caput Angelorum adeat tang.) ad obbe extensio q̄ sint illis decreta independente à primo adducta Chri mediato vasq. disper. Cap. 3.

Articulus IIII.

Vtrum Christus sit Caput Angelorum.

Conclusio ē affirmativa est de fide Catholico de Chro ratiōe quā Deus ēē à sancto P̃ā allegat, de Chro est quā hāc, et pē n̄ ē de fide sed tā ōrā petat ut prius sit temeraria Catho. id hō improbabile moral. nos mi-nus probabile, falsū ac q̄ plerosq; scholasticos cū nemq. et scriptura q̄ Chri caput Angelorū dicant commod. et utraq; nrā accipiat. fauent et q̄da pp. dicta et rao qua hō ē dug Angelorū, cor quos rat illuminat, sic ve-rē dr̄ Caput. —— q̄ id negant ut Sot. in 4. dist. 49. q. 4. a. 2. Obiiciunt 2 Angelos n̄ ēē Chro qua sūi in nrā conformes nec p cuir merita hīe gratiam, Caret adsu-q̄ dist. Angelos cū similes Chrō quo ad nrām, q̄ rectē q̄de dr̄ ne q̄ dato est nrā diu adiutādo inter Chri̅ ē Angelos sed Chrus edh tota humanitate ē Caput Angelorū q̄ no go ad raōm capitis n̄ exigi simple nraē similitudinē. —— Ad gratiā et gloriā Angeli acceperint p Chri merita differuit q̄ Chrō ē affirmat multi probari ratiōe Catharinus in gloria Angelorum. Jacob. ē val in prat. 2. Catus 13. et Suar. disp. 42. sect. pa. Greg. et Caesari et aliis ex-presse Aria q̄ Bas lect. 10. in Caput fuit Cāir. Negant aliq; S. Thō. in 2. dist. 9. q. 1a. a. 8. et in 3. dist. 13

Commentarius in tertiam partem summæ Theologicæ Sancti Thomæ Aquinatis

q. 7. a. 2. S. Bonaventu. a. 2. q. 3. Gregorio Valent. 2 et capitulatæ cap. 2 ... 3. a. 5. Gab. l. c. Med. hoc art. Vasq. disp. 49 cap. 2. Scriptura ... nullibi meminit Christum venisse propter Angelos iustificandos quod opponit colligitur ex cap. 2 ad Hebræos qui sanctificat et qui sanctificantur ex uno omnes quia hoc puere ... in his pueri ... Angeli ut exponit Vasq. Ille ... antiqui patres exceptis ... Angeli et sancti exponunt pasta seil a verbo, ... divinitate ... scriptura ... ordinat omnia per Christum ... parata idque ad Angelos extendit ... gratia et gloria Angelis per Christum ... data, ... ad Ephes. ... instaurare omnia in Christo ... S. Aug. ... Gregorii ... instaurantur quæ in cœlis ... ex Angelis ... ex ... reddit ... aliorum ... ex Angelis auctore gratiæ et gloriæ signant ... S. Amb. sermone ... in ... psal. 118 ... sahennq aliqd ... fortasse aliquid Angeli ... bus nostro ... Greg. Mag. lib. ... Regum cap. 2. Si ... Angeli sanctificari credidit in filio (puta ... divinitate) multo magis (... utiq. eius nat.) de omnibus credidit quia ... sanctificari ... gradum ... sermone ...

Quaestio VIIIa. De gratia Christi ut est caput Ec-
clae. Articulus IV. V. Christus est caput Angelorum.

Excellit unigenitus patris quae [illegible] sola divinitate)
et firmitas Angelorum ipse decorum factus est redemptio. Sic
mirabilis S. Bernardus sermone 22 in Cantica sequitur quod
Sancti Angeli Dominum Christum fuisse redemptorem (a lap-
su praeservatorem) sunt [illegible] sicut sapientiam, sicut sancti-
ficatorem et [illegible] haec ipsa quae [illegible] factum est [illegible]
quae indivisibilia Dei [illegible] quae facta sunt illecta [illegible]
[illegible] sic ho[illegible] est quod erat Angelis factus est nobis
et sermone 5 de incarnatione [illegible] et Angeli salvator
est hominis; sed hominis ab incarnatione, Angeli ab initio crea-
tionis; [illegible] est homo redemptor quod verbi incarnati, [illegible]
Angelos a sanctificatore et beatificatore quod verbi divini
[illegible]. S. Anselmus in meditationibus [illegible] allegatur sicut
Deus [illegible] beatos Angelos a peccato [illegible]
[illegible] puritatis [illegible] homines ex peccato
salvabit. Cum [illegible] S. [illegible] et quae [illegible]
[illegible] caput [illegible]
[illegible] nam [illegible] Angelos [illegible]
[illegible] gratiam de plenitudine gratiae Christi, [illegible] plenitudine
[illegible] divinitatis [illegible] Spiritus sancti [illegible]
est Spiritus sanctus et [illegible] sanctus [illegible]
[illegible] quod [illegible] vocat Christum [illegible]
principium [illegible] gratiam [illegible]
de Angelis [illegible] sanctificationem
[illegible] de hominibus quando [illegible]

Commentarius in tertiam partem summæ Theologicæ S. Thomæ Aquinatis. quæstio 8a De gratia
Christi ut est principium gratificationis in natura humana
[illegible] quo ad hoc, juxta illud ad Ephesios — constituerunt vos
(et angelos) in dilecto filio — Objicit Angeli omnes
[illegible] in Christum [illegible] cæteros [illegible] gloriam [illegible]
[illegible] et auctor gratiæ et gloriæ [illegible] ergo [illegible]
[illegible] [illegible] Christi [illegible]
[illegible] Negat et Angelis [illegible]
hoc [illegible] in [illegible] in gratia [illegible]
[illegible] Angeli [illegible] et hanc [illegible]
[illegible] ad [illegible] Angelos habuisse aliquam
notitiam futuræ incarnationis tempore [illegible]
[illegible] in [illegible] ad [illegible]
[illegible] Angelos
[illegible] completæ prædestinatos ante Christum prædestinatum: hanc [illegible]
supponebant aliqua dona seu opera Angelorum, [illegible]
[illegible] magnitudo gloriæ [illegible] hæc dona, ut et beatitudo
[illegible] Angelis [illegible] a Christo [illegible] sed quæ [illegible]
ac [illegible] gratia [illegible] caput Angelorum et eos [illegible]
et ante [illegible] gratiam [illegible] caput eos [illegible]
[illegible] &c.

Caput 1.

Utrum Gratia Christi secundum quod est caput Ecclesiæ sit eadem cum gratia habituali sibi proprio quam singulari

R. [illegible] eandem [illegible] gratia Capitis [illegible] plenitudo [illegible] est principium sanctificandi alios [illegible] [illegible] sanctificat a gratia singulari [illegible] personalis [illegible] ex [illegible] gratiæ Christi, [illegible]

Chri q ut ē Caput Ecclesiae sit vi. Ntu gratia Chri q dicu-
q ē Caput Ecclesiae sit eadem cum gratia habituali edu q ē sic
q dam singularis

unionis, qualeq importat ordinem ad unionē eius gratia es
et oo gratia Capitis mo go nare di ius ipso gratia unis
nis pot lenet in gratia Capitis et personali q unione x̄ sit q
opera humanitatis gubernat uniuste sanctificandi alios neu
digni ut aggregati tradito. Item q unione p̄cipue sancti
ficatio hic ho qati gratia Capitis ē personalis solent gupi te q
Capiti ac p̄sona iam gratia ad nominatus in ordine ad opera
tionem ito ē gratia habituali lombq ē; Doctor a ē gratia
unionis q p̄sona ac capitis non a parte in gratia
ratū gratiae gratia Capitis cost unai q habituali sitale
et q p̄sonaliter d. A. v. 3. c. 1. n. 2. —— Circa solutionem
primi notaq p̄lls originalis quod in posterioriq q fuerit in
p̄sona aliorum pls q habituale etiā ut nam corrupta sive
corruptiōa cocanti q p̄ti originalē ipsa i. alibi dicitur
comestio p̄sonale. Articulus IV

Utrum esse Caput Ecclesiae sit proprium Christo

Ex praecedente q. a. 1. 10 gratia gratia capitis quale
nus importat eminentia et maior plenitudine gratiae in
Christo p̄cond sui q ipse ē influxum d alios et c

Prima Conclusio. Interior gratiae influxus q ē a solo
Christo ē ab alia creatura vera q orta ē influxu gratiae sanc
tificantis q tho merenti ex condigno et ē influxu per ministro
rum officio ministerio. Hic et influxu certa influentiam
q ē principaliter in causa quantumq causalitati ut gratiae
ta sit substati Deo auctoritatem gratiae influenti sed
Christo nos influxus gratia ad modū quendam principalem

Commentarius in tertiam partem Summa Theologica S. Thomae Aquinatis. Christo ut Dejure Christi subest tribuunt aliis quam quod causa arbitraria ... ballicari ... stat ad quae ... solae generat ... ministri solis generat ... ab artificis manu dependentes, atque eorum consequi inferiori est, nec causa influxus dici meret.

2da Conclusio. Influxus quo ad externa gubernatione et alius omnes concedant Spiritus, cum Christo subiunt sunt et ... Deo tale illud ... ad ... Caput ... Christi Deus reservat sibi in ... potestate excellentiae quae nulli ... confert.

Articulus VIII.

Utrum Diabolus sit Caput omnium malorum.

Affirmatur nam Diabolus apostasia a Deo princeps per se, ac suorum satellitum opera malos regit et Deo deserendo suggestione inducit, et saepe sui proprie boni ...

Articulus IX.

Utrum Antichristus possit etiam dici Caput omnium malorum.

Affirmatur in Antichristo malitia excellentiis suggerendo transfundit Diabolus ... Antichristi Caput ... per Diabolum ... forte ... multitudine, sed ... ubique ... sucessorem ut notant et ... Caterorum daemonum Caput ... quia in hac vita plurima scelera auctor ... sicut ... Daemones maiores ... credibile est.

Quaestio IX.

De Scientia Christi in communi

Art.

pat Gulielm sect. 7 et 8 Diabol et fidei est capiet non malori gitio q. De sc[ien]tia Chri in coe sect. 39. An habeat aliq[ua]m sca[ienti]a [illegible]

Articulus 19.

Utrum Christus habuerit aliquam sci[enti]am p[er]fecte divinam

Concluso e affirmare singulare de ma et maius q[uam] pl[ur]a actuali de actuali b[ea]te ex sui d[e]f[ini]tio[ne] in Conc. Lateranen[se] ... sic et in Zola [illegible] ... laudata a bto g[e]n[er]ali Conc. ... in [illegible] ... natur[a]e propria h ... Chro ... et Sancti P.P. ... humana in Chro ... q. b. a. 2. ... Chro sub ... ut ... [illegible]

Articulus 20.

Commentarius in tertiam partem summae theologicae S. Thomae Aquinatis quaestio IX. De scientia Christi in communi

Articulus III

Utrum Christus habuerit scientiam quam habent beati et comprehensores

Conclusio est affirmativa et communis theologorum et [illegible] omnium [illegible] sanctorum patrum. Probatur ex scriptura Ioan. 3. Nemo ascendit in coelum nisi qui descendit de coelo filius hominis qui est in coelo. [illegible] nemo ex patribus [illegible] dicit, [illegible] in coelo [illegible] filius hominis, [illegible] carnis [illegible] [illegible] ascendit in coelo — [illegible] scientiam habuisse Christum ab instanti incarnationis docet [illegible] [illegible] et [illegible] ex antiquis [illegible] lib. 10 de [illegible] Evangelium cap. 3 [illegible] [illegible] [illegible] [illegible] [illegible] et hoc [illegible] Christi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in hac [illegible], Christi Angelis [illegible] [illegible] [illegible] ab instanti incarnationis [illegible] [illegible]

Articulus IIII

Utrum habuerit aliquam scientiam inditam vel infusam

Conclusio est affirmativa et communis theologorum [illegible] vel [illegible] vel [illegible] [illegible] infusam [illegible] Christo [illegible] et utrumque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] infusam [illegible] infusa [illegible] [illegible] [illegible] [illegible] humanitati [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] inditam [illegible] theologi passim [illegible] [illegible] et infusam [illegible] [illegible] [illegible] [illegible]

Articulus III IIII II Utrum Christus habuerit sciam quam habent beati et comprehensores: an viderit essentiam divinam [illegible]

[illegible] et [illegible] q Christus plenus fuit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Christi [illegible] dignitati [illegible] [illegible] non
[illegible] [illegible] vel [illegible] [illegible] beatis [illegible] [illegible] [illegible] qua
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qua
[illegible] [illegible] [illegible] [illegible] [illegible]

Articulus IV

Utrum Christus habuerit aliquam sciam acquisitam

Conclusio. [illegible] in Christo [illegible] quam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 14 a 4 [illegible] [illegible] a [illegible] [illegible] q 9 [illegible]
q 12 a 2 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
reprobare malum et eligere bonum [illegible] [illegible] [illegible]
puer vocare patrem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Christo
[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] q 7 a 2 [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] q 12 a 2 [illegible]

Commentarius in tertiam partem summae theologicae s. Thomae Aquinatis quaestio IX

t. ãtis habitualis scia acquisita. Vid. S. Amb. lib. 4 d. incarnat. dicit, q. proficiebat aetate nova, proficieb. dem[on]stratiões sapientia a sensu proficit experiã sal. vid. hic de experimentali scia. S. Aug. lib. 3 q. prat. reminisc. cap. 25. Amãni dat Christo ea, q. sunt hoi proficere aetate, et scia, ac accipiendã lit. S. Cyrilli Alexandrini dic lib. 10. Thesauri cap. 7. admittit verba dicitur ignorã. Q. hoc e qa eius cognitio, q. e p[er] in[s]pectionem experient. intellectu agilis aliq. sentiens quasi obiecta et tantum accesso ne dilectatione honesta hoc specie in genui in. Denique in eo modum praedicta magis ac nobis assimilat Christus q. pro nobis infans fieri voluit, magis in multo tempore egebat Christus ad acquisitas scias qa per seipsum agnu et iudicii excellentia vincebat

12 Sua

etiam sciã supernaturali qua faciebat omnes non alendi sibi exponere ad principia apprehendenda, ac tibi erat ab aliis bonis periculo Magistro n. egebat cui placata et in sua sciat fecit, ea q. homo aut Angelus docere poterat, nec sapientia eius docere, docebat alleng dicit patet dicit, non incredibile hic est q. d. Cajet. apud Suar. q. sunt c. 2. et Cabr. q. 12. a. 2. Angelos Christo talia obta obtulisse ex quibus ille ipse hauriret et his meditationibus humanis ulius auget. — Quiesius hac ducem multi vara senserint asserientes in hoc q. Christus acquirerit experimentale notitia, id n. ipse autor sciam

De scientia Christi in communi Gabriel XV quaestio.
Christus habuerit aliquam scientiam acquisitam
nam aliqui solum ponunt per aliquas infusa, sed alia [illegible]
per infusa [illegible] beatificam duas infusas, una per
se altera per accidens statuunt Christum [illegible] cognitionem [illegible]
excitatum ad [illegible] habitum ac speciem [illegible] et quae
non [illegible] experimentale scientia vocant nec [illegible] nec
speciem intellectualem acquisisse sed maiorem quandam [illegible]
vel evidentia docuit [illegible] [illegible] [illegible] ex scientiali a. 3. et
6. et in [illegible] [illegible] [illegible] unica a. 1. ita et S. Bonaventu-
ra [illegible] dub. a. 1. q. 1. Durandus q. 1. ex voce [illegible]
et rationis in memoria intellectiva [illegible] Christum [illegible] -
per [illegible] [illegible] [illegible] tradidit Scotus dub. 14 q. 3 et
[illegible] q. [illegible] [illegible] abstractiva sed non [illegible] [illegible] acquisita
[illegible] Gabriel [illegible] [illegible] [illegible] [illegible] cuius [illegible] [illegible]
[illegible] [illegible] habitus [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] per infusa [illegible] [illegible] dist. 14 q. 1 [illegible]
[illegible] [illegible] [illegible] [illegible] unionis ut [illegible] [illegible]
[illegible] infusa [illegible] [illegible] vocant [illegible] dist. 10 art. 2 [illegible]
[illegible] Christum [illegible] quoad hoc ab Adamo qui [illegible] -
[illegible] [illegible] [illegible] [illegible] Item [illegible] [illegible] infusa
[illegible] morales quas nos acquirimus [illegible] [illegible] [illegible] -
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] caput
[illegible] naturale posterorum [illegible] [illegible] ut non [illegible]
naturae [illegible] in [illegible] [illegible] [illegible] a [illegible] decore [illegible]
[illegible] [illegible] supernaturalibus [illegible] [illegible] naturales [illegible] no-
[illegible] ut et in hoc nobis [illegible] [illegible] [illegible] imperfec-
tior [illegible] [illegible] [illegible] [illegible] moralem [illegible] nobis [illegible]

[illegible] acquisita [illegible] ... quia hoc [illegible] ... ut [illegible] ... [illegible] Vasq. ut q. 7 a. 2 [illegible].

Quaestio X[a]

De sua beata scientia Articulus 1[us] Utrum Anima Christi comprehenderit verbum seu divinam essentiam

Comprehensio [illegible] ... beatitudinis [illegible] ... [illegible]

[illegible] ... in hoc [illegible] ... comprehensiva [illegible] ... Vasq. [illegible] ... [illegible]

Circa hunc articulum [illegible] obscurior [illegible] ... [illegible]

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ARTICULUS 7. Utrum anima Christi comprehenderit verbum sive divinam essentiam. Art. 8. Utrum anima Christi in verbo cognoverit omnia

futura ubi [illegible] [illegible] [illegible] [illegible] manifeste et

[illegible] sola Trinitas integre novit [illegible] et multa

[illegible] in carnali [illegible] [illegible] [illegible] in spirituali [illegible]

[illegible] [illegible] S. Isidoro lib. 10 ad [illegible] cap. [illegible]

[illegible] patris et [illegible] sancti [illegible] filius in carne [illegible]

[illegible] [illegible] (ut et [illegible] [illegible]) Isidorum

[illegible] Trinitas sibi soli nota est et hoc [illegible]

exponit [illegible] Christo [illegible] excellentissime nota est Trinita

[illegible] illa [illegible] comprehendat. ARTICULUS 8.

Utrum anima Christi in verbo cognoverit omnia

1a Conclusio. Christus [illegible] sua beata cognovit omnia

quae fuerunt, sunt et erunt [illegible] [illegible] [illegible] [illegible]

creatura [illegible] [illegible] ex [illegible] [illegible] intellectus [illegible]

[illegible] beati noverunt omnia [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] extra se [illegible] [illegible] novit

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] mala [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] nec [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].

2da Conclusio. [illegible] [illegible] novit [illegible] [illegible] possibilia

multa [illegible] [illegible] ex [illegible] [illegible] et [illegible] [illegible] [illegible]

noverunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] cognoscat omnia possibilia [illegible] [illegible] [illegible]

Commentarius [illegible] in tertiam partem summae theo-
logicae S. Thomae [illegible] [illegible] De scientia beatae animae Christi

[illegible]

[illegible] ex qua quaestione et [illegible] colligitur animam
Christi cognovisse omnia in Verbo [illegible] ex scriptura [illegible]
firmandum [illegible] Conclusio adversatur errori [illegible]
[illegible] 1000 mille centum prope abhinc annis [illegible]

[illegible] [illegible] dogmate [illegible] sed [illegible] vel [illegible]
[illegible] [illegible] corrupta [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] in sermone de Natali Domini [illegible]
[illegible] in Caput 2 Lucae. Calvinus in Caput 9 Matthaei [illegible]
[illegible] [illegible] ex [illegible] in Caput 2 Lucae
scribit de Christo nec [illegible] nec [illegible] [illegible] sed [illegible]
[illegible] [illegible] de maiestate Christi [illegible] ex [illegible]
Christum nihil ignorasse [illegible] [illegible] humanam [illegible] [illegible]
[illegible] lib. 4 de Christo primo capite [illegible] [illegible]
[illegible] cap. 2 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel
[illegible] [illegible] expositio [illegible] [illegible] hoc est [illegible]
[illegible] [illegible] illa [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] Athanasius [illegible] et S. Cyrillus Alexandrinus
[illegible] [illegible] [illegible] admittit [illegible] [illegible] sed [illegible]
[illegible] [illegible] [illegible] Christi [illegible] [illegible]
[illegible] [illegible] [illegible] divina [illegible]
[illegible] [illegible] divini ex divinitate humanitati
[illegible] [illegible] [illegible] [illegible] [illegible] futurorum
in Christo admittit [illegible] Richardus [illegible] [illegible]
[illegible] Christi [illegible] [illegible] cogitationes Angelorum [illegible] in

Articulus III. Utrum Anima Christi in Verbo cogno-
verit omnia. Art. III. [illegible] in Verbo novit infinita
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] scholastici [illegible] [illegible] [illegible]
a [illegible] [illegible] Andreas [illegible] [illegible] Christi [illegible] [illegible]
novit, id [illegible] [illegible] [illegible] [illegible] Bonaventura [illegible]
[illegible] [illegible] actuale [illegible] beatifica habituali
[illegible] Christi ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] possibilia, [illegible] individua [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] actuale [illegible] [illegible] beato [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Articulus IIII.

Utrum Anima Christi in Verbo cognoverit infinita

1a Conclusio [illegible] Christi [illegible] infinita [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2da Conclusio, Anima Christi novit infinita in potentia
infinitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
creatura [illegible] novit infinita individua possibilia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] individua
[illegible] distincta [illegible] Christi [illegible] creatura ad [illegible] [illegible]
individua [illegible] [illegible] [illegible] [illegible] [illegible]
quando [illegible] [illegible] [illegible] [illegible] [illegible] creatura [illegible]
[illegible] sed [illegible] divina [illegible] [illegible] [illegible] [illegible]
[illegible] distincta individua possibilia novit [illegible] [illegible]
[illegible] [illegible] [illegible] agendo [illegible] ad [illegible] [illegible] [illegible]
[illegible] a Christo cognosci [illegible] [illegible] hoc est. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et sic assignando [illegible] infinitam cognitionem erit infinite [illegible] ta vel saltem, alioquin [illegible] et in nobis sed negatio [illegible] ra intra eandem speciem non est, ut unica [illegible] individualiter [illegible] sit ita perfecta ut gradibus multiplicatis [illegible] ni [illegible] in summe [illegible] et summa [illegible] [illegible] infinita haec [illegible] cognosci [illegible] in uno [illegible] Deo a quo magis vel minus cognito [illegible] [illegible] Deus [illegible] ad [illegible].

Octava Conclusio [illegible] absolute non est infinita quatenus non est Angelorum et hominum actuales cogitationes [illegible] Dei [illegible] ex [illegible] Dei [illegible] cognoscere infinita Deus cognitionem cogitabilem [illegible] infinita [illegible] vel [illegible] [illegible] ex [illegible] [illegible] sed [illegible] in [illegible] Dei [illegible] existerent [illegible] infinita [illegible] in intellectu [illegible] multitudo [illegible] ex suppositione impossibili sub qua [illegible] cognoscunt nec cognosci [illegible] negatio [illegible] multitudo [illegible] supposito impossibili [illegible] infinita [illegible] impossibili supposito [illegible] existerent [illegible]

solitus ꝑ Deū aut opū scia Coelesti sicut in Deo d[illegible] — 21 Jan.
longuis scia necois et similiter intelligentia ita ꝑ [illegible]
mere possibilia scia in Deo vocant simplicis intelligentia
necois in scia appellant qua Christus novit res ꝗ fuerunt
[illegible] ut quam scia obl. plenit cognitio cogitatiōi [illegible]
[illegible] successive, ut plures loquunt[ur] alii Theol. in 3a p[ar]te
q. 10 a. 2 alii contrā de scia Chri [illegible] tale scia cogi-
tationis scia necois ac [illegible] in Deo in ōia in [illegible]
quam [illegible].

Conclusio IV

Utrum scia Chri unicat verbi [illegible]
unica [illegible] plarq qualibet alia

Conclusio affirmat et de fide ex scripturis et
[illegible] in [illegible] Deo [illegible]
[illegible] sed [illegible] beatorum [illegible]
Deus [illegible] ad [illegible] in coelestibus ad [illegible]
[illegible] principatu et [illegible] Deu et [illegible]
beatificant. [illegible]

Quaestio X

De scia beata aīa Chri [illegible]

Utrum aīa Chri comprehendat verbum
sive divinam essentiam

Conclusio Chrum ꝑ scia [illegible] novit ōia [illegible]
[illegible] ad humanas [illegible] ōia singularia [illegible] fu-
tura et futura, nec [illegible] supernaturalia [illegible]
sed in scia divina certa, ita ꝑ [illegible] neccesse
[illegible] ut Chrus et qua [illegible] scia [illegible]
[illegible] aut [illegible] extra [illegible]
[illegible] supernaturali [illegible] ut in nullo [illegible]
[illegible] aut [illegible] aut [illegible]
[illegible] de [illegible] Cognitio

De scia [illegible]
[illegible]
[illegible]
[illegible]

singularia sicut praesentia et in quo sit qua maiore sint perfectissima ratione in uno omnium actu, cum praesentia non sit sola agibilium sed omnium singularium in mere possibilium notitia deponebat ~ Circa 3am partem gelioris scotistae quoniam Durand q. 3 et 4 Et omnes hi sunt impressis habentibus naturalibus sed divinis speciei cum solis per se non aequaliter habent idem obiectum, sed haec tria sunt per se habere o quina ea semper et sublime ut aliquo specie quae in nobis sunt singularia sed sunt specialis in quali in rationali abstrahendi ex parte subiecti in a finali in omni natura sublimiori et illa parte sub perfectiori ac tendens ~ Ista e disputatur circa cognitionem singularium quatenus cognoscatur futuris ab eo liberis, seu futura contingentia aut etiam possibilia, intuitiva et abstractiva. Et utrique notabili deest, si notitia intuitiva appellatur non solum ea quae tendit in obiecta praesentia aut in existentia, sed etiam quae tam distincta ac perspicua illud sicut dicit quod bonitate abstractiva ac si praesens esset, sicut in voluntatibus liberis creaturae subiectis, et imaginibus speciei et divina contra perspicaciter cognoscit intentione intellectus. Dicendum est sit perfectiva abstractiva cognitio a Deo beatificatoque intuitive cognitionem ea utique Deus creaturam suam sic loquitur, ut illa creatura cognoscat quis loquatur. Sane altera via tenella satis esse ut coram se futurum est ut antiquam Deus permittit, et tamen velut eius sententia quae ad futura liberae specialiter a sola libera Dei voluntate pendent, mihi tamen exceptio magis placet priori modo, utpote perfectior et ipsi singularia eius gloriae, potentiori et propria, ab obscuri-

tate fidei absq nec. verit. ē, contingentia est q a D. fidei
ueritate contenta n sub determinata veritate, desq mod
quo n potē cognosci, sufragantes caeteri hoc art. quaeq quæ-
sunto c. q asq disp. 5 a n 17. Albert Corolla 1 ex
fo sunaciono philosophico n 8. — t 2tio q ea ad vitam
supernatura calis qde quenit vita 23 a Cfiō euidenter
cognosci (habitq aliaq) supernaturalia creata ab omnibus in
tra cognoscantur absque mō euidenter in ratione principiis, at
le quo ac affirmq a fide negat, absq ut supra disputat. Cap
affirmat plures, fauet Gas fr. [illegible] Gu nomine
eia [illegible] alijs a [illegible] sed principio ē [illegible] no
tat, ge C[illegible]q [illegible] infusa [illegible] principale, absq qua
[illegible] Deu [illegible] [illegible] [illegible]
q quo [illegible] Docti q [illegible] solut a Pri
[illegible] huj aut q hic fr[illegible]
[illegible] Dei, ut euidentia [illegible] 2 [illegible]
[illegible] [illegible] [illegible] aliud [illegible]
[illegible] ac [illegible] cognita fide [illegible]
aut [illegible] aut unione hypostatica [illegible]
verbo [illegible] euidenter cognoscibi Deum [illegible] aut
[illegible] n uni [illegible] [illegible] modo ē [illegible]
[illegible] naale relationem, ad tres personas
a [illegible] procedunt, ut [illegible] illa relatio [illegible] negat
cognosci, sed [illegible] cognosci, ut [illegible] lumine [illegible]
[illegible] mō [illegible] Mendoza [illegible] 9. Scholastica. § 8
ad [illegible] ab Angelo [illegible] naale cognosci

Humanitati est quae nec stupendo multi quaeritur Suar. disp. 37 sect. 5 (talia primum in modo accipi, abominatio est, quia non est omnino impossibile, et adhuc probabilior scientia quae scholastici [illegible] Christus convenisse humanitati, quam tradit Cabr. disp. 8 § 7 et 8 et ibi [illegible] indeterminate est multi stupendo [illegible] fere [illegible] [illegible] [illegible] [illegible] ante humanitatis [illegible] [illegible] probari. Item Christus [illegible] altissimam fidei in humanitati, ac probabilius [illegible] quo ad ante [illegible], et [illegible] [illegible] [illegible] nondum [illegible] [illegible] [illegible] sequuntur, [illegible] [illegible] [illegible]

vision. nis, in humanitate Christi [illegible] [illegible] a creatione [illegible] seu substantia relativa, quod neque unio [illegible] [illegible] cognosci quam cognoscitur [illegible] [illegible] [illegible] [illegible] [illegible]. Nec obstat [illegible] an divina creata Christus per scientiam infusam noverit possibilitatem et comprehensionem. Suar. disp. 27 sect. 3 [illegible] de [illegible] [illegible] quod [illegible] [illegible] [illegible] habet ad Deum [illegible] in se [illegible] [illegible] [illegible] et unionem humanitatis cum verbo [illegible] [illegible] [illegible] Cabr. disp. 7 neque [illegible] [illegible] aliquod creatum in comprehensibile intellectui creato, vel ad [illegible] [illegible] [illegible] [illegible] clara [illegible] [illegible] nec [illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible] Christus [illegible] cognoscere.

Articulus II

Utrum Christus hac sua scientia potuerit non convertendo se ad phantasmata

1a Conclusio Christus in [illegible] [illegible] [illegible], [illegible] et [illegible] ab operante phantasia, [illegible] in intellectus [illegible] neque operari [illegible] operante phantasia [illegible] [illegible] aut aliquo

pro simile obm̃ cuius dependentia necessitas cessat in beatis et in creatoribus et purius illuminari aliquid suspendens quare cũ Christus ad eum existit beatus, et scientiam infusam habebat phantastica colligit eam, non dependisse ab operatione phantasia, ideoq; nec somno, quo ad exercitium impedita fuisse.

Tertia Conclusio Christus poterat uti scientia infusa sine conversione ad phantasmata ita si phas ad illum qui ipsi dolaret ro potuit actu suo elicere qui ex intellectu operatione dependet a phantasmatum speculatione, nulla ratio proinde dolo phantasia a Christo potuisse exercere scientiam infusam non utendo speciebus phantasiae proportionatis, sicut etiam infusis, sed speciebus sibi intellectui aequalibus proportionatis, quae in respectu naturae quandam dependentiam habent a corpore, quia sicut in exsistit anima, ut hic conatus sua virtute sua potest beatis elevatis agere non tantum ad res agendum necessitas sed potest agere ad modum quo nos agimus, scilicet ad nullum certum. Species in speciebus infusis occurrere quando penes ipsa phantasmata, si non quorum sit amissus, nec species illis proportionatis. Adversus tamen conclusionem tenet Durand. dist. 14 q. 3 et dist. 20 q. 2 Christum non dependisse a phantasmatibus in usu scientiae infusae quaestio periculosa dicit, supra hoc est falsa omnino, ex qua ad Durand. colligit Christum solus scientiam beatam actu habuisse necessarii potuisse in passione, instabilis utrinque male attende et ex ratione non recte colligit. Sed Christus fuit Durand. non solum beatam scientiam cognoscerat substantia separata, alia qui negavit sine phantasmata respectum. — Contrarium Cajetanus negat quod Christus potuisse Christum in usu scientiae infusae

propriâ loquendo quantû ad connaturalem eius operationem spectat, et intellectus humanus Christi, et circa obiecta pariter operari potuerit, quomodo connaturalia quoniam cum ea sit et ad scientiam beatam ita neque disp. 52. cap. 2. sed si Christi utraque et infusa scientia deviret quae in beata non conveniunt sed quomodo fieri possit, non est uno verbo exponendum est.

Articulus 7. 1. 13.

Utrum haec scientia fuerit collativa

Concludimus scientiam infusam Christi quantum ad acquisitam non est collativam, seu discursivam, quantum ad usum, non exigebat discursum, poterat tamen eo discursu operari, prima pars, quia est per se infusa et ex hoc colligitur, quia neque per se sit discursiva, etiam quantum ad omnino excludat discursum, tamen declaratur. Intellectus humanus Christi est capax discursus, et habitus adeoque et species infusa sit potest quod ut multum utitur, nec necessitatur, ut etiam et effectum suo simplici intuitu apprehendat, hic seu ad utraque simul respectandum est apta, sicut se res se habet in Angelo, id sit ob naturam Angeli, ad unum ex altero discurrendo per species cognoscendum incapax, secundum docent quod et in Angeli discursum admittit. Praeterea potuit Christus exercere scientiam infusam utendo speciebus alienis (sicut nos supra scientiam gerimus) non propriis conditam, connotabatur talibus rebus, et conjuncta potuit discurrere. — Ac utique gelicorum teste scolastico Suarez disp. 11. q. 2. a. 2. Durando q. 3. et alii scientiam infusam Christi esse per se discursivam, nec posse omne discursum operari, sed deinde coincidit. ita quidam Neoterici contendunt apud Suarez

discursu quo Christus ex creaturis cognoscebat perfecte Dei aliqua attributa quod possit esse sive fuerunt abstracti scilicet et intuitivi creaturarum, et abstractivi comparative divinorum attributorum ut philosophi [illegible] in 3a parte q. 58 a. 7 atque [illegible] abstracti cognitionem intuitivam objecti primarii, et abstractivam comparativae relationis seu comitantis objecti admittit recte Suarez [illegible] 28 sect. 2 —— [illegible] aliqui absolute negant Christum [illegible] scientia infusa potuisse discurrere, vide disp. 52 cap. [illegible] l. c. et [illegible] inclinat [illegible] hoc art. [illegible]

Richardus dist. 14 a. 2 q. 3 citatus et S. Bonaventura a. 3 q. 2, ubi [illegible] vocat simpliciter [illegible] sed [illegible] distinguit [illegible] a cognitione [illegible] infusa [illegible] [illegible] [illegible] [illegible], [illegible] admittat [illegible] [illegible] [illegible] Angelorum [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] prima

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], neque [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] nec [illegible] potuisset [illegible]

ad [illegible] [illegible] [illegible] et [illegible] [illegible] discursus, ex [illegible]
[illegible] [illegible] [illegible] discursu [illegible] discursus, [illegible] [illegible]
[illegible] [illegible] [illegible] solum [illegible] independenter a discursu [illegible]
[illegible] simplici [illegible], et [illegible] [illegible] contingit [illegible] [illegible] [illegible]
[illegible] Deo revelatis, immediate [illegible] [illegible] [illegible] assensus
[illegible] [illegible] [illegible] in [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] a [illegible] discursu, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] simplici [illegible] [illegible] [illegible] [illegible] negari [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] intellectuali negato [illegible] assensus [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Dei et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] discursu dicto [illegible] [illegible] et de
compositione, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potuit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Articulus [illegible]

Utrum [illegible] sua fuerit [illegible] Angelorum.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Angelica [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Angelica [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] potuit [illegible]
et quaestio ad [illegible] [illegible]
notitia et [illegible] indigentiam [illegible]
[illegible] hac [illegible]
[illegible] in ipso [illegible]

Articulus [illegible]

Utrum in hac vita fuerit habitus [illegible]

Affirmative et [illegible] [illegible] conti-
nue [illegible] fuerit [illegible] beata [illegible] negari [illegible]
[illegible] infusa [illegible]
[illegible]
[illegible]
[illegible] continuo
[illegible] modo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] cognitione [illegible]
[illegible]
[illegible] [illegible] aliqui [illegible]
[illegible] infusa [illegible]
[illegible]
[illegible]
[illegible]

[illegible] [illegible] [illegible] aliqua, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aut [illegible] habitualis [illegible] [illegible]
[illegible] vel [illegible] habitu ad [illegible] expedito [illegible] [illegible]
[illegible] [illegible] [illegible] aliqua [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] cognoscere [illegible] [illegible]

Articulus VI.

Utrum haec scientia fuerit distincta per diversos habitus

[illegible] [illegible] affirmat et a DD. [illegible] [illegible]
[illegible] [illegible] [illegible] opinio [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] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] diversa et habitus [illegible]
[illegible] [illegible] [illegible] ut [illegible] ex [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] scientia [illegible], [illegible] [illegible]
[illegible] habitu [illegible] [illegible] doctor contra [illegible] [illegible]
[illegible], et [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] Rx

2a [illegible] [illegible] [illegible] [illegible] et Angelicus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] ob [illegible] [illegible] et facultate

R ergo ut pote nōa sui habitus ad naturā bina et conis
cmoni pedeuclo procedendo eri penè alter. sua ratione
fuit superaddi aliquo sic ut in nullo cognoscantur pro
illa sed solū per alterū, ac lōge perfectius quā reali
a Deo aut Angelo cognosci queant — [illegible]
leda sua natura opinari bē ipsū lumē gloriæ atque lu
mine gloriæ adequatē distinguē secū intrinsecē a [illegible]
[illegible] habitualiū quæ dicto nō valent [illegible] suppositū
quare [illegible] sit a [illegible] potest [illegible]
[illegible] nec cū [illegible] et [illegible]
[illegible] habitū [illegible] et [illegible]
[illegible] et [illegible]
[illegible] — [illegible]
[illegible] possibile
[illegible]
[illegible]
[illegible] et gloria [illegible]
[illegible] distinguere ab habi
[illegible]
oratio [illegible] — [illegible]
[illegible] habere a lumine gloriæ [illegible]
ita probabit [illegible] et [illegible]
[illegible] q. 12 a. 3. et 4. — [illegible]
[illegible] distinctū [illegible]
[illegible] unica [illegible]
[illegible] Cat. [illegible] art. [illegible]
[illegible] declarationes [illegible]

[illegible] hec apte satis nat ex corpore [illegible] et de [illegible]
[illegible] contra pluralitate habitu[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] doctor [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] unitate [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sub una [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] de multiplic[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de [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] de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ex hoc [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] ex [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

magna vero et supernaturali [illegible] sua ado [illegible] gaudebat
et in [illegible] [illegible] [illegible]. [illegible] ha magnitudine [illegible]
[illegible] Sancti Angelorum [illegible] vocaverat in [illegible]
[illegible] Secreta [illegible]. [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] mutata [illegible] capitum sua [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Sancti Angelorum [illegible] [illegible] [illegible] Angeli [illegible] [illegible]
a [illegible] et [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] Angelis
potuisse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Angeli [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]
et [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]
ab [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cogitationum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] futura et occulta [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] cetera cognoscebat [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] sapientia [illegible] habebant [illegible]
[illegible]
[illegible] explicat [illegible]
[illegible]
[illegible]
[illegible]

Quaestio XVa
De scientia animae Christi acquisita
Articulus 1.

Utrum Christus secundum hanc scientiam noverit omnia

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] non [illegible] sed [illegible]
[illegible]
[illegible]
[illegible]
[illegible] multiplicata [illegible]
[illegible]
[illegible]
[illegible] collegit [illegible]
[illegible] hoc articulo.

Articulus III.

Vtrum Christus in Vita sua [illegible] fecerit

C[onclusio] 3 Relatio Christus [illegible] sciam acquisita [illegible] proficit
[illegible] alterutr [illegible] oia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Articulus III et IIII.

Vtrum Christus aliquid didicerit ab homine aut Angelis.

C[onclusio] [illegible] est negativa [illegible]
[illegible] ex [illegible] aliquid cognoscunt
[illegible] Deus potius [illegible] Dicit [illegible]
[illegible] exprimitur [illegible] lingua Syriaca [illegible]
ab [illegible] dedicit [illegible] dicta aut facta [illegible]
[illegible] ab [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] divina virtute [illegible] explicatae [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] nostra lingua [illegible] [illegible]
[illegible] loquentes [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] exponentem [illegible] [illegible]
[illegible] credibilia [illegible] [illegible] —— Angelus
[illegible] [illegible] nihil [illegible] de novo docuit [illegible]
[illegible] dolorem [illegible] [illegible] [illegible].

[illegible] voluerit et meditatio [illegible] dimisse Deus [illegible] in agonem [illegible]
[illegible] in [illegible] Angelus [illegible] augmentum humana in Christo [illegible]
et [illegible] inferiora [illegible] solatio afflicta sit [illegible] Angelus [illegible]
[illegible] orationis [illegible] Christi fortitudinem laudare [illegible]
[illegible] fuit [illegible]

Quaestio XIII[a]

De Potentia Animae Christi

Art. 1[us]

Utrum Anima Christi habuerit omnipotentiam simpliciter

[illegible] impossibile est ut anima Christi habeat [illegible] [illegible] quae [illegible] est ipsa Dei [illegible] creaturae [illegible] [illegible] quod [illegible] [illegible] [illegible] voluntate [illegible] simpliciter [illegible] est [illegible] agentis [illegible] [illegible] [illegible] a Deo [illegible] omnia [illegible] [illegible] [illegible]

Articulus 2[us]

Utrum Anima Christi habuerit omnipotentiam respectu immutationis creaturarum

[illegible] [illegible] [illegible] omnipotentia [illegible] [illegible] [illegible] [illegible]

[illegible] Christi anima Christi [illegible] plena [illegible] [illegible] [illegible] [illegible] gratiae [illegible] potentia [illegible] [illegible] gratiae et proportionatae ut [illegible] [illegible] [illegible] [illegible] Christi [illegible] et [illegible] creaturam [illegible] illuminationem gratiae sufficiens principium [illegible] [illegible] et [illegible] Christi [illegible] Angelis [illegible] [illegible] [illegible] inferiores longe maior [illegible] [illegible] [illegible] Angelis [illegible] [illegible] illuminationem [illegible] [illegible] [illegible] [illegible] [illegible] gratiae [illegible] et [illegible]

supernaturalibus, nihil in alio conveniunt nisi forte quia
gratias aliquas requirunt ad spiritualem [illegible] de qua in ea
res q[uaesti]o.

2da Conclusio. Sua Christi et [illegible] nobis
habuit potius ad deos mutationis miraculosas in suis [illegible]
nationis [illegible]: miraculorum [illegible] communi
[illegible] ordinaria Dei lege fit [illegible] 28 [illegible]
via [illegible] creaturae naturale aut supernaturale [illegible]
[illegible] ut [illegible] glorificandi et [illegible] gratia
[illegible] ad [illegible] Christi [illegible] se [illegible]
[illegible] principalis [illegible]
[illegible] ad [illegible]
[illegible] et [illegible] principale [illegible]
[illegible] Christi [illegible] sacramentale [illegible] hoc [illegible]
[illegible] principale [illegible] loquitur
[illegible]
[illegible] hac [illegible]
[illegible] Christi [illegible] principale [illegible]
[illegible] hoc [illegible]
[illegible] quoque [illegible]
[illegible] Deo
[illegible]
[illegible] principalis [illegible]
[illegible] similes [illegible]
[illegible] magis [illegible]
[illegible] in [illegible] aqua vel aer [illegible]
[illegible]
[illegible] falsa [illegible]

proprie causa principali gratiae medio Christi humanitate
... ut instrumento q. 2. a. 5. [illegible]

Tertia **Conclusio** sit: Christi nec solum humana
voluntas, nec et instrumentum verbi habuit totam amplitudinem
ad ut possit nec dispositiva creaturas inanimatas, nec
ut impleat ut a Christo qua solum influxu creatio
dependeat creatura quo ad totum suum implicat est, alta
de influxu subtrahat Christus subtraheret a se annihilaret
quare de se sine a. Scoto 3a pte q. 13. creaturam
quod de instrumentum creationis, posset tunc tradi nec
sola de annihilatione, et utrumque ... gravis Theolo-
gi, et Philosophi conveniat de quo hic non est locus disputandi, cui
et [illegible] ... tota opera
miraculosa est ... quae ... in humanitate Christi
sit tota miraculosa ... operandi hujus instrumenti
... S. Bonaventurae et **Richardi** dist. 13
a. 2. q. 3. Scot. in 3 dist. 13. q. 4. Alexandri [illegible]
3 part. q. 3 ... et ... ac ...
tota Christi homini ad effectus miraculosos ... q. ...
... gratia quae ... loquitur DD. ... ut
... negantes humanitati ... ipse
... lib. 17 cap. 5. ... humanitate Christi
... sola ... hodie a plerisque recepta
... et PP. gratia ...
... Christi facta ... [illegible]

et sanabat aeg[r]os tacta [illegible] [illegible] [illegible] [illegible] corpus
[illegible] [illegible] experimur S. Cyrillus Alexand[rinus] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] mortuos suscitasset [illegible] [illegible]
[illegible] [illegible] vivificare [illegible] [illegible] aliqua [illegible] [illegible] [illegible]
[illegible] potuerit [illegible] [illegible] physice [illegible] male [illegible]
[illegible] per [illegible] ad alia, atque potuit [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible] objectiva [illegible] [illegible] [illegible] potuerit
[illegible] [illegible] physice [illegible] [illegible] Deus [illegible] physice [illegible]
e daemones [illegible] in loco moveat [illegible] [illegible] [illegible] [illegible]
[illegible] ut sponte [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] instrumentali [illegible] — [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] instrumentalis
esse qualitatem [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible]
[illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] possibili [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dari qualitatem [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] principium
instrumentalem [illegible] [illegible] esse [illegible] absoluta qualitas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] impossibile [illegible] [illegible]
[illegible] [illegible] [illegible] sit aliqua qualitas [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
agere [illegible] qualitate [illegible] [illegible] [illegible] — [illegible] [illegible] [illegible]
[illegible] [illegible] instrumentalem esse [illegible] [illegible] [illegible] [illegible]
[illegible] ab entitate rei [illegible] distincta [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] agendi, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliud [illegible] [illegible] [illegible] entitate [illegible] [illegible]

ut i cara sive pomi ydyd oñ operem pg
sulte qd earum eu quatenz ex nate Dij admia
q̃ rotia instrumentalis remota in gracia n̄ cum cu
ex parte D. variatis sebeter y regulis quorz ita
praebite ab tenedito suar dispensi. ffb. Corolla sola
q̃ fecit ex 2. primis pz.° Bosanz. Dup. 2. Sed q
ẽ gracie q dei ultissima h̃ indep. hic pontua de in
gratia rotia miraculosos effectus quosliq; imo gratiã
rotia tibi ex ple instrumentis infuditz rotia remota, etne
quoad instrumenta intrinseca calang̃ posit. ergo polls aliq
spir jaynesiby —— ffo ja et cum Deũ ẽ rotia
obedientiale ei necẽ ath in instrumẽto cum tua post
in dc sic ẽ repugnantia pontua i instante instru,
instrto se ualt grauiib instrumento quo elevat ut ea
Doc ad effectu quomat ex nulla instrumento Dr ita et
efficier gratio non instuto q in agente princips ou
o, posit a 4 tenendi q ẽ in remiendo quo ta estpras
ment mat prime imago, ita fere ẽ instrumentalis re
nunciatio qũ ẽct seruntia adeo s. glorificata
q ba a 2 q. Caret chrill et hoc ait. Sued hũ, dua
a 7 Greg q. v3 punto 2 sol. in q i. d. 3a. q. 3 a 4
S. Bonaventuras de la sua ghonera 8a scholastica Duce
Bonas. in libr. qu. prot. Cap. 70 q. 4 Bellar lib
2 d. Summa in gehe. Cap. ii. &c. q tu in no

27 Jun

explicatur, & hoc probat quod non tenent materialiter
nisi in ordine in instrumento ponere sed hic elevatio
seu supernaturalem instrumenti ita ut unde de ea propr-
iali per extrinseca denominatoq divina voluntatis
efficacis, ne ad agendum concurrit, q. concursus nisi po-
nat ne instrumento sed solu in effectu sicut in naturae
ubi et aliorum causalitas [illegible] nisi sit [illegible]
nova ponit in causatione [illegible] q. causalitatem
consequenter non sufficit q. quaedam [illegible] generali
a [illegible] instrumento q. instrumento nisi [illegible]
improbabilem [illegible] ob [illegible] admittunt
extrinseca elevatione [illegible] actio [illegible]
dictati vocant [illegible] motu sine
quo negant enim posse fieri [illegible] instrumentale [illegible]
[illegible] ad [illegible] introducenda
ut docet [illegible] fieri [illegible]
motu, seu alter[illegible] aqua contingit [illegible]
[illegible] quae [illegible]
adhuc [illegible] instrumentum [illegible]
[illegible] e instrumentalis in alio [illegible] ad producendam gra-
tiam aqua [illegible] nullo [illegible] motu aut operatione [illegible]
Deus assumere ut instrumentum [illegible] bene [illegible]
[illegible] puto [illegible] Deus [illegible]
[illegible] dictum motum sed [illegible] dependentem a
Deo operante et dependentem; una et [illegible]

effectiuũ numero, nec p(er) eã gerunt vicem instru-
menti nisi principalis agentis. Sed in illo [illegible]
tate non valet actionem generare adeo [illegible]
[illegible] habitudo qua sit gratia producta ad instru-
mentum [illegible] [illegible] instrumentalis [illegible]
[illegible] ad [illegible] principalis instrumenti operatio-
ne [illegible] instrumentum gratia [illegible]
[illegible] gratia [illegible] generare [illegible] operado g-
[illegible] virtute principalis agentis [illegible] aliqua [illegible]
intrinseca [illegible] instrumentali [illegible]
tionem [illegible] [illegible] motum [illegible] habeat; [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ut instrumenta [illegible] eo loco [illegible] principalis [illegible]
[illegible] principalis agentis [illegible] virtute [illegible]
[illegible] collegio [illegible] negare [illegible]
[illegible] instrumentorum [illegible]
[illegible] habeat [illegible] sufficit [illegible]
[illegible] ut [illegible] ——— [illegible]
[illegible] entitati [illegible] et potentia [illegible]
[illegible] et [illegible] talis actiua. [illegible] super[illegible]
[illegible] gratia supernaturalis [illegible] à po-
tentiis [illegible] comparatione illorum actiua [illegible]
[illegible] obedientialis actiua, [illegible] actiua [illegible]
obedientialem [illegible] aliis rebus [illegible]

dubii potui [illegible] [illegible] [illegible] [illegible] [illegible] aeraui [illegible]
passiua [illegible] [illegible] pota ut [illegible] repugnatia [illegible]
nate antem ipsum [illegible] [illegible] [illegible] [illegible] [illegible] aqua [illegible]
pot [illegible] [illegible] [illegible] pota [illegible] passiua [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
comparatas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] potui [illegible] e natura [illegible] [illegible] [illegible]
potui [illegible] [illegible] vocanda [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad actus [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]
puram et actualem [illegible] [illegible] [illegible] comparatis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
creati. —— [illegible] [illegible] [illegible] [illegible]
[illegible] se potest extendere ad effectus praesentes et futuros
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et antiq[ui] [illegible] ac [illegible] ueteris testamenti
[illegible] sanctificatur [illegible] humanitate [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] actuale [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. Illorum [illegible] [illegible] [illegible] [illegible]

actorq[illegible] [illegible] humana[illegible] [illegible] q[illegible]
[illegible] [illegible] [illegible] [illegible] q[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] pradens[illegible] [illegible] [illegible]
mitterna de [illegible] efficiente [illegible] salutis

[illegible] [illegible] [illegible] negare [illegible] [illegible] [illegible] [illegible]
[illegible] natura [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] charitas [illegible]
[illegible] [illegible] [illegible] q[illegible] negat de [illegible] existentia aliae [illegible] [illegible]
[illegible] producere [illegible] [illegible] sole[illegible] [illegible] [illegible]
[illegible] in [illegible] d[illegible] laudibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] illud [illegible] [illegible] [illegible] [illegible] apparere [illegible]
acciperimus [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] quodam[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] humanitas [illegible] [illegible] [illegible]
humanitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] accidit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] humanitate [illegible] [illegible] humanitas
[illegible] [illegible] [illegible] [illegible] et creaturas [illegible] [illegible] [illegible]
et animum [illegible] [illegible] gloria [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] humanitas [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] hodie agimus.

[illegible]

Articulus 7us

Utrum Beati habeant omnipotentiam respectu proprii corporis.

[illegible] Deo [illegible] [illegible] [illegible] [illegible] [illegible] corpus [illegible] [illegible] dispositionem, per quam nec naturalia [illegible] [illegible] plenè dependeat de corpore nec habeat potentias [illegible] potius [illegible] [illegible] [illegible] [illegible] instrumento [illegible] [illegible] [illegible] [illegible] [illegible] dependet [illegible] [illegible] ad creationem annihilationem [illegible] corporis nec [illegible] corporis nec erat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] corporis quas [illegible] [illegible] [illegible] [illegible] [illegible] in corpore mortali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Articulus 8us

Utrum Beati habeant [illegible] [illegible] corporis sua voluntate.

1a Conclusio [illegible] quod [illegible] [illegible] efficaciter [illegible]

[illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] Concilium [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Concilium [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible]
[illegible] Pontificum relata in [illegible] Tridentino [illegible]
[illegible] [illegible] quod Pontifex [illegible] [illegible] [illegible] potest [illegible]
[illegible] humana [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] efficaci voluntate
humana [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Pontifex voluntate [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]
humana voluntate [illegible] efficaci [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] efficacem velle [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] velle [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas
[illegible] efficax humana et divina [illegible] quas [illegible]
[illegible] [illegible] [illegible] [illegible] humana [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Deus [illegible] [illegible] [illegible] [illegible] Deo

in [illegible] sed gratia [illegible] et [illegible]
[illegible] in [illegible] ex hoc [illegible]
[illegible] nos voluntati [illegible] et [illegible] [illegible] quam
[illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] non [illegible] [illegible]
[illegible] voluntate [illegible] [illegible] [illegible] [illegible])
sed [illegible] [illegible] quale [illegible] [illegible]
[illegible] voluit facere [illegible] [illegible]
[illegible] [illegible] et [illegible] voluit [illegible] [illegible]
[illegible] in gratia [illegible] potestate [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
novi testamenti [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] impossibile [illegible]
[illegible] [illegible] salvatoris voluntas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas
[illegible] et [illegible] voluit [illegible] [illegible]
[illegible] voluit et ita fecit.

Quaestio 14. De defectibus corporis a Christo assumptis

Utrum Filius Dei [illegible] natura humana assumere debuerit corporis defectus

Conclusio: Conveniens fuit ut corporalia [illegible] [illegible] Filius Dei assumeret, [illegible] [illegible] [illegible]
satisfaceret [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in se [illegible] [illegible] [illegible]
carnis comprobata et nobis [illegible] [illegible]

omnia virtuti sed et exemplo relictum est. Con-
clusio 2a est quod phantasticum impassibile corpus fuis-
se Christi corpus opinatus est in Eutychiano aliisque fabrica-
natos q a Juliano Halicarnasseo et Gaiano [illegible]
Episcopo Alexandrino Julianistae et Gaianitae dicti
et hos Severianos in Epistola Liberatus cap. 20 Haeresis li-
bri addit et de eodem Damascenus lib. 3 fid. cap. 28 ali-
quos defectus expresse meminit Scriptura Evangel.
Matthaei 4 fatigatus est ex itinere Ioan. 4 quare mal-
gredior Christi [illegible] apud Bedam lib. 2 in Marcum
cap. 28 Negans corpus Christi fuisse fame tribulatumque per
aquas [illegible] miraculosa [illegible] Laurentius libro 3 Tri-
hus aliisque patres nec miracula in hoc posita quod Chri-
corpus non ambulavit seu aquas premeret sed quod aquae non
cederent seu ob subtractum D. concursum singularem [illegible]
[illegible] seu ob singularem [illegible] [illegible] [illegible]
novi [illegible] [illegible]

Articulus III

Utrum Christus necessitatem hos defectus subjacendi assumpserit.

1a Conclusio Christus corporales defectus susci-
piendi habuit necessitatem naturae ex principiis intrinsecis
natae supposita eius voluntate suscipiendi corpus sub-
jectum naturae non dono aut speciali Dei [illegible] defectu
[illegible] exteriora sicut in [illegible] [illegible], ac [illegible]
in [illegible] [illegible]

2da Conclusio Christus defectus corporis sub-
iacuit ex necessitate coactionis ab extrinseco repugna-

se tu udo corporali tu naali motui voluntatis sequtur ex priori nã q a illi corpus fuit cõde vera principia corruptibile, n potuit humanitati unde repel lere fno, famu iid et ador ac vulneri locu lore dbut q naale sui gernaui appetitu et receptu sit q appe titu elicitu voluntati et nãõ ē q dui ad reddia su mare potentiasq naale bonu ꝯtrahtu opposuq.

3tia Conclusio ēdu volutate deliberata nihil coactu sed volens oia passus ē Chrus. Volutas deliberata ut loqtr S. T. 3a p q appositu nunqur volutate ante sed naal volutati q zzgo loq dolire haui boni qu̾ abiõ, n spectati itiq et exhibuit ovny q̃bq gratati voluntas dd deliberata cuqq sola in Chro fuit efficax naali u erat simplex q̃ue displi centia et motq inefficax volutasti a rale voluntas lr efficax erat Chro desedq ipse p q nõ esti sponte acceptati, tu quatum in assupto statu possibile fuit ad tragulos sei et nunc ito p rho effectq volentq qualesq sponte erant vel occasioem defectui d sui alijq nec si impediuit, ch p supernaturale volte q̃ua instrumenta suo pati exclusivu sei et nunc sensu tor, n in ad collectivu q a id n senabat ad fine incarnatoie Ex hic patet defectus tales in Chro n pro dici simplr involutarios et violentos uni tales fuerint vdu qd.

Articulus 3.us

Utrum Christus defectus corporales assumpserit

Conclusio Chrus morte aliosq corpore

defectu nobilitatem assumpsit cum ipsa natura humana
n. contraxit. et non est q. sit 9 enormitas ex neces
sitate orta Christo a patre nunquam habuit adde nec
necessitatem moriendi sibi propria gratia. et Damasc. lib.
3 hos defectus humanae naturae impositos dicit abnegiā ob peccatum
ffdā ob q. et nos habemus eos, sed una cum peccato
originali q. in virgine singulari gratia exclusit ut
docebitur q. 27. Omnes a scholas Theol. ipsi
ut signant caām meritoriā, nā ffdā meruit
in Christo et nostri passionem si finalis cāa ipsi
fuit nam Christus hos defectus assumpsit pp
peccatū ffdā nempe ut id tolleret. Et Christus
cū defectus hos ex peccato sit in naā q ut fuit
gesta traham. Sequitur nec in nos nec in Christum
quoniam eos necessitate naturali simpliciter loquendo. quos
n. ipsimus, q. in ffdā eccamus. Christus vero si
q a voluntarie suscepit statum viae mortalitatis
tam ob personae dignitatem, et viae beatitudinem mo
tum. Habebat ipse... defectus exclusionem q.
ffdā in hominibus Christus naturales q. statum naā
puræ non... nec hoc aliud docuit Du
rand. dist. 15 q. 1 (cons. cāa a ffdā cessit sequitur)
ut naā nunquam invenit negant. in Christo a Christo
sit supra naā ut ex sp. addit ait q. et explicat
S. Damasc. lib. 3 fid. cap. 20 hi verbis naturales
naā passiones (fames labor &c.) sunt naā hominis

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neq fuerunt in Xpo ubi neq fuit ulla mortalitas in ipso qui gerebat carnem ut pateretur, propria potestate ut quia natura in dño voluntatis ac potestatis volens natus est, volens esuriit, volens sitivit, volens timuit, volens mortuus est haec ille eadem Scriptor lib. 3 Sentent. Cap. 20. 7 Feb

Articulus IV.

Utrum Christus debuit defectus corporales humanos assumere debuerit.

Conclusio. Christus licet defectibus corporalibus congruit fuisse obnoxium quibus ex peccato sola omnibus dei contingunt, non tamen obnoxius, et quod cum plenitudine scientiae ac gratiae non congruebat scilicet ignorantia inclinatio ad malum difficultas in bono, quae omnia et gratiae perfectioni repugnantia, sunt corporalium defectuum exempla in Christo. Ex quo colligitur quod Christus non comprehendit corporis deformitatem, quae ex quacunque parte aut temperamento procedit, et ex coelibus naturae principiis. Corpus enim ejus opera spiritus sancti formatum, et optimi temperamenti cumque pulcherrimum fuisse ex Patribus quam plurimis confirmatur. S. Hieronymus omnia ea in Matthaeum, Chrysostomus illa pro S. Bernardus sermone et alii Patres eadem tenent. Contra Pl. Ancheta Med lib. 2 et sit cap. 7 quem sequuntur plures hoc in ea agnoscunt quae exemplum Christo obijci potest accipienda, et pro tempore passionis aut et ipsa natura nostra utilitate, nec in statu passibili et comparatione cordis casta multoque fuere et decere multo elegantius quam ulla ipsa magni momenti dominium corporis digna pretiosa agit neque dumtaxat ad ostentationem suigelationem. Ideo colligitur Christum non fuisse obnoxium

lepra aliiq; morbi, ... ex meo ... quadam d... [illegible]
ex mediq; in ordinata ... [illegible] ita S. Thom. ... [illegible]
... [illegible] ... Christus ... morbi ... ex sola
... [illegible] ... [illegible] ... sibi ... de-
clinare potuisset, ac naturali ... morbo ... [illegible]
ex caloris naturali ... [illegible] ... morbus ... [illegible]
... [illegible] ... Joan. ... [illegible] ... [illegible]
... Galeni et ... praedecessorum ... nomine naturali
... febrem ... [illegible] ... [illegible]
... [illegible] ... morbum Galenis
... [illegible] ... Theologi et temere ... [illegible]
... Elisabeth ... [illegible] Francofordiensi in
... ad ... [illegible] ... [illegible]
morbum ... [illegible] ... [illegible] ... [illegible]
... [illegible] ... Christi ... [illegible]
... ex ordinaria ... [illegible] ... [illegible]
... similes ... valetudini ... [illegible]
... valetudini ... caloris naturalis ... [illegible]
... [illegible] morbi ... [illegible]
... [illegible]

Quaestio XIV. ne ... à Christo
assumpti. Articulus 19.
Utrum in Christo fuerit peccatum.

Negans ... [illegible] ... [illegible]
... [illegible] ... seminale ... sed
... [illegible] ... ex qua ... [illegible]
... ex carne ... [illegible] ... nec ... [illegible]
habuit ... [illegible] ... [illegible]
... [illegible] ... ad ... [illegible]
... [illegible] ... [illegible] ...

apud Deum per punctum? Ratio est quia talis advocatus
potius non meruit tunc incarnationis meritum. Christus ut
polleat ipse ex sua gratia caritate suomet exemplo
esset, quare decebat ut nobis esset Pontifex sanctus inno-
cens ad Hebraeos 7. — (Illud peccatori te longe a salu-
te mea verba delictorum meorum citati a SS. Patribus aliisque
expositoribus de delictis membrorum Christi, quae delicta Christus caput
tantum (in se suscepit) quasi sua facturus, non Christus in perso-
na (alii vero (quibus probabilius) dicunt ... oneratus
quatenus non in passum ut nos loquamur, multo minus decre-
tor cum Christus peccat [illegible] membra Christi quae Basilien-
se Concilium [illegible] in suis decretis [illegible] auctoritate
merito damnavit in Augustino de Roma Archiepiscopo
Nazareno significatum in Christum auctor [illegible]
[illegible] eiusque [illegible] supponitur [illegible]
[illegible] illa [illegible] expanit delicta mea nihil impe-
dit [illegible] mea quae multa sunt [illegible] Hebraei textus [illegible]
verba [illegible] mendatio [illegible]
[illegible] Christi [illegible] habuisse nec [illegible]
[illegible] fuit [illegible] [illegible]
Christus [illegible] [illegible]
[illegible] damnatus — Magis [illegible]
[illegible] Christus [illegible] Dico 1o Christus [illegible]
potentia Dei ordinaria non potuit peccare [illegible]
[illegible] beatitudine erat impeccabilis [illegible]
[illegible] art. seqq. [illegible]
[illegible] Christum [illegible] Christum [illegible] impeccabi-
le. Dico 2o ita Christus non [illegible] absoluta

potuit peccare et voluntas beatitudinis [illegible] magis. dist. 12 q. [illegible] dist. q. 7. a. 2. [illegible] Bonavent.

a. 2. q. 7. [illegible] Capreol. [illegible]

a. 2. [illegible] [illegible] explicari

[illegible] temerarie notat [illegible] quos referunt [illegible] disp. [illegible] Cap. 3 et Suar. disp. 38. sect. 2

Ratio [illegible] humanitas [illegible]

[illegible]

[illegible] aliqua [illegible] Deo offensa

[illegible] est [illegible]

[illegible] libera [illegible]

[illegible] particularis

[illegible] absoluta

[illegible]

[illegible] humanitas [illegible] unita Divinitas

[illegible] efficaciter [illegible]

[illegible] et [illegible] exigit [illegible]

cogitationes [illegible] impediant [illegible]

[illegible] q. 2. a. 2. Capreol. et [illegible]

[illegible] auctor et [illegible]

[illegible] Caroliana [illegible]

[illegible] Capreol. [illegible]

[illegible]

[illegible]

[illegible] ad aliquid [illegible]

[illegible] nobis [illegible]

[illegible]

[illegible] incommodo [illegible]

in [illegible] cum [illegible] commod. [illegible] peccare [illegible] fo-
[illegible] eorum idiomatu coicatoem idum quam id aliqui
[illegible] admittunt [illegible] hoc [illegible] [illegible] [illegible] — [illegible]
[illegible] hac doctrina Durand. [illegible] Marsil. [illegible]
[illegible] gratia [illegible] peccare potuisset [illegible] potentia
absoluta [illegible] possibile [illegible] tenet [illegible] gratia
[illegible] [illegible] unione [illegible] impeccabilitate [illegible]
[illegible] plenitudine gratiae [illegible] [illegible] [illegible]
[illegible] [illegible] a persona divina [illegible] [illegible] argumentu
[illegible] [illegible] verbu [illegible] ad [illegible] [illegible]
[illegible] Tertio [illegible] relinquere [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] impedire [illegible] [illegible]
[illegible] [illegible] confirmat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] humanitati [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] ad impediendu humana [illegible] volitatem [illegible]
[illegible] [illegible] salva libertate [illegible] disponere [illegible]
[illegible] [illegible] divinitus supponitur miraculoso [illegible]
[illegible] [illegible] [illegible] [illegible] ad hoc tenendum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] pater [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ex identitate [illegible]
[illegible] ex coactione volente pater et [illegible] — Dico
[illegible] [illegible] [illegible] [illegible] [illegible] permaneat a p
sona ~~assumpta~~ divina ~~in~~ vel assumpta [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

gratia et tollentes ab ea[?] vera potius nisi si medium verbo [illegible]
[illegible] [illegible] gratia habitualis tamen sanctificans annexa [illegible]
[illegible] aut in ea gratia quatenus [illegible] expulsio sed [illegible]
[illegible] [illegible] unionis tenebras nostri [illegible] et [illegible] lux
[illegible] [illegible] [illegible] [illegible] [illegible] ad et [illegible] [illegible] partes
[illegible] [illegible] [illegible] [illegible] [illegible] lux [illegible]
[illegible] et privative gratia qua [illegible] qualitas [illegible] [illegible] qua [illegible]
[illegible] [illegible] reddit [illegible] excellentia effectus unionis gratia. Dico
[illegible] Christus fuit [illegible] impeccabilis in hoc mundo [illegible]
[illegible] [illegible] minus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. Dico [illegible] [illegible] [illegible] [illegible] contra [illegible]
[illegible] [illegible] [illegible] [illegible] ad peccandum fuit impeditus
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] et [illegible] [illegible]
et [illegible] [illegible] [illegible] absolute dici [illegible] potuisse contra [illegible]
ad [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potius [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] absolute [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] expedita [illegible] [illegible]. Dico tertio Christus [illegible] [illegible]
[illegible] potius [illegible] [illegible] [illegible] [illegible] temporalia [illegible]
[illegible] [illegible] [illegible] [illegible] unionis [illegible] [illegible] [illegible] et dono [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et
[illegible] [illegible]. Dico [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qualitates [illegible] [illegible] [illegible] et [illegible]
[illegible] nec illorum [illegible] [illegible] [illegible] et [illegible] sanctificationis
[illegible] [illegible] capaces [illegible] [illegible] [illegible] [illegible] [illegible]
impeditur ab [illegible] natura ad peccandum [illegible] [illegible] et [illegible]
[illegible] nobis [illegible] [illegible] peccado [illegible] [illegible] [illegible] [illegible]

nec dixerunt nec ab aliis [illegible] [illegible] nec [illegible] pacto
nominari audirentur quia [illegible] [illegible] [illegible] sancti [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad 18 Feb.
finem.

Articulus II.

Utrum in Christo fuerit fomes peccati.

Fomitem peccati in aliquo esse ex qualitate morbida
[illegible] concupiscentiam [illegible] in [illegible] [illegible] Durand.
dist. 3 q. 3 fomitem vocat ipsam potentiam appetitivam
[illegible] cum natura inclinationem ad bonum [illegible] [illegible]
[illegible] quia [illegible] potentia in Christo et beatis manent in [illegible]
in manere fomitem in aliquo [illegible] [illegible] theologorum [illegible]
[illegible]. Dicendum ergo fomitem in aliquo esse [illegible]
[illegible] [illegible] [illegible] ad [illegible] in [illegible] ad [illegible] [illegible]
[illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fomes [illegible] [illegible] [illegible] ab Apostolo fomes
[illegible] [illegible] [illegible] [illegible] [illegible] ad Roma. [illegible]
ex [illegible] nascitur et ad [illegible] inclinat et [illegible]
synodus Tridentina sessione 5 in decreto de [illegible]
[illegible] [illegible] fomitis intrinseca [illegible] [illegible]
[illegible] tradunt Theol. et [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible] sed utrumque fomes [illegible] [illegible]
in natura humana [illegible] in qua [illegible] [illegible] [illegible]
ut docet [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

qui etiam in 2° 3° [illegible] sufficit quod adsu-
mat in eundo ad [illegible] formas naturales sic
generat unam formam in alia ratione actio, seu motu
appetitus [illegible] in unquam per se recte [illegible]
[illegible] quae [illegible].

3a Conclusio Christus nunquam habuit fomi-
tem in actu 1o contra [illegible] Durandum qui ut diximus in
[illegible] fomitem errat in Christo [illegible] nunquam fuit appe-
titus appetitus [illegible] motus circa obiecta [illegible] alios pro-
fuisset [illegible] tales motus et [illegible] peccare [illegible]
[illegible] motus in [illegible] humana [illegible]
quem [illegible] discursu ex multorum [illegible]
[illegible].

2da Conclusio Christus nunquam habuit fo-
mitem in actu 2° id de fide est [illegible] definitum in
quinta synodo collatione 8 can. 12° ubi [illegible]
[illegible] blasphemia et haec damnatur [illegible]
[illegible] desideriis carnis molestias
passus est [illegible] Pater [illegible]
[illegible] cum [illegible]
[illegible]
[illegible] motu moderatum [illegible]
[illegible] aperta blasphemia [illegible] temporis [illegible]
[illegible] Lutherus et Calvinus [illegible]
fol. 240 et [illegible] Vitebergensi fol. 370
scribit Christum poenitentiam [illegible] nos [illegible] nos

sed damnati dum a contrario horrere Deum
Deum et ipsi laudem Dei et blasphemia fuisse
tuasse Calvinus in Harmonia Evangelica ad caput
5 Matthaei versu 4° scribit Christi fuisse tenta-
tionem quod id damnatis eius clamore desperationis coa-
ctus Dominus noster Christus sit blasphemiae conj...
suspicatus in antidoto Evangelicum Professoris
... Harmonia Calvinistica cap. 3 et seq.
atque si sic in primo cap. 4° art. 2 non apparet
Christum invisibiliter tentatum a daemone ut aliqui asserunt,
sed venerabilis Beda qui in primo cap. Marci Christum
40 diebus et noctibus ait tentatum exponit Doctor noster
sic loquens de illis invisibilibus tentationibus manifestatae fue-
runt, quas Evangelistae referunt sed de aliis impugna-
tionibus gratia sensibilibus in conditione daemone obviatis
sed ... et similibus ... a ipso ... ha-
bet post quadraginta dierum jejunium.

Tertia Conclusio Fomes in Christo exclusus est per ple-
nitudinem gratiae et virtutum una cum ... ...
... tali gratia ... ... proportionata
proportionatae, et quodammodo debiti atque ut ... ...
... ... ita ... sit S. Thomas ...
habitum ... ... in ... et gradus
quam extinxit fomitem ... Nulli ... extinctum
putant per specialem habitum ... ...
in ... et ... in ... ...

et Vulvisellus in tomo 5 S. Aug. quae-
stionis beatitudini dicatae et aut singulari Doc-
tor Junius ostendit ascribunt quas certe [illegible] non
excludunt, sed inter virtutes passiones moderan-
trices et similes ad passiones immoderatas inclina-
tionem et actionem atque connaturalitatem oppositio

34. §20. 4ta Conclusio [illegible] fuerunt gratia et vir-
tutes in Christo semper expeditae gratia unionis et perfectis-
sima caritas unione concurrente in bonis habitus potius [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] eligere [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] locum [illegible] [illegible] [illegible] mere [illegible]
[illegible] ex dictis patet [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] unita [illegible] [illegible] motus
[illegible] [illegible] inordinatus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] extinguere [illegible] [illegible] [illegible]
supra dicta [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] disp. 6 n. 56

5ta Conclusio [illegible] absoluta potentia [illegible]
assumpta est [illegible] [illegible] [illegible] circa actus boni,
de facto [illegible] [illegible] in Christo [illegible] motus indeliberatus [illegible]
[illegible] ad [illegible] [illegible] [illegible] tradunt [illegible] [illegible]
logi et [illegible] ex Scripturis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] verba Gregorii Magni lib. 9 Moralium cap. 11 [illegible]
[illegible] in semetipso manens [illegible] [illegible] [illegible]

tūra humanitate qꝫ susceperat sē turbullꝫ tiai h̄ fug tis eq̄ ꝺ̄ Christus Dñs Capꝫ dūe hoc modꝫ ubē dispensatōne gr̄a ita tū voluit suscipere nām humanā ut eā voluit fallui ā hō̄ R ad humr̄o ex parte Dei unā et ppetua anima qc ad ratioē et sua experientia; ubi ñ suis qꝫ ratio superior ob suā beatitudinē ac gr̄a plenitudinē in inferiorē potias habebat quis modꝫ tam ingēs mente et tanta gr̄a potentia pr̄dore libere qō hoc modꝫ suscipit seu expositione voluntatis gssentia, seu ex imperitate ut si fuit in plena viri adultā, gravē gravē voluntate ulla tale motu oliret. Qui pr̄ocs tranceat ā me calix iste ñ fuisse meditabat sed impetu doloris expressa, ac max conuelss impio Calvino digno glossā qui in harmonia Evangelica ad caput 26 Matthæi umm 39.

Articulus IIIus

Utrum in Christo fuerit ignorantia

Conclusio negans ē certa ex fide et ignorantia pravā dispositiō et privativā utraqꝫ excludunt SS. PP. qui Agnoetas oppugnant, et est certa qꝫ ratio est 2. Quidem dicā Christi fuisse negativē ignorantiā, eū ñ sciat oīa possibilia, sed ab ignorantiā negativā ñ denominatur qꝫ ignorans sunt nec Angeli qui sunt omni tū qā ignorantia qꝫ ē pravitas, aut certe privatio ā vero aberratio quā vocamus errorē, hō vero necessaria scientia vult ei alicuiꝫ habuit, sempr et h oi

tempore, impermentu … i grave ignorantia ~
Circa Gure … quantitate … corpora
Chri … alii … quam … essent parx
… ut an oculi Chri viderunt Solē … paruntur
nobis apparet pequenit alij opinati Chri vel im
pedimento corpus hic in statu … tenderent, vel
eor … ut … q videat corpus … magna
quantitas … utrumque mento … corp. duplici
qa Chri utrique fuerunt sensus … nec modo …
… videt … et alia … in … nominare
… apparentia … sic … … in statu in
… … … bilet et alij negent
neque talis … comparatione corporis … …
… sed nullius modus cognoscendi … …
ut sic … … … forte
… … … … … sicut corpus
… q … in Chro … … negare
… quia … … sed … ob distan
tia minoris … … vocant forte …
… et … … ad nos … …
… … … … Deus … …
in … … … … … seu
error … … … … … admi
… … … … … …
… … … … et alij … …

id est 1° q[uod] ita p[er]sona imprudentia e[st] errore
volontarie in nat[ur]a sua admittere, sed in p[er]sona
verbi nullo casu imprudentia p[otes]t. ita Deus in nat[ur]a
assumpta n[on] p[otes]t suscipere ni[si] q[uod] ordinabile e[st] ad fi
nem honestu[m] in q[ue]m ordinabilis n[on] e[st] error. Ideo
n[on] fuit in[illegible]abile testimoniu[m] verbi p[er] assumpta 23 Tab.
nat[ur]a edita — N[on] minus p[ro]babili[ter] tenent Vasq[uez]
disp. 61 cap. 9 et alij p[otes]tate in nat[ur]a assumpta ee errore
speculativu[m] inculpabile fuisse. s[ed] haec ad [illegible] ut
ignorantia sit p[ri]vativa sit q[uae] p[ra]va dispositio in Chr[ist]o
excludi a plenitudine gra[ti]ae nec meminit unionis [illegible]
in creaturis [illegible] gradib[us] [illegible] [illegible] [illegible] in
essendi [illegible] [illegible] a [illegible] [illegible] falsa nego [illegible]
nos semp[er] exclusa peculiari lege id [illegible] [illegible]
suspenso assensu neq[ue] [illegible] [illegible] habeatur notitia ex [illegible]
fuerit. id [illegible] in p[ru]dentia e[st] error ex inconsideratione
aut [illegible] [illegible] assentire [illegible] opinioni ex [illegible] rati
onib[us] [illegible] q[ua]lis falsa [illegible] imprudentia sit aut
[illegible] aut [illegible]. Quare nec ad tale opinionem
humano intellectu excludenda tenetur verbu[m]. sed [illegible]
negatur [illegible] [illegible] [illegible] [illegible] ordinari in fine
honesti [illegible] [illegible] [illegible] Deo [illegible] potuit [illegible]
[illegible] sua q[u]a nos dignatio[ne] nobis in ista [illegible]
infirmitate assimilari ad [illegible] gradib[us] [illegible] infalli
bile fore testimoniu[m] de re q[uod] [illegible] [illegible] solu[m] opinativa
n[on] [illegible] [illegible] asserent cui [illegible] [illegible] crederet [illegible] [illegible]
crederet [illegible] [illegible] [illegible] [illegible] illo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aperuisset [illegible] [illegible] tale [illegible]

enunciarent Deus dixit falsum Christo praenuntiavit ipsum; sed negari nempe illecta de Deo sed dum mutabile aut illectam de tali verbo falso; ac si enim fuit id sic hoc quod Deus dixit proprie quod prudentia in iudicabat, sed a parte rei falsum erat cui nihil omnino enunciatum. — Ubi quaeritur an de falso Christus aliqua fabricari possit divina illa verum Christo adm. assensu Christi fuisse certum et credibile, ac proinde nullum opinativum, quod apprehendit de sola unione, eo plenitudo visio Christi est qua valde solum divinam legem in quibus erat omnia mortis aut moriendae. Sicut hac fides divina unde hoc de legibus fuisse a fortiori credebat semetipsum vir. cognovisse notat omnia communia ex signis exterioribus talibus credere in illius tendebat et iudicavit de corde sed et omnibus nos et qualiter in corde essent ita et haec conclusio talia ibi a. et sicut. d. 22 . . . nec legi quod . . . deceret.

Articulus IV.

Utrum Anima Christi fuerit passibilis.

Conclusio. Anima Christi fuit passibilis et corporaliter et animaliter passione. Et fide corporalis passio substantiam animae afficit in sola ratione quatenus informat corpus quia informatio corporalis, ratione dicitur conveniens mors integre specialiter. Christus autem fuit corpore passibile ubi hoc praedicato praecedente a Christo traditum est. Igitur passibilitas principalium de corporis quod animae de facto. Primo sicut est anima vel voluit . . .

[illegible] oriendo porro est s. Thomas supponit
quod operationes sensitivae manent in toto composito,
porro et ratio terminum intellectus ac voluntatis [illegible]
partialis. Magis proprie tamen passiones dicuntur motus ap-
petitivi appetitus, quos aliqua est corporalis alteratio
regulariter comitatur, praecipue cor quod ex [illegible]
[illegible] de [illegible] aut [illegible]
[illegible] dolor tamquam de affectibus quales [illegible]
[illegible] non [illegible] aliae passiones quae circa ob-
jecta [illegible]

2da Conclusio passiones in Christo ipsi a nos-
tris passionibus differebant in hoc quod ad obiectum illicitum et
affectum, [illegible] non ferebantur in [illegible] illicita, nec rationis
imperium [illegible], nec ipsum turbabant, et turbata
ad [illegible] alliciebant, de quibus ita dictum est [illegible]

Ceterum quia passionis nomen [illegible] in ma-
la parte quomodo in [illegible] quia [illegible]
S. Hieronymus in caput 30 Matthaei [illegible]
[illegible] sed propassiones in Christo notare maluit et [illegible]
[illegible] apud [illegible] in bibliotheca [illegible]
passiones sed opera nostra magis proprie appellari [illegible]
[illegible] tamen [illegible] est quod [illegible] passionibus Christi passibilem
[illegible] refugiamus.

Articulus 3us

Utrum in Christo fuerit dolor sensi-
bilis.

Conclusio affirmativa est [illegible] super
dolorem vulnerum meorum addiderunt et ego [illegible]
et dolens psalmo 68, verus dolor est [illegible]
[illegible] [illegible] concordat S. Pater Clemens

post nos ca-
nem accepit passibilē, S. Hilariū [illegible] cognouisse tandem
se q Chrūs uere ī conceperit dolores post [illegible]
emendatē Epū admonitum [illegible] in tomo 4to [illegible] Aug.
quē [illegible] Baron. anno Chri 399 [illegible] seq. [illegible] Cap-
po [illegible] S. Bonaventura dist. 16. a. 1o scribit ex audi-
tione Villelmi Parisiensis Epi iste [illegible] q legerit librum
in quo Hilarius hunc errorē retractaverit [illegible] libel-
lo retractationis famā refert et Richardus de
Chartusianus in fine distinctionis eiusdem. Sed experien-
tia q rumor [illegible] si aliquē libellū vidit
Villelmus, is [illegible] ab aliquo [illegible]
cum nullū apud antiquiores vestigiū [illegible]. Sed
[illegible] a. 1. et 1o nec hi in prioribus scriptis S. Bo-
naventura. Magister dist. et ibi Scholastici communiter
([illegible] Albertus Magnus q dist. [illegible] a. 10 [illegible]
[illegible] q Hilarius errorē retractaverit) in hoc potius [illegible]
[illegible] nihil in Hilario [illegible] magis [illegible]
[illegible] dū negaret q Chrūs passiones sustinuerit ex
necessitate et [illegible] aut [illegible] virium [illegible]
[illegible] quasi [illegible] cum [illegible] humana
na [illegible] potuerit eas excludere vel q verbū [illegible]
ex illā molestia habuerit [illegible]
larius [illegible] lib. 10 de Trinit. [illegible]
[illegible] plenus [illegible] ex passione [illegible] et ex [illegible]
[illegible]
[illegible] Dei fuisse ut [illegible] et [illegible]
vel in ea [illegible] necessitate [illegible] timet

[illegible]

nec ni ca [illegible] completo q h dolet sed
inspicienti a Deo Patre non est gemina passio be-
[illegible] motu et temporali poenae [illegible] alio-
[illegible] q hunc errore [illegible] q contra [illegible] Ecclesia [illegible]
sensum pugnat [illegible] Caeterum q d et dolor
magis philosophicum [illegible] est ad [illegible] art. plures
[illegible] privationem [illegible] q dolor sentiunt [illegible]
[illegible] circa [illegible] disconvenientiam [illegible] alij
[illegible] plures modos et [illegible] sive [illegible]
[illegible] et divisio [illegible] consensio [illegible]
[illegible] disconvenientia et dolorifera per [illegible]
sicut hoc sic illa. S. Thomas in 3a p.
q. 15 a. 5 [illegible] Caiet. et Med. hoc art. Scot.
[illegible] Antonius Andreas, Sylv. Cartarius [illegible] q. unica
Paludanus q. 5 a. 2. Durand. q. 2. et communiter [illegible]
[illegible] dolorem [illegible] communiter [illegible] appetitus [illegible]
[illegible] refugit [illegible] disconvenientiam [illegible]
[illegible] seu fuga circa disconvenientiam [illegible] ex [illegible]
[illegible] repraesentatione [illegible] occasione.
[illegible] natura [illegible] tristitia et [illegible]
[illegible] dolor [illegible] S. Thomas [illegible]
[illegible] cap. 10. Damasc. lib. [illegible]
[illegible] singularis, nec probabilis est [illegible]
[illegible] q. unica a. 2. [illegible] appetitus rationale
et sensitivum [illegible] appetitum [illegible] seu corpora
[illegible] complectitur [illegible] totum corpus [illegible]
passiones, delectatio et dolor [illegible] dolor [illegible]
[illegible] imaginaria [illegible] sensibilis [illegible] Med.
[illegible] S. Thomas ad [illegible]

compositionem ex quo de eius sp... d...
...ta supposito lapsu Adae vel natura sed ex quo
... absolute non potuit et est talis anima et
corporis defectum etiam propinqua quae hoc sic obnoxia
sit ut docuit S. Pater q. ... a. 9 q. 2 a. 1
... sic ... compositionem ex quo
et eadem propinqua eiusmodi defectum comparative
singulorum ... n. comparatione totius naturae ita
ex ... hoc art.

Articulus VI

Utrum in Christo fuerit tristitia

Affirmative et est de fide Matthaei 26 coepit tristari
et tristis est anima mea ... S. P. Augustinus
S. Aug. exponens in psal. 93 tristitiam non assumpsit
quomodo carnem ... noli putare quia hoc dicimus non
fuisse tristem Christum ... non hoc diximus quia non erat
tristis cum Evangelium dicat tristis est anima mea usque ad
mortem, ergo et cum dicit Evangelium dormiebat Jesus, non dor-
mivit ... vermiculi putredini ... sed
... ut dicamus quia et corpus non erat verum et
carnem veram non habuit ... ille corpus ...
habet factum est verum ... tristis fuit ... tristis
sed voluntate suscipiens tristitiam, quomodo voluntate
suscipiens carnem, quomodo voluntate carnem veram, sic
tristitiam veram habuit. S. Pater ...
42 ... tristis neque turbulentus ... exponens

negari tristitiam involuntariam quae nostram praevenerit et in
ped… Ale negato ullus tebriq. quem hoc loco
praecipue removet Scotus ut … hoc sancti super
paraphrasi … et qualitate ullius hi tempore passionis
dit … Hebraeis … formidabit ira … exar
tuant. Apla et …dotis ut … obscurabit illius
faciem … splendebit … serenabit fronte.
… lib. 20. de civit. Dei Cap. ultimo. refulgebit
exponit de ullius splendore in transfiguratione et de
non … post resurrectionem claritate … Ky…
in … et … 131. q. 2. … 30 de la…
mine … post resurrectionem sua
… illum mi… …

Articulus VIII.

Utrum in Christo fuerit timor

Conclusio. fuit in Christo timor qui est fu-
ga futuri mali sine incertitudine futuri … tub
et … ita … Dei … per … ota
ex … et … SS. Marci 14 Cepit …
… S. Cyprianus sermone de passione Christi … …
voluntas Patris et sacrificium a timore et
tristitia inchoare. S. Cyrill. Alexand. lib. 4. in Joann.
Cap. 70. ut vere … mortem
timuerit. S. Damasc. lib. 3. de fid. Cap. 27. q. a. …
… timuerit … …ana. … sermone
ad … quare … hoc art. ait

ad° compare fuisse connobilem mortem ac Christum timore mortis imminentis in Christo ut certa nota ejus sit, vel saltem dementabilis negari negat q. r.

Serrarius negat timorem instit. ô. a. 5. similiter in exponendis tt. ad gm alij qq. ubi timorem a Christo removere ——— Obijcies q. quaestionem ad mortalem timoris negationem incertitudo eventus at Vasq. [Christo] tenet fuit q. nec timor neq. Med. ipse tamen ad Victoriam q. in Christo dixit ipse potius fuisse iij timorem fuisse tamen non vita in timeng. [illegible] in parua sic proprie timor q. q. d. concedit Victoria

(?) ut Cajetano hoc ait Med. a. 4. Greg. q. 10. [illegible] ad timorem mortalem requirit ut malum quatenus fi mors sit saltem negativum incerti et evitabile si h apprehendatur ut certum et inevitabile in Christo timebat mortem apprehensam certo excludendo ab ea mortalitatem seu secunda alij q. magis placet absolute negant ad rationem timoris pertinere incertitudinem eventus etc. n. timor ... ub° alij efficacis in vit de malo mortabili seu plex in duplicatum seu fuga mali futuri q. ipsum ti mor sit ... etc. evidens ut timenti malum tale cultura eam ... apud et suar. hoc ait Vasq. disp. 1.2 Cap. 2. quare de [illegible] ... secundum. f. ... signal ad timorem requiri ... quadam malum imminens loquitur d. timore ... alij absoluti seu efficaces

at f. ... alij inefficacis timet ... futu rum qui ipse ... subiturum ... promit ... adm

ti sit cum mali simpl. sit mentabile. cum nosse.. de illo tanq. a seu. sol. sucepto tristari potius qd ei tanq. presenti[?] repugnare. —— Agit. porro ut pat ex 1o art. hic solu de timore et aliis passionibus .. ac hec appetitus . . . . q. . . diverso aliqd d simile .. voluntatis affectibus.

Articulus VIII.

Utrum in Xto fuerit admiratio

Conclusio est affirmat. et pb. ex Matthaei Luce 7. ubi Xtus miratus fidem centurionis et proprie miratu . . suadent verba S. Augustini a . . laudata admiratio habuit suscepta . . . et stupore in . . . distinguitur admiramus n . compreh.ensa magna stupemq insolita: admiramus a . tam bona qz mala bonoru admiratio e . . . cognoscendi eadm rei sol cognita magis penetrandi admiratio malorum e spes timoris . . S. Thom . . . . et . . . . . in . . . . in . . . cum aquis d effectus appetitus . . . corrigit. ad . . . . admirabas . . . . . ex imaginatione . . . . immediate . . . . admiratio . . . . . . in Xto eadem . . beata, vel . . . . . . nihil novi aut insoliti . . . . experimentale ut in . . . . . Cael. et . . . .

sed merito conjunctionis indivisæ sive ad divinam
personam supernaturale movet, ratio vero sua naturalis
potuit elevare vel scire unde cum tanta felicitate
a posse clara evidentia aliquid cognoscere potuit naturalis
ingenii vi, dixitum supernaturale clara adjuta lat
l. s. Hoc ita licet S. Aug. negat potuisse Christum
hoc modo admirari l. c. aliter alio modo ipse Christo
nat admiratio cognitio vel empirico tamquam affectu
eam tamquam magnam seu raram laudandi et hoc modo
Christi admirationem accipiunt Papia (?) Vasq. disp.
6. n. 20 suffragatur S. Aug. epistola 102 et lib. 7
contra Adversarium legis cap. 7 ubi hoc asserit: admiratur
illa consuetudine qua hoc loquitur inopinatum atque novum
evenire ubi cognatur quod miratur. Sed Jesus qui omnia sciebat
ibat quod miranda aliis commendabat mirando lauda
bile. Nulli absolute negant Christum proprie admira
tum in Deo esse Maldonatus ad caput 8 Matthaei et
ferent admirationem verum quidem ex absoluta igno
rantia quod non est ita ut ex dictis patet.

Articulus IX.

Utrum in Christo fuerit tristitia

Affirmatur et probatur ex ... ubi de Christo
... et ... patientia seu molestia
dolendo sicut ... S. Aug. ... in ...
... lib. 2 in ... cap. 28 complectitur

ubi ad ornandum regnum cum zelus domus tuæ comedit me
Salv. a. e. q[uod] ira cum indignatione ... Christo ...
tribuit et S. Chrysostomus homilia ... in Joan. ...
... qui affectus ira haud ... Christi ... e. a. appetitus
vindictæ ob tristitiam illatam quomodo allegando ... Thom.
... cum ... ira ... ex tristitia et appe-
titu vindictæ componitur ... ira ... ...
... vindictæ tristitiam ... ... ex ... ...
malum ... appetit alteri tanquam ... ... illa
ta tristitia ... ...
ira Deo ... non competit nec plene beati ... ...
tari negant. Christus a. ... ... Dominum ...
... ac ... ... indignè habitas ... ira ...
... in voluntate fuit et ex ... in appetitu ...
... ... et ... potuerunt ira aliqua ...
... primario in appetitu, ...
... tenet ... ...
... fuisse Christus, ... altiores.

Articulus X
Utrum Christus simul fuerit viator et Comprehensor

Conclusio. Christus quoad beatitudinem ...
... erat comprehensor, extera viator in statu me-
rendi ... ... beatitudinem ... ...
... corpore et ... quoad ... ...

Quaestio XVI.

De Consequentibus unionem quatenus

quantum ad ea quae Christo eidem conveniunt et non conveniunt.

Est [illegible] sequitur denominari [illegible] ex humanitate unita verbo hypostatice ut unius naturae proprietas possit praedicari de altera quam theologi idiomatum seu proprietatum communicationem vocant eamque vera et propria esse probat contra varios haereses relatas a S. Thoma [illegible] Hannonis Calvinistae lib. 3 de Christo cap. [illegible] et [illegible] [illegible] vocant [illegible] praedicationes [illegible] ex [illegible] lib. [illegible] Brentius et [illegible] lib. de duabus naturis plane verbalem esse dicunt [illegible] [illegible] utrique [illegible] ad [illegible] [illegible] quae loquuntur de duabus naturis [illegible] [illegible] sed [illegible] apparebat esse solum verbalem communicationem imo [illegible] oppositae nulla est nam Copula est ut docte explicat [illegible] [illegible] [illegible] aliquid [illegible] [illegible] praedicati idem [illegible] [illegible] vel [illegible] et [illegible] [illegible] alterutrius [illegible] [illegible] ut de Deo [illegible] vel [illegible] aut [illegible] ut [illegible] naturae [illegible] [illegible] reali [illegible] ita unionem [illegible] [illegible] reali [illegible] [illegible] transfusione [illegible] supra q. 2 ad [illegible] articulum — [illegible] [illegible] idiomata tenent [illegible] [illegible] ex [illegible] [illegible] [illegible] in utraque natura sed ex identitate quoque naturae divinae cum personalitate

quam negant si person. sit humana, assumeret Angelicā nāā, vbi homo et Angelus forent idio. mala circulatiō, ita Carol. et Med supra q. 2 a. 7 sed oppositū verius ē hoc saltem, quia ēdicata est nāā divinæ et subsistentia identitate admittit absq. simo tāli identitate locus hī est. n. q. divinitas sit incarnata sed in illo casu nec nāā Angeli incarnata nec humanitas diceretur Angelisata, si vald impropriè qualitenus utraq. nāā ē unita eidem supposito divino, attamē ratione communionis hāc propriè diceretur Angelus patitur morit. &c. et idē ē si assumeret plures nāā ciusdē spēi sic verè diceretur Jesus ē Petrus si verbum assumeret ad hūc aliā humanitatē, ā qua noiaretur Petrus. Ita S. Thom. 3. p. q. 3 a. 1. Bonaventura q. 2. a. 4. Suar. q. 3. a. 7. Calie. eodem art. disp. 2.

Articulus 7.

Utrum hæc sit vera Deus ē homo.

R. hæc ē vera ac propria, verū esse sit vim ē (minus propriā hanc Petrus ē homo sen. Moro propriā esse. Vadit Durand. dict. q. q. 2. hoc inpē in propria, quia fundamento veritas et proprietas propositionis affirmativæ sumitur ex identitate predicati cū subiecto q. si maior est, maiorem quoque et illa, sed in hac Petrus ē homo invenitur maior ex extremorum identitas quā in illa Deus ē homo quā illa plus ē veritatis et proprietatis. R. Ro. prima argmti intra

Ec. 3o falso assevit in maiore praecedentia
sumi ex terminorum identitate sumitur r. tam in
affirmativis quam in negativis, oriuntur ex natura
quam extra tractationem signatur terminorum
aequare hoc p.o e sapientis oio gratia e sine termino
sua identitate, ideo si veritas propositionis requirat aliquam
quam extremorum identitate tam augeat veritas ubi
maior e identitas, ita hoc patrem currit curren
te patre aeque vera e atque ista pater e p.o
ubi negatur extrema quia Deus p.o de minus
unum seu idem omnimodis quam extrema alterius patrum
e p.o, ita et hoc Deus e p.o exponi sit tanquam
enuncians contrariae sit dicendum talis. Hic dico
propositionem istam in oo neque adeo gratia in Deus
sumatur pro individuo Trinitatis ea sit quasi
indivisibilis atque et indivisa uraiat e ~~ee~~ p.o e
gemina. — Obiecto praedicata absoluta
de coram tota Trinitate p.o si sumo Deus de
p.o et ratio dicitur tum p.o sit praedicatum ab
solutum. Ad ad quam istius ad terminat
p.o id verum est utrum praedicatum unum
absolutum sed p.o praedicato de Deo ratione unionis
relatum improbat. Ideo verum e ad gratiam
absoluti Deo ab aeterno competentibus
sua vero tenax; ——— Stabilita v. rite
Tale propositio enunciationis gratia p.o an non

naa naal, unio ac p a, ubi Notandu rem
Dom pro cum assertio quod hoc Deo nullap
sona determinate i signata atio quod persona sui ab
solute ratio quod eadem persona qualenus compocita
ô subsistens in natura humana hoc ratio mo in
mane oportet quod dicta personalem tenent de nacle
unu in to mo dicendi p a, ita s. Thomas ad pu,
Richardus dist. quod a. to q. ta Argentinensi
q unica a. q. tota ur. 4 quod generaliter Capi. 45 tacet
hic alys recentiores, et 3 hoc suppositio à cõi
ioch suppositate abeat tamen hic fidelium actiali
hg ubi ygformiss efficaciam i monstrans quod differe
personalis salutabe, qui nox Domus sumabo to
mo quod inxe formis omn aigo, uel et ita mo
dicta personalio habet iam altenta creatura pro
ha remota (ita ut neganl extremae d. tone
re onuciari) et absolute quingente loin ex
hypothesi misterii incarnationis nra, multi eam
quosi accidentale uocant et in p a ut Du
rand. dist. 7. q. ta. Ma q. 2. et aly quos refer
Vasq. disp. 68. n. 19 in alia ea dicit substa
le cu Scot. et Antonio Andrea dist. q. ta
med. et Suar. hoc art. quia nec est nec
fit accidens Dei, sed quadamo ex, quadamo f
accidens tradit S. Bonaventura a. —o. q. ta

ergo absolute prius velle dici a se esse
vocari ad Christum, non dicendi p. se: in quo exi
stentia p. se praedicatur, quae subsistit creata, existentia
a. praedicatio humanitas subsistens in Deo quae praedi
catio plurium est, ideo plurium est solo praedicabilis simplici
pare. Non male asserit Scot. et Antonius Andreas
me? ut est pertinens, ergo antiquis absoluto
homines ad simpl. regulas [illegible] nos ad stringa
mq. quod mirum si nova exhemorum unio novum
pertinet praedicabili novum quasi modum dicendi re
7º Mark. se desiderat. Scot. ubi supra. Palud. disp. q. 9. ra. a. 3.
nec hanc Christus est homo probat est simplex, sed ea oo. ē in
p. non dicendi p. se, et continuali est ut est Emanu
el est homo. Jesus est homo, glendunt Medina, Suarez, hoc art. Vasq.
disp. 68 cap. 3 ra. ut docet S. Thom. a. 5. nomen Christi
ut et nomen Emanuel est utrumque naturam nomen (se
que sola humana denotat. stabilitatem a. et natura persona
sicut Petrus Paulus idem est, Theologorum stat. ut e
ubi est Christi. sed utr. Vasq. in ra. ratione disp. 187. n. 20
et multum reniteant si qui hoc non velit dicere signi
cari unitas duas naturas gnotare personam verbi
Ideo quaeritur an hic praedicatio unionem est Deo, et est hom.
aut illo (homo non unionem sed denominative praedicari tradu
Scot. Antonius Andreas Vasq. disp. 68 n. 22. plures alii Theo.
o est non idem potest in praedicatio unionem cum est Deo conti
gente, est Petro continuali, ex quo in ordine non praedicatio sed
nec praedicatio mere denominative est Deo, cum humanitas in
praedicatione ut sua accidentalis, quia cum gtingenti praedicatio

ꝑ Deo admitteremus Ideam ad modu denotativi unius
ẽ dr̃ Ideam qualẽmq. pdicabr Hõ eiusdem ratiõ ac speci
abiectõ, siue Deo siue Paulo &c, tribuatur sicut
Deus supponat pro psona composita, sed non minime deno
minativo sed essentiali ac simpli univoce foret pdicatio

Articulus III.

Utrum haec sit vera Homo est Deus.

Resp. Esse veram ac propriam na si Homo non esset propriè Deus
nec Virgo foret propriè Deipara, at Virginem verè cognosci
Dei matrem est definitum ab Ecclesia in Conc. Alexandrino
Nestorio ac Chalcedonensi ac Constantinopolitano ac univo
calem huius propositionis eodem sensu non redundandum est
quidam ex quo Deus est Homo, est Homo in quo differant haec
non Deus est Homo, est in natura fungente quo adhuc ...
natura determinata pro persona verbi, at si sensibile huius Homo
est Deus sunt haec Jesum significat cum in natura
nostra, cui supponit pro quotalibet natura sed verbum ...
fungenti Deus.

Articulus IV.

Utrum Christus possit dici Homo dominicus.

Concluso esse negandum ratione ipse dicat dominicum
a ratione quod dominum pertinet siue pars aut aliud
alius et non recte dicimus sanguis dominicus, caro domini
ca humanitas dominica nec humanitas non in abstrac
to, nec partes quotant dominum, et cuius Homo dicatur
minus in denotatione dominicus ab Apollinaristis Christus

pellari Christus dominicus homo [illegible] ita ad
Caedonite testatur S. Aug. cui aliqui haerebe. in libro 90
quaestionum octoginta tribus cap. 36. his verbis revocat hoc
quoniam ad dicere ausus quorundam tunc tractatores catholi-
cos diuinorum eloquiorum, sed ubicunque hoc dixi dixisse
me nollem, postea enim uidi [illegible] esse dicendum quamuis
nulla possit ratione defendi. Sc. falsa ad [illegible] nihil
tello in quibus [illegible] Richardus de [illegible]
ger uel potius cui Christus idem humanitate est quod
dominicus seu humanitas Christi est dominica quomodo
exponi puto a S. Tho. in [illegible] primi [illegible] ita
allego S. Athanasium qui in expositione fidei ad haec ubi
hominem simul cum humanitate est et dominicus se
cipi qualitatiue ut sit nomen quod dicitur sicut Rex dicitur
persona regia — Eadem est ratio uocis diuinus cum
rigore non dicitur esse Christus est homo diuinus qua tamen diuinus
[illegible] substantiue ut pater diuinus verbi
diuinum persona diuina, ideo admittit S. Thom. Jesum dici
esse diuinum hominem cum [illegible] locutus est S. Dionysius Areo-
pagita [illegible] ambiguus [illegible]
uox est θεανδρικὸς [illegible] hominis ex Deo
[illegible] et spiritu sancto [illegible] Dionysius uocat θεανδρικὴν
[illegible] epist. 4. non est absolute tradit [illegible]
[illegible] persona [illegible]
[illegible] directe [illegible] quare admittit S. Tho. ut [illegible]

Chrus ē diuinꝰ, Jesus ē dominicus suave sonan-
at: significat enim Christus est homo diuinus, seu domini-
cus, hoc est, humanitatem hypostatice unitam Verbo, seu apposi-
ne ad Filium Dei et Verbum Domini; quibus ita lo-
quuntur diversi diuinus, dominicus, sed utrumque fundamentum
habent habitudinis denotant corporis Logos ubi est
spiritus et Spiritus Sancti de Jure Christi, et qui
dam de quo dicunt &c. —— Ex his Deus carnifer
hoc est Deifer, quae admittitur altera negatur a PP.
ut ab auctore homiliae de Sanctissima Deipara virgine
Athanasio magno ascripta, Damasceno lib. 3 de
fid. Cap. 11. ... Deus non vere sustentat et fert car-
nem seu humanitatem, ut humanitas vel homo non ve-
re divinitatem. ... credenter verbi assum-
psit carnem unam animatam, sed Christi vocabulum De-
i carniferi quo genus ... repudiat. ... Cyrillus
Epistola 11. ad Theodosium, et sentit non dicatur Deus
hominifer hoc supposito humanitatis. Caeterum
Carnifer et hominifer agnosco hoc genus deno-
minationem hoc significari humanitatem quasi acci-
dentaliter adiacentem Deo, aliqui non genere de Deo
praedicaretur sicut humanatus, sed humanae naturae ad
unionem cum illa, seu alteris unitiva denominatione
est et hunc sensum reddit Deus est homo factus, et
quo est homo denominatur humanus, est homo
habito naturae ut ... Deo quoniam ut ... et

Scot. Anto. And. Bartarelg. d. eb. q. 1., aliqq

ac Suar. disp. 35. qr. est. q. tand. d. ente comple-

to existente p[rae]dicari pro ista substantia, atq

t nondum suam tali enti supernaturali, atq iste

p[ro]pter negari Dorand. Doli dici carnaliter, ita

tradq ampliui d. enci Durand. dist. q. 1. c. 7

loce magis dici humanata dicebatur qq

iedem.

Articulg IV. et V.

Utrum ea q. conveniunt Filio Dei per se

sint p[rae]dicanda de Filio Dei et natura divi-

na et vicissim q. Filio Dei, ac humana natu-

q. conveniunt Filio Dei

R. hic h[ae]c a se mutuo p[rae]dicari tam in

concreto, tam a in abstracto: concreta n. significant aut

connotant suppositum in q[u]o divina et humana unio-

nis est. Cognito h[oc] totum q. sed et

si cum concreto. Cum ordine ad suppositum accep-

tum p[rae]dicare n. de filiq Dei creavit omnia fuit ante

Abraham Deus ambulavit super aquam crucifixus

h[oc] enim actiones n. et passiones seu quasi actiones et quo

p[ro]prie pendent a nomine supposita. Caeterum etiam

ad diluendas obiectiones passim ha[eret]iq Kalistinis

subtiles obiectiones q. plura. q. Christo p[rae]dicari quod

pro s. opposita, negari a. negat q. idem una natura

pro Christo ab aliq, e in mutabili, et temporali

e q. Christo ad homi mobili vere dici; hac a. sed

ta A. Christq h[oc] e temporali, seu in tempore natq.

Christq h[oc] e aliq, in talibq negativo p[rae]dicato s[unt]

apponi [illegible] a copulae illa in tertio [illegible] obviis
[illegible] falsi, in [illegible] cautela enunciabitur [illegible] in rigore
[illegible] Deus est corporeus, verbum [illegible] passus [illegible]
[illegible], [illegible] unquam de [illegible] patrum [illegible] legati [illegible]
Hormisdae Papae, atque ipse et Pontifex [illegible]
addere Calcedonensi Concilio volebat ne Monachi Scythae
[illegible] argumentum [illegible] urgebant [illegible]
aliquid [illegible] quos [illegible] erant [illegible]
Franciscello in indice expurgatorio Romano [illegible]
anno [illegible] 1619 [illegible] atque [illegible]
[illegible] orthodoxa [illegible] Christo
quam unum de Trinitate [illegible] in 5. oecumenica
Synodo [illegible] Can. 4. et 10 [illegible] nomina [illegible]
unionem significativum [illegible], vel utraque natura in
abstracto enunciatur [illegible]
a [illegible] dictum est, utraque natura [illegible] unita sola
humanitas [illegible] unionem significabis
[illegible] singulare. Notandum [illegible]
S. Bonavent. dist. [illegible] a. 10. q. 3 [illegible]
communicationem idiomatum [illegible] unionem [illegible]
[illegible] nomina ipsam unionem significantia, atque [illegible]
[illegible] verbum factum est Deus [illegible]
[illegible], sed [illegible] Deus est [illegible] in tempore
Deus est [illegible] ex Maria Virgine [illegible] communicationis
idiomatum [illegible] ipsam unionem [illegible]

coicabilem p̄dicati q. ꝑ bonū [illegible] colligi et
quomodo non colligatur ex hac verbo factum est Deus
4 Dub. ut dicetur articulo seqq. 4tum qd. b. dubitādū
in divinis passim ꝓ genere supponitur ut Deus
est sapientia divina, veritas, unitas, paternitas [illegible] de
[illegible] p̄dicantur humana [illegible] ut ita apud
PP. occurrit ea piè interpretabimur aut negemus

Articulus VI.

Utrum haec sit vera Deus factus est homo

R. haec est vera, [illegible] est. Jo. 1. Verbum
caro factum est et in symbolo Deus factus est homo
ex [illegible] ex ydē et com. scholasticorum [illegible] S. Bona-
ventura [illegible] dist. 7. art. 1. q. 2. [illegible] eam ex
[illegible] in ꝓpria [illegible] factus importet muta-
tionem utriusque extremi, aliquis sufficit mutatio ex
parte p̄dicati hominis [illegible] nec [illegible] coicabilem idio-
matum [illegible] Deus mutatus [illegible] incarnatione, [illegible]
[illegible] eius carne [illegible] nec homo [illegible] dicatur mu-
tari [illegible] mutatus in [illegible]
nec humanitas [illegible] est [illegible] morte [illegible] homo
[illegible] mutatur nec humanitas [illegible] manet sub
termino ad quem corruptionis [illegible] Vasq. disp.
[illegible] ut loquendo [illegible] incarnationem [illegible] solā
[illegible] actionem [illegible] eam dici [illegible] humanitas
mutari, sed [illegible] homo, et [illegible] nec Deus
[illegible] ideò [illegible] coicabilem, [illegible]

dicit Deus mutari, aut mutatus, vel alterabi-
lis, et motum localem exigit, sed emulabitur scan-
dali. —— Ex dictis constat est illa Deus fac-
tus est hic homo vera ac propria esse: neque in verbo
factus est homo in communi sed homo singularis, seu hic homo
nec haec repugnat, Christus factus est homo, Jesus fac-
tus est homo, hic homo (demonstrato Domino) factus est ho-
mo, quibus subiectum supponitur pro filio Dei et est ordine
propositionis in materia accidentali, neque in contrario
rei verbo factus signata connectio vero ad rei sub-
stantiam pertinere —— Ad verum dicta obviare
hic homo includit suppositum divinum quod non est
factum, ergo Deus neque dicitur factus hic homo. Quamvis
quat includi suppositum quamvis divinum rectius quod dis-
tinguitur includi in termino adaequato factionis seu actionis
unitiva, nec tamen constat verbum ipsum esse factum sic
licet includitur in termino generationis humanae
quod est hic homo alia, quod non est generata, vero obijcit
quia hanc verum esse Verbum factum est Deus quod
colligitur hoc syllogismo expositorio hic homo est Deus,
verbum factum est hic homo, ergo factum est Deus. Respondeo
id non sequi, et syllogismus laborare vitio quod fallaciae accidentis
sit notat. Vasq. disp. 64. a. 23. d. Appellationis
mutationem est 4 terminorum. Haec. haec. act.
Dicimus communi nihil quod termini cuiusque est factus
quod terminus in minori adiacet qui in maiori est.

sit medio verbo substantivo [illegible] ut hic
syllog. e malo hoc albu e ~~et~~ ho, potius fac
tus e hoc albu, ergo falsus e ho, q[uia] licet utraq[ue] p[rae]-
missa falsa, a[rgumen]t[um] tamen gtinuo ut q[uod] gtinuo dat vera
in simili syllo, q[uia] sit nae maior, ut si maior sit
maior simpl[iciter] vera ad [illegible] sylog. ille. Hic ho e
[illegible], hic ho e Deus, ergo Deus moritur q[uia] maior
sit adject[ive] verbo substantivo p[ro]p[ter] p[rae]dicatu sed q[uia]
inde e ac si dicas hic ho e moriens, ut sicut ho-
mine et de p[ro]p[ositio]ne minime aequalent. Ista
verbu caro factu e Deus e ~~ver~~ vera si Facta
sit pars subiecti, at si nunq[ua]m copula, falsa
e eius [illegible]. ARTICULUS VIII

Utrum haec sit vera ho factus e Deus.

R[espondet]ur S. Thom. [illegible] illius ut de p[ro]p[rio]
sit (Deus factus e ho) nae q[uia] q[ua]m sensu primus
si Factus d[e]terminet absolute alterutru extre-
mu ut hic nec glueb[ilis] nec [illegible] [illegible] e, ut utraq[ue]
pars sit falsa nempe factus e creatus ho e
Deus, et ho e Deus factus posterioris [illegible] [illegible]
ea falsa na Deus falso negl[igi]t ea m[od]i [illegible]
fuit ~~[illegible]~~ Deus, altera [illegible] falsa e si signif[ica]t sim-
pli [illegible] [illegible] [illegible] de hoiem factu q[uo] sensu eam
reprobat hic S. Thom. an alio sensu vera [illegible]
sit ex [illegible] art. pat. si q[uod] falsus ho e Deus
vere d[icitu]r. [illegible] [illegible] e, si Factus cadat
sup[er] tota p[ro]positionem, et in explicito, Factu

ē, vel Hō est Deus, q expositio impropria ē
hic forte ait S. Thos allegatꝰ idq ꝗ hic homo
n̄ ħt psonale suppositionē sed simplicē, ex q
suppositione fallem sauliq occurret hic eodq varij
idq quem an ꝓprie dicatꝰ Hō factus ē Deus
q dubitatꝰ supponatꝰ simplr sub dubio relinq
ut S. Thos. Vasq. a. ē sic quoq impropria ē
propositionē, nec magis ꝓprie qm ista qa Hō factus
ē Deus, ut docent ꝓ Suar. hoc art. et Vasq.
disp. 64. n. 28, na sicut vere dr factus ē
vel Hō est Deus, ita vere dr factus ē ut hic
Hō est Deus, q a si rostenq absolute negetur, nec
primis veniat ꝓtrat cum factio n̄ ē nō singu-
laris sed alia [illegible], sed sive in simplici sive
in absoluta, vel psonali suppositione aliquid dicamus hi Hō
adverbium masculinum factus impropriē exponitur fac-
tus ut notarunt et S. Thos. in 3. dist. 7. q. 2. a.
1o et S. Bonavent. a. 1o q. 2 —— Huic sensq ꝓ mart
ꝓtrat ac nō ꝓprie ē hi facta determinet iuxta
n̄ ordine ad idem, ac copula propositionis afficiat
et hoc sensu adeoq simplr falsa ē propositionē, q
ꝗ sūt Apollinaris, et Cetori eorq tradunt ꝓtrariā
ꝓt ex qbq S. Cyrillus Alexandrinus cap. 16. q anno
promorgentes negat x Hō ut q dicunt Deus ē effe-
tus mutabq verbo, sed verba ipsa carne assumpta Hō
factū Sc. potius dicamus lib. de incarnatione

et S. Fulgentius et Africa Episc. Cap. 5. Deus factus
est Christus nota: Christus factus est Deus. S. Damascenus lib. 3 de
fide Cap. 2. non hominem Deificatum dicimus, sed Deum
humanatum. Ratio prima est, quia hoc dicto factus est Deus, significat
hunc hominem aliquando praeter divinam hypostasim subsistentem
fuisse personam divinam, quod non est simpliciter, sed tale, seu
aliquid dicitur fieri tempore aut natura antecedat ip-
sa oportet actionem qua fit tale, quod dico, ipsa,
quia non sufficit praecedat solius rationis qua sola praecedit
concipimus quod ipsa unitur et ad tempore et natura, aliquid
Christus non est prius ipsa hoc quod sit Deus, non sola
errori Nestorii qui hunc hominem tradebat propriam ha-
bere subsistentiam, adeo hoc significat consignat suppositum Christi
a ipsa non est prius suppositum quam Deus. Item
cum hoc dicitur factus Deus significat Deum ipsum esse terminum
productum factionis, sicut cum dicitur hoc factus est calidus, termi-
nus calefactionis productus est calor. — Ex his
colligitur neque verum fore hoc factus est Deus etiam si hu-
manitas Christi ante unionem habuisset propriam sub-
sistentiam, quae in unionis instanti desiisset, nam quod
dicitur fieri tale debet existere cum fit tale, nec sufficit
quod ante extiterit, verum hic ratio postrema obstaret
facultati in proposito casu admittendi hoc factus est
Deus, praeterquam maiorem habet proportionem ...
legimus aquam vinum factam et in hymno de corpore

Christi carnem Ecclesia filius sanguis Christi morti — Ad
ultimus huius art. doctrina vere ac proprie dici homo fac-
tus est Deus tenent Nicolaus de Orbellis dist. 7 Anto-
nius Andreas et Bassolis eadem dist. q. 2. Probatur 1o ex
scripturis allatis citato; Dominum esse Christum fecit Deus
hunc Jesum Rom. 1o qui factus est ei ex semine David
secundum carnem, cuius loci sensum ita reddit auctor comment.
veteris et novi testamenti inter opera S. Augustini q. 29
Christus iuxta carnem ex semine David natus est filius
Dei; citato 2o ex PP. S. Nazianzeno Epistola ad Cledo-
nium. S. Aug. lib. de Praedest. Cap. 15. q. hominem vocant Dei-
ficatum, et S. Damascenus lib. 3 de fid. cap. 2 confi-
tetur Deum hominem et hominem Deum ob personae unionem [illegible]
te ex prioribus factus est. ideo Deus factus est homo
homo homo factus est Deus q. bona [illegible] [illegible].
Ad scripturam ex libro allatam Rx. recte dici, hic homo
Jesus factus seu constitutus est a Deo Dominus et Christus
qui unctus est sacerdos loquendo de unione participata et
Christo qua homini competente, si de unione excellentia Deo
proprio vel post. S. Chrysostomum et alios eliget et
cavet: locum ad Romanos auctor qq. veteris et novi
testament. ita legit qui natus est, atque ita intelligendum est
γενόμενον tenet Suarez; unde a. dicere hic homo ge-
nitus est Deus [illegible] [illegible], ita subtile supponit pro per-
sona verbi qui complectitur [illegible] et divinitatem [illegible]
[illegible], frequentius porro γενόμενον idem est q. factus
ut [illegible] [illegible] et [illegible]. S. [illegible]

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ad temporale Xri nativitate genusq. q. obiectio,
si qquis qnão ẽ relatiuũ n. qlli referens filiũ
Dei subbia si p̃ dicata requirit ut moret. s. Thõs pt
sensus ẽ, qui Filius Dei factus ẽ ei in gloria fi-
lii eĩdẽ carne s. Xõ ex semine David. Ad PP.
eos loq. negatã eẽ ẽeu factũ ẽ ut Xõ eẽt Deus,
vel potius more suo uia suo uia abstracti ultra
gerato in Xũ eaesũ humanitas intrinsecẽ adde
seu factae ẽ assumpta à Deo deificatq. vere expe-
rtis Deitate sanctificata q. proprie Xũ Saluti-
fiũs in nobis s. Damasceni si repeto factus,
sed mãa ita exigente. Ex sub illigo cũ s. Patre
eodẽ libro Cap. 2. expresse negat hoẽm Deũ factũ
sicut n. erit poterat Deificatũ verba retulimq. su-
pra. Ad 2ũ negatu cõ bona gratioẽ, nãt
n. Dei Xõ factus ẽ aliq. ita ut geste et u q.
factus ẽ aliq. ẽ Xõ ut Xũq. Deus factq. ẽ Xõ qui
tens ẽ q. factq. ẽ Xõ ẽ Deus, si a Homo factq. ẽ Deq.
ut Scotu sensisse illepit Caietanq. sed probabi-
liq. ẽ Scotũ ppositioẽ in fami Deus factus ẽ Xõ, Ho-
mo factus ẽ Deus si comparans in Xũ Deus ẽ
Xõ. Homo ẽ Deus qo ad gratiaẽm, sed solũ, qo ad
mediatoẽm, seu ordinẽ veritatis ita ut prior
in utroq. sit immediatior Xũ humanitas ẽ
unita personalis verbo qua ppositoẽm catorasiũ te
lis doct. cũ Scot.

Articulus 83

Utrum hoc sit vera Christus ē creatura

Conclusio absolutè, et sine determinatione (scil.
scilicet humanitate) hoc ē dictum Christus ē creatura neque
Christus ē minor patre, ne videamur nova creaturam
et minorem Christo tribuere sicut Arriano sed ipsam q. part.
divinam naturam. ita S. Thomas satis aperte significat et
et 3 pa q. 20. a. 1o ad 2m seclusio periculo erro-
ris vel haeretici sensus secus si se (?) sine ~~[illegible]~~ vere
dici Christus ē minor Patre, colligitur ex illo Joan 14
Pater maior me est quod illa intelligit sed veborum
generatio dici potest Christus ē creatura seu creatus, tenet
et S. Bonaventura dist. 11a q. 7a a. 2 Aureol. a. 1o Fr.
Ioannes Andreas, et Tartaretus q. 1a, Caiet. hoc. ar. 1o
art. Suar. hoc art. Greg. q. 16. puncto 2 Vasq.
disp. 1o Cap. 2. et sic loquuntur sancti P.P.
citati à Vasq. S. Hyero. in Caput 2m ad Ephesios
illud Fulgentii 8o in Dominus creavit me ini-
tium viarum suarum, exponit de incarnatione et reddit
nos liberè profitemur sine ullo periculo dicere
creaturam quem vermem et hominem et crucifixum et
maledictionem facta spes. vera fiducia Philemon (?) lo
magnus sermone 2do Pentecostes, si Christo in sua
honore naturâ manserit creator mundi creatura non fuerit
S. Damasc. lib. 4. de fide Cap. 4 de hypostasi unius
ex utraque sive ex una naturam et nominamus

utriusque naturae, humana vero adveniens non Christus
utrumque est et Deus et homo, ideo dicitur et creatus et dicitur
[illegible] quae est quaedam creatura, et creaturam dicimus quod est ex nihilo
[illegible] [illegible] produci seu ex nihilo, seu secundum totum
seu secundum partem, sed humanitas secundum utramque partem
est ex nihilo; ideo hoc idioma humanitatis in genere
quatenus nomen est creatura praedicatur de Christo Deo et homine
personam compositam ex utraque natura, proprie est quod factum
et conditum, cum sit terminus actionis unitivae, quod Christus
qui est hoc compositum proprie appellatur factura et crea-
tura factus, et creatus. Contra multi
tenent in rigore verborum falsum esse Christus est creatura
ita Magister distinctione 11. S. Thomas ibidem art. 10 q. 1 a
et lib. 4 contra gentes cap. 48 Durandus dist. 11 q. 1
Capreolus art. 10 Paludanus dist. unica Nicolaus [illegible]
tract. 4 [illegible] 3 parte [illegible] 4 q. 16 [illegible] [illegible]
hoc et 10 art. [illegible] in 3 dist. [illegible] S. Aug. [illegible]
haec assertio est certissima, et fere omnium PP. [illegible] sed
PP. solum excludunt sensum haereticum circa creatu-
ram, et Scriptura vel nomen creatura restringunt
ad id quod secundum se totum ex nihilo productum seu produ-
cibile est, adeoque pura est creatura. Obiicies
3o quod natura est [illegible] et parti [illegible]
[illegible] neque [illegible] absolute tribui [illegible]
[illegible] absolute albus [illegible] dentes albos habeat, sed

noen creatura pt convenire tali et pari, et
Chro tn convenit ea ra qd n pt tali Chri
absolute tribui Rx maiore regulam veram
ee, ut pars cui convenit pdicatu n e tota natu
aliqua, quales partes st dentes, sed humanitas e
tota nta, et q illi conven. d Deo, et Chro pdi
cari pnt, aliaq tollerets tota ra idiomatu comu
Deus n pott dici Crucifixus mortuus &c. cuta
lia verbo idu ee n minus repugnet qs creatur
fallus. f. Ptar. u. hic etiam ptrapsi e albg con
pt hinc Chrg e creatura n qd ad ra, sed qd
ad loquendi calle, ming crudelore insptoom. sicut
n. illegeres ptrapsi sdu tote corpus albg cu da
uti ptrapsi alu, ita ple quis striani, aalbes
lonanu Seren caperet, ut absolute dr Chrg e crea
tura et adhuc magis ci dicats Deus e creatura
verbu e creatura Cg. et ha idu idiomatu comu
tati vero, ac gpnae tint ut docent et Parla
regg. fuar. varg ll. sto obgecto noen creatura
excludit aeternitate et inmotuit hoc pdicatu in
cepit ee, q de Chro n concedit, sed negats hac
in gepetu creatura includi. In pbabili e stia
f. Pz et plurimi, creatura ptae ee abstracta sho
obgecto Chrg e simpli creatus qd n e simpli crea
tura, sed negats gropa qa opposita pdicata pnt

simplex quemvis subsistentis in diversis naturis
sic complexio absolute Christum passum q. sdu divinita-
te simplex e impassibilis.

Negant s. Thom. Card. Med. Capra Cabre hunc
hoc art. Richardus dist. a. 13. q. 5. a. Lancel-
a 7o Delonde in novo tomo s. Thom. quodlibet
q. a. do absolutu et completu signat eo subsistitur
adoq. in predicato determinato subsu et accipiatur pro
posito q. in Christo n. incipit eo esse incipere Christu-
dit Christum n. semper fuisse q. n. quam mo repugnat
sed contradictoria opponitur aeternitati contrat. a. ex ad.
4. Zara falsa da esse ho n. e aliq. illa Christus
incipit ee a Theologis Parisiensibus damnata, videtur
pote, testatur sui Card. addens fuisse eandem ab Alexandro
blo reprobata — Verum de Pontificis sua n.
satis constat, nec improbabili e opinio Scot. Pasta
rolei Antonii Andreae dist. a. q. 7. Vasq. disp.
67. cap. 4 recte contrarium dici posse ho incepisse
sed de novo Christus Jesus q. a. sdu naturam hu
mana incipit ee sicut genitus e in tempore. Contra
ultima dist. a. a. 2 q. 2. Durand. q. 3a. Nicolas
d. Ypres vel procedente art. tradunt q. dici ho incepit
ee sit propositio uno sensu vera altero falsa

ne proinde nec simpliciter concedenda, nec simpliciter admittenda, sed distinguenda atque in unum verum sensum ... 11 Mart.
... simpliciter vera dicatur cum ... terminis ... definitione ...
... incepit esse ... Deus ... esse et similes ... fuit ... fuit ... idem de hac
Emanuel incepit esse ... n. 10 ...
... illa ... incepit esse ... Ema-
nuel signat ... naturam ut dictum est ...
... verbi ... de ... be-
... incepit esse ... de verbo dicatur ...
idiomatis, sed ... hoc ... nos,
... signat et naturam humanam ...
... supponit ... simpliciter ... existentia
humanae naturae ... in ...
divina signat ... de paucis ... hodie
dealbatus ... incepit esse ... pa-
ries hodie incepit esse ... hac ... in
... ad esse ... sed ... sub...
... esse ... Deus ... Deus
... temporalis &c ... ut colligitur ex dictis
... addatur determinatio quae aliquo
modo ... terminorum oppositorum ...
... ... orationes &c

tempore vacare [illegible] simul. Leo Magnus sermo
ne [illegible] contrahitur, nec temporibus temporali
fide [illegible] in [illegible] recepta in fine
de [illegible] [illegible] generali et
computandi.

Articulus X

Utrum haec sit vera Christus secundum quod homo est creatura.

Affirmative et patet ex art. 8. ratio est solum
ob sensus erronei periculum ne dicenda haec Christus
est creatura, et periculum sufficienter tali dicti
animadversione secundum quod homo [illegible] consequenter hoc sensu
vera, sed simpliciter [illegible] ista recipienda Christus
dicitur quod homo est creatura quia recipitur et talis
Christus [illegible] Calvin. et alii [illegible] prior Christus est
creatura ex [illegible] proprietate, falsa est [illegible]
[illegible] et [illegible] quoque Christus quatenus
[illegible] [illegible] [illegible] quare [illegible]
[illegible] vel [illegible] admittit ista Christus [illegible]
[illegible] [illegible] [illegible] [illegible]
natura in quantum homo, [illegible] [illegible]
[illegible] [illegible] appellatio seu suppositio
[illegible] ut [illegible] [illegible] simpliciter ad [illegible]
[illegible] humano [illegible] nec [illegible] negatio

adiunctalis in verbo magis q[uam] tenta sic q[uo]d
assensus absolute: Christus est fuit semper, at vero d[icen]d[u]m
Christus est humanitate non fuit semper. E[x] quo
patet vera non esse in Scoto, Pasturetto, Antonio, Andrea
[illegible] q. 2. Gabriele q. 2. a. 3. tradita regula
Determinationem adiectam subiecto magis verificari quam
alio, q[uo]d esse verborum [illegible] falsum est, cum in de-
terminatione aeque est in determinato subiecto [illegible] praedicato, ut
patet exemplo, albus est dentes. Vasq. disp. 66. n. 17.
et in hoc exemplo ait determinationem esse dentes
referri ad subiectum, non ad praedicatum, quod est de hoc
Regula illa generali non recte [illegible]. Hanc
Christus in quantum homo est creatura ait S. Thom.
magis esse negandam quam concedendam, forte quia non satis
[illegible] [illegible] Haereticos dicunt, nisi S. Doctor teneat
eam per se demonstrationem esse, ut appositum [illegible]
[illegible], directe designat suppositum quod sit aliquid alteri,
simpliciter falsam esse propositionem [illegible] continent [illegible]
[illegible] Calvin. sed vera est, si [illegible] verborum [illegible]
hoc ait. Vasq. disp. 66 ad finem aliqui probabilem
habent.

Articulus XI.

Utrum haec sit vera Christus
[illegible] q[ua] homo est Deus

R[espondeo] d[icen]d[um] S. Thom. magis falsam esse quam veram, eo
quod [illegible] reduplicationem, magis proprie reduplicat

natam, si tn̄ addatr̄ ꝯnata, et monstrabitur, quod termini tale praedicatum importent, ac proinde haec

propositio est vera, quia istae propositiones magis verae sunt

et ita si doctor signare etiam simplici vera est

idque tenent Richardus dist. 10. a. 10. q. 2. Capreol.

q. 10. Cajet. Med. Cabrera. Hoc art. saltem

primus periculosa est quod prior dicit utraque semper

falsa esse valde probabile quod Durandi dist. 10.

p. q. disp. 69. a. 3. Suar. Hoc art. tertia est

cum potui momenti sed nonnulli Suar.

Articulus 13

Utrum haec sit vera Christus est homo secundum hypostasim vel personam

Respondet Suarez esse vera, in illo sensu

quo significatur ex suppositio. ratio est

quo significatur natura humana, cui vere com

petit esse in aliqua persona abstrahendo

a subsistentia naturae humanitatis quam si in

Christo significet, ut Christus ac falsa est dicta sup

positione tenenti, atque magis speciale est idem tamen

ac gratia concretio simplici vera ut tenent

et Vasquez disp. 69. cap. 2.

Contra communiter falsa esse ratio et cum

Suarez in sua dist. 10. q. 10. a. 2. Ideo

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tenent S. Bonaventura a. 10. q. 2. Richar-
dus a. 3a. q. 3a. Durand. q. 3a. Gabr. et La-
brera. Hoc est absolute nec falsa nec vera
est, sed vera est uno sensu falsa altero:
tunt Capreol. q. 10. a. ... Lucet. Hoc est.
Greg. q. 16. puncto 3. atq. eu sensu falsam
... vel potius improprie est, negativa
verborum ... contentia absolute
... dicit ——— Hoc non nulli ... ex
cap. cu ... ubi Alexander ... aliquid
... hanc ... non est aliquid ...
supponitur exponunt, sed ... ad ... mentem
ad ... Alexandri hoc aliquid signat ... sub
... seu supposito aliquid ... idem ...
... unde ... ostendit ... 3. ...
... pontifex ... aliquid ... sub
... damnas errorem eorum qui asserebant ...
bum non assumpsisse naturam humanam ... sed
... et corpus ... unita sint ... ...
... instar indumenti ... de quo
errore apud Alexandrum Magister ...
... accusatur ... ex Epistola
Alexandri apud Baronium anno 1179 forte
quia Magister in ... dist. 6. errorem ...

inte alias opiniones a fine sp̄eculabilis et sit nec reflexus que enim damnato sp̄ecu laui tradunt et ipsum eadem auct. q. 3. Bonavent. d. 10. q. 3. Ric. 1 Illa libus in quantu ille Sco Franc. et Ca preol. sed aliqui simpl. ut vera recipiunt, alii n̄ ut sequuntur ea neget Durand. l. c.

Quaestio XVIIª.

De pertinentibus ad unitatem in Christo quantu ad esse

Articulus 1us

Utrum Christus sit unus vel duo

a Conclusio Christus e simpl. unus. Dicit ex scripturis et PP. ita ad Timo theu 2º unus mediator Dei et hom. Jesus Christus. S. Athanasius magnus in symbolo n dixit sed unus e Christus utraq. alij. Ratio e quia unus signat suppositu q unicu in Deo. 2ª Conclusio Christus e simplr unus et n̄ duo et [strikethrough] neutrale nec aliud et aliud ita S. Pat. fere S. Bonavent. dist. 6. q. 2a. Richardus a. 2 q. 2a Scot. l. q. 2. et tota schola theologorum

mas [illegible] in 3a p[ar]te dub. 155. n. 22. et in
[illegible] habeat duas natur[as] ex his n. [illegible]
de Xto in abstracto [illegible] ut [illegible] dicatur
[illegible] [illegible] nomina u[bi] [illegible] ut [illegible] †
aliud [illegible] supponunt q[uod] [illegible] unu[m] vel nec
[illegible] ita [illegible] simpl[icite]r multiplicandu[m]
sed solu[m] [illegible] q[uo]d [illegible] [illegible] [illegible]
q[uo]d [illegible] [illegible]. Confirmatur: plura sub
[illegible] unita [illegible] simpl[icite]r unu[m]: [illegible] [illegible]
[illegible] simpl[icite]r unu[m] n[on] obstante natura[rum] plurali
tate. [illegible] Ad [illegible] alteram [illegible] duas [illegible]
[illegible] opiniones [illegible] [illegible] dub. 6. q[uo]d [illegible] [illegible]
nec unu[m] neutrale nec duo absolute [illegible]
[illegible] sed cu[m] determinatione modi [illegible] unu[m] sup
[illegible] aliq[uo]d unu[m] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] simpl[icite]r vel
unu[m] vel plura [illegible]. [illegible] ita opinio [illegible]
[illegible] duo neutrale, unu[m] cu[m] addito [illegible]
[illegible] qua [illegible] [illegible] [illegible] [illegible]
18. [illegible] [illegible] [illegible] alij apud quos
[illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible] Cyrillo Alexandrino q[uo]d in Xto fate
[illegible] aliud et aliud [illegible] [illegible] diacono
Romanae Ecclesiae, q[ui] ante 1180 annos [illegible]
[illegible] in dialogo [illegible] [illegible] [illegible] [illegible]

agere. Ergo non unde simul simple diciny
[illegible] non propria, non simple unus, [illegible] dicy
de non huma, et aliud, et aliud, non aliq. et
alius [illegible] [illegible] bibliotheca [illegible] nova ed.
[illegible] Item [illegible] supra q. 2. a. 3. ad se
cut [illegible] alterum, et alterum in creaturis
signat diversitate suppositorum sed solum diversi
tate formarum accidentalium, ita [illegible] ergo aliud
et aliud non importat diversitatem suppositi
vel hypostasum, sed diversitatem naturae, unde
[illegible] Marracciny dicit in epistola ad Sebas
[illegible] ad Sedonium) aliud et aliud et ea ex
[illegible] salvator [illegible] alius, et alius [illegible]
[illegible] quare tam omnes [illegible] nobiscum
tenent ergo absolute unum [illegible]
admittunt [illegible] simple dici [illegible] aliud et
aliud, [illegible] solum [illegible] naturam diversitas
ita [illegible] [illegible] 20. n. 19. sed absque [illegible]
[illegible] aliqua [illegible] negatio simple
ergo, aliud et aliud [illegible] determina
[illegible] in utroque [illegible] expressa di
[illegible] ergo [illegible], et aliud [illegible] utrisque.
[illegible] Marracciny scribit in libro [illegible] aliud
et aliud [illegible] in abstracto dignat

et simplr. unum esse, ut et hoc significat
in Symbolo contra Nestorianos cap. 10. Christum
esse ex progenitis inter patres plurimos et unige-
nitum, scilicet aliud et aliud, et Tusulici Gra-
corum Schismatici, et pro S. Augustinum Con-
fessio quae in diaconali munere ...
tanta auct. et illi qui Apostolos ...
aliosque disputationes negat Christum simpliciter unum
esse, Aristotelianos quasi utrasque naturas, unum
coaluerit quod ex S. Scriptura constituto, student ad
explicanda per verba eius ita Concilii nisi
nempe non hi solum quod Christus dici aliud et aliud
quod ... ad ... magis
... S. Athanasius, vel reliqui alii Graeci
patres in testimonium ... scribit
... esse Christum post incarnationem unctum. 19 mart.

Art. 2. Utrum in Christo sit unum tantum esse.

Conclusio. Sum. In Christo est unum esse perso-
nale quod simpliciter dici potest ipso quod Christus unam solum
subsistentiam seu personalitatem habeat, et hoc est
de fide. 2do quod in Christo plura existentia et subsistentia
increata nullum vel ... et existentia, sed quod huma-
nitas per esse increatum existat, et hoc tenent

Henriq. opusculo q. 2. Camerar. dist. 6. q. pa.
Hurtado q. 5. Dico. lib. 4 q. gentiles Capr.
et Scot. Quodl. 1 Med. Cabrera hoc art. citatur pro
S. Thom. sed longe novus; nec enim absoluta de-
itas, seu potentia, ut humanitas existat per alterius exi-
stentia nec ullum absolutum divinum attributum substan-
tiale communicari potest creaturae sicut Ubiquitas dispu-
tantiumque. Dico existentia communicaretur humanitati immedia-
te per unionem tota Trinitas cui communis est existentia
substantialis unita foret humanitati ~ Dico potest
colligi in Christo esse unum Esse compositum ex sub-
sistentia et existentia verbi atque ex humana natura
existentia, unitum nam verbum Deus Christus est unum cum compo-
situm, cum sit esse compositum, et humanitas suum esse
quasi partiale retineret et in verbo relicta ita
S. Thom. q. 17 unione verbi, et opusculo q. art. 4
nec id hoc art. revocat quod dicat Cajet.
et ante fundamento Cabrera quaestione de unione
S. Thom. ibi indubium vocat in qua q. art. 2. q.
sed hujus art. quaestione proponit et articulo
S. D. Thom. ibi sicut Christus est unum simpliciter propter
unitatem suppositi, et quod habet
ita habet unum Esse ~~simpliciter~~ propter unum Esse
aeternum aeterni suppositi, est autem et aliud Esse-

persis supposito in in qu. est aetnu, sed in qm. temporale, qo facti idm est creata humanitati exi- stia tenent Alb. dist. 6. a. a. Scot. Bartarelg Antonius Andreas q. 1. Agla q. unica Argentinensis art. 2 Paludanus q. 3. Durand q. 2 Pont. lib. 3 Met. Cap. 7. q. 7a. art. 3. et multi recentiores, na existia realiter distinguitur ab entia, et impossibile est ut entia [illegible] [illegible], atqui extra unas [illegible] uniu existia, ac possibile existia, nec entia manet in edu ac potentia, sed humanitas non prius fuit producta quam unita, ergo non [illegible] habuit existia, quo verbo tuleo humanitate [illegible] [illegible] confirmat [illegible] humani tatis est alio reali distincta ab alia [illegible], ergo [illegible] reale actuale terminis productionis a terminonnio [illegible] reali distinctu, neque est alius est, quam natu hu- mana et edu [illegible] actuale — Objicies si [illegible] reale [illegible] existia ergo in divinis [illegible] 3 existiae relativae [illegible] existia absoluta et quam [illegible] theologi, qui solu admittunt est ergo in mea [illegible] tale edu aliis [illegible] negat [illegible]: na [illegible] persona [illegible] [illegible] unica [illegible] [illegible] existia [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ipsa personalitas modus quia existia est [illegible] existias.

Quaestio XVIII

Quaestio XVIIIa

De Pertinentibus ad unitatem in Christo quantum ad voluntatem.

Articulus Ius.

Utrum in Christo sint duae voluntates.

Conclusio affirmativa est de fide, cuius oppositum
haeresis est adeo voluntati loquendo patet ex Scriptu-
ris Marci 7. nemo se voluit scire Matthaei 26.
Non sicut ego volo. Ad Phil. 2. Christus obediens usque ad mortem et[c].
quod voluntatis humanae actus est. Adversus quod definitum est contra Mo-
nothelitas in Lateranensi synodo sub S. Mart. I. An-
no 649, et in 6ta generali synodo Anno 680 ad-
versus hujus generis haereticos qui in Christo utrasque
naturas integras negant ubi ad Nestorii [illegible]
[illegible] substantia [illegible] ex hujusmodi [illegible]
error collegerunt Monothelitas unam solum in Christo
voluntatem et operationem ostendendo in blasphe-
modo [illegible] contra quos [illegible] Monothelitarum prin-
cipes fuerunt Cyrus Patriarcha Alexandrinus et
[illegible] Sergius patriarcha Constantinopoli-
tanus ac Sergii successores Pyrrhus, Paulus, Petrus
[illegible] nominati postea in 6ta generali syno-
do, in qua eandem haeresim impugnavit [illegible]

Sergij Antiocheny Patriarcha instantes eos in
haeresi sua explicanda fuise testatur S. Agatho Pon-
tifex in epla q̃ 6ta dicta actione 4ta disputavit
cū Pyrro Sergio haer. S. Max. abbas et martyr q̃
disputaõ illa tomo 8o Baronii ad finē extat
et ex praedictis synodis liq. d monotheliti dico
qui negarant in Chro naalē vel humanitati volu-
tatē q̃ d alia volutati acciperu na d patria, hūi
lū humanaē operatē u. naalē n̄ putabant quē
peto carere quare d Adamo in statu innocentiae;
interrogati alta 3a etc synodi an habuerit naalē
voluntatē, noluerunt id affirmare. — adulto vo-
luntates et opatões plenē humanitati [illegible]
a verbo produci et exari, neq humanitas volu-
instrumentū sit, in q̃o favebant Nestorio, quamo-
ne et sa explicabat q̃ Deo personas opare-
tur illi alteri volutati, et 4 aliam potuisse hu-
manam, noluerunt novare voluntatē et opatōes
qualeng ab humanitate prodibant, sed opa et
effecta, actus u. illos appellabant voluntā-
te et opatōe divinitatem, seu divina volunta-
te ac hinc n̄ admittebant 2 volutates opates
naales in q̃o eos Nestorio accedere ait S. Max.
et in praedicto Conc. Lateranensi gentbas 3.
refertur: Theodori Monotheliti Epi Phar. in

qbus ipsa ipsius voluntas una est, et hec domina
est opportet ita sapere, et dicere nos omnes qui in
carnatione Salvatoris. Christi deitatis et una fuere operatio-
nes: atque a opifice et creatore Dei verbi pro
ferri debet. S. Mart. Papa respondit oportere cum
Patrib. et Doctoribus supradictis creatura[m] alter dicere
credo — Stru forte verterunt qtu Monoth.
elitae utramque naturam operationem, et unitam, et nomina
quare Pyrrhus vero nihil disputatione ex S. Max. quo
fine unus Christus h n Maximus unus sane Pyrrhus dixisse
unus Christus, atque unus non est volebat et se lag. uni
et volebat una persona est et omnis voluntas h. duas
et Paulo post ille Pyrrhus n sit fori qui volu
tates miserant tam ipsos voluntas q S. Maximus ex
mysterio S. Proinl. reperit, modo hic hoc in
Pyrro dixi potiusse n. asserendo voluntatum
duas, sed unicam hinc veri ac ipsius voluntatis ef
fectu, cum imperii iuxta eam dicti — Ca
terum qua Monothelita Honorii Pontifi-
cem et sua litis approbatione fundarentur sedit Ho
norius quam Cyrus Exsergius, cum hi enim se pro
nuerunt Cyro se opponit Sophronius Hieroso
limitanus patriarcha honorius voluit abstine
dicere, tam ab unius, quam a duarum voluntatum et
operationum praedicatione, ita Eulio orientali sane
dico, sub Eutichiani mq non unius volutati

personarum non duarum voluntatum propagaret, qo
a suis Honorius negaverit duas voluntates in Epla
ad Sergium Pyrrhu domini S. Maxg ex secretario
illiq Epla scriba, q scribit et haec verba ex persona
Honorii Papa ait ad Constantinum Imperatorem scripsit
unam voluntatem diximus in Dno non divinitatis ejus
et humanitatis, sed humanitatis solius cu n. Sergius
scripsisset quosdam 2 voluntates in Christo quas contrarias
esse dixerunt. Negavit hic 2 voluntates quas habuisse car-
nis, mentis et spiritus sicut nos habemus post
peccatum. Haec Honorii postea Honorii scriptorum
quae objiciuntur ex Synodis, et Pontificum Epla
supposita est, vel ex errore aliquo profecta. Vide
ant Bellar. lib. 4 de Pontifice cap. 11. Baron.
To. 8 anno 639 et 681

Articulus III

Utrum in Christo fuerit aliqua voluntas
sensualitatis rationis voluntate.

Conclusio est affirmans et patet ex dictis
quia sensualitas non est voluntas nisi per
participationem quandam aut saltem quodammodo.

Articulus IIII

Utrum in Christo fuerint duae vo-
luntates quantum ad rationem

Conclusio Voluntas humana Christi fuit uni-
ca quo ad potentiam simplex etiam sed non quoad

non [illegible] gratia relata unde [illegible] potius in finem, et dicitur
voluntas ut natura, altera vero, quae versatur circa
media, eo et appellatur voluntas ut ratione volun-
tate ut naturam a S. Damasceno θέλησις vo-
cabulum, [illegible] ut ratione βούλησις vocari [illegible]
[illegible] graece [illegible] accommodari [illegible] S. Damasc.
lib. 2 de fide cap. 22. Ex quo cap. [illegible]
colliguntur (S. Doctor) utramque vocem sumit quo
luntate versante circa finem, eo illa distinguit
ut θέλησις sit circa illa naturalia quae non appe-
tuntur ut bonum, eligere βούλησις circa
[illegible] ut [illegible] [illegible] [illegible] circa media
unde aperte scribit Damascenus voluntas a βούλησι
[illegible] finis [illegible] ad finem [illegible]
[illegible] θέλησιν et βούλησιν [illegible] [illegible]
[illegible] voluntate et libero arbitrio.

Conclusio affirmativa constat ex
fide et [illegible] hoc [illegible] de voluntate humana
[illegible] [illegible] dubium et [illegible] ut faciat
[illegible] malum et eligere bonum [illegible]
[illegible] liberi arbitrii, et de voluntate humana
[illegible] [illegible] [illegible] ut apparet [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] malum [illegible]
[illegible] cap. [illegible] scribit [illegible] ipse volunt

[illegible] S. [illegible] [illegible] ex necessitate, nec
per voluntatem patiuntur. Item voluntas humana
Christi non fuit libera, et libertas est singularis eius
perfectio ad merendum, satisfaciendum, obediendum, praeter
quam, sed in Christo fuerunt duae naturae perfecta-
e perfectae, moriens ille satisfecit, obedivit, ergo li-
berum arbitrium habuit. Maior [illegible] confir-
matur S. Max. Synod. [illegible] demonstrationibus
est [illegible] voluntatem esse non liberam
potestatem ab eodem [illegible] Diadochus vo-
[illegible], ergo voluntatem definit [illegible] αὐτεξούσιον
liberam potestatem. Et [illegible] illegitimam libertatem non
solum excludere coactionem, sed etiam necessitatem
quod nulli in genere plane improbabile videtur,
ex quo nomine [illegible] S. Thomas in [illegible] dist. [illegible]
a [illegible] eundem argumento [illegible] solutionem adjecit [illegible]
propositiones Michaelis Baji a Pio V. et Gregorio
XIII. damnatas [illegible] quod voluntarie fit, etsi
necessario fit, libere fit. Non requiritur porro ad arbi- 22. Mart.
trium liberum libertas peccandi [illegible] in Deo et
Beatis unde S. Anselmus et S. Thomas [illegible] supra [illegible]
[illegible] posse peccare nec est libertas arbitrii, nec pars
libertatis. — Quaeres differentias et quomodo
Christi [illegible] habuerint libertatem in exequendis divi-
nis mandatis, non libere si solum operatur quod li-
bere ommittit [illegible], qui ita agit, ut possit omnibus
ad agendum [illegible] requisitis, [illegible] nec [illegible] nec [illegible]

respectu ad aliud poterit n[on] agere, vel ita aliud
ne intermittit, ut ponitur oib[us] q[ui] ponit agere
sed. l[e]x absolute n[on] potuit p[rae]c[e]ptu[m] aliud ommittere
q[uo]d aliud egit. Maiore requirunt plures. M[ino]r. pb. po-
tens ommittere aliud p[rae]c[e]ptu[m] grauiter pt peccare,
sed L[e]x n[on] potuit peccare, q[uo]d nec aliud prop[ter]-
ea ommitteret. Ille l[e]x n[on] habuit concursu[m] Dei
ad alia p[ro]habitur q[uo]d ommissio illorum aliud m[od]o
l[e]x simpl[ici]t[e]r n[on] fuit libera q[uia] ita ommisit ut
n[on] potuerit operari. In hac difficultate plu-
rimu[m] discordant DD. p[ri]o q[ui]da[m] negant potuisse
l[e]x imponi p[rae]c[e]ptu[m] obligans ad culpa[m], ponitque
habuerit p[rae]c[e]ptu[m] obligans ex iure, q[uo]d superiori mino-
rando exercet in subditu[m] et q[uo]d eius faciens, lege
q[uae] dm transgredi[tu]r, sed n[on] peccat, nec imperativum
hunc ita m[od]o merit culpa p[rae] obligat[io]ne, q[uod] p[rae]c[e]pto
co[n]ditionali n[on] e[st] sed absoluto obligatione p[rae]c[e]p-
tum p[rae] p[rae]c[e]pto q[uod] m[od]o admittit Ille.
cerotta. q[uo]d ex s[uo] p[rae]ncipio p[rae]p[ositi]o ut admitti n[on] p[ote]st
C[hrist]u[m] potuisse q[uo]d p[rae]cor[um] obligatione facere pec-
cata n[on] peccare, vel debitu[m] pati. 2do Multi
R[espon]d[en]t p[rae]c[e]ptu[m] recipi C[hrist]o datu[m] dependenter
ab eius voluntate ita ut datu[m] n[on] esset, ni ipse
p[er]mitteret, vel q[uia] datu[m] daemonu[m] suscepisset,

seu qua libera ei fuit electa acceptatio praecep-
ti [?] licet quo supposita voluntate Christi le-
gem cupienti, et acceptatum esse debent Christi
insinuare legem, libere tamen serviat qualemque ipsa
lex ei voluntaria fuit sicut ei qui curares se alli-
gari arbori quam famuli quando non vellent solvere
esse quamvis poste [?] mancret durantibus vincu-
lis, sed qualemque vincula est libera, maneret
libere. Verum hoc minime satisfacit quoad
praecepta iuris naturae, et loquendo de morte subeunda
ex praecepto, de quo plerique addunt, sequitur esse quod ipsa praecep-
ti adimpletio non fuisset directe et formaliter libera
sed solum in sua causa, voluntate nempe acceptante
legem, sicut alligatus arbori, non est formaliter expeditus
ad se in aliud locum transferendum, ideo Christus non me-
ruisset per suam obedientiam, qua legem exequen-
tus est, sed per acceptationem quam actus, est distinctus nec per
se connexus — Ratio quidam ut Virg. quiq. Scholo-
z. dicunt Christum non fuisse liberum quoad substantiam
seu specificationem actus praecepti fuisse tamen liberum
quoad actus intentionem individuationemque, circumstantiis [?]
Cone. censor. [?] Bannez. stc. p. 3. q. 19. a. 10. [?] Lorinus
d. 33. q. Christi in exerendis praeceptis solum quoad
actus intentionem liberum esse dicunt. Scribit aos

præceptore ac rationem facti. Certe Apostolus ad Philippenses cap. 2°. Factus est obediens usque ad mortem per actum obedientiæ; ergo Christus factus obediens fuit liber; non autem factus esset obediens tantum per materialem obedientiam. Gregorius in sua Theologia tom. 4to Bannes 1. 2. ad libertatem solum requiri ut actus voluntatis procedat ab iudicio de obiecto, et obiectum voluntati asserat, non indifferens, sed æstimato ut ordinabili ad finem voluntatis quo iudicio posito libere omnis actus quod præcedat, concomitetur, vel subsequatur. Sed hæc minime placent; quia non explicatur quomodo est indifferens ad omnem voluntatem, et tamen ordinabile ad finem voluntatis ergo. Scotus quod libertas formaliter in intellectu est, et in voluntate; hoc verum indifferentia intellectus est radix libertatis, sed et ipsa libera voluntas in se est et aliquo modo indifferens ita ut possit agere et non agere. Profecto Calvinus et alii libertatis nostræ hostes in Conc. Trident. sess. 6. can. 5. proscripti ... propagasse indifferentiam ex parte intellectus, et hac posita non implicat a Deo voluntatem necessitari; ergo in indifferentia intellectus non consistit formalis ratio libertatis. ——— Scoto med. q. 14. ar. 4. Johannes a S. Thoma q. 47 art. 2. Cabrera in hunc art.

disp. 4. s. 8. Suarez met. 19. se. 4. Vasq. 1. p. q. 22. a. 4. dub. 2

R. dat. supposito praecepto non posse aliquem quod agere in sensu composito, posse in diviso necessitate autem in sensu composito non obstari libertati, nisi quod libere stat, nihilo minus stat necessario ex hypothesi quod stet. Verum si in hypothesi nec ponatur ipse actus, nec aliquis respectus ad actum, sed non obstat quominus actus sit simpliciter necessarius, ut si quis ad ortum solis non posset non saltare, necessario saltaret, nihil autem ortus solis, non habet respectum ad saltationem, ita praeceptum cognitio data, non includit respectum ad praecepti operationem: si est ex hypothesi clara dicere aliquid non libere, sed simpliciter necessario amat Deum quod libertas non quaeritur, etc. quamvis hypothesi ista recte destruit libertatem philosophicam etc. Vasq. to. 1. q. 23. Suarez 4. B. 6. Sto alii dicunt quod illa suppositio solum tolli altiori libertate, cum supponentes seu quod supponitur influit in voluntatem sensus sicut etiam cognitiondi modum impedit quod non faciat hypothesis praecepti ita Suar. disp. 19. sect. 1. admittens hominem subiectum aliquid esse potius physicam ad operandum, vel non operandum in ratione praecepti, sed non ad secundum etc. Suarez etiam probabiliter, attamen non verum faciunt rationem ut infallibilis, nec tamen impedita, nullatenus voluntati inditam velut aliquid homo, exposita conditione quod actu

24 mart

ut diximus nullatenus repugnat. — Immo ego et probabilius Chr[ist]um p[rae]cepta libere servata ex-pleuisse, n[on] solum quoad circumstantias actus p[rae]cepti, sed et q[uoa]d substantiam, seu motiuum ex quo operabatur: nam sicut nobis n[on] p[rae]iudicat cum adven-tia huiusmodi motiuum, ita prudenter credimus accidisse in p[rae]cepto de morte acceptanda a Chr[ist]o, et aliis p[rae]ceptis: potuit igitur Chr[istu]s moveri ex motiuo obe-dientiae, charitatis Dei, et proximi, et q[uo]d amo-tum dat op[er]i actui interno, atq[ue] et extra-qualenus ab interno pendet, consequenter Chr[istu]s libere impleuisse p[rae]cepta et quoad op[er]a, seu substantiam actus, et circa p[rae]ceptum negatiuum v. g. ne odi-sset Deum potuit libere uti, Chr[istu]s continua ~~habet~~ delectationem odii in Deum tub[?] nouissimo p[rae]mii gaudebat dicti ll. art. Corolla. col. n. 24. Vasq. disp. 74. Cap. 2. q[uo]d cum in p[rae]cepto fu-issent, n[on] solum actus, sed et motiuum, omnesq[ue] ci-rcumstantiae eius admittimus Chr[istu]m, n[on] libere se-paratum fuisse tale p[rae]ceptum sed tam[en] probabi-le est, de p[rae]cepto eiusmodi datum esse

7a Conclusio voluntate sensualitati et voluntas rationali operis et naa ac si actus in efficacis, non fuit semper conformis divinae voluntati in materia volita nam timuit et refugit mortem quam Deus volebat Christum subire, conformis tamen, et talis voluntas erat divina in genere suae efficientis, seu regulae qualemcumque dei motus humani ex divinae voluntatis beneplacito procedebant ut observat S. Thom. a. seq. ad 3 in illo inspeci noli to non erat discordia. nam non refugiebat mortem ut erat mala, sub qua ratione rationem nec Deus eam volebat, sed ob gloriam suam nostramque ~~suo~~ salutem, ex quo motivis sensualitas et voluntatis timendo mortem &c. non operabantur ~~...~~ secundum sensualitatem, neque repugnabant ex ~~nec~~ redundantia voluntati absolute ordinato et doct. suar. loc. cit.

8va Conclusio voluntas ut ratio per actus absolutos et efficaces operans semper fuit conformis divinae voluntati in volito ita ut nunquam vellet quod Deus nollet fieri — Circa hunc articulum disputatur quomodo in voluntate Christi plena gaudii beatifici potuerit locum esse tristitiae, aures. dist. 17. q. prior.

negat Christum habuisse tristitiam in voluntate
Henricus quodlibeto 8 q. 7. Caiet. q. 46. art. 7 et
caeteri negant tristitiam in voluntate Christi secundum
rationem superiorem, admittunt secundum inferiorem Greg.
lib. 13 Moral. theologus cap. 14 tenet tempore
de passionis fuisse suspensum in Christo gaudium et
delectationem beatificam, idque placet Salmeroni
to. 2 in novum testamentum tractatu 30 et
Greg. q. 9. puncto 1. — Dico 1mo
fuit in voluntate Christi vera tristitia tum de
peccatis hominum, tum de passione et morte imminente
ita communiter theologi; et illud Matthaei 26 tris-
tis est anima mea de voluntate exponunt S. Agatho Pa-
pa in epistola laudata in 6ta generali syno-
do actione 4. Athanasius Magnus, aliique S.S. P.P.
relati in Constantini Imperatoris edicto
a Leone secundo approbato. — Dico 2do
tristitia in Christo fuit etiam secundum superiorem
rationem non tantum inferiorem, quia rebus temporali-
bus intendit superior quae intendit et aeternis
conspiciendis ut ex S. Aug. docet S. Thomas 1a 2ae
q. 74. a. 9. at Christus doluit de peccatis
hominum et Dei offensis, et de aeterna multorum
perditione, quod dolor ad superiorem rationem spectat

Hanc qq. stra [illegible] testatr S. Bonaventura dist. 16. a. 2. q. 2. nec ei adversatr S. Tho. infra q. 46. a. 7. negans Chri passam tetigisse superiore ptem rationis, loqr. n. de primario obiecto rationis superioris, qd. e Deus quo fruebatr, vel stricturi sumitr ratione superiore, ut ad solu Deu restringitr, quomodo illud sumisse videtr Nicolaus de Anbellis et Antonius Andr. dist. 15. — Dico vo. atio in Chto nunqm fuit suspensum gaudiu beatu, sed divina dispensatione factu e, ut compateretr cu tristitia circa aliud obiectu. Contra to temeraria vocant nos facta divina.

Conclusio nulla fuit contrarietas inter divinam et humanam Chri voluntatem. Est de fide et definitur in Conc. 6to generali actione 17 in confessione fidei pat. ex prioribus art. qui discordabant voluntates imponi volito.

Articulus 18

Dico 1mo [illegible] esse [illegible] et immutabilis

et quod [illegible] creatura [illegible] a [illegible] de [illegible]

[illegible]

Articulus 19

Dico 1mo In Christo [illegible] plures operationes humanae

Conclusio [illegible] et singularis in Christo humanae [illegible] [illegible]

[illegible]

Articulus [illegible]

Dico 1mo actio humana Christi potuit esse sibi meritoria.

[illegible] Conclusio [illegible]

[illegible]

[illegible] ordine [illegible] simplici [illegible] et [illegible]
gratia gloriae [illegible] ex [illegible] [illegible] [illegible]
[illegible] et [illegible] principia [illegible] [illegible]
[illegible] adeoque ex [illegible] [illegible] [illegible]
sunt ut [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] sub [illegible]
beatitudinem [illegible] et gratiam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] beatitudo [illegible]
[illegible] beatum [illegible] statu [illegible] [illegible] beatitudinis
in qua [illegible] [illegible] [illegible] [illegible] [illegible]
sed [illegible] [illegible] sunt beati [illegible] [illegible]
ad beatitudinem [illegible]
[illegible]
[illegible] beatitudine [illegible]
beatitudine [illegible] [illegible] [illegible] [illegible] beatitudinem
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ordinaria [illegible] [illegible]
[illegible] [illegible] et amor beati [illegible] [illegible]
[illegible] [illegible] [illegible] dignitate [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] beatitudo [illegible] [illegible] gloria [illegible]
[illegible] [illegible] [illegible] gloria [illegible]
[illegible] beatitudinem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] gloria [illegible] [illegible]
[illegible] absoluta [illegible] beatam [illegible]
[illegible] et [illegible] [illegible]

[illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] gloria
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quam [illegible]
[illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ([illegible]) [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] exaltatus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] exaltabit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] gloria [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Deus exaltavit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gloria et honore [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae
[illegible] [illegible] [illegible] et [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] [illegible] et [illegible]

[illegible] ad [illegible] non in [illegible] [illegible]
[illegible] morte [illegible] et resurrectione sua [illegible]
ut ea [illegible] vita gloriosa [illegible]
[illegible] aliquas [illegible]
[illegible] meruit sibi [illegible] beatitudinis
[illegible] rebus suis [illegible]
[illegible] gratia [illegible] regia [illegible] potestates
[illegible] gaudia

Tertia Conclusio. [illegible] meruit sibi
beatitudinem, et habebat [illegible] gloriationem [illegible]
[illegible] beatitudinis excludit [illegible] ad beati-
tudinem [illegible] ordinaria [illegible] [illegible] in
[illegible] beatitudinis ac gloriam [illegible] [illegible] in [illegible]
[illegible]

Conclusio [illegible] Christum meruisse [illegible]
quam [illegible] et alius [illegible] beatificari [illegible]
[illegible] erant [illegible] quoque [illegible]
[illegible] [illegible]
[illegible] Christo [illegible] ad meritum [illegible]
[illegible] in [illegible]
premium [illegible] dixi [illegible] donat [illegible]
quia infiniti valoris [illegible] et [illegible]
[illegible] notat [illegible]
[illegible] valori [illegible] ab [illegible]
[illegible] [illegible] [illegible]
[illegible] Christi [illegible] sufficiens ad [illegible]
[illegible] [illegible] [illegible]
opere [illegible] infiniti valoris

Xtus meruisse videtur, et plura auxilia effi-
cacia [illegible] quia [illegible] [illegible],
qui [illegible] [illegible] [illegible] fructus [illegible]
[illegible] et auxilia [illegible]. Verum ut [illegible]
habeat in beato [illegible] [illegible] [illegible] potuit
in Xto [illegible] gloria corporis [illegible] [illegible]
fructus [illegible] [illegible] multa habuit [illegible]
[illegible] ad [illegible] unionis hypostaticae [illegible]
[illegible] fructus.

[illegible] Conclusio. Xtus meruit sibi gratiam [illegible]
[illegible] [illegible] humana [illegible], quoad [illegible],
[illegible] quam et [illegible] quoad [illegible]
[illegible] et [illegible] quo modo [illegible] [illegible]
unionis [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] a Xto [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Xtus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] unionem habuit [illegible]
ut [illegible] [illegible] meruit quo ad [illegible]
[illegible] [illegible] [illegible] Xto [illegible] [illegible] [illegible]
in [illegible] habebat [illegible] [illegible] [illegible] [illegible]
[illegible] potuit [illegible] [illegible] [illegible] [illegible]
[illegible] unione [illegible] [illegible] [illegible]
[illegible] corporis gloriae [illegible] unionis
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] capite suo, [illegible] plenarie in Capitulo X [illegible]

Ista [illegible] [illegible] haberi [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potest [illegible] [illegible] [illegible] [illegible]

Articulus LI

[illegible] [illegible] [illegible] fuerit

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] catholicos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ut [illegible] lumine gloriae [illegible]
[illegible] corpore [illegible]
[illegible] gratia [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] gratia [illegible]
[illegible]
[illegible] Calvin. [illegible]
[illegible]
[illegible]
[illegible] absoluta [illegible]
[illegible]
[illegible] [illegible] [illegible]
[illegible]
[illegible] Deus [illegible] ex [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Deum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ritate dicunt videntur eius actus in hoc mundo
... in p° instanti perfecta q. 7 a. 10. 2° an quo
situm de tempore quo Christus ubi aliquid meruit

Dico p° Christum meruit in instanti conceptionis neque
ò con. ... ipse mysterium et conformatum ex illo statu ad sto
sicut in Ingressum in hunc mundum dicit Apostolus et ab
locum notandum &c. ubi nobis in p° instanti conceptionis re-
putantur ... in primo loco oppositum eius meritum
in genus hac S. Thomas q. 34 a. 3. Cajet. et Medina ibidem
Capreolus q. 12. a. 7 Magister dist. 18. et ibidem communis Scot.
quorum excepto ... quondam opinante Christum incepisse
promereri in p° instanti ... q. 4 et alibi
2. a. p° Albert. dist. 18 a. 4. Durand. q. 2 et hanc ...
... et ... dis ait S. Bonaventura a. p° q. 2
... dicit ... et ... q. ex ...
... posteriori ... meruisse
Dico 2° Christus post conceptionis ...
meruit usque ad ... continuum ... Durand.
... Christi infantiae tempore ... p° ...
... in infantia ... Vasq. disp. 75. c. ...
... ex ... efficitur ... meriti gloriosi
... Christi ... ex ...
... particularibus meritis ... loquendo
de compositum ... nec ... satis ...
a. q. 9 ... singula opera ... singularia
... sine ... gradu ...
... ut mox explicabis

[illegible] ideo [illegible] unum opus meritorium [illegible] se et
[illegible] sufficientia merebatur, q[uia] caetera et collectiuum [illegible]
ut [illegible] [illegible] traditum est, quo ad efficientiam in applicatione
meritorum [illegible] et ordinatam [illegible] unum [illegible] falso merebatur
plus [illegible] [illegible] alius [illegible] ex [illegible] [illegible]
et [illegible] [illegible], ubi [illegible] tradit [illegible] et [illegible]
[illegible] [illegible] Soto l. c. Caetera aut [illegible] [illegible]
[illegible] [illegible] [illegible] et declaratur. [illegible] opera [illegible]
[illegible] [illegible] [illegible] sufficientia ad [illegible] [illegible]
collectum in [illegible] dispositione [illegible] [illegible] [illegible] voluntas unum
opus poterat mereri unum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliud opus [illegible] [illegible] et ne [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] facultatibus et [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] multitudinem [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] sola et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ubi [illegible] [illegible] [illegible]
et [illegible] titulo ac [illegible] eundem [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] confusum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dignitatem et [illegible] [illegible] [illegible] meritorium [illegible]
[illegible] [illegible] [illegible] meritorium [illegible] [illegible]
[illegible] [illegible] [illegible] nec [illegible] nec [illegible] [illegible] [illegible]

[illegible] vōis et ab antiquis [illegible] tradita et apti salus in

scripturis [illegible] scabat scripturarunt. 5 [illegible]

[illegible] et [illegible] sui [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] nobis meruit [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] videbit [illegible] longaevum [illegible]

[illegible] [illegible] [illegible] auctorē salutis nostrae [illegible] passionem [illegible]

[illegible] [illegible] [illegible] explicatur [illegible] capitulum

[illegible] [illegible] cū [illegible] habebat [illegible] imperium [illegible]

[illegible] [illegible] [illegible] [illegible] similari de Cap. 9. [illegible]

[illegible] [illegible] futurorum bonorum [illegible] [illegible] sanguinem

[illegible] semel in sancta [illegible] [illegible] [illegible] [illegible]

novi testamenti mediator [illegible] ut morte [illegible]

[illegible] capite [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] morte [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] meruit morte [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] desinunt [illegible]

[illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible] meruit [illegible] [illegible]

morte [illegible] illigo [illegible] [illegible] morti [illegible] [illegible]

[illegible] [illegible] [illegible] mors [illegible] appropinquat ut [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] morte in facto, sed in [illegible] [illegible] [illegible]

[illegible] mors [illegible] [illegible] [illegible] salutis [illegible] [illegible] [illegible] mors

[illegible] [illegible] [illegible] efficientia [illegible] mors in facto [illegible] [illegible]

[illegible] mortua et [illegible] [illegible] morti separata [illegible]

nobis ea salutifera. Dico 2do ab infanti non est sufficient.
tu nihil meruit Christus ea de re, nam ut ad me
rita . 2 . salis, sola ordinaria Dei lege requiritur statu
in hominis ut docuimus in pa 2a, ita est ut status a pre
dente ; ac certo Theologi et oppositum temere asse
rerent. quare recentiores quidam id tenentes graviter cen
surantur dicat Vasq. disp. 78. n. 6 esto Deus id se hoc
dixi quod me oportet operari opera eius qui misit me
donec dies est ; venit nox in qua nemo potest operari, illius
meritorie post mortem. Illud ad Roma. 4. resurrexit
propter iustificationem nostram, illiusque applicationem meritorum Christi
ad nostram iustificationem, quae facta est per Apostolos tunc et Sacramenta
per illos iustificantes a Spiritu Sancto, cuius missio ex divina
ordinatione dependebat a resurrectione, et ascensione Christi Joan
7. nondum erat Spiritus datus, quia Jesus nondum erat glo
rificatus. Joan. 16 si non abiero, paraclitus non veni
et ad vos, quae de vulnere lateris Christi a similes
Patribus dicta, non quidem rationem meriti, sed solum
talem Christi ante mortem utilitatis acceptante, sed et certo
Christi transfixi nobis salutari in genere causae efficientis
aut exemplaris non per modum meriti. Secundum in hoc
articulo propositum quaesitum quae bona nobis
Christus meruerit. — Dico 1o Christus
meruit nobis remissionem peccatorum poenae aeternae et
temporalis (quae non sola satispassione tollitur) gratiae
et gloriae, tum quoad sufficientiam, tum quoad efficacem
etiam cum applicationem ubi fit applicatio quia per Christum
accipimus remissionem peccatorum, atque poenae aeternae

gratiae sanctificantis et gloriae de qua fid. Joan. 1. Ecce
agnus Dei qui tollit peccata mundi. Lucae 24. opor-
tebat Christum pati et praedicari in nomine eius poenitentiam
remissionem peccatorum. Ad Romanos 5. gratia Dei et
donum in gratia unius hominis Jesu Christi in plures
abundavit, ut per Christi mortem reconciliati, et vitae
aeternae haeredes efficeremur. Ita habent sancti
Patres et Concil. Trid. sess. 6. cap. 7 et 9.

Temporalis quoque poena per indulgentias, usum sa-
cramentorum, satisfactiones nostras, bona opera facta remitti
non est effectus meritorum Christi minus per se, quia talis remissio
non fit sine gratia, aut gratuita institutione, seu dispositione
Christi consideratione hoc scriptura, in qua generaliter affirma-
tur, quod Christus nobis remittit peccata, quoniam nos et
condignas poenas, id est apud istas affirmant Conc.
Trid. sess. 14. cap. 8. et alia. Quare audiendus non
est Salmeron in epistolam ad Rom. q. 4. a. 10. (quem sequitur
etiam S. Antoninus 1. parte tit. 10. cap. 3. § 8.)
tradens aliquas poenas in hac vita nobis remitti a
Deo liberali amore, citra Christi, seu non ex eius solu-
tione, idque fieri cum poena aeterna ei remittitur,
quod exemplum multo minus dicit e non est ex meritorum
effectus, proprie ex Christi meritis manant, alteram re-
missio poenarum quae alia in purgatorio sola passione sine
alio merito gratuito fit, est effectus meritorum Christi.
non supposito quod sit aut dico sit in gratia, et poena

cui succedunt temporali tantum poena, sed qua in hac vita, vel altera, per Deum seu Christum, ut per poenam illam satisfieri possit, non autem ut remittatur, alioquin poena esset temporalis, sed aeterna poena foret. Ita sentiunt et Vega lib. 10 de iustificatione cap. 10. Catar. Socad. disp. 4. Suar. disp. 41. sect. 3. — L. D. ff. Quod vero auxilia gratiae, quae praeveniunt, comitantur et subsequuntur iustificationem, sint ex Christi meritis, et auxilia gratiae in iustitia per opera utilia sunt et dispositiones praevia ad iustificationem gratiam tradunt Vega. lib. cit. cap. 9. Capreol. q. 11. a. 6. Med. Gen. art. Bannes in 1a 2ae. q. 22. a. 2. Sot. ibidem disp. 1. ac communiter DD. et certum est de fide esse, ut tradit in Scripturis gratiam, nec in Scholis dubitantibus, quoniam in Christo Iesu omnis gratia et veritas per Iesum Christum. Ita ad Corinth. 2. fiduciam talem habemus per Christum ad Deum non quod sufficientes simus cogitare aliquid ex nobis, omnis vero sine me nihil potestis facere. Ita ad Timotheum 1. qui vocavit nos vocatione sua sancta non secundum opera nostra, sed secundum gratiam suam, quae data est nobis in Christo Iesu. Sentiunt et S. Patres. S. Aug. tract. 81. in Ioan. sive parum sive multum, sine illo fieri non potest sine quo nihil fieri potest. et Conc. Trid. sess. 6. Can. 2. Christum praedicat omnium gratiarum fontem et auctorem, sed auxilia gratiae

meré et grãa qũ à Xpõ proflument expressq. ex
l. cap. 8. d charat. (. synodq) quia iustificatio expe,
dita ut adulti à Deo per Jesum Xpum gratuita
grãa sumenda est. Adversus Jansenistica
fra tenet Carpuol dupliq. q. unica art. 2. dispositionem
ad grãa, ut motus fidei spei, charitati quatenus
grãa impetrat nata praedit, n̄ est ex sola virtute
sed ex liberali Dei voluntate (ftm tenent praed
hanc ita d redemptae gnris humani Cap. 2. ptr. 3. n.
4 sequit in Caput 1. Epla ad Philippenses
Conrad. ii. 90. 20. q. 24. a. 10. Quaresma l.
ubi laudat doctrina Carpuoli ob praedonium
utq. applicatam, Caboliami quoniam hi Caboliq.
n̄ est ex Xpi merito qm ex Carpuolo oriatur
cum dispositio intimi ad grãa, bis in habitu
so et dar ex Xpi merito hi, d exerceri ejus ubq. cu
dispositionibq. naturalibq. ut q. dixit ingenium mediolam bene
educatum q. mittat in contione qua movet ad pnia q.
granula datio à parta mentaliq. natura q. ipso
fi, vel in lo ubi in promptu aqua et gratia
a quo nox baptizatus d. Jugemto mys exstirpat qu
tivi, gelurio n̄ ha. efficaciter q. lo probat existen
tiam, et hi mitt d auxilium internum ex natura fuis
ff d. exerceri d, ita et hoc via est dona ly an
et p. Xpm quelium efficaciter et propinque n. pro
Xpi inmarsio, cu voluntas ad salute generat studia

in pa. pte. disp. 97 [illegible] suar. disp. 7a sect. 3 et alii
asserunt. Ro. 2 de religione lib. 7 de malis. Cap. 10. n. 12.
Dubia hoc a disp. 3 — DICO 2do Christus me-
ruit nobis electionem et praedestinationem non solum
quo ad eius effectus sed et aliquo modo quo ad actum prae-
destinationis non secundum esse substantiale absolutum, sed secundum
relationem eius ad obiecta. ita Vasq. q. 23 [illegible] suari
relatio sect. 4 Vasq. ut disp. [illegible] Cabr. [illegible] disp. [illegible]
Probatur prior pars contra [illegible] de [illegible] Conclusio e-
fficit quod [illegible] adversantur et [illegible] quod meruerit
nobis Christus hos effectus praedestinationis absolutae quae a
tot patribus expresse [illegible] nobis [illegible] quae
tenet ad [illegible] negant [illegible]
[illegible] q. 24 a. 4 S. Bonaventura [illegible] a [illegible]
effectibus [illegible] cum alio [illegible] Scholastici antiquiores
docuerunt Christum praedestinationem [illegible] praedesti-
nationis quo ad [illegible] effectus [illegible]
[illegible] effectus absolutae praedestinationis [illegible]
[illegible] Christus [illegible] gratiam et gloriam [illegible]
[illegible] ordine ad [illegible]
ad effectus. Negarat [illegible] meruerimus [illegible]
absoluta [illegible] ex Scriptura
ad Ephesios 1 praedestinavit nos in adoptionem filiorum
per Iesum Christum. Elegit nos in ipso ante mundi consti-
tutionem ut essemus sancti et immaculati in conspectu
eius. Ratio est quia Christus meruit nos effectus praedesti-
nationis ergo et praedestinationem [illegible] explicato

nō p̄ā Rege mereq̄ ut captivus dimittatur meretur
et Regis [illegible] captivum dimittendi voluntatem de
terminatoq; ex praescientia ad hoc opus dimissam. Respondeo
Christum non meruit suam praedestinationem, sed hoc, quod
effectus sunt praedestinationis. Ergo non meruit praedestinatio
[illegible] [illegible] ad [illegible] effectus. Ad illud negando [illegible]
non [illegible] [illegible] ad salutem [illegible] [illegible] praedestinationis
effectus, sed requiritur, ut vel in ipso praedestinatio
[illegible], vel in [illegible] propinquum principium, aut occasionem
operandi utilem ad salutem. — In contentione
tremenda electionis in qua conveniunt et ambo
[illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] electionis proprie dicta, sed [illegible] [illegible] ceteros
relinquendo et non eligatur. Negat Christum [illegible]
mentione electionis, [illegible] quaestionem [illegible] [illegible]
[illegible] ad [illegible] [illegible] referre ad electionem [illegible]
ut [illegible] [illegible] [illegible] aut plures [illegible] [illegible]
[illegible] [illegible] circa electos nihil operatur. [illegible]
[illegible] [illegible] nos [illegible] opinio [illegible] commode
[illegible] [illegible] in [illegible] verbi [illegible] nos in ipso pro
[illegible] [illegible]. — [illegible] modum loquendi
et plures [illegible] [illegible] [illegible] Christum [illegible]
[illegible] [illegible] gratia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] gratia, ut affirmat Cassalius
lib. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sed Cassalius [illegible] quasi [illegible]

nos mereri actu divino. Deu[m] cuilibet ji puto illu[m] m[ere]-
cesse, sed mirculus aliquibus conatu[m] ea v[eri]q[ue] d[ice]n[d]o ab[solu]te r[e]-
pugnat. Obji[cies] meruisse q[uo]d mereri gaudet meruisse q[uo]d me[re]re[tur]
aeternu[m], actu scil[icet] divinu[m] qualenus respectu ad actu[m] q[ui]
hic actus e[st] ipse aeternus, sed n[on] meruerit. Obji[cies] [illegible]
respectus e[st] n[on] fuit ab aeterno, q[ui]a actus ipse illu[m] re-
petisse n[on] e[st] aeternus, sed actus divinus ut respiciens
ob[jec]tu[m] n[on] e[st] creatus, q[ui]a e[st] increatus. R[espondeo] [illegible]
respectu[m] ex aeternu[m] cu[m] suo fundamento, h[ic] q[ui]a [illegible]
na fere q[ua]si, deo q[ue] [illegible] potuit ab actu creato
[illegible] q[ui]a talis effectus fuerit ab aeterno, ubi [illegible]
respectus de facto n[on] existeret m[odo] nullo effectu ab aeterno
[illegible] gaudere actu ut se dici pos[se] mereri re-
[illegible] at mereri [illegible] n[on] solu[m] negative [illegible]
q[uo]m[od]o o[mn]ia possibilia sunt increata, sed positive
[illegible] ente existente q[ui]a [illegible] nulla [illegible] quo mo[do]
[illegible] e[st] ens increatu[m]. Cetera [illegible]
Obji[cies] meruisse q[uo]d creatu[m] et temporale respectum
scil[icet] [illegible], sed [illegible] et [illegible] [illegible]
[illegible] fuit aeterni actu[s] est [illegible] respectu [illegible]
a [illegible] possibilitatem respectu [illegible]
ex p[ar]te al[ter]i[us] divini possibilitas n[on] e[st] temporalis.

Dico 2[do] probabile, ac piis credibile e[st]
[illegible] meruisse ut opera [illegible] remanerent [illegible]
condigne, et peccata [illegible]; [illegible]
[illegible] in purgatorio [illegible] condigni [illegible]

lib. 10. de iustificatione cap. 10. Suar. disp. 41. sect.
[illegible] in 3a disp. 28. cap. 4. et Deum remu-
nerare ultra condignum bonos, punire malos citra
condignum. Et idem sensere veteres quoque Theolog.
in 4to. dist. 46. S. Thom. ibi q. 2. S. Bonaventura
a. 1. q. 2. Durandus q. unica [illegible] S. Thom. 1. p. q.
[illegible] de veritate [illegible] cap. 24. ut probabilius
[illegible] nihil [illegible] efficaciter ex Scripturis vel Pa-
tribus afferri potest, sed probabilius est quod merces nostra
[illegible] copiosa. Matth. 5. [illegible] super effluens.
Lucae 6. et quidem a Pontificibus S. Pio V. et Greg.
[illegible] alia haec propositio non est damnata op-
[illegible] [illegible] acciperent in die iudicii [illegible]
[illegible] ampliorem mercedem quam iusto Dei iudicio
meruissent accipere, sed illegitimam quam mercede acciperent
ex [illegible] et [illegible] gratiae [illegible]
18 April. hoc non damnarunt Pontifices. Est igitur haud
[illegible] [illegible] credibile a Deo remunerare ultra condignum
punire citra condignum quo [illegible] ad gratiam [illegible]
[illegible] et [illegible] [illegible] absoluta [illegible]
minus aequalitas, ita ut aequalia merita [illegible]
merita habentes recipiant aequale praemium vel
poenam. Illud [illegible] [illegible] iudicium [illegible]
sericordia illi qui non fecit misericordiam [illegible]
misericordia Dei [illegible] a miseria [illegible]
iustitia rigorosa remissionem [illegible] [illegible]

ipsi illegi sit, quo ut ipsa univers. quadam equivalent
bona Christi sic habeant immorem valorem ad merendum
et satisfaciendum ob Christi merita. ideo ut ops nihil
obligatio accedere dignitati sed Deus liberaliter plus
tribuat quam opus meretur quod pravi modo damnate
quam minus est probabile, et facile refellitur a Vasq.
tom. pa. 2a. disp. 214 cap. 7. non supposito Christi, non
ibit eadem gratia, nos redderemus gratificaret, et fi-
liorum Dei constitueret, ac membra quam sunt Christi. scrib.
idem recentes theologi docent Christus nos commenta-
re ultra condignum, et secundum istos priorem ita nun-
merarem condignum, quo opera nostra iam vera
plus valerent quam quod alterum non quidem
vernaculo in parvulis ultra condignum, ita creato quoque
in attributis ultra condignum.

Quaestio XX^a

De Convenientibus Christo secundum quod Patri fuit subiectus

Art. 1^s

Utrum dicendum sit Christum esse subiectum Patri

Conclusio Christus recte dicitur subiectus Patri
intelligendo secundum humanam naturam quam divinam et se-
cundum appositam non subiectum, quod ipsi vel quam in-
ferior sit minor vel quod alteri bonus, vel quod obedi-
entia ~~te~~. ubique dicitur Christus secundum humanitatem
subiectus est Patri quia minor est, et tamquam creatura
creatori velut unde ad Philippenses 2. dicitur sicut servi

acceptio, et obedientiae ejus erga Spon. qui Premis
ubi ē ut faciā voluntatē ejus q misit me. Sed
illud pronū ad Chr̄m. mil. cx. tunc ejus Religione
sy vul illi, quo in regnari, nec dū subditū et
Ex d. 1. S. Pat. ex. S. Aug. lib. 10 de Trinit. cap.
8. Chrūs subditū sit foret plenè in rebus om-
nia exponitur et subjectam tunc plenè cogn-
itu in et ne subito dici Pleni ye Chr̄s dicet
cessabit a gubernatione utilitatis Ecclesiae, nec am-
plius quodquid induabit de subjectis subiug. a quo-
d p. Chr̄g et sole divinitate de subjectis patri
ut à Synodo Sardicensi ut à S. Hilario lib.
de Synodis S. Hieron. lib. 1 cap. 19 quib.
ratione non Negavit sui voluntati gratia. Hoc
quod pariter q modo loquendo mitandum non
ex clamoi [illegible] et non enim anqd quo
prie et absolute de Chr̄o contineri potest pro
tra, et quoniam theologorum fuit tradita à Vasq.
disp. 4a Chrūs et qd subditū alijs obediens se pre-
sto esse hac data ab alijs intepretane enim, sene
u. se sole dici enim, nec sed addito dico
humanitatem id n. se definitū in Concil. Trano
confodi in Gala ad Spōs Hispania, et ib
Aduano 10 Gala qui q et sub to et conibo

de ipsa Concil. Francofordiense, nec dici pt Ti-
bulum q̃ quẽ Feliciani, et Concil. ayunt convenire
q Chro sedu divinitate sit serus et adoptiuus. cu-
apte negabat ut pat. ex eius Epla ad Gallo-
Epos missa. Item pb. hoc opinio ex S. Damasce-
no lib. 4 de fid. cap. 19. ubi d humanitate
Chri scribit ob psonale cu Deo verbo unione, ...
habuit ut nec serva esset, nec ignorantia ven-
careretur. Idē lib. 3. cap. 21 confirmat hoc argu-
mēto cu unus Chrus sit eius ipsius pfecto et tamen
et servus se negat. hoc n. ā ex coni nomine
pt q absoluto dicitur, sed q cu aliquo effectu
significat igitur servus dicit habitudinē quo ad Deum
ca q pater et filii quoq sigdē habi-
servus ē, cui ratq a minimo hoc Doctor. aliud
argumtū ē impossibile ē, eundem esse filiu
naale, sed Chrus sedu humanitate ē fi-
lius Dei naalis ergo n. ē servus. pb. minor
filiaō naalis excludit filiationem adoptiuā ergo multo
magis etiam servitutē. Mi. tradit. ... q. 23 ...
mo servus ... naale eius ad ...
Chrus ... eius ad ... ...
alius ergo ... servus. —— Altera pars ...
Chri dici pot servus cu determinatiōe aliqua

qua homo sit humanitate non determinata
falsa in rigore sed tam Christus est servus hoc
minime sit avinere Ecclesiae Romanae primus et
nomen sine significat cum qua talis determinatur
[illegible] ea [illegible] [illegible] [illegible] [illegible]
[illegible] 23 [illegible] [illegible] 44 [illegible] [illegible]
[illegible] tam Christus est servus in rigore verae
[illegible] [illegible] applicatio aliqua deducta
[illegible] [illegible] [illegible] et Med. [illegible] [illegible]
22 art. 2o. Greg. q. 20 Bellar. lib. 1o. de Christo
cap. 6. [illegible] in Caput [illegible] [illegible] 3o et
Caput 4 [illegible] 27 [illegible] ex Scripturis in
quibus Christus dicitur servus Isaiae 42 Ecce servus
meus suscipiam eum electus meus quem de locum
de Christo exprimit Matthaeus cap. 12 Ecce puer
meus et [illegible] [illegible] Graeca [illegible] [illegible]
[illegible] [illegible] puer et [illegible] [illegible] [illegible] [illegible]
[illegible] Ecce [illegible] meus Isaiae 49 [illegible] me [illegible]
T [illegible] [illegible] servum sibi et [illegible] [illegible] [illegible] [illegible] servus [illegible]
52 Ecce intelliget servus meus Ezechielis 34 suscitabo super
eas pastorem unum servum meum David [illegible] Christum filium
David Zachariae 3 adducam servum meum orientem Christum
[illegible] [illegible] [illegible] [illegible] [illegible] cum dicit
ascendo ad Deum meum ut notant [illegible] [illegible]

nec se Pater ē Deus Christi quo et Dominus, et conse-
quenter Christus est servus — [illegible] ex PP. ita loquutos
[illegible] Prosper [illegible] ex hoc acceptae sunt,
Hieronymus Magnus oratione 3 contra Arianos quatenus in con-
fesso est eum Deum et factum, nihil discriminis afferet
sive genitus sive factus sive conditus sive creatus appelle-
tur, sive servus sive filius ancillae sive filius [illegible] &c.
[illegible] haec enim nomina [illegible] humanitati [illegible]
propria competunt. Haec ille. S. Gregorius Nazianzenus
in epistola ad Cledonium [illegible] servus [illegible] in Christo
[illegible] Deus [illegible] servus.
Cyrillus Alexandrinus in Apologia contra Anathematismos
[illegible] nobis si quis dicat Verbum ad appellationem servi [illegible]
[illegible] nullo modo offendi [illegible] cognoverimus [illegible]
[illegible] S. Sanctus [illegible] verum Christus [illegible] Aug.
Epistola 57 ad [illegible] carnis cum [illegible]
[illegible] sed et [illegible] evidentissime [illegible] dicitur
in prophetia ad Patrem: O Domine, ego servus tuus
[illegible] quo sit aequalis Patri, filius ancillae
sit [illegible] solo [illegible] minor, sed et humili-
mus servus. S. Fulgentius cap. 2 [illegible] ad Petrum [illegible]
[illegible] ut fieret servus factus [illegible]
servus eiusdem naturae cuius est ancilla mater. S. Isidorus
lib. [illegible] de summo bono cap. [illegible] Christus [illegible] in forma servi
servus et in forma [illegible] servus, in forma [illegible] servi Do-
minus, in forma servi [illegible] Domini. [illegible]
rationali creaturae alteri ut Domino proprie subd[illegible]

ratione personae tantum sed utique secundum humanitatem o-
mnibus Deo proprium est Deo quod est proprium [illegible] Ma-
ter ex praedictae terminorum relatione [illegible] filius
filius secundum humanitatem est [illegible] Deo ut illa [illegible]
[illegible] de Christo quia [illegible] dispositione, [illegible]
Dei [illegible] creaturae est proprie dicitur [illegible]
est proprius Dei Christus secundum humanitatem. — [illegible]
[illegible] argumento pro illa [illegible] observandum [illegible] errorem
Elipandi ex relatione in Concil. Francofordiensi dam-
natum esse qui Christum dixerit filium adoptivum ex gratia
[illegible] [illegible] [illegible] [illegible] ut alibi in
Concil. [illegible] in libello Sacrosyllabo Paulini Aq-
uileiensis Patriarchae [illegible] Elipandi errorem [illegible]
[illegible] Concil. [illegible] [illegible] Elipando [illegible]
Christum vero dixerunt [illegible] observandum Elipandum [illegible]
[illegible] fuisse Nestorianum [illegible] et sub
aliis quasi [illegible] cum Nestorio [illegible]
in [illegible] [illegible] [illegible] damnarat [illegible]
[illegible] Nestorium [illegible] Concil. in [illegible]
[illegible] [illegible] ubi [illegible] [illegible]
[illegible] [illegible] Nestorius [illegible]
[illegible] [illegible] et [illegible] in [illegible]
eundem errorem [illegible] adoptivum [illegible] filium [illegible]
[illegible] [illegible] [illegible] Elipandus in Epistola ad Gallo-
[illegible] [illegible] Christum esse Dei filium [illegible] [illegible]
[illegible] ut [illegible] [illegible] Nestorius, qui duos [illegible]
filios Dei in Christo naturalem et adoptivum [illegible]

Virgine solu adoptivi filii à Deo. Natu dicit
q. Nestorii blasphemia e tollens personae unitate q.
facti verbis ipsa quoque Nestoriq propugnat e.

Hinc ad probandum q. duo [illegible] damnasse [illegible]
[illegible] [illegible] [illegible] pluribus [illegible] [illegible] Dominu [illegible]
[illegible] Eadem Concil Francofordiensi [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] adjicit [illegible]
[illegible] [illegible] in novo testamento [illegible] [illegible] [illegible]
Prophetas sub [illegible] [illegible] sub luce Evangelii [illegible]
[illegible] [illegible] [illegible] nec agnita semp [illegible] Domi
[illegible] aut Concil [illegible] à [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Qui [illegible] ut Deu [illegible]
nec [illegible] appellandu [illegible] S. Damasc. [illegible] [illegible]
[illegible] negarent [illegible] [illegible] confitemur [illegible] [illegible]
[illegible] Cap. [illegible] [illegible] [illegible] [illegible] dicunt [illegible]
[illegible] [illegible] Nestorii in [illegible] [illegible] na similitu
[illegible] S. Pater alleget [illegible] [illegible] persona [illegible]
illa similitude [illegible] creatura atque [illegible] [illegible]
[illegible] pro creatore [illegible] [illegible] Sec [illegible] [illegible]
[illegible] [illegible] vocabula [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliqd [illegible] [illegible] [illegible] pater
[illegible] [illegible] filiatoi voces [illegible] [illegible] similitud [illegible]
[illegible] [illegible] argumtu ex eodem S. Patre [illegible] [illegible]
[illegible] acceptum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] argumtu negatur [illegible]
filiaõ naali excludat [illegible] [illegible] excludit
filiatoem adoptiva: nã adoptio [illegible] [illegible] [illegible]
ut explicabis [illegible] [illegible] [illegible] nos [illegible]

tota ut ei creatura simul quo creator fecit secun
dum illa et singula. Neque est talis sed eius quo facta
iste ad quae filius. — Ad fundamentum contra
Xti negando quod non significat aliquam formam de subjec
tionalitate alicuius, tam sed omnia subtilis, sic per ratione allega
— per creaturam totam gratis. Et haec de ista prae
dicatione. — Praeterea non circa Christum subtraxi
monetur quia ante ad Christum fuerit subjectus legibus domi
ni veteris testamenti nam ratione, ac rationi legi impe
rium, et a lege Judaica, nec legi gratiae exhi
bitum est ac promissum nec mutuis eius praeceptis [illegible]
ad [illegible] carebat. [illegible] sicut illa ut popu
li subtili fuisse [illegible] tenet facere [illegible]
satisfactionem [illegible] fuerit cum [illegible] promissa
[illegible] Christum [illegible] legi
legi [illegible] sed gratia benedicta [illegible]
in [illegible] q. 47 a. [illegible] q. [illegible]
a S. Gregorio q. 22 [illegible] q. [illegible]
haec [illegible] sancti Patres nemine [illegible]
quia nimia [illegible] significat [illegible] Christum
[illegible] filius [illegible]
[illegible] ex Abraham [illegible]
[illegible] legem Abrahami [illegible]
[illegible] Christum [illegible] data fuerit ut
[illegible] ad Christum [illegible]
[illegible] Christum [illegible] mandata

legis praeceptio ad rem pertinentia, ut S. Chrysosto-
mus ait. Confirmat ex illo Joan. 8: si lex non ar-
guat me de peccato, et ipse inquit, ut dixit Matth. 5:
non veni solvere legem sed adimplere; ubi alius ma-
gis proprius huius loci sensus est, quod veniens Christus
doctrinis et exemplis exaltavit majorem perfectionem quam
quae in Mosaicis legibus expressa erat, et ita quoque se
facto non contra legem. Epist. ad Galatas: factum sub
lege; S. Chrysostomus exponit: ut Christus ipse tenus
peccaturum fuisse, si mandatum Mosaicum non servasset.

Altera quaestio est utrum Deus habuerit praeceptum ma-
nifeste morte redimendi genus humanum per [illegible] mortale
esse [illegible] [illegible] [illegible] et [illegible]
[illegible] facit S. Chrysostomus homilia [illegible]
et homilia [illegible] in Epist. ad Philipp. et [illegible]
[illegible] S. Anselmus in meditationibus, alterum asse-
[illegible] cum S. Thoma in 3 p. q. 47 a. 2 quem [illegible]
[illegible] sequuntur ut [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] S. Greg. dist. 2 q. 8 [illegible]
disp. 48 sect. 4 et probatur ex Scriptura Joan. 10:
hoc mandatum accepi a Patre meo; Joan. 14: sicut
mandatum dedit mihi Pater sic facio. Surgite eamus.
Ad Philippenses 2: factus obediens usque ad mortem.
[illegible] Christus [illegible] [illegible] et [illegible] [illegible] liberè
quoque mortuus est et de [illegible] [illegible] non habent ut
[illegible] quod [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

humanitatē dicat se potestatē hīe ponēdi āiā
et se eā ponere à seipso. prius eo se carere
oblatg͡ō sua ipse voluit. Eodem mō s. Stucconus
Regul. obedientiā q libertatē tolleret. Quod quidem
dat cū quid fuisse stai, sed minores pla forte
mq obsē docet Chrū habuisse pcptū n̄ vivēn
da sptem sibi mortis sed subeūdi eā, unde minime
ey est morte. S. Chrysosto. quem mutatis s. Teoph.
hactus ne fr̄ianis occasioē veritati calumniādi
relinquerent à Chrō ammonet. quod videdit in
prelatiō regalis obedientā quidā cū ignorātia
Chrū sūcti q sit d cepta cognoscatur iā bn
obedientia ne applicāre voluisse. ut si filio
Dei ōt qua Deo nullā nidulnet imper
fectoē nec sacrificii n Xti obedientiā quasi
se Chrō dīe humanitate, sed exponit 2 eam
signari gradiam de voluntate Patris. ~ Alia
sel an hoc pcpta fuerit naale, vel mē
voluntium naale fuisse suadet cognitio glus
ubiqz suas. nisi longo probabiliq̄ id fuisse
ea sortium q tenet Med et unī sententia aliq
fui eā vita Chri fati preciū erat, tu qm as
alq n̄ erat medii singli nisii ad redimedā
hoīm q si coelestis Pater speciali voluntate

hoc unicum medium acceptare noluisset se usque
continuo secreto filij et tenebatur ad medium habe
quasi aptandum nam de sublimi [illegible] sed pote
erat tamen dare divina [illegible] ad non tenetur pro
expendere mille florenos filij patris [illegible] fore
a [illegible] subsidij supplicio

Articulus III.

Utrum Christus sit subiectus sibi ipsi

R. dico 1. quod Christus non potest dici subiectus simpliciter [illegible] Deo aut [illegible], corpore minore sive [illegible] in Christo attentis [illegible] [illegible] potest dici [illegible] communicari [illegible] divinitate naturam [illegible] ratio quam ad [illegible] [illegible] allegandis a S. Cyrillo [illegible] [illegible] in [illegible] recepta a [illegible] generali Concilio [illegible] scribit neque ipse Christus sibi [illegible] Deus factus non est vel potius [illegible] hoc [illegible] eodem modo [illegible] a S. Damasceno lib. 4 [illegible] fid. cap. 21, altero modo S. Aug. [illegible] cap. 7 dicit Filium de [illegible] minorem et Concil. [illegible] [illegible] in confessione fidei [illegible] Christo sit et [illegible] et minor [illegible] [illegible], neque [illegible] [illegible] explicita aut implicita determinatione [illegible] [illegible] quidem in [illegible] verbum [illegible] [illegible] [illegible], imo [illegible] [illegible] [illegible] Christum non [illegible] subiectum aut minorem [illegible] [illegible] determinatione monet [illegible] S. [illegible] quod non [illegible]

ad veritatē enunciatori. Cū solū ad tantilum
et nihil aū erroris periculū opus habi pat et fui
ri ort.

10 May

Quaestio XXI
De Oratione Christi
Articul. 79.
Utrum Christo competat orare.

Conclusio. Christō competit orare, nō ratione divinitatis, sed humanitatis, ratione oratio, 3 q̄da explicatio voluntatis apud Deū ut eam ipse impleat. Ac resolutas divina q̄ sic nō indiget, nec opus fuit ut illa mit explicatio exponeret. Humana ū voluntas Christi nō ō̄ omnipotens et efficax ad implendū q̄ vult et eam Christo quemit orare; nec refert q̄ oīa futura sit: nihi eo ū meruit q̄da futura per sua oratione ut annuat. ... ad rata ... humana voluntas Christi ... et ... exemplū forte orabat, et ... oratione ... et quesenti nec a ... impe ... ut ... verbi qō nō ... pre... bus. Respondetur absolute potuisse verbū instituere ut nō opus haberet Christū qua hō precibus, sed voluit eas exercere; Unde ... ad ... R ... q̄ Christus ... exi... et qō voluit ad ... oratione ... q̄ quasi ipse eet impotens, sed ... ut ostenderet se eē a Pre, et ut nobis exemplū orandi daret. Add. oratio ē eximiū Dei cultū in qō ... Christū nō ... aliys.

Ergo in abrogaqu et q. cori fol. n. semper Christi et eius Deitate humana natura quincta pro nobis apud Patrem intercedere q quo errore disputat Bo farinbig lib. 1 contra Seo magia Calvinistica cap. 4

Articulus III

Utrum Christo conveniat orare sedum suam sensualitatem

1a Conclusio n. convenit Christo orare sedu sensualitatem ita ut oratio sit actus sensualitatis qa oratio e. ascensio in Deum quem n. percipit sensualitas nec p redundantia spiritus in carnem etsi per ea ad gaudium aliq. apparetur exultanto spiritu.

2da Conclusio Oravit Christus sdu sensualitatem qualenus p. mentis orationem sensualitatis affectum, et desiderium Deo Patri proposuit eiusq. uber tendret veritatem assumpta nostra natura una cu affectibus naturalibus nostris, quib. moveret eiusmodi affectus haud esse malos si se abiq. ut cor divina voluntati subycere nysque si (?) tractat illo art.

Articulus IIII

Utrum conveniens fuerit Christum pro se orare.

Supponit S. Doctor tanq. magis certu orasse Christum pro aliys q sponte tradit Scriptura Joan 14 Ego rogabo Patrem etc. Joan 17 Ego pro eis rogo quaerit ergo utru Christus et pro se oraverit et q. deb. orasse pro se exprimendo tu sensualitatis et voluntatis

ut nāa tum volūtatis deliberatæ affectū, ubi voluntas ut nāa et deliberata sumitur sicut saepiū q. 45. a. 2 expositū ē ——— 3°, ut docet S. Thōas Chrīo n̄ fuisse nāa oratiōem vocalē et de ea expo- nit S. Hilariū q lib. 10 d Trinitate scribit Chrīo ipsi n̄ ɔfecisse deprecatorii sermonē, orationē v. mē- talē nāa fuisse Chrīo qua hoi aperte sibi signat S. Thōas, ideō tradunt Suarez hoc sect. et Greg. q. 11 puncto 3° ——— Circa oratiōem Chrīi pro alijs ē 7a q̄stio an pro oībus oraverit an v. pro solis p̄desti- natis oravit, n̄ p mundo inq. Joēs 17 rogo sed p hiis quos dedisti mihi in quem locū ɔtendit Calvinus Chrīū pro solis electis orasse, et ad eādē nāas quoq. preces restringi ɔ gnālis fraus eā n̄ dicernāes electos ā illā oratiōem Joēs 17° Chrīū p electis solū orasse cre- dibile ē atq. ita tentat S. Aug. tract. 107 in Joēs et S. Thōas 3a. seq. ad 3 . obī probabili loē an notatur 3a in caput 17 in Joēs Maldonat. Tolet. alijq. expo- nant Chrīum orasse p tunc credentibg. tri v. n̄ in- credulis qq tamen electi idonei erant ut ipsi unū vivent spūs et pater unū st Caeterum ref. orasse Chrīum p solis electis et oīs solis istiūs precas ɔcesse oīo falsū ē Mathaei 23 orat p crucifixoribg. et ɔ S. Thōas 3a seq. ad ēa oravit orasse solū p electis credibiles fī in oravit p oībs

quos hi dum [illegible] fuisse electos nemo asserere au-
deat et fieri potuit ut alij ex concessoribus ipse
Christi oratores [illegible] reciperent [illegible]
[illegible] vera [illegible] temporalia
sed spiritualia quoque [illegible] — [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Rogabo [illegible]
[illegible] Christum [illegible]
[illegible]
[illegible] — Altera [illegible]
[illegible] Christum [illegible]
[illegible] capit. [illegible]
[illegible] Bonaventura [illegible]
[illegible] capit. [illegible]
[illegible] capit. [illegible] altera [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] scl. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
&c. [illegible] [illegible] scriptura [illegible] 14 [illegible] rogabo patrem
&c. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sua [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
apud [illegible] &c. ad Rom. 8 [illegible] interpellat pro
[illegible] [illegible] [illegible] ad interpellandum [illegible] [illegible]
[illegible] [illegible] [illegible] Christus [illegible] [illegible] [illegible]
[illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
manus Pontificis [illegible] Christus [illegible] [illegible] [illegible]
[illegible] Pontif. [illegible] dicunt Christum [illegible] interpellare
[illegible] [illegible] [illegible], sed [illegible] [illegible] a Patre
[illegible] [illegible] [illegible] [illegible] [illegible] Christi [illegible]
[illegible] [illegible] ab [illegible] Deus [illegible]
[illegible] [illegible] illud [illegible] [illegible] in coelo orationem
[illegible] [illegible] [illegible] mortalibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Christum [illegible] [illegible] genibus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Grego
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] genu

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
— Ad argumenta [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dubio [illegible]
[illegible] [illegible] [illegible] [illegible] humilitate [illegible] [illegible]
[illegible] a Christo [illegible] et ab [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] divinitate [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nec [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] merita [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] merito [illegible] divinum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ego [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] illis sufficiens gaudium [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] maior [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

velut requisitum ne voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible]

Articulus I.

Utrum oratio Christi semper fuerit exaudita

1a Conclusio. Christi oratio quae voluntatis [illegible] erat [illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nobis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] exaudita est [illegible] ad [illegible] [illegible] [illegible] cap. 7 [illegible] Christi [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] et clamor [illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2a Conclusio [illegible] Christi efficaci voluntate [illegible] [illegible] [illegible] [illegible] non audiri ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] efficaciter postulavit [illegible] [illegible] Deus absolute velle.

Quaestio [illegible]

De sacerdotio Christi

Art. 1

Utrum Christo conveniat esse sacerdotem

Conclusio est affirmativa et fide. Christus est media-
tor inter Deum et hominem sed hoc est officium sacerdo-
tis ergo convenit Christo sacerdotium [illegible] in facto fuisse sa-
cerdotem sed certum est ex scripturis praesertim [illegible] ex sa-
cerdote ad Hebraeos 4 habemus ergo pontificem magnum
&c. et Cap. 7 talis enim decebat ut nobis esset ponti-
fex et Cap. talem habemus pontificem [illegible] pontifex
seu sacerdos sacrificavit porro Christus [illegible] proprium
sacerdotii munus in se ipsum obtulit in ultima coena
et post in cruce quatenus passionem et mortem libe-
re acceptavit et [illegible] ut potuerit illos a [illegible]
[illegible] impedire [illegible] et mors ad illam [illegible]
[illegible] in potestate martyrum non erat [illegible] morte
Christi a Deo fuisse instituta verum sacrificium talis ex
[illegible] non est [illegible] et mors [illegible]

Error quorundam [illegible] [illegible] Christum
[illegible] [illegible] fuisse sacerdotem sed [illegible]
quoniam sacerdotium [illegible] humanitatem [illegible]
[illegible] sacerdotii [illegible] populus [illegible]
[illegible] [illegible] sit Deus [illegible]
lib. [illegible] Cap. 7 [illegible] hominem Christus et Rex

et sacerdos effectivè plures Bellar. lib. 5. de Christo
cap. 9. attamen eodem idiomate vocabatur, verè dicitur
esse sacerdos hoc negato Christus in quantum Deus est sacerdos
significaretur a Deitate esse finale principium sacerdo-
talium functionum, verasse ista Christus in quantum Deus homo
est sacerdos qua signatur utraque natura, requiritur ad hoc
ut Christus sit talis sacerdos nempe effectivus
[illegible] nullo modo non habeat [illegible] &c.

Ad solutionem eadem negat [illegible] Christum natum de tribu
tribu levi quia illi eodem patriam amicam, eodem quasi
ordinem [illegible] propagabatur de quo stat eodem matrem
virginis [illegible] lineam fuisse cum aliquo modo ex tri-
bu levitica ut docent S. Pater Hilarius canone
i. in Matthaeum, Epiphanius haeresi 78. S. Thomas in 3.
parte q. 31. a. 2. ad tertium Anna mater virginis fuerit
est ex tribu levi eadem linea per maternam vel pa-
ternam hoc probatur ex S. Hippolyto tradit ille
[illegible] lib. 2 historiae cap. 3. illud admittit
[illegible] quod Joachim pater Virginis fuerit ex stirpe
[illegible] [illegible] [illegible] [illegible] [illegible] ex
S. Aug. dicit [illegible] [illegible] quod virgo [illegible]
modo fuerit de stirpe David verum est hoc, sed omnes
[illegible] scripturam quae signant Christum simpliciter et non
tamen idem pro quod est ex tribu Juda et stirpe David

dria, vel ad [illegible] d alio subu [illegible] q nullo
[illegible] paxto fuit — In [illegible]
quadre [illegible] Moisé n fuisse sacerdoté putaoe
dinarii [illegible] illius legis absolute sacerdote
fuisse [illegible] ex psalmo 98 Moyses et Aron in sacer
dotibg eius. Idem tradunt SS PP. relati apud Franc
cu Bohiu lib. 5. de morali monarchia [illegible] cap
et In eadm solutae tradit S. Doctor. Christu si
mul et sacerdoté, et legislatoré, et Regé fuis
se; De potestate legislativa [illegible] in [illegible] de
legibg et [illegible] ex scripturis in qbg leges
a Christo latae referunt vel [illegible] mandu
cauentes &c. Idem [illegible] Trid. sess. 6
cano. 21 [illegible] sectariór q negant Christu [illegible]
legé tulisse [illegible] Christus sola lege
sicut Moses sed simul [illegible] gratia ad lege im
plenda. Vnd S. Ioan. cap. 1o. lex p Moise data
ta gratia et veritas p Jesum Christu facta e

De Regno Christi fuit [illegible]
ad Christu, [illegible] Regni
Hebraeorum [illegible]
48 [illegible] Cap. 1o [illegible]
[illegible] Gabriel [illegible]
[illegible] in universu orbe [illegible]
[illegible] excludat. Negant multi [illegible] theologi

q[uo]niam sibi bene congruit Greg. q. 22. puncto. 6.
Affirmant ceteri S. Thom. opusculo 20 de regimi
ne Principum lib. 3. a Cap. 12 ad 16um S. Antoni
nus 3a p. 3. titulo 1. Cap. 2. Ex recentioribus Mol.
tractat. 2. disp. 29 de Just. Suar. disp. 48 sect.
1. Franciscus Bzoius lib. 2. de temporali monar
chia Cap. 11 et 15o et sb ex Scripturae ad hoc
so quae probant eundem versum Matthaei 28 da
ta est mihi omnis potestas non q tunc pri data
sit haec regia potestas ut quidam volunt sed
q tunc ea ipsius plenius exercuerit et ma
nifestavit cum iure a concepto ipso incarna
tionis momento. Nec adversari videtur S. Thom. lib.
cit. Cap. 14 tradens Coronatam esse a nativi
tate: nam et gaudio de nativitate Matthaei
2o q. n. in ea natus est et ante nativitatem
pastoribus tolebat hoc Christi dominium q in nativitate
Angelorum gratulatio et mox per Magorum adoratio
indicabant Vasq. disp. cit. docet Christum habuisse
ius Regis et Imperii temporalis in universo
orbe, non a. Dominium aliq. ipsa iuris Regis et Domini
quidem Jurisdictionem ut novant olim sublimius
longe fuerit Christi ~~alio~~ quam aliorum Regum

dnium divinae scil. eximium; nec tamen ordinatione particulari aliorum dominia seu jurisdictiones seu proprietates, [illegible] videtur [illegible] [illegible]

Regum [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

ordinata ad usum rerum quo nihil [illegible] [illegible]

[illegible] Regum [illegible] [illegible] divinum [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] quale [illegible] temporalium Regum.

Assertio [illegible]

[illegible] Christum [illegible] fuerit

sacerdos et [illegible]

Affirmatur et [illegible] ex scripturis [illegible]

semetipsum pro nobis oblationem et hostiam Deo [illegible]

[illegible] et semetipsum obtulit [illegible] [illegible]

[illegible] offerat [illegible] ad [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] offerebat [illegible] [illegible] [illegible]

[illegible] Assertio [illegible]

[illegible] Christus sacerdotii [illegible] [illegible]

[illegible]

Affirmat [illegible] [illegible] [illegible] [illegible]

[illegible]

Titulus 18.

[illegible] sacerdotis [illegible]

[illegible]

[illegible]

... potest ... [illegible]

[illegible]

[illegible] ... a ... [illegible]

[illegible]

De 4 lectione [illegible]

Art. 1

[illegible] Deo ... [illegible]

[illegible] humano ... [illegible]

[illegible] translatio [illegible] ad [illegible]
[illegible] adoptio [illegible]
[illegible] adoptio [illegible]
[illegible] adoptio [illegible]
[illegible]
[illegible] adoptatus [illegible]
[illegible] filii [illegible]
[illegible] adoptio [illegible]
[illegible] adoptari [illegible]
[illegible] adoptare [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] adoptio [illegible]
[illegible] adoptione [illegible]
[illegible]
[illegible] filii [illegible] adoptio [illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] nos [illegible]
[illegible] ad [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] adoptionem filiorum [illegible]

Articulus 7us

Utrum Christus, ut homo, sit filius Dei adoptivus

Conclusio [illegible] [illegible]
[illegible] [illegible]
[illegible] theologorum [illegible]
[illegible] indubitatum [illegible]
[illegible] [illegible] concil. Francofordiensi
[illegible] Elipandus et Felix [illegible]
adoptivum damnant [illegible]
[illegible] adoptivum [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible] ē una p̄sona [illegible] sic et filius [illegible]
naturali [illegible] [illegible] [illegible] duplabitur. [illegible] [illegible]
filiatio in divinis et p̄sonalis [illegible] [illegible]
et a humanis filiao [illegible] denominatiua [illegible]
ē p̄sona [illegible] [illegible] illa est p̄sona [illegible] [illegible]
[illegible] [illegible] p̄sonā illa [illegible] in filiatio [illegible]
[illegible] ait [illegible] creatura vel [illegible] [illegible] [illegible]
ad [illegible] [illegible] solū respicit p̄sonā [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] filiatio [illegible] [illegible] [illegible] [illegible]
[illegible] filiatio [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] filiatio [illegible] [illegible]
filiatio [illegible] [illegible] [illegible] [illegible] ad solū p̄sonā
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] filiatio [illegible] [illegible] [illegible] respicit
p̄sonā [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
filiatio ad naturā [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] p̄sona [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] filius [illegible] [illegible] [illegible]
[illegible] [illegible] filiatio [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in humana [illegible] [illegible]
filiatio in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] doctrinā [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Dei [illegible] filius [illegible]
adoptiv[illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] filius Dei [illegible]
[illegible] adoptiv[illegible] [illegible] filius
[illegible]
[illegible] adoptivus
[illegible] filius Dei [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

BLB BADISCHE LANDESBIBLIOTHEK
gefördert durch
Baden-Württemberg
MINISTERIUM FÜR WISSENSCHAFT, FORSCHUNG UND KUNST

[illegible]
[illegible]
[illegible] non gratia habitualis
[illegible] filios [illegible] adoptionem [illegible]
[illegible] dominus [illegible] gratia [illegible]
[illegible] naturalis Dei filius [illegible]
[illegible] divina filiationis [illegible]
[illegible] gloriae [illegible]
[illegible] alia [illegible] divina [illegible] filii [illegible]
[illegible] humana [illegible]
[illegible] caput [illegible]
[illegible]
[illegible] caput [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] filium [illegible]
[illegible] filius [illegible]
[illegible]
[illegible]

in qua [illegible] humanitate solum designaturus [illegible] in humana natura subsistens et certe est [illegible] ipsum suppositum humanum [illegible] filius Dei naturalis [illegible] [illegible] unio [illegible] cum humana natura [illegible] [illegible] [illegible] in [illegible] et [illegible] [illegible] filiatione reali aeternali et temporali.

Quaestio XXIV
De praedestinatione Christi
Art. I

[illegible] Christus [illegible] [illegible]

[illegible]

a magis certa [illegible] pona [illegible] a. 2. q. [illegible]
da [illegible] dicens [illegible] [illegible] dub. q. 3. [illegible]
a. 2. [illegible] spect. et Calcan. [illegible] est. [illegible]
[illegible] qua praedicatis [illegible] alia [illegible] [illegible]
ad [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] praedestinatio [illegible] probabilis admittunt [illegible]
[illegible] [illegible] dict. [illegible] praedestinatio
[illegible] disp. q. 2. n. 12 [illegible] quod doctrina [illegible]
[illegible] [illegible] praedestinati [illegible]
praedestinatis et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] praedestinati [illegible] [illegible]
[illegible] praedestinatio [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] praedestinatio [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] disp. 20. [illegible] q. 9. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] praedestinatio [illegible] [illegible]
[illegible] [illegible] [illegible] beatifica [illegible]
[illegible] [illegible] supposito [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] subsistentis [illegible] amandat et [illegible]
[illegible] Sacramentali quoque [illegible] [illegible]
[illegible] ad [illegible] clare Deo [illegible]
[illegible] singularem aliqui [illegible]
[illegible] principia [illegible] et quod operationum

Articulus [illegible]

Utrum [illegible] sit falsa [illegible]
[illegible] praedestinatur [illegible] Deo

R. [illegible]
et [illegible] Richardus [illegible]
[illegible]
[illegible] ad Rom [illegible]
[illegible]
[illegible] praedestinatio [illegible] in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in Scriptura [illegible]
[illegible]
[illegible] ad Rom [illegible]

[illegible] ut [illegible]

[illegible] signare [illegible] na [illegible]

[illegible] eundem [illegible]

[illegible]

in tempore [illegible] exponunt [illegible]

[illegible] sed ut [illegible]

[illegible] quia in [illegible]

[illegible] redimeretur [illegible] filius Dei [illegible]

natus e in [illegible] ——— [illegible]

tradita et com[m]unis scholasticorum expositio [illegible]

[illegible]

[illegible]

[illegible] supposita sed [illegible]

[illegible] humana et divina substantia [illegible]

[illegible]

[illegible] divina [illegible] humana [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] supposit[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ad [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] ad [illegible] [illegible] gloriae [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] a [illegible] adjunt. [illegible]
[illegible] [illegible] ad [illegible] destinatio [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] et [illegible]
[illegible] [illegible] destinatio [illegible] [illegible] destinationem
[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] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] et gloriae
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Cum Dei [illegible] [illegible] in [illegible] [illegible] Dei [illegible] destinatio [illegible]
[illegible] [illegible] [illegible] ad Richardus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
destinatio [illegible] [illegible] Dei [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] destinatio [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] regnare minus proprie [illegible] potius [illegible]
[illegible] illa [illegible] [illegible] filius Dei [illegible] [illegible] [illegible] [illegible]
[illegible] humanitati [illegible] [illegible] [illegible] sed [illegible] humanitatis digni-
tas [illegible] dignitas est per unionem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

Articulus IIIus et IIIIus.

Utrum praedestinatio Christi sit nostrae prae-
destinationis exemplar et causa

1a Conclusio praedestinatio Christi est exemplar nostrae praedesti-
nationis non quoad actum praedestinandi [illegible] [illegible] comparatur
[illegible] [illegible] [illegible] [illegible] sed quoad terminum
et effectum [illegible] [illegible] [illegible] praedestinatus [illegible] [illegible]
[illegible] ad filiationem [illegible] [illegible] filiationis similitudo
et [illegible] exemplatur [illegible] filiatio adoptiva [illegible] ad quam
nos [illegible] [illegible] [illegible] praedestinatio [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

2a Conclusio praedestinatio Christi [illegible] [illegible] [illegible]
sed [illegible] effectum [illegible] [illegible] [illegible] [illegible] praedestina-
tionis [illegible] [illegible] [illegible] effectus [illegible] praedestinationis Christi
[illegible] [illegible] gratia Christi [illegible] [illegible] [illegible] nos [illegible] [illegible]
[illegible] [illegible] gratiam [illegible] gratia [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] Christi [illegible] fuerit [illegible] praedesti-
nationis [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] praedes-
tinationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

Tractatus XX

De Adoratione Dei

[illegible] ... quam in hac disputatione distribuimus.

Disputatio I

De Adoratione, quid et quotuplex

Sectio Ia

Quid sit Adoratio

Adoratio [illegible]

[illegible] ... [illegible] ...
[illegible] lucet ... [illegible] ...
... [illegible] ...
... [illegible] ...
... a Deo aut per generationem aliquid [illegible] ...
aut [illegible] adorationem [illegible] ...

[illegible] ... [illegible] ...
... Religione [illegible] ...
... Religionem aut ...
... Sacrificium et Religionem [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...

Sectio II.

[illegible]

[illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...

nec ... in [illegible] neque requirit ... et oratione
adoratione ... fua ... potius ... ulla [illegible]
... Concilii ... Augustinum ... ipsi [illegible]
[illegible] nec [illegible] ... Concilii ... et [illegible]
[illegible] Quod ... adoratio ... [illegible]
... religionis ... ad [illegible] ... et [illegible]
[illegible] adoratio soli deo ... expressa [illegible]
... in ... sua ... ratione [illegible]
... Religione
... Bonaventura dist. 9 ... q. ... I ...
... et Maria q. ... adoratio ... [illegible]
... ad [illegible] ... dist. ... q. 12
[illegible] ... dist. 99 cap. ... [illegible] ... [illegible]
88 ... Regia ... [illegible]
... in ... q. 87 ... [illegible]
... adoratio ... [illegible]
[illegible] ... solenniter ... [illegible]
et ... illis, ... [illegible]
[illegible] adoratio ... [illegible]
et ... argenti ... [illegible]
a ... adoratio ... imaginibus adorantes ...
... et ... et ... adorare
... animi ... [illegible]
... subjiciendo ... [illegible]
... [illegible]

ea [illegible] similitudine [illegible] et [illegible]
[illegible] [illegible] apparet [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] elegante [illegible]
[illegible] quæ [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] appellat symbola ex communi [illegible]
[illegible] et affectu [illegible] principale est quasi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ab [illegible]
[illegible] [illegible] [illegible] sed solo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] sicut [illegible] sacrificii [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] Deo sacrificium [illegible]
[illegible] [illegible] [illegible] [illegible] Cap. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fide [illegible] [illegible] [illegible]
[illegible] [illegible] colendi Deum sed [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] adorare solo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Actio [illegible] ad Habitu [illegible]
nec [illegible] substantia [illegible]
[illegible]
[illegible]
Religiosi [illegible]
[illegible] Religiosi [illegible]
[illegible] Dei [illegible]
[illegible] religionis [illegible] charitatis nec [illegible]
[illegible] Dei [illegible] complectens [illegible] Dei [illegible]
[illegible] plena [illegible]
[illegible] Religiosi [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Dei [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] continuatione [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] adorare [illegible]
[illegible]
[illegible]
[illegible] Angelos [illegible] adorari [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Angelorum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

temporis [illegible] [illegible] antiquorum [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] [illegible] et voluntati [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] nec non [illegible] [illegible]
[illegible] in corpore assumpto [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] adorarunt Angeli [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nec [illegible] Angelos [illegible] in [illegible]
[illegible] [illegible] [illegible] credibile [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] ostendit
[illegible] [illegible] [illegible] ad [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Apocalypsi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Deum adorabat [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] soli Angeli [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] Deum laudant [illegible] [illegible] [illegible] [illegible]
et adorant [illegible] [illegible]

Sectio XIII

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] elevationem [illegible] [illegible]

tionem capitis detectionem, genu flexionem, manuum complicationem
pectoris tunsionem, thurificationem, cereorum accensionem, adorandos
et templa [illegible] quae in nostra templa [illegible]
[illegible] et multa [illegible] genere morbis pendant, [illegible]
[illegible] vulgo [illegible] altari [illegible] facere [illegible]
[illegible] [illegible] opere nobis [illegible] moneret.

Cum autem [illegible] dubio [illegible] notae [illegible]
latria adoratio [illegible] sacrificium [illegible]
[illegible] adorationem et primam [illegible]
[illegible] gratiam et [illegible] [illegible] pectoris [illegible]
in templum [illegible] institutionem [illegible] et [illegible]
[illegible] [illegible] cultu [illegible] cultus [illegible] ad-
orationem enumerant [illegible] to. 2. cap. [illegible] et Aragon.
in 2a 2ae q. [illegible] a. 2 [illegible] [illegible] nullum [illegible]
[illegible] pectoris [illegible] sacrificium [illegible] et [illegible]
[illegible] adorationem [illegible] [illegible] [illegible]
[illegible] in scriptura Genesis [illegible] [illegible] [illegible]
[illegible] scriptura sacrificium [illegible] adorationem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sacrificium [illegible] [illegible] [illegible]
sacrificii [illegible] adorationem, nullum [illegible] sacrificium [illegible]
vel [illegible] adorationes [illegible] [illegible] sacri-
ficii [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] habeat. [illegible] [illegible] [illegible]
et 85 [illegible] sacrificium [illegible] adoratio [illegible]
[illegible] sacrificium [illegible] [illegible] [illegible] [illegible]

minime [illegible] oblatio [illegible] nostri [illegible].

Sectio IV.

Quomodo differat adoratio ab honoratione et similibus.

Adorationi affinia sunt honoratio, cultus, veneratio, reverentia, [illegible] exhibitio, laus, gloria, honoratio, [illegible] honor [illegible] ac veneratio [illegible] ad creatum [illegible] [illegible] [illegible] adoramus [illegible] et patrem ac spiritum sanctum honorificabant filium [illegible] [illegible] adoratione [illegible] contra [illegible] [illegible] [illegible] honor [illegible] testificatio excellentiae alterius absolute [illegible] comparatione ad adorantem [illegible] alterius [illegible] aliquale [illegible] subjicit honori [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veneratione [illegible] [illegible] [illegible] cultum ac venerationem [illegible] [illegible] honoramus [illegible] [illegible] aliquo [illegible] [illegible] [illegible] [illegible] [illegible] adorando [illegible] honoratio [illegible] [illegible] [illegible] [illegible] [illegible] colendi et [illegible] [illegible] multa addito adorandi [illegible] et timoris [illegible] [illegible] timor [illegible] ad charitatem [illegible] [illegible] [illegible] honor [illegible] distinguitur ab honoratione

hic q̃ veneratio interna sine ullo cum submissione affectu
interiore signat nec usqũ externã operatione exprimit ut ut corporum
expressionem omnia sed adorationem sive externo signo et opere
ut pat ex dictis tam et porro verbis apparentia inter
eorum finem etc. sit sic multa sola Dei ac sanctorum
[illegible] [illegible] sit [illegible] in vita et ubi laudem [illegible]
per devotionem aut orationem [illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] q. 103 a. 3 [illegible] laudem ex parte [illegible]
nec [illegible] in ipsa ultimum finem beatitudinis et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] habent [illegible] [illegible] [illegible] [illegible]
in caput [illegible] Epla ad Rom. [illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible] bona [illegible] [illegible]
[illegible] [illegible] nullo [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fama bona.

De [illegible] adorationis [illegible] [illegible]
[illegible] [illegible] in absoluta et respectiva [illegible]

[illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quasi [illegible] [illegible] [illegible] [illegible]
[illegible], quemadmodum ex mente [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], quam appellamus orationem
[illegible] pat ex [illegible] [illegible] [illegible] [illegible] [illegible]
affectu [illegible] potius adorationis [illegible] nec [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] — [illegible]

divisio sumitur ab obiecto quod adoratur, vel n. Deus, vel creatura intellectuali. ab ipsius operatione adorat[illegible] vel adorat [illegible] ita rationali, seu irrationali et qui utrumque vel relativum, ad omne intellectuale [illegible] prior adoratio est absoluta posterior vero respectiva. Verum ea tota adoratio pure respectiva in qua nihil absoluti adoretur, vel nihil semper adorari [illegible] debeat coadorari, et aliquo absolute adoratio applicabitur disp. 4. sect. 6. Utrum [illegible] divisio ista divisio sit analogi in analogata; nam nemo negaverit minus principali et analogice adorari quod solum coadoratur in altero. Si vero admittatur adoratio respectiva pura, ea nihilominus non tam proprie est quam absoluta qua adorabile respectivum [illegible] [illegible] [illegible] tionem ad adorabile absolutum [illegible] quo non [illegible] generaliter est respectiva adoratio quare adorationem respectivam analogicam esse comparatione adorationis absolutae docet [illegible] Bellarmi. lib. 2. de imaginibus cap. 25. et alii. Et Suar. disp. 51. sect. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Sectio VII.a
De Divisione Adorationis in Duliam et Hyperduliam

Ut generatim [illegible] latriam et duliam ita adoratio dividitur in latriam et duliam: et [illegible] utraque [illegible] [illegible] [illegible] sequitur [illegible] [illegible] Ecclesia [illegible] dulia [illegible] latria Dei cultus divinus. Dulia [illegible] alius [illegible] [illegible] latria et λατρευειν tamquam Deo [illegible] dulia

passim ubique legitur & apud 70 simpliciter legitur
λατρεύειν ἀρχηγοῦ latina dicit principis, principes non intelligit dicta Regia aut principis non in
signatum ex parte divini cultus signatur ut patet ex Hebraeo
textu Caldeo et latino nec mirum quia hic sermo
[illegible] idolo quia ... [illegible] 70 [illegible]
[illegible] tenetur Numeri 25 et [illegible] textu [illegible]
[illegible] [illegible] ... [illegible] divino cultu in [illegible]
[illegible] Caldaico et latinis codicibus & nova latina ...
dulia ... signatur. In Apostolorum porro
et Evangelistarum scriptis ubique latina cultu latinae
signatur ut patet ex Matthaei 4 Lucae 4 ... [illegible]
... 7 ... 26 ... Ad Rom. 1.9.12 Ad Philippenses
3 ... Ad Hebraeos 8.9.10.12.13 Apocalypsis 7.22
[illegible] S. Aug. lib. 10 de civit. Dei cap. 1 latina cum quae
... quae ... sunt ... divina ... [illegible]
aut ... aut ... ut ... [illegible]
... ad ... Dei ... [illegible]
... quam ... [illegible]
... non ... [illegible] ... [illegible]
... [illegible] ... Patres ... [illegible]
... [illegible] ... ad ... [illegible]
... et ... [illegible]
... [illegible] ... [illegible]
... λατρεύειν ... ex ... [illegible]
... [illegible] ... [illegible]

cultū ē accommodari nullū Deo ante quē et colunt
cœli genuflectunt et Pauli ad nutū Reg. Joh. 27. Lutherj
a superiori ba Dulia rōne ē appretiatū similiter
operationē in multis formis, Ecce aliquas unus hunc
obtinuit ——— Impudentiū aliquas Calvinj
lib. 10 institut. cap. 10 sect. 2. impressio ac fiunt
cū similē distinctionē cultus in Latria et Dulia impu-
dentiā ad Lutherj stultitiā ac humanū comenti merat
in expositionē subscriptis ista Regijs ——— Colend.
Latria et ō Dulia de ipsa adeo cū Latria cujus pro
ad q. 8. a. 10 Vide utrumque tenet ē habitū ejus
formaliter dicunt Sess. Cap. 26 ō instituta n. 16 et quod
dicit 5. 2 sicut sed longe minori ē. S. Thō in 2a 2æ
q. 103. a. 4 et loci illius ē habitus ipso dilucidius
et pugnat ē aliter distinguunt centrali unionis
sui in cultu alias adorationis quæ premit ut bn explic
cat. sunt dicta a sed 2. Neg. in Dulia signa ut
contrarium ad Latriā nec una norma Latriā ē spec
generaliter. Nec ex illo S. Thō et plurimi ē habitū
distinctis a pietate secūdū quantitatē in Deo dā
in hac Deo sub sua primi principii ac domina
superioritate explicaret. Sed nec ex de obedientia quā Deo
fec. Thō in 2a 2æ q. 104 a. 2 tenet carita
et veritate quæ Deo, et aliis superioribus obedimus

[illegible]

qua obedientia dicitur et respicit praeceptum a quo [illegible] -
tur sit et obedientiae expressum, nec aspectu obedientia
Deo praestitur sed Deo prout est finis cui aliquod praemod-
berit seu commodi intendimus sicut fit in Religione sub-
libate et gratitudine qua Deo, etsi aliquid est inseparabile
haec 3 species distinctas instituit de sententia [illegible] quar-
to 70 de Religione tractatu 70 lib. 3 cap. 2 — Dulia
ut docet S. Thomas in 2a 2ae q. 103 a. 4 dividitur in
plures species quibus alteri cultus debetur, imperatale obedientia
et dulia stricte sumpta, q. 3 [illegible] dulia dulia
in generali accepta comprehendit et honorariam similitudinem
ut observavit S. Aug. lib. 10 de Civitate Dei cap. 1. [illegible]
ad Galatas c. 4 [illegible] servile (δουλεία [illegible])
minica — Dulia subdividitur in hyperduliam et duliam
inferiorem, alii cultum generalem [illegible] faciunt latriam
hyperduliam et duliam, et hyperduliae duo [illegible] 70 quibus
differentia ratio generis a dulia distinguatur. [illegible] Dulia
[illegible] q. 2 a. 1 [illegible] hyperduliam ad [illegible] beatos [illegible]
[illegible] aliqui in has species distribuunt suprema hyperdulia hu-
manitati Christi, [illegible] Deiparae, dulia caeteris beatis [illegible]
[illegible] et Patriarchis [illegible] distinctione quamvis eiusdem [illegible]
speciei [illegible] de hyperdulia [illegible] dist. 9 q. 1 a. 2 [illegible]
q. [illegible] a. 4. Med. [illegible] q. a. 2. [illegible] humanitati Christi
ac Deiparae sed inaequaliter solum [illegible] hyperduliam
attribuunt [illegible] q. q. unica humanitati Christi
adorationem vocant hyperduliam, Deiparae et Angelis hyper-
duliam, [illegible] hyperduliam colendo [illegible] [illegible]

Sanctos et summos viros soli [illegible] ut vocat [illegible] [illegible] cum Canone [illegible] excellentia Deipara summo Pontifici Imperatori summus sed cuique [illegible] [illegible] soli Deiparae, et Christi humanitati cum alio [illegible] latriae cultu adorari [illegible] de quo [illegible] seqq. sect. 3. [illegible] in 22 20. q. 103 a. 4. mitto Caietano [illegible]. [illegible] q. 8 a. 2. [illegible] et [illegible] dist. 9. [illegible] eadem dist. a. 3. [illegible] q. [illegible] &c. a [illegible] [illegible] [illegible] explicabitur disp. seqq. [illegible]

Sectio VIIa.

De Adoratione religiosa et Politica.

[illegible] haec divinis cultus vel adoratio [illegible] in duas species dividitur: una [illegible] in supernaturali altera in temporali, vel naturali excellentia fundatur. Religiosa Deo maximi [illegible], Sanctis [illegible] [illegible] [illegible] [illegible] Episcopis, et caeteris Ecclesiasticis [illegible]: civilis [illegible] politica Regibus, Magistratibus, et [illegible] saecularibus [illegible] religiosa [illegible] [illegible] adoratio [illegible], [illegible] sola religio [illegible] [illegible] sed q. ~~vel et~~ velit ~~veri~~ [illegible] fidem et religionem saltem supponat et [illegible] ad ea vel [illegible], vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] religioni [illegible] [illegible], nec [illegible] ad supernaturalem beatitudinem plurimum [illegible]. [illegible] [illegible] [illegible] contendentes solum latriam, [illegible] [illegible] cultum [illegible] religionis, [illegible] [illegible] [illegible] civilem

Disput. IIa.

Disputatio IIa
De Adoratione Dei Christi et Sanctorum
Sectio 1a
De Adoratione Dei.

1a Conclusio Deus cum sit summa et excellentia summa quoque adorandus est. Probatur quia nisi Deus esset adorandus si nihil boni nobis communicaret probatur contra Parmeniden, quia ... dixit ... nec communicare posset, cum ... tanquam proprium Deum, et Deum non adoraret ... adorando non tolleret.

2da Conclusio Deus ... divinas ac tota et Trinitas adoranda latria, quam ... adoratione ... Deum adorari ... glorioso.

3tia Conclusio ... latriae ... Deum adoremus ut Deum, ... ut Dominum ... ut creatorem ... nam divina attributa ... beneficia Dei ... obiecta adorationis sub una ratione ... maiestatis et excellentiae divinae, sicut omnia illa et singula ... sub ratione ... boni.

Obiicies Glossa interlinearis in psalmum 7 laudata a S. Tho. ... a. 2. desumpta ex S. Augustino q. 94 in Exo- du, quod verba psalmi Domine Deus meus ... Dominum ... potestatem cui debetur dulia, Deus ... creatorem, cui debetur latria, sed dulia et latria dis- tinguuntur ... dulia distinguitur ... a

latriâ cũ in utroq; cultus vel adoratio demideatur in-
terim divina latriæ accipitur ut complectitur utrũq; vel
qui demidios, alteq; ad Deũ restricta, et distinguitur a
latria, adeoq; q̃d S. Pater dicta glossa ad quadã expli-
care qñ definita in Chro adorationem latriæ, et duliæ sed
argumẽti qui ???? q. si in Deitate natura simplicissima
quomodo assignantur 2 rationes adorandi aliquã diffe-
rentes, quarũ dulia, et aliquo modo comunicabilis creaturis
latria minimè, tum nec in Christo inqũmẽt adorabi-
les et adorationes rõe duarum naturarum, magis utriq;
differentes qz illa, q̃ comparatione unius simplicissimæ
naturæ assignatur. Neq; credibile ẽ S. Pro. et respe-
ctu unius divinæ naturæ admittere cultus spẽ distinctos:
nã manifestus error ẽ ut asserit et Vasq. disp. 94. n. 11

Sectio 1ma

De Adoratione Christi

1a Conclusio Christus qua Deus ẽ hĩ latria
cultu gaudet ex fidelibus, et ab oĩ adorari ẽ gaud-
ebat, adeoq; nec adoratio humanitatis, [illegible] post in-
carnationem ẽ ista adoratio filii Dei, unde personarum
magna oratione [illegible] q Arrianos neq; verbũ adorari ver-
bũ ã carne longe separavimus.

2da Conclusio Christus Deus ẽ una adoratione
adoratur q̃ latriæ et supremus cultus ẽ ẽ de fid. Definitur
in Ephesina generali synodo aliisq; Concilijs q Nesto-

nib, et Nestorizantes. Nestorius n. negans Xpm ēē substā
lr Deū, asserebat cū solē coadorari in verbo tanqȝ di
stinctū à verbo supposito. quare S. Cyrillus Alexandrinus Ephe
so. anathematismo 8o ad Nestoriū suo, et conciliȝ approbatio
ni nō sentit si qs audet dicere assūptū hoēm una cū Deo
verbo adorādū et cū illo glorificandū, et cū illo appel
landū Deū tanqȝ alterū in altero (: nā eū Cum ꝑ se
apponit hoc illigere cogit) et n̄ potius una adoratōe
honorat Emanuelē, atqȝ unā ipsi glorificatōem attribuit
quatenus verbū caro factū ē anathema sit. Conveniunt in
hac qōne oēs orthodoxi. nā et cū verbū n̄ quā cata carne
adorato, ꝑ idiomatū cōicatoem dr̄ adorari hō et quoqȝ
ēē Deus hō.

Vera Conclusio humanitas Xpi cū verbo una
et eadē latriae adoratōe adoratur, verbū quidē ꝑ se et pri
mario, humanitas a. ꝑ aliud et secundario. Unde dr̄ et
coadorari. Ita S. Thos. hic art. 10 et 2. S. Bonavent.
dist. 9. a. 10. q. 10. et cōiter Theologi cū qȝ cēsus ōs SS.
P.P. et Conciliorū, q̄ expressē tradunt adorari una cū ver
bo carnē Xpi, non dūtaxat Xpm hoēm ꝑ idiomatū
cōicatōem. Conciliȝ generali qnta collatōe octavo cano
nonȝ ē, si qs in duabus naturis adorari dicit Xpm, et
quo duas adoratōes introducit, separatim Deo verbo et
separatim hoi, vel si qs ad interemptoem, vel ad confusōem
Deitatis et humanitatis unā nam̄, sive substā eorūq
quenerat introducens, sic Xpm adorat, sed n̄ una

una adoratione Dei verbi incarnati, cum propria
ipsius carne adorat, sicut ab initio Ecclesiae traditum est,
talis anathema sit. Athanasij Magni de incarna-
tione Dei verbi confessio: Unam naturam Dei verbi incar-
natam et adorabilem cum carne sua una adoratione, ne-
que duos filios, alium verum Deum, et adorandum: alium ho-
minem factum sicut et multi [illegible] hoc. quod si una est utriusque
naturae adoratio, et dicitur [illegible] non latria colitur, ergo
et ad humanitatem latriam pertinere, et hoc est de fide
ut patet a Concilijs [illegible] Vasq. disp. [illegible]
et [illegible] tenet; sine [illegible] negari velle
[illegible] sed male [illegible] quod Concilia solum
damnarint negantes carnis adorationem, ex Nestorio immo
et hoc damnarunt, et insuper definierunt carnem Christi
cum verbo adorari una adoratione ex quo [illegible]
humanitatem latriae adoratione adorari [illegible] adorari sed
[illegible] non [illegible] [illegible] est sine
[illegible] negaverunt. Latria porro adorationem
humanitati [illegible] primario tribui [illegible] quae primario
competit soli Deo: creaturae [illegible] humanitas, [illegible]
et coniunctionem cum divinitate quae SS. PP. declarant exem-
plo ornatus Regij, una cum Rege [illegible] adorari, ita
S. Epiphanius in Ancorato: Rex purpura indutus
ab omnibus adoratur, numquid [illegible] purpura adoratur aut Rex

manifestum est quod Rex coadoratur in ipso et purpura quam
gestat. Eadem S. Aug. sermone 58 de verbis dni. S. Damasce-
nus lib. 4 de fide cap. 3 sicut enim verbo magis unita est
humanitas quam purpura unitur Regi, ita et perfectius co-
adoratur humanitas quam purpura cum amicitur Regi eo-
rum ita actibus (?) quod ex parte S. Cyrilli Alexandrini
in apologia 8i anathematismi ad orientales, ubi re-
ticuit et culpam dixerit quod incarnatum Dei verbum ipsum
unus expressit filius non absque sua carne, sed cum illa potius
adorandum est, quemadmodum Regis et hominis alia cum suo corpo-
re honoratur una et appellatio quia ex utroque gestat signa
etiam. Circa hanc questionem notetur varie de hu-
manitate cum verbo adorata loqui auctores quorum questionem alios
accipiunt. Durand. dist. 9 q. 2 ait illam sic mysteriorum
aliis ob quod merito reprehenditur, cui tamen suffragatur Cael.
hoc q. a. 1o et Velosillo in tomo. 1o de S. Aug. quas-
to negans personam adorari Regem Pontificem alium par-
te, eo quod adoratio est suppositorum, quod nec aliam Pon-
tificis personam adoraret: adoratio tamen partes ... personam
sed partialis: totalis adorat non ad partem, sed ad sup-
positum dirigitur. Durand. l. c. Paludanus dist. 9 q. 2
Capreol. q. 27 a. 5. Vasq. disp. 98. Cap. 3 dicunt
humanitatem adorari per accidens nec per se, significantes
humanitati esse accidentalem quod alibi Durand.
docuerit non in re, sed in verbis errans. Palud...
dist. 9 ... dicit ... humanitatem potius coadorari ...

adorari q aliqui [illegible] noverunt adorari p accidens. [illegible] [illegible] [illegible] [illegible] q[ui]a [illegible] Richardus a. 2. q.
ex [illegible] [illegible] [illegible] [illegible] dicunt adorari humanita
te Christi hoc nomine divina q p accidens [illegible]
[illegible] [illegible] [illegible] aliud latriae adorari humanitat
in [illegible] [illegible] [illegible] [illegible] affectus [illegible] terminat
[illegible] in [illegible] [illegible] ultimatim; ultimatim n. [illegible] [illegible]
[illegible] humanitati p unionem [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] humanitas ab
[illegible] Christi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Ex his [illegible]
[illegible] [illegible] [illegible] Christus qua ho[mo] [illegible] [illegible]
adorandus cultu latriae ut [illegible] [illegible] [illegible] [illegible] a. 2.
disp. 70. [illegible] 2. Suar. disp. 53. sect. 2. Vasq. disp. 95.
c. 5. [illegible] [illegible] ad finem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] 2 [illegible] consequenter negant non
admittant humanitatem Christi latriae cultu adorari. [illegible]
Vasq. disp. 96. n. 28. [illegible] [illegible] humanitas ado
[illegible] [illegible] coadoranda cu[m] verbo n. [illegible] admittit [illegible] hu
manitas Christi adorat[ur] cu[m] verbo, verbu[m] cu[m] sua huma
nitate adorandu[m] [illegible] q [illegible] adorari cu[m] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] humanitati carne corpori [illegible] Christi
[illegible] [illegible] [illegible] [illegible] est [illegible] Christi [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Suar. disp. 5[illegible]. sect. [illegible] [illegible] [illegible]

Epla S. Cyrilli et Synodi Alexandrina [illegible]
illud [illegible] suppositioni pluralitatis particula cum
perpetuo se adiungit [illegible] cogit [illegible] accipiamus
se [illegible] connexam suppositi unitatibus adequatam et
apte satis [illegible] S. Cyrillus in apologia pro [illegible]
thematismo ad orientales [illegible] Epla Cyrilli [illegible]
[illegible] susceptum [illegible]
non ait humanitatem, nec admittit [illegible] pater [illegible]
genera et abstracta deferenter [illegible] uno modo
alterius unitatis sed sibi verbo [illegible]
et damnat S. Cyrillus ac Concil. Alexandrinum
[illegible] humanitas [illegible] Christi humanitatem [illegible]
ne [illegible] dominator [illegible] [illegible]
dici humanitas Christi adorari cum verbo et unig-
genitum, sed nec S. Cyrillus [illegible] Cum [illegible]
importare suppositi unitatem sed humanitatem
colligit Christi [illegible], ex particula cum [illegible]
[illegible] nomina [illegible]
[illegible]
[illegible] humanitatem adorari cum verbo [illegible]
[illegible] cultu [illegible] proprio [illegible]
[illegible] latria [illegible] adoratur magis [illegible]
[illegible] [illegible] membra [illegible]
[illegible] membra [illegible]
[illegible] lib [illegible]
[illegible] latria [illegible]

et imagine facta [illegible] ipsam [illegible] sit, sed
adoratio dei [illegible] [illegible] et [illegible]
[illegible] unica indistincta adoratione [illegible]
[illegible] soli. — Attamen obiici potest
[illegible] eadem adoratione coadorari quo principale adora
tur [illegible] et subditum [illegible] et [illegible]
et [illegible] corpori adhaerentes cum Rege adorari.
Deo sacrificium offerens filio Dei [illegible] sacrifi
cat [illegible] ergo [illegible] sacrificium est actus
supremi cultus ac latriae, sed nec alius actus latriae
terminatur [illegible] ad ipsam Christi humanitatem.

Ad 2. respondetur coadorari [illegible] quod ad honorem
[illegible] adoratio [illegible] substantialis [illegible]
[illegible] et [illegible] pertinet et quae dignitatis [illegible]
excellentiae [illegible] adorationis [illegible]
[illegible] adorate cognoscitur [illegible] coado
[illegible] motus vel habitus [illegible] multo minus
animae aut corporis [illegible] corporalis
[illegible] adorationis motum [illegible] assimilare, sed potius
[illegible] ad [illegible] dignitatem ad nullo huma
nitati [illegible] sacrificari, sed [illegible]
quo sacrificium est actus latriae, sed [illegible] talis
[illegible] in Deum qua Deus est et summum
principium [illegible] omnis creaturae [illegible]
[illegible] ad [illegible] personam cui sacrificat

tenet nec ratio quare Regē orari, & du̅ ado-
rare purpurā, aut pedem Regis, q̄ In adorat̄ ij &
ā Sl. f. p. desiimq carnē Chr̄i cū verbo adorari de-
uno cultu apud quos mandi... & carnē Chr̄i sa-
crificari. Consentit. hu. Vasq. d. 99 p. go. c. n. [illegible]
In q sacrificiū quoq, Chr̄o oblatū in dig hu-
manitate ... putent ex antiquorib. [illegible]
nent. dist. 9. a. 2 p. q. 2a. Ex recentiorib. Suarez dij.
51. sect. 2. fauere vi... f. Aug. lib. contra
Donat. cap. 10 et Athanasius magnus ... [illegible]
... Chr̄i. Verum f. Aug. tradit Chr̄m qua
hoīem noluisse sacrificiū accipere, sed expresse
noluisse hoc Chr̄m qa n̄ potuit, et q̄ potuisset
vel ideo n̄ acceptisse ne puram creaturam crederet
sacrificari. sive Athanasius tribuit corpori Chr̄i
sacra officia, adoratori vocat, et simbola sibi
sat ex Graeco ... ... y ...
... hui ... adorado.

Sectio 3tia

Quomodo adoretur Christus

ratione sua humanitatis

Ita Conclusio probabile ... Chr̄m qua hoīem ... sua hum.
aliq. ... et humanitate debet adorari prop-
ter excellentiā unionis cū verbo n̄ adorato ... ra-
tionem principale verbo ... [illegible] dist. q. ...

[illegible] aludang. q. 2. [illegible] q. 8. [illegible] q. 5a. [illegible] cg. [illegible] 10. q. 6. [illegible] d. 53. sect. 2. et [illegible] [illegible] hac [illegible] a. 2. [illegible] de [illegible] unione [illegible] [illegible] [illegible] [illegible] verbum divi- ni [illegible] terminu et sic humanitas cu verbo ado- [illegible] [illegible] [illegible] [illegible] de quo [illegible] [illegible] loquut. DD. de humanitate ut unita divi- [illegible] [illegible] [illegible] unio ut creatu [illegible] modum [illegible] et ad [illegible] verbi [illegible] [illegible] [illegible] [illegible] ad sua terminu; [illegible] [illegible] sanctifica- [illegible] [illegible] [illegible] magis qua gratia habituali, [illegible] completa sanctificatio [illegible] [illegible] [illegible] ad modu [illegible] [illegible] [illegible] [illegible]: [illegible] apparet [illegible] [illegible] [illegible] [illegible] vel huma- nitas in abstracto [illegible] [illegible] unione hoc [illegible] [illegible] adorari [illegible] natura divinitatis [illegible] [illegible] adorata [illegible] [illegible] hoc adoratur [illegible] unita humanitati adorata.

[illegible] Conclusio [illegible] qua [illegible] [illegible] vel hu- manitas [illegible] unionis qua creatu [illegible] [illegible] [illegible] nec [illegible] habitu [illegible] [illegible] [illegible] [illegible] [illegible] dulia qua sanctos colimus [illegible] [illegible] [illegible] scholastici [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 10. q. 103. a. 4 [illegible] [illegible] hoc [illegible] [illegible] ordinis [illegible] [illegible] gratia ha- bituali, [illegible] inferior [illegible] [illegible] [illegible] [illegible] [illegible] ex- [illegible] [illegible] [illegible] adoratio nec [illegible] latria, nec dulia

q contrarie sanctis coir. — Quidā tn̄ hanc ado
ratoem putant elici ab habitu religionis seu latriae, et
latriā adorā, vel ab q̄ ordinatā unam poē cba suor.
l. c. et seq. cap. 20. q̄ sub. n. 19. nā q̄ adorato na
ueta Deo id adorat p̄ diuinā excellentia, sed hoc
ē gratia fili Deo latriae, ḡo et actus adorabilē
proprie ē uirtutis latriae. Confirmatur. eo q̄ qui
diligit quoniam amicus Dei ē amor ab eodem habitu charitatis
q̄o Deus p̄ se amatur. ḡo et ad latriā pertinet adoratio qua
aliqd ob longē unā cū Deo gradum adorat. Sed negā
tr̄ negatur tale adoratoem ordinari ad diuina
tā Dei excellentiam p̄ tn̄ ordinatur ordo agere ad hoc
sb eodem latriae. Ad confirmatoem quomo p̄nlt eadē
ratione ēē n̄ negatur ḡo qa sanctus ob eos n̄p̄ eōm
tali cui destinari n̄ tn̄ tale importat quasi oppositum
mt bonā excellentia diuinā et diuinitatis participatione ordine
ad diuinificādu habitu quanta importat excellentia
q̄ poli cas adorabilē ē. nō excellentia ut ac illustrat
ē quo pacato cibo ōie ḡo, et cū altera in gradu inferio
ri Deus eōcat excellentiā id tamē et sanctificabitur
tui n̄ excellentiā sublimis plura in mā q̄ sanctitate
Ulta Conclusio Sim quo ḡo. eby et in
manibus abstractē praedicata adorabilis ē ob habitualē
gratiā excellentiā q̄ adorāo eōm et uocat̄ ordinata et
q̄ē dicit ab ordinata, q̄ quia in moral. planae sunt
q̄m a spē sē unā cū diuina quod sancti colunt, eo
tali uiuunt q̄ oliū n̄ differunt ni cōn magis et minus

Chri n grãa et pro gloria cuj dni spus est cum a
ura sit adorabile et humanitatē docent oēs q pa gelu
cocm recipiunt et quidam et alij ponunt quoq hanc
adorationem n dici ab habita, latria et dulia vocabz
sigla dell q. q. unica q est minor qua hyperdulia et
q ae primis. Hinc de spei dē cu dulia sacrorū doceri et
latria. Hic art. 2 disp 70 S. a suar &c. q a in n suo
gnē est supremus cultus qui vocatur hyperdulia.

Adversus hanc et pa gelucq et q negant Chri
qua hoem et humanitate secus supposito esse dicunt
adorabile ni quaelibet in verbo latrio adoratione collig
ita S. Bonavent. dist. 9 a. 70 q. 2a Gregorius q 24 puncto
70 Vasq. disp. 96 cap. 4 refert et Valentia sett
nunc Sanders Catharinus apud quos id n invenio.
Argumentum pri sumitur ex Conciliis et Patribus, verum
q q hi autem docent humanitatē in verbo adoran
cadem adoratione et sic est et adorari dē allenta sig
nabilia ordinaria atq suprema humanitati ade
latiē inferiorē aliquem cultum n negant nec ~~[illegible]~~
illi [illegible] adorabilis relant. Dicitur ergo humanitas
Chri cogitare ut plene quo est ut sic adorabile
est aspectu creatura intellectuali excellentia nec tamē
in verbo cogitare tenetur quoties humanitatē
cogito. Idem argumentum Adoratio spectat suppositum
[illegible] ad cuju bū adoratē completa et [illegible]

cum res adorata ē suppositū. nam aīas sanctorū ado-
ramus q̄ tn̄ n̄ st supposita. aliud argumtū eiusdem supremae
illius q̄ ē. q̄ ea q̄d n̄ adorat Chri latriā, sed
negat fore iustum, exemplū: in hōībus forte locū hēt q̄ pu-
tant sibi denegari cultū superiorē cū inferior conferatur
ubi mihi hōī quoq; alicubi tanqs simplex canonicus
honoratur q̄ alibi archiepiscopus ē. Chri ergo iusti conse-
rui adoratione. et uidet se n̄ despici, q̄a tn̄ conditio
certa n̄ st nota aliis, ne sinistra suspicioni locum
det adorationē dummodo abstinendū ē in publico ne scanda-
lum incideret aliis ni talia adorat, apud quos nullum re-
lligis offensioni periculū est. Aliud argumtū humanitas
neget adorari ni coadorato eadē uerbo supra eā dictū
ē ad uerbū neget adorari ni supremo latriae cultu q̄d n̄
ipsi dubia quidem ē adorāo humanitatis, et se distinguen-
do in uerbū neget q̄ se et principalis adorari ni latria
ē. q̄do neget eadē ut ex ḡgnari adorari ni latria
nego etiā ut docuit card. et Med. Zac. q. a. i Suar.
disp. 53 sect. 2

4ta CONCLUSIO humanitas separata a uerbo adhuc
n̄ esset per se et absolute adorabilis latria. nisi a
diuinae excellentia hēt. quare Wualdensis lib. p. doctri-
nalis fid. cap. 44 aliquos explodit errorem Wicleff.
q humanitatem Chri et a uerbo separatā docuit
esse adorandā forte latria ob redemptionis beneficium
ab humanitate nobis collatū, atq; atq; humanitas re-
demptionis quasi instrumentum, et principium generale

nis ac satisfactionis seu redemptionis ex virtute divinitate proveniebat; Nec humanitas illa creata subsistentia unita potest vocari redemptrix. Quia est eadem persona quae nunc est Christus ergo recte dicitur redemptor. cum dicitur Christus. Item patet ex traditis q. 3. a. 6. hic unde est patet fallacia esse propositionem: negatur quod non qui neat in ordine ad esse subsistentia, mutata subsistentia in eundem quoniam potest, sic nec filius virginis esset ille ergo unum naturale subsistentia quia idem est forte quod Christus

Sectio IVa
Utrum Sancti religiose adorandi

Quaestio Sanctis pie honorandos adorandos esse non mero civili sed religioso quod de fide est a potiori definitur in Conciliis quae magnus sanctorum reliquias vel sacras adorandas esse statuit contra nonnulli [illegible] Patres. Adversantur impietate nostri Judaei. Mahometani gentiles quondam ut et Julianus Apostata cuius non absimilis Constantinus Copronymus qui [illegible] sanctificare ex Suida refert ad librum 18 historiae ecclesiasticae. Ex quo Haeretici omnem gradatim venerationem et adorationem sanctorum negarunt Calvinistae solum quandam admirationem relinquunt scribit Valentia to. 3. cap. 1. 18. hoc tempore communis [illegible] [illegible] nullam sanctis [illegible] honorem [illegible] sed [illegible]-

sellerit eiudem cultus n specifica eadem sanct ab excellentia ipsi qua desumit ita ut si excellentia sit divina aut politica, eius cultus et sit latriicus vel politicus at excellentia ob quam honoratur et adoratur sancti non est mere civilis, sed religiosa, seu sacra supernaturalis et principalis singularis gloriae divinae excellentia: ergo ille cultus vel adoratio est mere civilis. Minor patet ex eloquii gratia et gloria passim in scriptura et apud patres eximiis atque sacris terminis pronunciata: nam ipsa excellentia civilis est quae respicit civem magistratum civilem de civitate seu societate terrena, ubi boni cives pastores et naturales excellentiae.

Quia ex scriptura et Patribus obiciunt haeretici solum probant sanctis per se adorationem non competere adorationem latriam pro qua intelligi verbum adorandi ut germanum aspectum cuius non obiis adorationem excludi ipsi adversarii fatentur, cum admittant unam aliam saltem minimam sanctis deberi adorationem civilem, sed eadem ratio est de religiosa non suprema quae debetur soli Deo illa enim impie tribueretur. — Neque enim nos eodem modo colimus Deum et Sanctos, sed de cultu generaliter id aperte falsum est: quis enim Sanctis sacrificat aut eis templa quaerimus ad sacrificandum ordinem dicat? ergo eleganter hanc veluti doctrinam eidem ... S. Aug. lib. 20 c. 21 Faustu

cap. ri q. si e. affecta praebuerit, a q. seq.
nu signu specificato ut ad cultu supremu
vel inferior[em] determinato loquando celebris iidem
mentiendo inter externa signa nuqu ullu e q. opum
Regi aut Principi inditu exhibeat, quod maior[i]
Deo exhibeat. Similiter, nu glutendo forte obtineat
ut aliq. signu latriae adorationi proprie habendo fe-
me. olim adoratio e genu et nu ravinione atqs. re-
nave soli Deo tribuebatur quare adoratio genibus flexis
et incurvato aut prostrato corpore, quibusdam amari
secularibus maioribusq. Praeter hoc et hoc in consuetu-
to nu adorari se passus est Petrus a Cornelio alte-
rum Angelus a scto Joanne Apocalypsis 19o et 22o qu
mihi tali adoratione in Deu[m] quali ad eo quod Deo
propria reportare et q. gratiam salutare volent
Contra Diem Martiam q. divina adoratione ex
petit cu volunt ut Regi quidem ipsu tanq. ut
Deu adorent merito quo videant Deu Deu tuu
adorabis et illi soli servies. Deuteronomii 6 ubi
n. dr Deu solu adorabis sed soli servies 70
interpretes interpretes Graecae n. sit voce q.
adoratio divina propria est ut docet et Doctores
in caput 47 Genesis versus 9o ibi illud fo
qui usq. ad nullius generis modi signo.

Sectio V.
De modo et specie adorationis sanctorum.

1a Conclusio sint q dm sancti coadorari cũ Deo adoratõe latriæ ad mõ qo humanitas Christi adoratur vel magnitudo, sed colli n̄ solent adorari solũ relatiue ita ut principale obiectũ quod adoratur sit ipse Deus, q̄ talis cultus minus q̄a mens et n̄ sine periculo ita [illegible] et unanimiter theolog.

2a Conclusio Deipara quæ mater Dei [illegible] sancti quo sunt et amici Dei relatiue adorata, q̄ hi adorao nec latriã dã e nec ab ha[illegible] religiois seu latriæ [illegible] [illegible] [illegible] excipere postremo [illegible] [illegible] marsil. q[illegible] [illegible] dulia eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adoratioñ diuinæ [illegible] [illegible] dulia vel hyperdulia [illegible] latria [illegible] [illegible] latriã [illegible] [illegible] [illegible] [illegible] [illegible] fundamenta [illegible] argumento [illegible] [illegible] [illegible] adre[illegible] [illegible].

3tia Conclusio si sancti honoret [illegible] multa dona gratiæ aut gloriæ ut [illegible] [illegible] [illegible] [illegible] religiosorumq [illegible] [illegible] [illegible] latria [illegible] dulia [illegible] [illegible]

quā sui corporis xpi Dnī. Ita coīt theologi:
nō tali honore q cultu gt excellē longe
inferiori eidem quam sit cultus latriae, qo ab
eo spē discernitq. nec sancti, ob dona supernaturalia
gratiae q̄ coīibuit, quae corporis nostri Dni Jesu cui u
ne n̄ existat nullq corporis eminet.

4ta Conclusio quidam tribuunt duliā
altar sunt quq sancti in Christo regnātes, et in
corpore supplices aliqq personas Ecclesiasticas q̄ ubi n̄
tribuunt adorare. Ratio n̄ talis in aliqq qua spectata
sua supernaturalis quidam ordinis tribuunt et hae vestra
eodem honore quo Rector coli suadet et S. Aug.
lib. 10. q̄ confessio capite. sed addit Doctor cō
fato dicimus q̄ ab eo accipimus post multa eā superata
in fide multa honorari sacerdotes clericos personas
Ecclesiasticas quibus suas duplex cultus et servo
suae n̄ caput et tradat q̄ timentia q̄ signalē
potius q̄ ubi n̄ subditi ḡa q̄ eā corporis qq;
gratia et talis aut summi Pontifici vnā colit dulia
aliquis spē ut pote qq bīqq Dni spiritualibq
et spiritualē inuenditorem sunt &.

5ta Conclusio Hyperdulia qua Deipa
ra colitur ob maternitatē et dicit q̄ matrem
filio n̄ in memoria eorum alterius spē est quo

cultus quo eadem virgo ob grat. et plenitudine
[illegible] fere vere .x. [illegible] Dn̄a nr̄a ē
ut tradunt S. P. S. Damasc. lib. 4 d. fid. cap. 15
et alius Graecus pater vulgo Athanasius in
sermone de sanctissima Deipara. S. Gregorius [illegible]
de [illegible] ad sanctum Germanum [illegible]
et in sermone q 3o numeratur inter sermones S. Aug.
de sanctis. Negat tamen Virgini tanquam [illegible]
adorationem Durand. dist. 9 q. 3. sed audiendus non est
ut [illegible] suae [illegible] parte disp. [illegible] Suar.
disp. 22 cap. 5 et disp. 100 [illegible] tamen [illegible]
[illegible] distinguit [illegible] quia summa
[illegible] adorationem [illegible] est
et Rex et mater atque genitrix Regis qui adoratur
[illegible]
Ista Conclusio [illegible] beatam [illegible] virginem [illegible] gratiae
et gloriae [illegible] quae post maternitatem honorabilior est
et venerabilior [illegible] quam mater [illegible]
[illegible] Richard [illegible] ad [illegible]
[illegible] S. Aug. [illegible] S. Beda libro 4 cap. 49
in Capitul. [illegible] Luca quo [illegible] dixisse Christus
[illegible]
[illegible] 3. et [illegible] excellentia unionis [illegible]
[illegible] a primo [illegible] matribus nullo [illegible]
[illegible] contra [illegible] ut [illegible] disputatur

n. 9. sed argumenta possunt procedere solum quod dicimus [illegible]
probant.

Disputatio IIIa

De Adoratione sacrarum imaginum reliquiarum et caeterarum rerum hic illae [illegible]

Sectio Ia

Dei Christi sanctorumque imagines licite fieri et in locis sacris [illegible]

Ia Conclusio Dei et SS.ae Trinitatis imagines pie retinentur quod in cum Ecclesia [illegible] monet hic Concilium Tridentinum sess. 25. in decreto de cultu sanctorum ut caveatur [illegible] ne putet divinitatem oculis videri, et figuris exprimi posse quod imperite accipi solet. tradunt scripturae et patres qui negant divinitatem posse pingi. Metaphorica Dei repraesentatio hic magis repraesentabilis [illegible] statuit et [illegible] quae in moribus et scripturis [illegible] oculos [illegible] manus pedes faciem Deo tribuunt.

Contra Judaei Mahometani et veteres [illegible] iconomachi, [illegible] statuarum [illegible] quam in [illegible] Deo [illegible] Trinitatis imagines rejiciunt. Videatur apud Valent. to. 3 [illegible] cap. [illegible] et [illegible] lib. 5 [illegible]

cap. 12. q. 11. ac passim calumniosa eorum re-
cutit leniunt quidam Catholici Abulensis in cap. 4
4 Deuteronomii q. 5. Durand. dist. 9. q. 2. Henrig.
glabello 10. q. 6. Ceterique, sed contra est praedictis
Philippus in loco 4 cap.
Dicit quorum sententia non est haeresis, erronea et
temeraria est
contra Conclusio imagines Christi et sanctorum et spiritualium
Angelorum non sunt improbandae est de fide definita in
septima generali synodo a qua damnati qui Christi et
Angelorum imagines improbarunt imagines Angelorum
recent impie Xenaias quia Angeli et spiritus neque
de figurari nec debent est probatur quia ut intelligimus appa-
ruerunt illi sollicite in corpore humana eandem ipsis
metaphorice tribuit Scriptura Christi imagines de filio Dei
facie et apostolis ... digitos oculos etc.
attribuit iconis a verum ... seque ... imagines
et Christi imagines repudiant ... diceba...
que ... divinitate humanitas a verbo ... hu-
manitas sine verbo ... efficiat sed legitime
condita in legitima septima synodo actione 6.
... Epiphanius diaconus ... Christi pro-
...
... pictura ... imagine ...
... dicitur ... sed ...

co Sua

dominici facie sua [illegible] imprimi [illegible] referunt [illegible] lib. 4 cap. 26 [illegible] Damasc. [illegible] [illegible] imaginibus [illegible] [illegible] [illegible] [illegible] septima generali synodo [illegible]

[illegible] Concilio [illegible] [illegible] spe agni et Spiritus sanctus spe columbae [illegible] [illegible] apparuit [illegible] [illegible] [illegible] [illegible] [illegible] vocant [illegible] [illegible] [illegible] 87.

Caranza in summa conciliorum ad canonem 82 sextae synodi [illegible] [illegible] [illegible] [illegible] canone [illegible] [illegible] sub spe agni [illegible] [illegible] [illegible] columba et magis [illegible] stella [illegible] [illegible] [illegible] canone [illegible] [illegible] [illegible] columbae et stellae [illegible] agni [illegible] canone [illegible] Adriano [illegible] septima generali synodo [illegible] [illegible] [illegible] [illegible] [illegible] imaginibus n. 2 [illegible] n. 8 [illegible] [illegible] [illegible] n. 11 [illegible] [illegible] examine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cap. n. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] canone [illegible] [illegible] [illegible] acceptus [illegible] [illegible] [illegible] [illegible] [illegible] canone [illegible] [illegible] [illegible] [illegible] agni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lib. 9 cap. [illegible] [illegible] [illegible] [illegible] Bellarminus lib. 2 [illegible] cap. 8 [illegible] [illegible] [illegible]

Decreverunt ut ex eo tempore deinceps su-
cra tum figura etsi qui Salvatoris ponatur ex
divina tum [illegible] [illegible] id verbis ponere [illegible]
humana [illegible] [illegible] [illegible] stabulu [illegible] [illegible] [illegible]
in humana figura [illegible] agni [illegible] [illegible]
[illegible] [illegible] [illegible] et tanquam [illegible] [illegible]

4ta Conclusio. Imagines Dei et sanctorum con-
ferre in templis et [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] venerationem imaginum [illegible]
[illegible] expresse [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sanctorum id [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] tot saeculorum [illegible]
[illegible] in [illegible] [illegible] habuisse [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible]
[illegible] [illegible] catholica [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] magnitudo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
1200 annos [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in templis
imagines [illegible] [illegible] — [illegible]
canone 36 Eliberitano et sancti Epiphanii [illegible]
ad Joan. Hierosolymitanum [illegible] [illegible] [illegible]
[illegible] [illegible] imagines sanctorum in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] plurimorum in [illegible]

imbracari [illegible] potuit vel de fluentibus parietibus ne-
bis [illegible] [illegible] de [illegible] quare et hodie in His-
pania [illegible] [illegible] [illegible] est [illegible] pannis [illegible] in
templorum parietibus [illegible] plures in tabulas
et statuas [illegible] [illegible] usque ad [illegible] [illegible] 27 [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Damascenus [illegible] [illegible] de imaginibus
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] ad tempus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] horizontalis [illegible]
[illegible] [illegible] [illegible] [illegible] totius [illegible] ab ortu
usque ad occasum solis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] imagines in [illegible] [illegible]
et [illegible] templum [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] quare [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] usque [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] anno 572 [illegible] magis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

Sectio 3tia

Utrum imagines sint venerandae et adorandae

Affirmativa est de fide definita
in [illegible] generali synodo altera [illegible] [illegible] [illegible] [illegible]

-nodi romani sub sancto Gregorio 2° et
3 Stephano q[uae] est ab Adriano pp. ep[isto]la 3 in cuj[us]
capite secto caudat Romanae synodalis Stephani
Pontificis decretum de ornanda Christi imagine et cap.
4 post caput 6 et de altera romana synodo sub
est Dno Gregorio Papa cilij in mod. una cum 79
sanctissimis Epis ante confessionem B. Petri Apos
tolorum principis praesidente multorum SS. PP. testimo
nia roborates venerari et adorari sacras imagi
nes in toto concilio consenserunt. Idem semper Ecclesia
in more fuit ab ipsis Apostolis descendens ut tradit S. Da
mascenus lib. 4 de fide cap. 17 aliisque. nam quae est 1a ima
go ad Christo typon relata non minus est cum illo adoranda
ut quam purpura in Rege, sed hanc nemo negat
esse adorabile qua nec de illa negare debet. Quid magis im
peratoris aut Regi fuit adorari omnis fere Deo et sacrificio
ut imagines sunt adorari eligidere stem non fecit
adorare eos, audito et modestiae solvavit caput
aperuerunt et coram hac cum nos et magis [illegible] numdum
signant quam unum est adorabile non alterum. Illa
re nemo orthodoxus negare potest imaginem esse venerandam et
adorandam. Et sic quia solum impropriae dicitur aliqui dicunt
Durand. dist. 9 q. 2. Illud recol a comitandis recol
in altero ignotus Mirandolanus
q. 3 apologiae quam tria de gloriosa habita pro
Libello libri med. sac. j. a. 1 ipse ait illa sape
in honorem venerata et orationem vocat Valentia

in to. 2. l. Hieronimi quaest. q. periculosam
Quest. Greg. q. 84. a. 2 et no. solu cognitionem
et [illegible] tam pro notandum putat Vasq. disp.
100. n. 9. et disp. 108. n. 149. [illegible] de Concilijs
validum existimat q. a fidelibus receptum esse [illegible]
in verbis [illegible] ut Romanum Pontificem esse caput
Ecclesiae [illegible] defendit [illegible] [illegible]
[illegible] falsa [illegible] et notanda [illegible] Durandi [illegible] cale
[illegible] minus [illegible] Concilij [illegible]
[illegible] [illegible] [illegible] simpli
adorationem imaginum [illegible] [illegible] Dni
denegavit [illegible] iconomachi sub Leone Isauro
Constantino Copronimo et alijs quibusdam imperato-
ribus [illegible] Graeci [illegible] Galli sub
Carolo Magno [illegible] [illegible] Caroli
[illegible] et anno [illegible] 62 a quodam
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Concilij [illegible] Francofo-
[illegible] [illegible] [illegible] Adriani primi [illegible]
[illegible] [illegible]) [illegible] Baronius to. 9 anno
794 probabilius Vasq. disp. 107 cap. 7 [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Concilii [illegible] loco habit; Carolo
[illegible] [illegible] q. ab eo ad Adrianum [illegible]
[illegible] [illegible] [illegible] secundo Carolo [illegible] Ludovico.

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Deo eius filio ad quem eadem honor et adora-
tio imaginibus non faciebant uiri caetera docti sine
spect. alibiq. Habeo ut et aliud duarum epla-
rum (quae ab haereticis hoc tempore confictae erunt)
unius quasi Eugenii papae nomine ad Michaelem impera-
torem mittendae, alterius quasi nomine Ludouici impe-
ratoris ad Eugenium datae utraque simul cum
epla Michaelis Imperatoris Iconomachi libello
Parisiensi conciliis prodijt Francofurti ante 18
annos. Vide Bellar. appendicem ad librum 2um de cultu
SS. Ait enim ea graeca quae galli [illegible] n. [illegible]
[illegible] Crucis imaginem adorandam [illegible] [illegible]
[illegible] ne aliarum imaginum [illegible] magis et [illegible]
et impie hoc tempore [illegible] omnium imaginum
et omnis cultus adorationem detestatur. Renatus Clau-
dius Parisiensis et [illegible] [illegible] [illegible]
[illegible] nam ne [illegible] [illegible] [illegible] [illegible] ma-
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] imaginum cultum [illegible] [illegible]
[illegible] constantinopolitanus patriarcha [illegible]
7a synodi — Obijciunt non facies tibi
~~sculptile~~ sculptile et quod [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] Bellar. lib. 2. Cap. 10. [illegible]
[illegible] imagines non adorari absolute sed respectiue
[illegible] ut idola [illegible] [illegible] [illegible] [illegible] simulacra
[illegible] in idolis quoque adorari [illegible] [illegible] Deum

sed hoc generaliter assertu est mendaciu q apta scripturae. prob. ex sapientia 13. Isaiae 40. multi ipsa idola colebant tanqs corpora et habitacula divini alicuius spiritus adorabant; multi daemones aliasve creaturas in eis colebant, alii idolo simile aliquatenus eius figura credebant numen, sine errore de vero Deo, nemo et animo abere idola adoravit

Sectio IIIa

An sub lege Mosis licuerit venerari imagines

Ra. Sta cum non licuerit Judaei Dei imaginem facere vel ex natura rei q infallibile et creatu est vel ex lege divina positiva, quomodo alleganda in Bonaventura dist. q a 10 q 2 Sfortia... 8. Marcel q 5 a 2 — Altera sta est Judaeis divina positiva lege nec Dei, neque aliae ullae imagines licuisse adorare nec facere, nisi ad statum adoratoris accomodato cum divina dispensatione quam fuisse est separare a neg. sed non adorabant Cherubim ornantes arca, et in tabulatoris ornamenta a Salomone facta non habebant statuas adorabiles arca adorabant sed imago non erat ... Richardus dist. q. a 2 q 2

Sot. lib. 2 de iust. q. 4. a. 2. Ouantius lib. 2
locorum catholicorum cap. 12. P. Gretzer examine tri-
scholastico n. 48. Scotus in Catech. Et ut ad hunc
veniamus. Vasq. disp. 104. cap. 2 ... stra
... sancti ... hac quaestione ... et
... absoluto aliquas
imagines ... more ... Deos
adorarent ... Exodi 20 ... nomine
... non facies tibi sculptile ... non ado
... Leviticus ... ut non adorent
tanquam Deum ... statim ...
... Deus tuus ... Item ... aliique 22. Jun.
apud Suar. disp. 54 sect. 3. tradunt totum decalogum esse praecep-
ta moralia praeter determinationem diei sabbati, ac ...
... duas priores positivi iuris et caeremoniali ...
... Christianos attinere ... obn-
... non facies tibi
sculptile ... apertum ... Beda cap. 19. de tem-
plo Salomonis ... Damascenus lib. 4 de
fide. Cap. 17. ... de imaginibus ...
... in ... magna ...
... Cherubim ... adorari ...
... Vasq. disp. 94. ... credibile ... Cherubim
adorare ... Angelos ...
... adorare ... ad ...
... Judaeos in templo ... illas ...
... magines ... Dei effigia
... formula non ... Cymbo ...

p imagines et statuas in templo nostro collocatas
pbq et sic ex quadam in alterá scripturae aberna-
tia et abstinebat ut à p non cultu piul alienè re-
aliud forte significat Tertullianus q Marcionem Cap. 22.
et origines lib. 4 q Celsu.

Sectio IVa.

An et quomodo imagines ado-
randae cum prototypis.

1a Conclusio Imago adoratur una et
eademq adoratione cum prototypo. Vnd PP Niceni in septima
generali synodo aiunt q imaginis honor in prototypon
resultat, et q adorat imaginem in ea adorat ipsius
descriptam [illegible] ei in. SS. PP. [illegible] obtinet disciplina,
seu traditio Catholicae Ecclesiae q à finibus usq ad
fines Euangelium suscepit. Idem Tridentina synodus sess. 25. de cultu SS. Imaginibus debi-
tum honorem et venerationem impertiendam, non q in eis sit
aliqua divinitas, vel virtus p[er] quam sint colendae sed
quoniam honor q eis exhibetur refertur ad prototypa quae illae
repraesentant, ita ut p imagines quas osculamur et
coram qbq caput aperimus et procumbimus Christum adoremus
et Sanctos quorum illae similitudinem gerunt vene-
remur id q Conciliorum praesertim a Nicaena Synodi
decretis q imaginum oppugnatores à sacris [illegible]

Conuert [illegible] eadem ratione studuit [illegible] imaginis
Alexandrinus orator [illegible] Regis imaginem in
troducit loquentem Ego et Rex unum sumus. Ego n
in illo sum et ille in me [illegible] adorat imaginem
in illa adorat ipsum Regem. Et similiter argumentatur
[illegible] patriarcha Constantinopolitanus in [illegible]
quo in [illegible] ubi [illegible] adoran
da imaginem [illegible] scriptum est ubi scriptum
est adorandum esse [illegible]
[illegible] et Darco [illegible] appellatur
Colossen. imago Dei est Christus, gloria Dei [illegible]
[illegible] filius Dei et [illegible] dicit [illegible]
[illegible] coelestium, terrestrium et infernorum, ut imago
eius eadem quoque [illegible] dicat [illegible]
[illegible]
tudinem [illegible] imaginis eius [illegible]
[illegible] in dogmatibus [illegible]
[illegible] imaginem [illegible]
[illegible] imaginem [illegible]
ca, aut [illegible] nullo pacto [illegible]
[illegible] iuxta [illegible] aut paragogen [illegible]
[illegible] imaginem [illegible] in speculo [illegible] et in
[illegible] adorandum [illegible]
[illegible] cap. 2. de memoria [illegible]
[illegible] imaginem [illegible]
[illegible] contemplationem [illegible]

reminiscimur rei, aut alio, aliu(m) phantasma alio phan-
tasmate repraesentato gignimus ~~sic ubi est~~ Sed alii o(mn)i
ho(c) a(nim)o dissimulato, q(uo)d phantasma et imago, q(uod) phantas-
ma est cognitu medium comparandae rei repraesentatae in cognitione
tu(m) aut pars obiecti, at imago est nota(m) rei repraesentatae cognos-
cend(ae) ipsa cum eadem adoranda. — Ex his patet non im-
probabile esse sententiam Ambr(osii) Catharini quae dicit et p(ro)-
adorationem imaginum et Durandi ple(rumque) 3. d. 9. q. 2 adeliberatione
negantium imaginem ipsa(m) adorari, ut una cum prototypo
pi(e) adoret(ur) q(uod) ecc(lesi)a Patrum et scholasticorum tota re-
pugnat.

I(n) 2a c(ontr)a. CONCLUSIO. Cum imago una cum arche-
typo adoret(ur) q(uonia)m ipsa et imago adoratur et cum
q(uod) p(er) auctores quorum aliq(ui) dicunt imagines propriè adora-
ri, cum q(uod) in adoratione prototypi adorari negant
alii, idem dicunt q(uod) adoratione cum prototypo adoratam
esse non admittunt ita Durand(us) et alii, ut dixi, nos re-
rum quor(um) ... q(uod) imagines dicuntur adorari
analogice, qua(tenu)s non à tollitur proprietas, sed negant
imagine minus principaliter adorari q(uam) rem
Idem volunt multi, q(uod) imagini tale adorationem vo-
cant p(er) accidens, Henricus q(uo)dlibeto 10 q. 6. Capreol(us)
d(ist). 9. q. 2. Paludan(us) q. 1. a. 3. Catharinus libro
de Imaginibus cap. 21. Bellar(minus) lib. 2 d(e) Imaginibus
cap. 23. Vasq(uez) disp. 108 cap. 5. ...
... re ... ...

seu per aliud, vel adeoque adorari est simpliciter per se

seu absolute.

3tia Conclusio. Imago cum prototypo adorata non est in proprio adoratione ita ut ad imaginem terminata adoret solum prototypon sicut loquuntur [illegible] quod ait [illegible] Figuelus cap. 5 in [illegible] [illegible] dexter nec est solum media adorationis ad modum speciei intelligibilis aut sensibilis qua res alia cognoscatur non ipsa species sicut aliqui tamen tradunt ut [illegible] q. [illegible] sed est vere ac proprie obiectum adorationis [illegible] ex predictis [illegible] et [illegible] adoratione propria.

4ta Conclusio. Imago est immediatum non tamen principale obiectum adorationis externae ac internae [illegible] sed [illegible] ut obiectum imaginis, ita [illegible] Iacobus [illegible] lib. 3 orthodoxarum explicationum et [illegible] [illegible] [illegible] [illegible] [illegible] ex conciliis et [illegible] PP. [illegible] [illegible] lib. 3 cap. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Cabrera [illegible] q. [illegible] [illegible] [illegible] [illegible] aliqui patet vel osculum genuflexio [illegible] fiunt [illegible] imagini nec tamen adoratio est externa [illegible] [illegible] qualescumque [illegible] signa interiorum affectuum transeunt [illegible] in prototypum ut principali mediante tali signo imagini exhibito [illegible] [illegible] [illegible] [illegible] ostendens [illegible] adoratio est affectus quo quis se alteri ut excellentiori [illegible] [illegible] terminatur ad solum prototypon. ad imaginem tamen per accidens seu per affectum [illegible] [illegible] per genuflexionem. [illegible] vera adoratio externa est una

ut ipsam adorationem completam constituens in ge-
nere externo sit ea ut moralis adoratio minor
sive alius ut fiat, sicut externa eleemosyna est ge-
nere moralis eleemosyna. — Ex hoc colliges non per
orationem eandem prototypo et sacrificium coram ima-
gine peractum sic dicatur imago orari laudari sacri-
ficio coli cum proprie dicatur adorari: nam oratio
nec per se ad imaginem dirigitur nec per signum aliquod in
illa tendit per signum orationis rationem habeat, sed fit
coram imagine, ut ut mens a distractionibus coercea-
tur, et in ea attentior reddatur nec si figurate oratio
ad imaginem refertur ut o crux ave spes unica
Hic ea crux pro crucifixo supponitur per metonomiam
sequentem eiusque pro colla digna hic prosopopeia continet
potius laudem et laudem prototypi quam imaginis in cuius prae-
sentia sit, nisi effectus quia in imago tamquam delegat
laudari potest. — Sed cum quidam ex auctoribus qui
imagines non ut cum prototypo adorari sentiunt, sed appe-
titum nullius cogerentur impugnant Durandi opi-
nionem de qua cap. 2. num. melioremque ut sine
nec sibi constanti hoc ipsiusque affectu adorandi ad
imaginem referri dicunt, sed vel noluit effec-
tui suum tendere quoque in imaginem fiat quan-
tum est ex summo vero alteri ut excellentiori. Et
hoc recte negari per se manifestum est, et a aeq
magis dixerit, vel concedunt affectum adorationis
alterum, non quia ut quatenus est sic voluntas
et tendit ulterius etiam ad imaginem tendere

[illegible] adoratio[illegible] [illegible] [illegible] abstracto [illegible]
[illegible] ut [illegible] magni [illegible] affectu
[illegible] ex amore [illegible] [illegible] [illegible]
ex [illegible] [illegible]
ca[illegible] ut [illegible] amor [illegible]
[illegible] [illegible]
[illegible] ut ex [illegible]
[illegible] 20 a 2. [illegible]
[illegible] [illegible]
[illegible] affectu [illegible] [illegible]
[illegible] ad [illegible]
[illegible] [illegible]
[illegible] adoratio[illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] ad imagi[illegible] [illegible]
[illegible] ad [illegible]
[illegible] imago [illegible]
[illegible] [illegible]
ex [illegible] affectu [illegible]
[illegible] in tali [illegible]
[illegible] ut [illegible]
[illegible] ad [illegible]
[illegible] appellatio[illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible]
[illegible]

5ta Conclusio imago non est obiectum adorationis sola eius color et figura, sed potius ut relativa ad prototypon [illegible] negato non adorare illa figura colores &c. quia non [illegible] relatio [illegible] tam bene adoratur Vasq. disp. 108. n. 33.

6ta Conclusio Cultus crucis et imaginis Christi [illegible] distinguitur a cultu alia sacra [illegible] religionis seu cultus [illegible] vel [illegible] aliquo [illegible] imagi- ne [illegible] honorata prototypo et adoratio Dei [illegible] ad [illegible] [illegible] sanctos [illegible] [illegible] pertinent [illegible] soli Deus et Sanctus Petrus [illegible] imagine ad- [illegible] adoratio [illegible] imagine [illegible] adoratione eadem cum imagine [illegible] utrasque eandem [illegible] memini crucis Christi [illegible] imago Christi qua [illegible] [illegible] sola [illegible] [illegible] utrasque [illegible] [illegible] [illegible] [illegible] quod [illegible] imago Christi imaginem [illegible] Christo [illegible] [illegible] [illegible] [illegible]

7tima Conclusio Est una adoratio [illegible] prototypo et imago adoratur [illegible] [illegible] [illegible] [illegible] [illegible] ex sua [illegible] et

et illa diversa sententia alia aliq alia vero 27 ...
ht. Sed et idem illa nomen q͡o gpiens metaphor
racs aliqd Dei comparatio ... amor propositi
tras comparatio Dei, amor amicitia ... ...
amor et externa conspicientia ex illo effecta ... ...
alius in genere nomine ille in genere affectus sive potius
effectus amoris ... sic autem adorario quia in ...
tendit ... latria, vel dulia, vel hyperdulia ... nota ...
ipsum affectum exhibitus seu summissionis quaecumque ... eade
adoratio circa imaginem ... nihil ... affectum ...
... ... eiusdem affectus nota seu symbolum.

Sectio Va

Utrum liceat quasvis imagines adorari latria vel dulia

1ma Conclusio. Si latria et dulia significent habitus virtutum, aut quorum actus ab eis procedunt, imagines Dei et Christi latria, Sanctorum dulia adorari quomodo aliqui absolute loquuntur vel latria a ... dupli...

n 94 2da Conclusio. Si latria et dulia sumantur pro ... summissione, non est absolute ... imagines, aliquas adorari latria et idem ... dulia ... abso... imaginibus eius exemplar. Negant latria ... et nobis ... loquendum cum Synodus Nicaena generali ... alia ... ... haec de imaginibus ... illius salutationem et honorariam adorationem exhibendam non ... secundum veram nostram latriam et Tarasius Diaconus ... ... 2 generalis synodo ... Gregorio ... ... in recordationem et memoriam ... ...

quadā affectōe in ipsa prototypa traheū conte-
niunt, de honorifica adoratione quod imagi-
nes n̄ h̄t illi latriā exhibuerit, vel diuina vene-
ratoēm ascripserit. [illegible] ipsa q̄ l. [illegible] scribit
demonstrantes eius imaginibus cultum ob honorabilē
reputatoēm reddere, nequaquā adu [illegible] verā cultu-
ra q̄ decet sola diuina nā [illegible] capit. [illegible]
post cap. [illegible] — Hac imagines et crux Chri-
adorant adoratione latriae vera [illegible] et p. gentibus latrias
[illegible] [illegible] vel [illegible] magno cultu adoratione
[illegible] [illegible] latriae vel q̄ [illegible] ex latria, et [illegible]
[illegible] q̄ adorāt imagines [illegible] ipsa latria [illegible]
[illegible] [illegible] quomodo eiusmodi proportionatā [illegible] [illegible]
[illegible] et [illegible] [illegible] in anim[illegible] [illegible] ad [illegible] [illegible]
[illegible] admittit et [illegible] [illegible] vel q̄ [illegible] [illegible] -
[illegible] cognoscitur [illegible] [illegible] [illegible] [illegible] cognoscit
q̄ [illegible] qua [illegible] [illegible] [illegible] [illegible] [illegible] con-
[illegible] [illegible] excludit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in hoc [illegible] creaturam a [illegible] [illegible] [illegible]
[illegible] q̄ [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] cultus
imagini [illegible] latria vel magno cultu latria vel [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] ob creaturas [illegible]
[illegible] [illegible], ut affectus [illegible] [illegible] [illegible] [illegible]
[illegible] imagini [illegible] [illegible] [illegible] anno [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] scholasticos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] q̄ [illegible]

p̄missim tradiderunt Ē̄i imagines adorandas vetustum
adoranti cultu magnopere at si in iis calumniae sumatur
transilitur utrumque gesta nec conalio adumbrari
pat expedivit. S. T. S. Bonaventura et coaetanei
eorum n̄ videre synodu cujus nec meminerunt valde
credibile ē, nā post illa aetate ai edita usque cui
q̄ in tomis conciliorum sit quam p̄cesserit gdē duae
longe antiquiores neutra tū divulgata fuit sed prima
q̄a inepta ē librarijs desita altero et optima forte
fuit bibliothecaria in arcano Romana Ecclesia
reposita ē ab auctore q̄ sub S. Nicolao po et Ge. Ep.
maximo vitij floruit.

Sectio 7ma

An Imago sacra sit per se adorabi
li n̄ adorato prototypo

Jb catharini et Vazquez q̄ hac sola adoratione
imaginis admittunt ut rel. q. dicu ē, docti q̄dam
recentiores tenent imagines ueras sacras et similia
posse adorari per se sine prototypo, sed cultu relativo
aliq̄ inferiore quā sit adoratio prototypi ad quā tn̄
reducitur et ab eadē virtute elicitur ē qua proto
typi adoratio prodit. Ita Sanders lib. 2 de imaginibus
cap. ult. Bellarmin. libro 2 de Sanctis cap. 22. Posse
examine 2o Bellarmino n. 82. Suar. disp. 54. sect.
5ta. et hoc mo. dicit ā fidelibus adorari imagines
opinat Bellarmin. Suar. tenet probabiliori sententia
adorationem imagines esse diversam ā coadoratione eiusdem
cū prototypo · Altera tho multa contra hunc velim

dic rationi utq; probabilia, ut imagines sint ado-
f, et adorabiles tales n. adoratione sint inaequivocal
aliq scholastici utq; in doctrina Ecclesiae adeo olim
agitata ut futuri spatii ut ommiserint ta quaestionem
aliquam, immo probata adoratione ipsam, nec solum de
tali adoratione tacere, sed eam tradidere ac fun-
damentis positive quoq; astruere ut satis apparet ex
S. Tho. 3 p. q. 25 a. 3. et 4. S. Antonino p. 3.
titulo 12 cap. 9. S. Bonaventura dist. 9. a. 10. q. 2.
Capreolo a. 3. Suar. lib. 3. q. gentiles cap. 120
Scandunt ex rationibus Cabrera a. 4. disp. 2. ...
q. 25 a. 6. Palacios dist. 9. disp. 10. Greg. to. 3. disp.
ba q. 11 puncto 5 Suar. to. 10 lib. 9 cap. 6. Vasq.
Cap. 26 ... Tom. n. 19. Vasq. disp. 108.