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Quaestio 2

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ratio: hinc ipsa causa conterminati et unionis na-ta est. Quaeritur post dictum unio [illegible]
materiantur aliis [illegible] quia dein [illegible] incorpora intercipi et
si nempe unio haec nota divina [illegible] aequalis, ita post Deum [illegible]
nati; si nempe hae [illegible] divini gratia, et [illegible]

Quaestio Quid sit quantitas? R. esse distentionem et quantas [illegible] Num q. 2us
a [illegible]; [illegible] communia philosophiae et Theol. [illegible] patet [illegible]
[illegible] si [illegible] efficaces [illegible] partes habeant, ut
[illegible] in SS. Euchar. Mysterio. Si enim [illegible] identificata cum [illegible] aut
[illegible], aut tota [illegible] panis et vini in [illegible] post [illegible] quantitas
[illegible] remanere [illegible] ut [illegible] effectus [illegible] formali
[illegible] videlicet [illegible] et impenetrabilitas, unius partis in alia.

Quaestio An et quid partes [illegible] continua inter se [illegible] Num q. 3us
et inter partes continui successivi et permanentis in partibus continui
successivi ex. gr. hora, die, [illegible] continua constitutionem [illegible] aliqua unio [illegible]
[illegible] partibus [illegible] continuo fluere [illegible], ut [illegible]
continuo succedat; unde etiam unio inter partes continui successivi
[illegible], ita omnino ut existant [illegible] se [illegible] temporis [illegible]
[illegible], unio inter partes continui permanentis, ita
ut existant [illegible] localiter [illegible]. R. 2o partes continui
permanentis uniri [illegible] partibus [illegible] realiter distinctis
et consistente in entitate modali superaddita, ita communiter
[illegible] contra [illegible]
non consistat in [illegible] partium [illegible] homogenearum mediate [illegible]
positarum, sed in aliqua entitate ab [illegible] distincta [illegible]
[illegible] unio continuativa consisteret in talibus rebus,
[illegible] differentia inter continuum et contiguum.
[illegible] certa. Contigua enim [illegible]
[illegible] [illegible] conceptibilitas [illegible]
continua vero [illegible] fundamentalis [illegible]
[illegible] aliud est duo esse similia et aliud duo esse unum. aliqui duo
[illegible] mediate [illegible] [illegible] alio,
[illegible] contigua [illegible] mediate [illegible],
si duo [illegible] mediate [illegible] contiguitatem
atque continuam.

Quaestio 4ta

de

Veritate, aliisque praedicatis entis.

Num. 44us. Veritas quae proprie ad Metaphysicam spectat, transcendentalis est, nihil aliud est quam conformitas rei; convenit haec omni enti possibili, et nunquam potest esse impossibili. Praeter hanc ante considerari hic plerumque solet etiam alia veritas, quae dicitur praedicamentalis, convenitque soli actibus intellectus, unde etiam dicitur conformitas actus cum objecto; nos omissis aliis, quae de veritate transcendentali dici possent, utpote omnique entis aliquid tangit, de sola veritate praedicamentali in praesenti quaestione determinare proponimus.

Solus 3us

Utrum veritas sit adaequate intrinseca actui.

Num. 45us. Status quaestionis, utrum veritas praedicamentalis cum sola actu [illegible] identificetur, an vero praeterea involvat etiam statum objecti extrinsecum. Qui controversiam decidunt, separare sunt, qui distinguunt inter propositiones necessario veras et inter propositiones contingenter veras dicentes, veritatem quidem actus esse adaequate intrinsecam propositioni necessario verae, propositioni autem contingenter verae non esse adaequate intrinsecam, sed partim extrinsecam, partim intrinsecam. Contra hos

Num. 46us. Dico 1mo: tam in propositione contingenter vera, quam etiam in propositione necessario vera, actus veritas esse partim intrinseca, partim extrinseca actui. Probatur: actus [illegible] et rem ita repraesentat, sicuti est, et res ita se habet, ut repraesentat; sed hoc non est adaequate actui vero adaequate intrinsecum, quia actus esse verum includit connotationem adaequate extrinsecam actui vero. Confirmatur [illegible], qui ait ex eo quod res est, vel non est, oratio vera vel falsa dicitur.

Num. 47us. Tertio: bonitas actus moralis est actui moralitas bonus adaequate intrinseca, quia etiam veritas actus veri est actui vero adaequate extrinseca, ergo [illegible]. Probatur: bonitas moralis est actui morali adaequate intrinseca [illegible], quia bonitas moralis consistit in relatione transcendentali quam habet actus voluntatis bonus ad bonum, ad quod [illegible], [illegible] ad illud intra sphaeram eligendo vel repudiando; haec autem relatio transcendentalis nihil aliud est quam ipsa entitas actus moraliter boni, ergo [illegible] intrinseca; similis autem ratio non habetur de veritate actus, veritas enim actus [illegible] hoc, partim sit [illegible] ab hoc vel alio determinari [illegible] ab hoc [illegible], sed [illegible] sit conformis suo objecto

Quaeres [illegible] atque essentialiter veri, quo casu ad aliquid [illegible] attributis [illegible] adaequate [illegible] ex [illegible] atque [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] veritas [illegible] pro propria [illegible] cetera sua veritate [illegible]. Num 48us.

Quaeres [illegible] atque fidei [illegible] propria [illegible] [illegible] verificari, quo [illegible] aliquid [illegible] qui per propria sua [illegible] [illegible] [illegible] aliquid atque [illegible] esse [illegible] veritatis [illegible] [illegible] esse ipsam veritatem [illegible] cetera atque [illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible]. Num 49us.

Articulus [illegible]

An propositiones de futuris contingentibus sint determinate verae aut falsae

Volunt aliqui [illegible] in hac [illegible] [illegible] parte negativa propositiones [illegible] de futuris contingentibus nec esse determinate veras, neque determinate falsas, alij [illegible] volunt [illegible] in [illegible], sed [illegible] [illegible] de mente [illegible]. Num 50us.

Dicendum propositiones de futuris contingentibus sunt determinate verae aut determinate falsae. Propositio de [illegible] contingenti est determinate vera aut determinate falsa; [illegible] propositio de futuro contingenti est determinate vera aut determinate falsa, quod [illegible] [illegible] [illegible] propositio de contingenti [illegible] est determinate vera aut determinate falsa, [illegible] obiectum determinate [illegible] [illegible] [illegible] [illegible] sed etiam obiectum propositionis de contingenti futuro determinate [illegible] [illegible] [illegible] [illegible] quod [illegible] propositio de futuro contingenti [illegible] [illegible] futurum [illegible] [illegible] futuro [illegible] obiectum determinate [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] obiectum [illegible] futuro determinate [illegible] determinate [illegible] [illegible] [illegible] [illegible] [illegible] manifestum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] manifestum [illegible] [illegible] [illegible] simul futurum et simul [illegible] [illegible] quod [illegible] [illegible] determinate [illegible] [illegible] determinate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Num 51us.

Obijcies [illegible] obiectum futurum [illegible] potest verificari propositio [illegible] [illegible] quod obiectum futurum [illegible] [illegible] [illegible] [illegible] propositio. [illegible] [illegible] [illegible] [illegible] [illegible] propositio [illegible] obiecto [illegible] contingenti [illegible] [illegible] [illegible] obiectum [illegible] [illegible] [illegible] [illegible] quod [illegible] propositio quod [illegible] propositio de [illegible] contingenti [illegible] [illegible] obiectum [illegible] Num 52us.

n̄ constitit tunc quod propositio [illegible] contradictoria legitima. Sicut enim obiectum
praesens est iam nunc et [illegible], revera tunc fuit. Sic obiectum futurum,
est nunc non [illegible] revera tunc erit

Num cui Dar. — Dices 1.o futurum contingens est indifferens ut aliquando [illegible] non detur, quod
[illegible] de facto verificari propositionem [illegible]. est futurum contingens
[illegible] indifferens ut detur et [illegible], ideo [illegible] aut [illegible] quod dabitur, si dabitur
verificat propositionem affirmative et falsificat propositionem negativam, si non dabitur,
verificat propositionem negativam, et falsificat propositionem [illegible]

Num cui opp. — Secundo [illegible] propositio de futuro contingenti [illegible] esse vera vel
falsa, tunc [illegible] debet esse determinata, ad veritatem aut falsitatem, sed
[illegible] determinata ad veritatem aut falsitatem [illegible] tali propositioni [illegible]
de facto ad veritatem aut falsitatem tunc [illegible] aliquod
sui verificativum seu falsificativum, atqui [illegible] dat [illegible]
[illegible] objectum seu [illegible], seu falsitatem propositionis, debet [illegible] falso
[illegible] propositionem [illegible] importet

Num objic. — Tertio [illegible] certa futura contingentia datur determinata veritas, tunc tollitur
contingentia aut libertas actuum: cum non sit admittenda [illegible] haec
propositio: antichristus peccabit. [illegible] determinate vera, tunc [illegible] [illegible]
peccatum antichristi [illegible]. [illegible] stante veritate huius propositionis. antichristus peccabit
peccatum antichristi adhuc libere ponere [illegible], verificat hanc propositionem anti-
christus peccavit stante [illegible] esse falsam: atqui hoc [illegible] admitti
[illegible], materia est eadem [illegible] illa propositio [illegible] falsam [illegible]
obiectum [illegible] libere [illegible]: [illegible] propositionis antichristus peccabit
obiectum [illegible] libere [illegible]. [illegible] [illegible]
[illegible] antichristum stante veritate huius propositionis antichristus
peccabit: libere peccaturum: [illegible] peccatum antichristi [illegible]
stante veritate huius propositionis antichristus peccabit [illegible] libere
[illegible] hoc argumentum [illegible] ex parte coincidit [illegible]
[illegible] libertatis [illegible] [illegible]. [illegible]
[illegible] hoc argumentum [illegible] solvendum esse in propositionibus de futuris contingentibus
[illegible] esse determinate veras aut determinate falsas, [illegible]
hanc propositionem antichristus peccabit esse determinate veram: [illegible] peccatum [illegible] libere [illegible]
[illegible] stante veritate huius propositionis [illegible] libere, tunc [illegible]

nās: qd haec ppositio petrus peccat stante sua veritate nequit esse falsa: atqui
hoc repugnat illo qd peccatum petri non est [illegible] non subsumpta [illegible] ppositione dentur
cia [illegible] ista ppositio esse falsa [illegible] obiectum [illegible] stante [illegible] affirmans,
sed stante vero huius ppositionis petrus peccat obiecto [illegible] stante [illegible],
nec affirmari; qd haec ppositio: petrus peccat stante suo obiecto [illegible] esse falsa;
[illegible] verba [illegible] stante veritate huius ppositionis petrus peccat petrus [illegible]
peccat, qd [illegible] peccatum petri non esse, qd obiectum huius ppositionis petrus peccat.
[illegible] stare [illegible] prout affirmatur. [illegible] adversarius [illegible] hanc retorsionem
[illegible] dicere [illegible] et non docere [illegible] [illegible] [illegible] [illegible] [illegible]
ponendum erit peccatum [illegible] ex suppositione [illegible] et [illegible] quod
[illegible] ea [illegible] ponenda erit [illegible] extra suppositionem [illegible]
antecedente [illegible] res patet in [illegible] ppositionibus; si enim petrus ponitur
[illegible] simul [illegible] peccare, [illegible] peccat [illegible] haec negatio
[illegible] ex suppositione et consequenter [illegible] neque [illegible]
[illegible] simul esse et non esse, quamvis absolute
et abstrahendo a [illegible] possit [illegible] esse, [illegible]
[illegible] de futuris contingentibus in [illegible] hypothesi [illegible] de futuro
[illegible] esse [illegible] esse futurum [illegible] simul esse futurum,
[illegible] esse futurum absolute [illegible] abstrahendo ab hac hypothesi seu antecedentes
[illegible] hanc suppositionem [illegible] esse [illegible] futura [illegible] etiam
non esse futura [illegible] in hac ppositione antichristus peccavit [illegible]
antichristi futurum supponit [illegible] hanc hypothesin [illegible]
[illegible] poterit peccatum [illegible] simul [illegible] futurum,
sed haec [illegible] suppositionem futuritionis peccati;
[illegible] contingenter [illegible] atque futurae [illegible]
[illegible] contingenter [illegible] et de [illegible]
circa futura contingentia dicta sufficiant. praeter has autem
adhuc dantur aliae propositiones de futuris contingentibus videlicet hypothetica
seu conditionale, de quibus potest utrum haec etiam sint determinate verae aut falsae?
Exemplo sit haec ppositio si petrus non [illegible] hanc occasionem proximam peccandi
peccabit. Et hanc vocant aliae ppositiones conditionatae de futuris contingentibus,
[illegible] determinate [illegible] falsae [illegible] fuit ex dictis [illegible]
differentia, [illegible] est sicut [illegible] fuit [illegible] fuit [illegible] praeterito,
[illegible] de praesenti [illegible] erit [illegible] futuro [illegible]
[illegible] futurum [illegible] sub [illegible] conditione [illegible] possibilia [illegible]
[illegible] et [illegible] conditione [illegible] ex [illegible] ex contra-
dictoriis [illegible] ex duobus [illegible] [illegible] videlicet

objectis dictorum importato propositio vera vel falsa dicit. ergo etiam propositiones
indiferentia dicit futuri contingentis esse determinate veras aut determinate falsas.

Articulus 3us

Quomodo sit verificativum propositionem de futuris contingentibus

Num: [illegible] Verificativum propositionis nihil aliud est quam veritas propositionis; hæc enim formaliter
denotat propositionem; hæc autem veritas est dicitur adæquate intrinseca
sed partim intrinseca partim extrinseca et constituitur partim ab objecto
affirmante partim ab objecto se libere; ex hoc autem nota
oritur dubium, quomodo sit verificativum propositionem de futuris contingentibus; nam
videtur, quod propositiones de futuro esse determinate veras debebit quia determinate aliquid
verificativum; hoc autem cum non appareat quod actu detur, cum nec possit
verificativi seu veritatis sit objectum; objectum autem futurum deficit
non datur neque verificativum de futuro contingenti, ut dici videntur;
hanc difficultatem ut tollerent confugerunt aliqui ad Scotisticum
modum supponendi, et hunc dicunt esse formalem, qua propositione denominatur
determinate vera vel determinate falsa, alia cum parte scientia Dei; alii
cum Thomistis decretum Dei pro verificativo hujus propositionis assignarunt ac
dixerunt, ideo propositionem de futuro contingenti esse determinate veram determinate
falsam, quia est conformis vel determinate difformis scientiæ vel decreto Dei; tale
objectum contingens scientiæ, talis aut talis præsentia; alii denique
cum p. Suar. et plerisque recentioribus eundem propositionis verificativum aut falsificativum
constituunt objecti seu ipsum objectum futurum aut futurum

Num [illegible] Dico primo: verificativum propositionis de futuris contingentibus non consistit in modo propositionis
supponendi, nam p. nostri negative, nulla est ejus ratio, quod detur aliquis propositionis
realis modus sit sufficientia ex dictis; quando enim objectum non se
habeat ut aptum a propositione reddere propositionem esse veram, et ex opposito,
si objectum non ita se habeat ut aptum a propositione reddere propositionem esse falsam.

Num [illegible] Dico 2o neque consistit in scientia vel decreto Dei, sed in ipso statu objecti
ita se habentis ut aptum a propositione; sicut etiam falsificativum propositionis consistit
in ipso statu objecti non ita se habentis ut aptum a propositione; probatur 1o quod
scientia vel decretum Dei non sit pars verificativi, quia verificativum propositionis est pars constitutiva

Scientiae in decreto Dei, per quam veritas propositionis est conjuncta atque cum objecto; sed haec conjunctio primo est in scientia decreto Dei, per conceptum solum actu affirmative objectivo [illegible] et conceptu objectivo ita se habente, ut affirmat atque idcirco [illegible] atque conjunctionis objecto [illegible] simul conjuncta, atque cum objecto quod scientia decreto Dei non est prius conjuncta, atque cum objecto [illegible], ut [illegible] propositionis est res, quam propositio affirmat vel negat, atque [illegible] in decreto Dei non est res, quam propositio affirmat vel negat, quia non est certa, non [illegible] neque [illegible] res enim quam propositio neque affirmat neque negat [illegible] atque [illegible] se habet vere conjunctum [illegible] propositio: Petrus ambulabit [illegible] ubi ambulabit in urbe vel in agro, quia hoc non affirmat propositio.

Colligo quadruplicem [illegible] impugnando [illegible] fundamentum [illegible] sicut aliqua ratio cur [illegible] objecti [illegible] conjunctionem propositionis de futuro contingenti; tunc [illegible] haec, quia objectum futurum non existit; atqui haec ratio nulla est; ideo ut dicitur veritas propositionis de futuro contingenti non [illegible] ut objectum futurum actu existat, [illegible] duratio successiva requirit, ut [illegible] simul existat. Conjunctionem propositionis de futuro contingenti est duratio quaedam successiva quae non [illegible] ut [illegible] parte actu existant. [illegible] patet ab [illegible]; sicut de facto datur duratio horae, [illegible] antiquae, mensis, anni, quin tamen de facto dentur omnes partes [illegible] [illegible] quia duratio [illegible] partibus [illegible] praeteriit, quod omne [illegible], [illegible] vero et [illegible] duratio mensis [illegible] et anni [illegible] praeter dies [illegible] futuri, qui possunt defectum [illegible] non [illegible] conjunctionem seu veritas propositionis de futuro contingenti sit duratio successiva. Veritas propositionis de futuro contingenti est conjuncta [illegible] cum objecto [illegible] haec conjunctio est duratio successiva quae non [illegible] haec conjunctio [illegible] propositionem seu propositio de futuro contingenti [illegible] futuritione objecti seu [illegible] objecti [illegible] positione objecti [illegible] futuro. [illegible] haec [illegible] aliqua duratio successiva quae non constat ex [illegible] non certa, quod haec [illegible] est [illegible], quod [illegible] [illegible] in [illegible] quae debent [illegible] successive [illegible]

Solvuntur objectiones

Objectio conjunctionem propositionis [illegible] futuritionis objecti quod affirmat esse futurum, atqui haec objecti futuritio [illegible] non [illegible] decretum Dei [illegible] [illegible] objectum futurum [illegible] existere quod non certo [illegible] futuritioni [illegible] Num. 60

Num. 59

aliud est, quam rei ordinatio in sua causa ad producendam existentiam per decursum sequentis;
Sed ordinatio est decretum Dei; quod Decretum Dei est futuritio rei; non accidentalis [illegible]
certa supponit rei, ubi quando ex S. Th: qui lib. 2. [illegible] ait: Illud
quod nunc est, ex eo futurum fuit antequam esset, quia in sua causa erat ut fieret.
Unde sublata causa non esset futurum illud fieri; petia non quod videt ordinatio
hoc sit decretum Dei. S. Aug. l. 6 in Gen. ait: Hoc fecit futura ca-
ra praedestinando; confirmatur eadem [illegible] possibilitas rei nihil aliud est, quam praedestinatio
Dei potentiam [illegible] producere, quod etiam futuritio rei nihil aliud est quam volitio
Dei [illegible] producere. R. futuritio rei est ordinatio aliqua realis, quae
rei futurae vel intrinseca vel extrinseca in morem [illegible] rei [illegible], quae
res futura reddunt est, quod est ordinatio rei futura extrinseca, quod est decretum
Dei velle [illegible] producere. Quoniam non ad [illegible] dum futuritio radicalis
seu causalis nihil aliud est quam rei ordinatio in sua causa cum futuritio formalis
nihil aliud est quam ordinatio rei in sua causa cum eadem ordinatio radicalis
seu denique causalis est Decretum Dei, et a ordinatio formalis non eadem.
quod decretum Dei est futuritio rei causalis et formalis ac futuritio causalis
est ordinatio causae ad producendum effectum et haec ordinatio respectu effectus absolute
futuri consistit saltem inadaequate in aliquo decreto Dei.
Futuritio autem formalis dicit partim existentiam obiecti sequenti aliquo
tempore ponenda, et agenda [illegible] in existenti praesenti existentia, haec autem
quae [illegible] diversa. Sunt etenim [illegible] longe aliud est re ipsa
praesenti existenti existentia causalis et aliqua existentia formalis formaliter enim
[illegible] praesenti existit per propriam suam certam [illegible] producta, causaliter
vero existit per causam sibi productivam, unde patet [illegible] ad [illegible]
ex S. Aug. et S. Thom: alatos [illegible] S. hoc doctore, ibi [illegible]
loqui de futuritione causali non vero de formali. Ad confirmationem, ad [illegible]
rei extrinseca est nihil aliud quam [illegible] Dei cum possibilitate rei intrinsece
nihil est aliud quam [illegible] [illegible]. Sunt possibilitas rei non est [illegible]
Dei et ipsa rei [illegible] possibili. Seu ipsa non repugnantia rei; [illegible] futuritio
rei intrinseca est formalis non est Dei [illegible]. [illegible] ipsa certa rei nunc [illegible]
non existentis [illegible] tempore aliquo existitura. Ad confirmationem [illegible]
sit de futuritione rei adaequate intrinseca vel adaequate extrinseca,
futuritio rei nec est adaequate rei [illegible] intrinseca nec adaequate intrinseca,
sed partim intrinseca consistit [illegible] in agnatione rei [illegible] futurae existentiae

et hoc rei existit realé intrinsecá, partim in [illegible] suo Typó existeá et hoc rei existit realé intrinseca.

Arguitur [illegible] formali futuritio Dei n. consistit in Decreto Dei, e tunc consistit in alio [illegible] ó Sequitur [illegible] Dei, sed n. consistit in alio ergo etc. Pro. [illegible] Deo [illegible] futuritio formali sit [illegible] sequatur Decreto Dei, verum absoluta futura habet dependeat ab aliquo sed decreto Dei [illegible] ab aliquo quale ante [illegible] Decreto [illegible] et [illegible] [illegible] connexum [illegible] ad [illegible] formam [illegible] habet Num 6 [illegible]

Obiic. [illegible] status obiti [illegible] [illegible] [illegible] de futuro contingenti; Num 6 [illegible]
Verum hoc [illegible] [illegible] vera aut [illegible] falsa, sed [illegible] vera aut [illegible] falsa [illegible] [illegible] [illegible] vera [illegible] falsa, ergo [illegible] dat [illegible] ad veritate aut falsitate. [illegible] status obiti futuri [illegible] [illegible] [illegible] dat [illegible] [illegible] ad veritate aut falsitate ergo [illegible] [illegible] [illegible] in alijs [illegible] [illegible] [illegible] [illegible] dat vera, [illegible] dat [illegible] adaequatum. unde [illegible] [illegible] [illegible] [illegible] [illegible] vera aut [illegible] falsa. [illegible] verificativum non adaequate [illegible] inadaequate dat [illegible] [illegible] solummodo [illegible] dat adaequate [illegible] [illegible] status obiti futuri [illegible] [illegible] [illegible] dat [illegible] [illegible] adaequatum [illegible] dat inadaequatum [illegible] [illegible] [illegible] de [illegible] contingenti [illegible] [illegible] [illegible] futuritio obiti sed [illegible] obiti inadaequate [illegible] dat [illegible] futuritio obiti [illegible] [illegible] [illegible] [illegible] actuali existeá obiti existit [illegible] [illegible] [illegible] certo et [illegible] obiti existeá actuale

Articulus [illegible]

an [illegible] Vera poss[illegible] transire in Falsa,

Quaestio haec instituitur de eadem numero [illegible] mentali Contingentes vera et [illegible] supposit[illegible] [illegible] eadem numero [illegible] [illegible] existere, plura [illegible] [illegible] [illegible] [illegible] Dei, aliás [illegible] [illegible] [illegible] [illegible] [illegible] existere [illegible] transire de vero in falsam ad hanc [illegible] [illegible] Num 6 Bus

[illegible] [illegible] [illegible] [illegible] de vera transire in falsa [illegible] hac con[illegible] expresse [illegible] Num 6 [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et falsitatis [illegible] [illegible] contradictionem, hanc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Scotus [illegible] Suarez [illegible] [illegible] Mauro

accedunt antiqui autores pene omnes, praeter paucos auctores: Ob hinc si haec Logica
cave vera constituta in nostro quae nulla ratio satis efficaciter [illegible] repugnans hic
vero offerri potest, ut possibiliter solvat objectionem. Probo, propositio quae nunc de propositione sua
objecto nunc ut conformis nunc difformis, quo posset nunc esse vera nunc falsa a dicto
in hac propositione petrus currit [illegible] uno instanti dico vita petri in altero
instanti [illegible] dico quod propositio affirmans vitam petri in uno instanti potest esse
conformis et in altero instanti non esse conformis suo objecto

<u>Solv. Obeit.</u>

<u>Num: Exem.</u> <u>Ob. 1o</u> haec propositio petrus currit praeter vitam etiam exsistat [illegible] etiam [illegible]
vita petri [illegible] instantibus quibus propositio dicta propositio durat. [illegible] affirmans vitam petri
[illegible] instanti et [illegible] quibus ista durat. ergo dicta propositio haec [illegible]
de vera transire in falsam, sicut affirmat vitam petri [illegible] instantibus propositio ista
durat et vita petri [illegible] in unico instanti non dicta propositio [illegible] falsa,
si vero vita petri [illegible] instanti [illegible] quibus ista durat, et vita petri
[illegible] in uno instanti dicta propositio [illegible] verat [illegible] transire
de vera in falsa. [illegible] propositio [illegible] vita petri [illegible] instanti [illegible]
[illegible] haec propositio petrus currit
[illegible] aequivalenter [illegible] aliquid instans [illegible]
[illegible] vita petri [illegible] in 1o instanti sua duratione [illegible]
[illegible] in 2o instanti sua duratione, [illegible]
in 1o instanti sit vera, eo quod vita petri [illegible] instantibus
in 2o autem instanti [illegible] falsa, [illegible] vita petri nulli [illegible]
instantibus [illegible]

<u>Num: Exem.</u> <u>Ob. 2o</u> autem [illegible] in 1a instanti [illegible] aliquod [illegible]
in altero instanti [illegible] aliud quod [illegible] eadem propositio [illegible] vera in
falsa [illegible] propositio in instanti [illegible] aliud objectum [illegible] propositio [illegible]
instantis, quod [illegible] aliud [illegible] etiam alia propositio. [illegible]
aliud objectum [illegible] seu aliud objectum [illegible] aliud objectum
[illegible] seu aliud objectum [illegible] etc. objectum [illegible] in qua
[illegible] propositio [illegible] sit in [illegible] objectum
[illegible] objectis [illegible] propositio sua objecto [illegible]
[illegible] propositionis [illegible]
[illegible] propositio in utroque instanti [illegible] objecto [illegible]
[illegible].

Quaeres an in quo instanti repraesentat; id instans praesens, in eodem instanti repraesentat eundem instans praesens, quod habet eandem obiectum non [illegible] repraesentationis [illegible] — Num. 82 an.
repraesentationis. Resp. Negat. repraesentat id instans praesens et eodem instanti praesens habitum
quoddam commune ea. Sub ratione individuali na etc. [illegible], instans repraesentat
[illegible] sub ratione aliunde instantis praesenti [illegible] aliud sub [illegible]
instans eadem propter repraesentationes, aliud est si id instans sub ratione
individuali [illegible] instantis ad instans A. et eodem instans [illegible]
sub ratione individuali [illegible] instans ad instans B, tunc [illegible] mutat scilicet obiectum
repraesentationis sed hoc est [illegible] nunc eam repraesentatam aliud quam instans
praesens. [illegible], hoc instans praesens sub instanti A. vel instans B, ratio est
[illegible] quia [illegible] individuum instans ab alio
[illegible] instans [illegible] per consequentiam [illegible], quo [illegible] englat
[illegible] quae hora volvatur, nullo [illegible] nunc volo surgere, [illegible]
instanti praesenti quale [illegible] aliud sit. Sive instans A. sive B,
volo surgere, certe [illegible] eam partem [illegible] unum instans ab alio, quia [illegible]
[illegible] alia [illegible] esse praesens unum individuum [illegible] ab alio individuo [illegible]

Obiectio: omnis perceptio est certa repraesentatio sui obiecti, quod non [illegible] mutare suum obiectum — Num. 83 ns.
Resp. est certa repraesentatio sui obiecti [illegible], seu repraesentatio ca. [illegible] obiecti aidem
[illegible] repraesentationis na etc.

Quaeres obiectum repraesentationis et obiectum repraesentationis [illegible], quod perceptio habet reddi vera — Num. 84 res.
[illegible] obiectum [illegible] repraesentat. quod omnis perceptio est certa repraesentatio sui
obiecti [illegible] universaliter acceptae [illegible]: [illegible] adaequate na. [illegible]
[illegible] inadaequate ea. ratio [illegible] perceptio habet reddi verum,
[illegible] obiectum [illegible] repraesentabit, [illegible] obiectum quod repraesentat [illegible]
[illegible] obiectum attingat [illegible] attingat [illegible]
aut [illegible], patet etiam in [illegible] ex parte [illegible]
Commune ex [illegible]

Quaeres an [illegible] obiectum mutare suum obiectum [illegible] — Num. 90 res
an mutaret [illegible] obiectum [illegible] in hoc [illegible]
[illegible] vita [illegible] instanti [illegible]
[illegible] hoc sub instans A. [illegible] instans B. [illegible] in hoc [illegible]
[illegible] nunc [illegible] in [illegible]
[illegible] obiectum [illegible] manet. Sive [illegible] seu [illegible]

Actus 5tus
De
Duratione Entis Creati

Num: 1mus. Agere de duratione metaphysice, duratio in sit proprietas entis metaphysica, explicans: durationemque proprietate metaphysica [illegible] identificata cum entitate ipsius [illegible] ente [illegible] ab entia entis [illegible] convenit [illegible] et [illegible] de quo agit physica, sed ab ente [illegible] et [illegible] de quo agit metaphysica [illegible] Num autem duplici modo [illegible] duratione [illegible] alia [illegible] aliquam [illegible] [illegible] aliquid [illegible] duratio hoc modo accepta competit omni enti creato. [illegible] alia [illegible] aliquando durare seu perseverare [illegible] hoc modo accepta duratio convenit [illegible] omni enti creato [illegible] instans [illegible] hoc loco de duratione in hoc [illegible] accepta [illegible] quia varia [illegible]

Num 2dus. Dico 1mo [illegible] duratio [illegible] ab absoluta durante: aut cum decreto Dei, aut cum ab [illegible] ante simul [illegible] [illegible] decreto Dei [illegible] quia [illegible] qui durat hodie [illegible] heri [illegible] durat hodie [illegible] [illegible] hodie [illegible] heri [illegible] duratio [illegible] absolute [illegible] [illegible] adaequate [illegible] cum decreto Dei [illegible] scilicet, ut [illegible] instans [illegible] neque cum decreto [illegible] simul [illegible] quin [illegible] [illegible] decreti seu quod [illegible] hoc decretum [illegible] [illegible] neque [illegible] instans [illegible] etiam [illegible] [illegible] [illegible] instans, quin [illegible] [illegible] Dei decretum [illegible] ut [illegible] hoc instanti [illegible] ut [illegible] simul [illegible] simul prout [illegible] simul [illegible] [illegible]

Num 3tius. Dico 2do [illegible] duratio [illegible] consistat in re durante et constante [illegible] [illegible] seu reale et [illegible] seu imaginarium et possibile [illegible] [illegible] duratio [illegible] [illegible] quae durat [illegible] hac [illegible] [illegible] [illegible] [illegible] [illegible]

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si durat, sed ut cogitantes quaeque extrinsecum durare ad quaeque extrinsecum
et utrimque [illegible] contrahit, quae reddit [illegible] etiam utrumque co-
existens; [illegible] ex [illegible] rei ab hac parte simul. sed contra
[illegible] sic variabit [illegible] [illegible] reddit [illegible] [illegible] ut [illegible]
simul sed hoc [illegible] [illegible] centra [illegible] indifferens, ut sit hoc
in alio [illegible]; [illegible] quaeque extrinsecum [illegible] quaeque extrinsecum [illegible] modo [illegible]
[illegible] [illegible] rei [illegible] ex parte, unde colliges [illegible]
non bene consentire in [illegible] [illegible] rei durantis [illegible]
parte temporis extrinseci realis aut imaginarii, aut a [illegible]
realitate [illegible] [illegible] [illegible] durat hac [illegible]
neget si [illegible] neget [illegible] reddit [illegible] sit

Quaeres an duratio entis creati sit entitas durantis [illegible] realiter [illegible] a re Num 3. q.
durante eidem tamen intrinseca et indistincta. [illegible] affirmant ut [illegible] hinc
[illegible] [illegible] [illegible] [illegible] ut [illegible] durantem [illegible]
[illegible] in [illegible] aliqua parte temporis realis aut imaginarii seu coexistentiae [illegible]
alicui [illegible] [illegible] [illegible], atque hac entitas est indifferens [illegible]
[illegible] [illegible] existat simpliciter, [illegible] aliunde existat, non sit indifferens
ut sit nunc in alio tempore, [illegible] [illegible] [illegible], ut sit nunc potius quam in alio
[illegible] [illegible] simul [illegible] [illegible] rei [illegible]; ita hac sit nunc potius quam in
alio [illegible] [illegible] [illegible]; [illegible] alio modo [illegible] [illegible] [illegible] rei
[illegible] ad existendum [illegible] aliqua [illegible]

Quaeres 2o. [illegible] sit quaeque [illegible] [illegible] [illegible] intrinsecum Num 3. q. ns.
extrinsecum quaeque intrinsecum [illegible] [illegible] [illegible] [illegible] [illegible] intrin-
seca, [illegible] existere [illegible] aliqua [illegible] [illegible] extrinseci, quaeque [illegible]
[illegible] [illegible] 101 [illegible] [illegible] nobis [illegible] [illegible] [illegible] quaeque extrinsecum
sit [illegible] [illegible] [illegible] nobis [illegible] [illegible] [illegible] [illegible] altera
[illegible] in eandem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nobis
[illegible] [illegible] succedentibus [illegible] [illegible] quaeque extrinsecum [illegible] [illegible]
[illegible] [illegible] extrinseca [illegible] [illegible] [illegible] durare, [illegible] [illegible] extrinseca
[illegible] communis nobis [illegible] [illegible] [illegible] ex quo simul colliges [illegible]
[illegible] in quaeque intrinsecum et extrinsecum, quaeque extrinsecum [illegible] [illegible],
in [illegible] reale, et possibile seu imaginarium, [illegible] reale [illegible] nobis actualis
[illegible] [illegible] [illegible] [illegible] imaginarium seu possibile [illegible] nobis possibilis [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] quaeque reale [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] ante [illegible], quae [illegible] ante
mundum conditum [illegible] nobis [illegible] aut alia [illegible] seu [illegible] extrinseca; [illegible]
[illegible] possibile seu [illegible] et quaeque intrinsecum, [illegible] [illegible] [illegible] [illegible]

Articulus 6us
De
Ubicatione entis Creati

Num 76us Quaestio Quid sit Locus extrinsecus? R. cum aliis quod sit locus 1us seu ultima
superficies corporis ambientis immobilis. Dicitur 1o locus 2us seu ultima
superficies corporis ambientis, quae non habet [illegible] dicitur Locus, [illegible]
solum quod corpus contentum mediata [illegible] contingunt proximum seu [illegible]
superficies [illegible] quod autem hoc [illegible] sit non convenit inter auctores,
plerique volunt quod immobilitas haec consistat in certa a punctis [illegible] distantia,
et hac partim in ubicatione corporis ambientis, partim in ubicatione [illegible]
[illegible] ex centro terrae [illegible] poli caelestis et terrestris, zenith seu
puncti verticalis in Caelo et Nadir seu puncti a planetis oppositi.
Loco extrinseco [illegible] opponitur Vacuum.

Num 77us Quaestio Utrum sit possibile sit Vacuum intra [illegible] sit possibile? R. [illegible]
vacuum [illegible] Locus extrinsecus [illegible] continere [illegible] contento.
[illegible] alii volunt [illegible] Locus carens corpore contento: hinc licet extra caelum
Empyreum [illegible] magna [illegible] dari [illegible] vacuum [illegible]
[illegible] amplius vacuum [illegible] aliud [illegible] observatum
et aliud [illegible] vacuum [illegible] nobile [illegible]
[illegible] minima [illegible] corpore [illegible]
minutiae arenae granula [illegible] vacuum
[illegible] possibile [illegible] nullum fuit datum [illegible]
[illegible] Locus qui [illegible] corpore [illegible]
fuerit vacuus [illegible] subtilior [illegible] aetheream appellant,
[illegible] in promptu, et [illegible] superficies
[illegible] possibile [illegible] Loco [illegible]
quam [illegible] aliud [illegible].

Num 78us Quaestio Quid sit Locus intrinsecus? R. quod sit ubicatio, ubicatio est [illegible] qua
[illegible] ubi [illegible] sit
[illegible] a loco extrinseco: alii an sit [illegible]
[illegible] a loco extrinseco: alii [illegible]
[illegible] communius dicunt [illegible] a Loco extrinseco [illegible]
Caeli [illegible] habeat [illegible] qui [illegible] sit in Loco extrinseco; Dicitur
[illegible] ubicatio [illegible] ens [illegible] ubicatio [illegible]
[illegible] ubicatio [illegible] sit [illegible] 3io
[illegible] sufficienter [illegible] differentiam [illegible]
[illegible].

Quaer. an ubicatio sit entitas ab eius realiter distincta a substantia seu substantia rei. Distinctio communiter ab aliquo distinctio quae potest mutari separari, sicut Deus actio est rea et actio ad quem datur distinctio et . alterutri modum hic . Num. 3 qu.
existendi sicut ad . realiter ponere in loco duplici ratio unione distincta
et circumscriptiva, distincta in loco existit aliquo tota toto in toto et tota
in debet parte sicut circumscriptive existit quod tota toto in toto in
toto toto in debet parte spatii; sed pars in parte modus existendi distinctus
conveniet spatio soli sibi ipsa vis etiam etiam modi ita ex aliquo modo con-
veniri potest ut dictum in mat. de ...

Quaer. 1.o utrum aliquod potest existere in duobus locis simul replicatione ubicatione seu Num. 80.
utrum possibilis sit replicatio tam circumscriptiva quam distincta. R. . affirmative
replicationem distinctam negant . Cath: ita ut ... sit ... Christi
in SS. Euch: existere distincte replicatam replicationem circumscriptivam negant
quidem in parte aliqui Thomistae propter recentiores et probe negando etiam possibilitatem
supernaturalem alii . . Scoto ... et multi alii , adversus
. Antonius D: 35 phil. S. 5 N: 3. defendunt illam generale possibilitatem,
ratio affert . Cont. ... 1.o S. Aug. in L. de cura Mort: gerenda ... ait
... similiter in Coelo et in terra, ... aliquid ...
operant. ... fuit in Coelo simul et in terra de Saulo apparuit. Simila
quidem ... S: ... replicatione S. ... et M:
... D. Xav: 2.o non repugnat ... in duobus locis distincta
in loco esse distincte; etiam ... circumscriptive ut patet ... in ... in
diversis hostiis et simul in coelo existente. ergo etiam non repugnat ... ex-
istere circumscriptive in diversis locis. 4.o potest Deus ... supernaturaliter
corpora ... existere in eodem loco ergo ... existere in duobus loci.
... nulla ... est repugnantia in replicatione circumscriptiva.

Quaer. 3.o Quid ... ea replicata ... Num. 111.
ut dicatur de ... quae non alligant ... loco ... si
ubicationes ... 1.o realiter ... distinctio in duobus locis ... utrobique
... complementum ... replicatio utrobique ... esset ...
... ; ... ; ... proprietates
... ; ... ubicumque sit ibi compellatur sit ...
... 2.o ... de ... et ...
... duobus locis ... ... in ... loci ... eodem ...
... in ... Loco ... supernaturaliter ... alibi ... et ... ,
... a ... in ... et ... ... et ... in ... a ... L. ... et ...

cum [illegible] alii [illegible] possit [illegible] non est, cur [illegible] utrumque [illegible]
[illegible] aliunde [illegible], [illegible] Calefactio [illegible] ubique [illegible] loco [illegible]
unde colligitur, [illegible] calefiat [illegible]
aut frigefiat in uno loco [illegible] in hoc [illegible] calefieret aut frige-
fieret [illegible] Rotula. [illegible] videtur [illegible] [illegible]
[illegible] in uno loco [illegible] Calefit in altero loco [illegible] Rotula
[illegible] frigefieri; [illegible]
[illegible] Calidum uno loco [illegible] altero [illegible] possit [illegible]
[illegible] in uno loco et frigidum in altero loco, [illegible]
[illegible] possit [illegible] in uno loco [illegible] et in altero loco [illegible]
[illegible] contradictio [illegible]
[illegible] in eo [illegible] simpliciter contradictio [illegible]
[illegible]

Num. [illegible]

Quaeres autem possint duae res creatae realiter esse simul in eodem loco.
[illegible] a nemine negatur, [illegible] se compenetrari,
[illegible] admittitur in [illegible] humano,
[illegible] penetrantur [illegible]
[illegible] penetrantur et [illegible] calor frigidus.

Num. [illegible]

Quaeres [illegible] possint inter se naturaliter compenetrari. [illegible]
[illegible] in loco alterius,
nisi [illegible] principio naturali [illegible]
[illegible] naturaliter [illegible]
possit [illegible] in uno eodemque loco esse.

Num. [illegible]

Quaeres autem [illegible] supernaturaliter inter se compenetrari possint. [illegible]
[illegible] contra [illegible]
[illegible]
[illegible] penetrationis in [illegible] et in [illegible]
[illegible] refertur ad [illegible]
[illegible] in S. [illegible] in omnia [illegible]
[illegible] fieri [illegible] penetrationem, [illegible]
[illegible] apud Theol.: [illegible]
[illegible] de [illegible] compenetrari [illegible].

Num. [illegible]

Quaeres [illegible] hunc [illegible]
[illegible] voluntate [illegible] vero [illegible]

vacuo atque confusum [illegible] imaginantur sibi aliqui [illegible] neque [illegible] ex aere [illegible] ab aeterno existente [illegible] et in [illegible] quidem nihil reale sit, sed solum [illegible] concipiant, alii dicunt [illegible] nullatenus ergo esse [illegible] spatium reale, alii [illegible] spatia [illegible] reales [illegible] [illegible] extra existentiam. [illegible] L. B. 227. ait spatium reale esse ubicationes reales extra existentes; [illegible] talem et tale spatium et propinquitate ex spatium reale [illegible] mundi esse ubicationes [illegible] universum [illegible] spatium [illegible] propinquitate spatium vero imaginarium esse ubicationes possibiles, quae si [illegible] ab [illegible] ubicationibus [illegible] existentibus [illegible] certa ratione spatium [illegible] propinquitate [illegible] hujus [illegible] extra hunc mundum [illegible] spatium imaginarium [illegible] extra hunc mundum [illegible] possibiles ubicationes reales, quae si [illegible] spatium reale [illegible] ab [illegible] ubicationibus [illegible] mundi nec [illegible] certa [illegible] spatium aut propinquitate [illegible] extra hunc mundum esse spatium imaginarium [illegible] extra hunc mundum [illegible] possibiles plures et plures ubicationes in infinitum [illegible] quae si [illegible] fierent majus et majus spatium infinitum.

Dicendum [illegible] Deus [illegible] in spatiis imaginariis [illegible] esse, neque esse [illegible] inter Catholicos [illegible] quod sit spatium, [illegible] quod [illegible] certum est Deum [illegible] esse [illegible] [illegible] [illegible] et ubique [illegible] existere [illegible] si intime [illegible] Sui [illegible] si [illegible] aliud [illegible] omnino [illegible] existit [illegible] intime [illegible] spatium [illegible] reale [illegible] [illegible] non [illegible] intime [illegible] unde [illegible] Deum intime esse [illegible] [illegible] huic [illegible] reali [illegible] spatium [illegible] [illegible] non esse [illegible] spatium [illegible] creata, [illegible] spatia [illegible] esse contingenter [illegible] [illegible] intime [illegible] [illegible] [illegible] [illegible] spatium [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intime [illegible] si vero [illegible] [illegible] intime [illegible] Deus [illegible] ita [illegible] ut [illegible] spatium [illegible] hujus Universi [illegible] reali [illegible] [illegible] existentis, [illegible] intime [illegible]

Num. [illegible]

aeternitate, spatio reali carentia, quantumvis ab hoc spatio reali [illegible]
distante distantia, modo daret aliquod spatium reale, intra quod [illegible] aliud et
aliud in infinitum, sicut dicente S. Aug: l. 7 Conf. c. 5 [illegible] quasi
ubique ac undique per immensa spatia infinita diffuso, universum vero magnum spongiam mari
[illegible] infinito [illegible], quae spongia ex undique in mari [illegible] infinito [illegible]
[illegible] identidem [illegible] spongiam plura et
[illegible] infinitum [illegible] mora [illegible]
[illegible] implerent. et hoc apud [illegible] Phil: Dort: certo [illegible]
dubitatur [illegible] porro [illegible] in spatio pure in-
[illegible] spatio reali creato [illegible]
[illegible] Quaestionem, quae [illegible] compositi [illegible]
[illegible] existere in aliquo [illegible] coexistere [illegible]
[illegible] altera coexistere [illegible] existit in spatio magna
[illegible] coexistere [illegible] existere [illegible] creato [illegible]
[illegible] existat [illegible] spatium imaginarium existit, et in
hoc sensu [illegible] S: Th: in [illegible] 37 art: [illegible] in quorumque
aliquo [illegible] in nihilo [illegible] si vero [illegible] coexistere
in aliquo [illegible] existere [illegible] existere [illegible]
aeterno. [illegible] coexistat [illegible] existentia [illegible]
[illegible] in spatio [illegible] creato, atque in hoc [illegible]
[illegible] S. [illegible] Coelestior [illegible] c: 23.
nonne [illegible] excelsior [illegible] et [illegible]
sublimior. Similiter [illegible] c. 8: [illegible] Caelorum [illegible] non
[illegible] Caelestis, [illegible]
[illegible] non [illegible] concludi [illegible]
hoc spatio reali creato, [illegible] universo, ita [illegible]
[illegible] extra hoc universum, quia [illegible] spatio pure imaginario; [illegible]
ante [illegible] ubi [illegible] quatenus extra hoc universum.
[illegible] in sua immensitate [illegible] spatio [illegible]
creato [illegible] ut si extra hoc universum aliud spatium reale
[illegible] ponerent [illegible] in sua immensitate [illegible]
[illegible] ubi [illegible] fuerit ante creationem [illegible]
[illegible] nisi [illegible] in se ipso.

Articulus 3us

De essentia et existentia rerum creatarum

Per essentiam rei constitutive intelligitur id, per quod res distinguitur [illegible] [illegible] Num: 87us
[illegible] rei constitutivum experimentis; sicut contra [illegible] est actuale [illegible] [illegible]
omnis actualitatis et existentia vero intelligitur formaliter illa [illegible] qua actualiter constituitur
rei distincte existens. Quaeritur autem disputatio a multis de hoc [illegible] [illegible] [illegible]
[illegible] [illegible] certitudine quod existentia Dei, cum [illegible] sit essentia
infinita: sit formaliter ipsa [illegible] [illegible] [illegible] conceptu distincta
ab essentia, an vero sit formaliter et realiter distincta ab essentia. Quod distinctionem
hanc [illegible].

Propositio: In creatis existentia rei non distinguitur realiter ab essentia, sed essentia Num: 88us
[illegible] existentia et essentia realiter identificantur. Ita contra Th: [illegible], Ma:
scotistas, Nom: et cum nostris plerisque. [illegible] [illegible] [illegible] [illegible] distinct
realiter [illegible] [illegible] [illegible] [illegible]. [illegible] existentia realiter
distinguitur ab essentia [illegible] [illegible], [illegible] [illegible] sit indifferens ut
existat vel non existat, atqui hoc [illegible] [illegible] [illegible] [illegible] hoc [illegible],
quod ipsa existentia [illegible] existere [illegible] alia existentia, et hac [illegible]
[illegible] [illegible] in infinitum. [illegible] [illegible] admitti [illegible] [illegible].
[illegible] in indifferens ut existat vel non existat; [illegible] existit [illegible] [illegible]
antecedenter ad hypothesim [illegible] existentia [illegible] [illegible] existentia [illegible]
existit [illegible] [illegible] antecedenter ad hypothesim [illegible] existentia
[illegible] [illegible] existentia [illegible] indifferens [illegible] [illegible] [illegible], ut
[illegible] [illegible] [illegible] indifferens ut existat vel non existat. [illegible]
existere [illegible] [illegible] [illegible] [illegible] formalis [illegible] [illegible] [illegible]
[illegible] [illegible] indifferens ut existat [illegible]
[illegible], [illegible] indifferens, ut existat hic potius quam alibi; [illegible] [illegible]
[illegible] formalis [illegible] [illegible] [illegible] [illegible] existendi in hoc loco,
[illegible] contra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] indifferens [illegible] [illegible] [illegible] [illegible] rerum [illegible]
[illegible] [illegible] [illegible] [illegible] indifferens [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] existendi [illegible] [illegible] ab [illegible]
[illegible] [illegible] [illegible] aliter [illegible] indifferens ad existendum [illegible] [illegible]
[illegible] existentia [illegible] [illegible] [illegible] [illegible] solvuntur [illegible] [illegible]
objectiones, quae [illegible] ab [illegible] [illegible] solide quidem contra
[illegible] [illegible] [illegible].

Solvuntur objectiones

Num: 99us. Obj. 1° ens abstractae competunt, dicta Contradictoria ergo. pa. ens ætern. sit æterna, incorruptibilis, nisi ipso existentia vero cogitet eis creatura in se corruptibili et contingenti ergo. Resp. dist. aliqua magis indiget esse existentia quo habet aliquem certe, dicta sunt realitas justa, quia ita ipsi conveniunt sui ipsi subjecti convenientibus hac dicta essentia aeternae et reale quo aeternitas est aeterna, incorruptibilis, nisi ipso existentia. Concessa. ergo est entis existentia Dist. probabilius Ratione. Resp. dico essentiam existentiam esse æterna incorruptibile negativa quod est, terminum in aliis distincta est Deus æterna, immutabile, infinita. Ratio hoc sensu quod subjectis præcise omnes duas hoc fieri sit tale reale; eodem modo æterna immutabilis et existentia existentia aliqua; quia est hac Deo realiter fieri erit ab æterno et aliquid ita ipso ea potest et immutabilis quod Dei sit de ea reali et actuali potest ipso esse Dei sit de existentia reali et actuali eviden. et quo Dei sit de ens possibili ... etiam sit de existentia possibili.

Num: 90v. Obj. 2° Ens homo aliquando existit, et aliquando non existit: ergo ens homo est ipsa existentia. Deinde aliquando existit et aliquando non existit, non est ipsa Existentia. Resp. aliquando dicitur aliquid in Existentia, hac enim aliquando est, et aliquando non est in essentia, ut ipsi substantia adveniunt. Resp. ad cons. c. ad s. ar. non etiam certa adverbia Existentia homo est, aliquando scribit aliquando non scribit, aliquando est, aliquando non est, in eodem non quod est ipso aliquando Existit, et aliquando non Existit.

Num: 91us. Inquiebis 2° si ens homo aliquando non existit, tunc est possibilis sine existentia quod est ab eadem realiter distincta, ergo aliquando aliquid in re est et existentia præcise. Resp. da. si ens homo aliquando non existit, existente interim existentia, ergo tunc ens homo est possibilis ab existentia. Da. si ens homo aliquando non existit, non esse existente etiam existentia, ergo tunc ens homo est possibilis absque existentia. Nego consequentiam.

Num: 91us. Inquiebis 3° Existentia est sit Dei aliquando quin existat, ergo alia ... hac. Resp. Dei existentia non sit Deo quin existat est ipsa sit non existentia non existentia quin existat potest, est ... sit ... non ergo ens non potest Dei actu quin existat, sit ante existentia aliquando non Dei ergo sit aliquando non Existere, sint hoc sit aliquando non Existere

Num: 90m. Inquiebis 4° Existere est de ea existentia, ergo existentia non sit aliquando non existere. Resp. 1° negando subjectum, Existentia sit æterna et aliquando existentia est, ut ut ne quod ... continetur. Resp. 2° da. existere est de ea possibili, hoc est de ad existentia

nihilo sit productum aut creatum aut in rerum natura existeret, ac
si possibile dicatur aut existat ca. ac. [illegible] de ea [illegible], quam
de ea possibile sit existere et tamen Deus [illegible] actu [illegible] aliquid [illegible]
[illegible] existere, unde etiam in hac [illegible] proinde
argumentum solvendum est.

Articulus 8vus.

De possibilitate rerum

Tripliciter accipitur possibile; 1o subjective pro eo quod non est impossibile seu quod potest existere, abstrahendo utrum existat actu an non, utrum sit actu, et in hoc sensu etiam Deus possibilis. 2o accipitur prout opponitur necessario, seu pro ente contingenti, quod se habet indifferenter ad existere et non existere, possibile tamen utrumque, unde de facto existat, et etiam in hoc sensu Deus non est possibilis, possibilis tamen est omne creatum existens et non existens. 3io denique accipitur prout opponitur actu existenti, seu pro eo quod capax est existere, ut tamen de facto non existat, et hic vocatur ens mere possibile, et nec Deo convenit, nec creaturis actu existentibus, sed solum non existentibus, potentibus tamen existere. Sed tamen quaeritur in quo consistat formaliter id a quo res dicitur possibilis, seu in quo consistat ipsa rei possibilitas interna possibilis? Num 94us.

[illegible] hanc sententiam quae tribuitur aliquibus Scotistis, consistit possibilitas rerum in ente aliquo diminuto distincto et a Deo et a [illegible] Num 9ius.
et hoc ens diminutum existere volunt [illegible] ab aeterno; [illegible]
res dicitur [illegible] possibilis ipsa ab aeterno [illegible] possibilitas
aeterna. Sententia dicit possibilitatem rei nihil aliud esse, quam [illegible]
[illegible] Dei, qua [illegible] ipsa [illegible] produci [illegible]
[illegible] possibile seu potentiam [illegible]. [illegible] denique sententia [illegible]
potentia Dei dicit possibilitatem activam et extrinsecam creaturae, quae [illegible]
[illegible] praeter hanc [illegible] possibilitatem aliam, nempe passivam et intrinsecam
[illegible] possibilibus, eaque nihil aliud sit quam ipsa non repugnantia [illegible]
rei cuilibet possibili conveniens, quae ipsa non repugnantia aliud non sit quam
ipsa [illegible] rei possibilis talis, quae si existeret non involveret contra-
dictoria.

Dico igitur 1o possibilitas rerum non consistit in ente diminuto ab aeterno et Num 9bus.
a Deo realiter distincto. Probatur 1o ratione, quia nullo [illegible]
ostendi [illegible] quod tale ens diminutum debeat esse creatum, quod tale

tale ens diminutum non potuit existere ab aeterno cum hic supponitur
eductio de Mundi aeternitate. At vero patet ex eo quod tale ens
diminutum aliquid non est, neque non est a se, ipso quod est aliquid, quocirca
sic tale ens diminutum debet dependere a nihilo et per consequens existere,
atque est aliquid unum verum bonum etc. quod est vere ac proprie
rationem entis recipiens per diminutionem

Num: 9nus. Dico 2do Omnipotentia Dei est possibilitas rei activa et extrinseca, sed vero
passiva et intrinseca subiecti seu possibilis. Ratio primae partis: nego a
nemine est opinandum esse possibilitatem activam et extrinsecam, quia ipsa
virtus potens producere talem rem. Sed haec virtus respectu creaturae
est ipsa omnipotentia Dei. quod dubium non quod omnipotentia Dei sit possibilitas activa
proxima et adaequata quia ad alios effectus creatos praeter omnipotentiam Dei
nihil requiritur aliqua concausa creata ut ad intellectus et volitiones
humanas eliciendas requiritur auxilium etiam ad naturalia, sed in etiam hominem et
similium effectuum omnipotentia Dei est et dici possibilitas activa etiam
adaequata. Secundum tamen in quantum dicitur omnipotentia Dei est possibilitas activa
adaequata etiam aliqua concausa creata, quae ad eosdem effectus praeter
omnipotentiam Dei requiritur. Alterius ratio est: Si hoc res esse debet praeter
omnipotentiam Dei sive possibilitatem activam extrinsecam et activam etiam admitti
aliqua possibilitas passiva seu possibilitas intrinseca, sed haec non est ipsa omnipotentia
Dei quia possibilitas passiva est seu possibilitas intrinseca non est ipsa omnipotentia
Dei, non possibilis omnipotentia Dei hoc ipso quod sit potens producere creaturas sed
corresponderet etiam aliquid potens ab ipsa dependere, quod praeter omnipotentiam
Dei, nam hoc est potens producere creaturas, debet etiam esse
possibiles habere aptitudinem intrinsecam ad hoc ut producantur,
atqui haec aptitudo est possibilitas passiva et intrinseca, ergo possibilitas
sicut possibilitas activa et extrinseca est habitudo causae ad effectum, quae est
producere, ita possibilitas passiva et intrinseca est habitudo effectus ad causam
a qua est producere.

Num 10mus. Dico 3tio possibilitas rerum passiva et intrinseca consistit in ipsa non repugnantia
[illegible] rei seu in negatione qua possibilis est conveniens seu in ipsa carentia
involventis contradictionem. Ratio est haec opinio communis S. Th.:
quaest. 1 a. 25 a. 3: docentis [illegible] quod possibilis per
[illegible] sub hoc sensu continuatur [illegible] per omnipotentiam

[illegible] hoc pacto, arguens [illegible] solvens possibilitatem requirit
divinitus [illegible] impossibile, quo modo [illegible] ad aliquam potentiam; hinc
per potentiam humanam, vel divinam possibile hoc; non autem possibile dici per Deum
creatorem omnipotens, quia potest omnia, quae sunt possibilia non creata, sed divina
potentia ad plura extendit. Si autem creator per Deum sit omnipotens,
quia potest omnia, quae sunt possibilia [illegible] aliud in [illegible]
[illegible] non erit aliud quam dicere per Deum esse omnipotens, quia
potest omnia, quae potest. Aliqui quod per Deum dicatur omnipotens, quia potest omnia
possibilia absolute, ita est datur modus [illegible] possibile [illegible]
possibile et impossibile absolute ex terminis. possibile quidem, quod [illegible]
non repugnat subiecto, impossibile vero absolute, quod [illegible] repugnat
subiecto; est eadem doctrina [illegible] S. Thom. [illegible]
[illegible] intrinseca [illegible] possibile, [illegible]
activa [illegible], quae [illegible] possibilis intrinseca et activa [illegible]
[illegible] possibilitas [illegible] absoluta possibile
non [illegible] aliquam potentiam, sed ex sola [illegible] terminorum [illegible]
non repugnant, [illegible] possibile [illegible] impossibile [illegible]
[illegible] implicat repugnantia
[illegible] omnia [illegible] repugnantia
[illegible] possibile [illegible] involvant contra
[illegible] repugnantia [illegible]
[illegible]

Deus [illegible] formalis ac proxime dicta possibilis rerum, [illegible] — Num grus

[illegible] possibile. [illegible] possibile
[illegible] repugnantia [illegible], unde possibilis extrinseca
et activa non est formalis sed causalis [illegible] possibilis rerum [illegible]
[illegible] possibilis rerum formalis [illegible] in possibilitate intrinseca et activa
[illegible] formalitas possibilis [illegible] extrinseca [illegible]
[illegible] formalitas possibile constituitur, [illegible] formalitas [illegible]
[illegible] impossibilis [illegible] formalitas [illegible] possibile ab impossibili, [illegible]
possibile [illegible] involvat repugnantiam terminorum, impossibile [illegible] involvat
[illegible]

Numero 106 m. Quaeres 2o in quo consistat [illegible] [illegible] [illegible]
duplex [illegible] [illegible] [illegible] intrinseca [illegible] [illegible] altera vero
intrinseca et activa, et [illegible] consistit in ipsa [illegible] [illegible]
[illegible] quae dicitur [illegible] Conveniens [illegible] [illegible] [illegible]
[illegible] [illegible] ad talem [illegible], ita duplex considerari [illegible]
[illegible] intrinseca [illegible] et [illegible] [illegible] altera vero ex-
trinseca et [illegible] activa [illegible] consistit in ipsa [illegible] [illegible] con-
veniens, altera vero in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] talem quod [illegible] dicitur [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] contra [illegible] [illegible] [illegible] [illegible] [illegible]
ideo [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] contra
[illegible]

[illegible]

De

Subsistentia

Numero 107 m. [illegible] quid sit subsistentia in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Scholas [illegible] [illegible] [illegible]
[illegible] in qua [illegible] humana dicitur subsistere [illegible] [illegible]
in verbo et verbum dicitur assumpsisse [illegible] [illegible] [illegible]
in Christo dicitur [illegible] [illegible] divina et humana [illegible] [illegible]
[illegible] [illegible] [illegible] patres et Concilia [illegible] Nestorium
aliosque haereticos [illegible] [illegible] dicitur sit subsistere et
[illegible] [illegible] [illegible] humana

Numero 108 m. [illegible] [illegible] [illegible] [illegible] [illegible] aliquid [illegible]
est [illegible] [illegible] subsistentia suppositalitatis [illegible]
hypostasis suppositum, persona, subsistentia [illegible] [illegible]
[illegible] [illegible] conceptu [illegible] [illegible] [illegible] et [illegible] 4
[illegible] [illegible] [illegible] [illegible] [illegible] ordine ad operandum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

naã hoc dictaê [illegible] sensaû et intelligz subsistâ dicitur ens per se subsistens in [illegible] aliis à nobis explicato. per subsistentia[m] dicitur ratio[n] [illegible] et complementu[m] naê, quaz illa fit, sive intellectiva sive non intellectiva sive completa sive incompleta. per suppositalitaté dicitur subsistentia terminans naã completam [illegible], sive intellectiva sive n[on] intellectiva. per personalitaté [illegible] subsistentiá terminans naã quata intellectiva, humana, [illegible] divina. per hypostasim dixerint Latini personalitaté graeci vero naã. inde hi [illegible] in [illegible] dici hypostasim Latini vero tres: utrumq; [illegible] supposita [illegible] [illegible] per suppositum dicitur [illegible] naã completam et subsistentiá [illegible] [illegible] intellectivá [illegible] sive [illegible]. per personá dicitur naá intellectiva completa et per subsistentiá [illegible] subsistens dicit[ur] [illegible] naã sive completa sive incompleta [illegible] per subsistentiá [illegible] [illegible] [illegible] [illegible] subsistens. [illegible] [illegible] à [illegible] [illegible] [illegible] [illegible] [illegible] suppositum [illegible] persona [illegible] [illegible] naã completa per subsistentiá [illegible]

Cum ergo ratio subsistentis suppositi et persona naã superaddat subsistentiá [illegible] [illegible] [illegible] complementum [illegible] et [illegible] [illegible] [illegible] [illegible] hac subsistentiá. [illegible] [illegible] sententia [illegible] [illegible] [illegible] entitate aliqua [illegible] subsistentiale quam naã [illegible] completam [illegible] [illegible] naã [illegible] [illegible] subsistat in se et [illegible] incommunicabilis alteri naã [illegible] [illegible] [illegible] opposita sententia quá [illegible] [illegible] [illegible] subsistentia in creatis [illegible] naã [illegible] modum aliquem subsistentiale, nec [illegible] aliud [illegible] [illegible] [illegible] negatione [illegible] hoc naã aliquam in sua specie completam [illegible] subsistere. [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] alteri subsistat absoluta. [illegible] hic ultima [illegible] Num. 30 [illegible]

[illegible] [illegible] subsistentia creata, [illegible] naã completa aliud nihil superaddat [illegible] negationem [illegible] [illegible] cum [illegible] subsistentiá [illegible] aliqui [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] completam [illegible] et [illegible] in [illegible] [illegible] et [illegible] [illegible] Num. [illegible]

& Se nobilius, quam sit ipsa naa multiá seorsim existens
Dico: antò 1º subsistea creata, naa completa nihil aliud superaddere, qm talé negaoé: qa ex n. divinis sit aliqd. ostendens
negat. Dico 2º. subsistea creata naa completa nihil aliud
superaddere qm dicta negaoe. pbr qr n. dein. qd. subsistea consistat
in sola tali negaoe, sd qd aliquo positivo naa substantialis
n involvat qm talé negaoé, quo posito modo negati solum
naa completa partialiter effectualis subsistea creata sed
potiq in ostendit, nihilomq negat qd. nulla naa completa
subsistea involvat in super aliqd aliud qm dicta negaoem
at prima quandú preniaó fiet, aliq in statu consistit partim
in negaoe unionis talis fié ed statu et partim in ipsa
seté et capacitate eadem ad talé fiai: ita etiam subsistea
creata consistat partim in negaé unionis naa completa
cu alia subsistea obstá: et partim in ipsa naa completa,
unde separabilis ad talé unioné

Nume 10 ...
Ptr. ca. dico, a negtiá. qa n̄ apparet sufficiens rao adstruendi ostra ac mode entitatis, in qua raó subsistea consistat: ut qlt ex solutoé obiectionú ro. qa á hac
raoé facile explicat myst. incarnaoís, qd. solú subst.
huic fuit unióa qd. scilicet verbú divinú assumpserit
solam naá humaná et n̄ persona: qa scilicet implicat naá
humaná unita verbo divino in se sibi negaóé unionis
cu alia subsistá. eòqd ipsú verbú: cui naa humana dicitur
unita sit subsistaá qd.

Solvunt obiectionea.

Num 1 obiec. Obio subsistea divina exparte á divina substantia distincta est.
id: et spirit: sancto sit aliqd positivú, qa etiam subsistea creata
naa creata superaddet aliqd positivú. Rnc. disparitas,
qa in divinis relatio p. et consult. qua sit Dnus ubi n̄ obstat
oppositio relativa, unde persona in divinis realiter inter se distincta

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p illud formaliter constituuntur in ratione personae, quod falsum dato distinctionis in divinis. si illud ante datam formalitatem personae, quod dati oppositionis relativae: quod personae divinae quid formaliter constituto in ratione personae, quod dat oppositio relativa: Probo, quod dati oppositio relativa in divinis est aliquid positivum: quod personae in divinis constituuntur per aliquid positivum. Patet minor in ipsis quod est oppositio relativa inter patrem et filium et generatio activa, quod est oppositio relativa inter filium et spiritum et spiratio. hae autem sunt aliquid positivum. nihil simile probat quod personalitas propria naturae creatae sit aliquid positivum per rationem quod

Probo. quod constituit totum aliquid positivum ac substantiale completum scilicet totum suppositum. quod constitutivum totius positivi ac substantialis completi debet esse aliquid positivum ac substantiale, negationem autem non esse aliquid positivum aut substantiale quod. Probatur: quod scilicet totum suppositum pure dicatur in ratione suppositi. suppositum ponit aliquid substantiale completum ut subsistentiae. tam sit ipsa sit totum completum positivum ac substantiale, nec video, qua ratione id probari possit aliud aliquid. **Numero 107mus.**

Probo definitum est a Conciliis verbum divinum assumendo naturam humanam, non assumpsisse personam humanam quod persona dicit aliquid positivum per naturam: si enim diceret aliquid mere negativum, necessario fuisset a Conciliis verbum divinum assumpsisse cum natura humana etiam assumpsisse negationem, ipsa est personam nihil, quae definitio videtur negata. Probatur ac definitio tradita Conciliis. Cum dicit Verbum assumendo naturam humanam non assumpsisse simul personam humanam, ac ipsa hoc definitione quod Verbum divinum ita assumpserit naturam humanam, ut eidem uniretur in persona. atque ideo natura humana careret ratione personae creatae, proprie ratione negationis unionis physicae cum Verbo. haec autem definitio Concilii non erat negata, quod contrarium asserebat Nestorius volens Verbum assumpsisse naturam humanam ut haec retineret negationem unionis physicae cum verbo, atque ita haberet rationem personae creatae. **Num. 108vus.**

Num. 99nus. Obj. 99 definitum est a Conciliis humanitatem assumptam a
Verbo per hypostaticam assumptionem et mansisse personatam quo [illegible] personam,
et consistit in negatione. Certum [illegible] ex eo, quod si consisteret personalitas
creata in negatione sensus istorum Conciliorum esset natura humana
quae fuit unita alteri naturae divinae scilicet et mansisset
unita alteri naturae, cui utrique [illegible] est. Ac ferunt
anathemata illi qui dicunt in Christo Domino duas subsistentias, quae
subsistentiae [illegible] negationem. Consequens [illegible] ex eo, quod si [illegible]
negatione, tunc dicere in Christo Domino duas subsistentias esset idem ac
dicere, post unionem humanitatis ad Verbum [illegible] negationem unionis
ejusdem humanitatis cum alia [illegible] quae [illegible] fieri [illegible],
nisi a stultis. Stultos autem Concilia anathemate fulminare non
solent. Respondeo [illegible] ad [illegible] adversarii [illegible] hunc sit [illegible]
[illegible] minime esse [illegible], etsi enim [illegible] foret [illegible] haereticus,
natura humana quae fuit [illegible] unita alteri naturae, et mansit
non unita [illegible] alteri [illegible], in [illegible] esset [illegible] si dicerent, natura
humana quae fuit [illegible] non volebat [illegible] assertione [illegible] unita
alteri naturae [illegible] manebat non unita [illegible] alteri naturae, poterat
enim assertione unionis [illegible] levare [illegible] negationem unionis [illegible] et [illegible]
[illegible] unione [illegible] assertione levare personalitatem creatam,
[illegible] Nestorianis. [illegible] [illegible] ad [illegible] addita
[illegible] [illegible] confundendo omnia revelata et Concilia [illegible]
[illegible] [illegible] duas in Christo Domino [illegible] humanae
[illegible] divinae [illegible] [illegible] [illegible] humanitati
Christi [illegible] [illegible] solum [illegible], [illegible] unione [illegible] adhuc in
Christo Domino [illegible] [illegible] [illegible] et creata, [illegible]
hac consisteret in negatione unionis [illegible] humanitatis [illegible],
[illegible] hac [illegible] [illegible] [illegible] [illegible] humanitati
[illegible]

Num. 100um. Obj. 100 Communiter [illegible] Theologi subsistentiam Verbi supplere in
humanitate Christi [illegible] subsistentiam propriam, quod si [illegible] creata,
[illegible] [illegible] consisteret in negatione [illegible] subsistentia Verbi
suppleta [illegible] [illegible] fieri [illegible] [illegible] [illegible]

instar tenebrarum. Secundo Communius dicunt Theologi subsistentiam Verbi supplere propriam ac finitam in humanitate Christi instar subsistentiae propriae [illegible] scilicet naturam humanam illius effectum formale, quod tribueret ipsi subsistentia propria si adesset. Dicitur Verbum supplere instar illius [illegible] propriae et datae in quo habeat naturam humanam, [illegible] [illegible] Verbo [illegible] habet [illegible] [illegible] Christi [illegible] haberet subsistentiam propriam si adesset; et eodem loco [illegible] [illegible] [illegible] quam ipsi [illegible] verbum et [illegible] [illegible] Confessione [illegible] longe [illegible] [illegible] [illegible] [illegible] de luce et tenebris nihil [illegible] quod [illegible] lux in [illegible] sensu [illegible] [illegible] supplere instar tenebrarum in quo habeat [illegible] [illegible] [illegible] [illegible] tenebrae [illegible] [illegible] [illegible] [illegible] humano.

Obiicies: Si natura humana subsisteret nihil aliud esset quam illa in unione [illegible] [illegible] [illegible] [illegible], quia natura humana [illegible] Verbo natura humana non subsisteret. [illegible] natura humana Christi [illegible] subsisteret quia unitur [illegible] Verbi, quae natura non subsisteret [illegible] quia non unitur alteri [illegible] [illegible] [illegible] [illegible] natura humana [illegible] Verbo natura humana non subsisteret subsistentia propria cum non subsisteret subsistentia aliena [illegible] [illegible] [illegible] [illegible] subsistentia propria [illegible] [illegible] competeret naturae creatae [illegible] in [illegible] unionis [illegible] natura cum altera [illegible] [illegible] [illegible] [illegible] quia natura humana [illegible] Verbo sibi [illegible] non subsisteret [illegible] subsistentia propria [illegible] vero [illegible] [illegible] subsisteret [illegible] [illegible] subsistentia aliena. Num [illegible]

Obiicies: Si subsistentia propria naturae creatae nihil superadderet [illegible] natura [illegible] [illegible] [illegible] identificaretur [illegible] cum ipsa natura, [illegible] [illegible] natura [illegible] [illegible] [illegible] [illegible] Creatae [illegible] [illegible] [illegible] [illegible] [illegible] natura humana [illegible] [illegible] [illegible] et [illegible] persona humana [illegible] [illegible] [illegible] subsistentia propria naturae Creatae nihil [illegible] et nihil [illegible] superadderet [illegible] [illegible] [illegible] [illegible] natura [illegible] [illegible] nihil Num [illegible]

superaddit perfectionem, superaddit tamen aliquod negativum seu negationem
alicujus à quo nata est perfici sicut est cum d. [illegible]
c. n. c. tenebrae nihil perfectionis superaddunt aeri, super-
addunt tamen aliquod negativum nempe carentiam luminis, à qua carentia
nata est perfici, quia dici potest sine illa, idemque tenebrae ex omni
sui conceptu [illegible] alias aer negationem [illegible]
sine illis. Eodem modo licet subsistentia propria nostra creata
nihil superaddat perfectionis superaddit tamen aliquid negativum, dicit carentiam
unionis cum alio supposito; et quia ab hac carentia perfici est
nata creata, [illegible] hac [illegible] sine illa, [illegible]
subsistentiam propriam naturae creatae cum hoc aspectu [illegible] et hac
de subsistentia dicta sunto, plura de hac theologi.
Nobis in studio philosophiae solitum propter brevem [illegible]
currentibus subsistendi modum [illegible] philosophia [illegible]
[illegible] praeter [illegible] nunc [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] absolute.

Propter quam fundamentum refertur ad Deum sic in relatione qua ex: g: creator refertur ad creaturam, creatura est fundamentum creator est Deus ratio vero creativa ratione fundandi.

Quamvis autem ratio fundandi varia et multiplex sit, auctor [illegible] 5 m: c 15 omnes revocat ad 3 classes, in prima classe ponitur unitas et numerus in altera classe ponitur actio et passio in tertia classe ponitur mensura et mensuratum per unitatem intelligit aliquam [illegible] inter se convenientiam vel in essentia, vel in qualitate vel in quantitate unde triplex exoritur relatio identitatis, videlicet similitudinis et aequalitatis, per numerum vero intelligit aliquam inter se disconvenientiam vel in essentia, vel in qualitate vel in quantitate unde rursus triplex oritur relatio diversitatis videlicet dissimilitudinis et inaequalitatis. huc etiam reduci possunt relationes coexistentiae, prioritatis et posterioritatis propinquitatis et distantiae per actionem intelligitur omnis forma quae denominat aliquam causam agentem; per passionem vero intelligitur omnis forma quae tribuit passivam, in hac ratione fundatur omnis relatio quae datur inter agens et passum in quocumque demum genere causarum talis est relatio causae ad effectum et effectus ad causam ex: g: ignis producentis ad ignem productum et ignis producti ad ignem producentem patris ad filium et filii ad patrem creatoris ad creaturam et creaturae ad creatorem huc revocantur etiam illae actiones quae fundantur quasi in actione ut est relatio domini ad servum magistri ad discipulum

Per mensuram hic videtur philosophus intelligere quod recipiat terminum extrinsecum eius rei per mensuratum vero aliud quod per aliquid extrinsecum specificatur cognitione cum enim actus specificentur ab objectis ista se habent per modum mensurae actus vero per modum mensurati cum objectum caeteris paribus sit mensura perfectionis intrinsecae quae datur in cognitione si quidem actus eo est perfectior quo perfectius est objectum si caetera sint paria.

~~4~~

N 20 Dividitur relatio in relatione reale et relatione rationis; relatio realis est quae reperitur et quidem independenter ab operatione intellectus, hujusmodi relatione habet causa Phisica ad suum effectum physicum. relatio rationis est quae in se nihil est, nisi aliquid fictum et si aliquid est non existit independenter ab operatione intellectus. Talis relatio datur v. g. inter subjectum et praedicatum, genus et speciem, speciem et individuum.

Differentia est quia aequalitas est dicitur adaequata commensuratio in quantitate
sive axioma geometricum est apud Euclidem libro 10 elementorum
quae sibi mutuo congruunt conveniunt sunt aequalia unde necessario
sequitur quod aequalitas consistit in indivisibili hoc est quod non quit
magis et minus similitudo autem non consistit in indivisibili
potestque esse magis et minus et una esse maior altera sed quaeres cur
aequalitas consistat in indivisibili et non etiam similitudo est quia
iuxta convenionem loquendi modus per aequalia intelliguntur illa quorum
unum est pro esse tantum quantum est alterum per maius nec minus
~~[illegible]~~ quo posito evidens est, quod
aequalitas non suscipiat magis et minus, sed consistit in indivisibili
at vero per similia non intelliguntur ea tantum, quorum unum
ex omnino tale, quale, est alterum sed illa, quorum unum
modo est tale quale est alterum, quorum unum tale aliquo
quale est alterum sive deinde sit omnino tale
sive non alias nulla creatura dei potest habere
ea similitudinem cum deo cum tamen verbis insinuetur
hos factus sit ad imaginem similitudinem dei est quaelibet
creatura deo quodammodo assimiletur tamquam effectus sua causa
quare non est cur similitudo non possit suscipere magis et minus
Dices 1do etiam similitudo consistit in indivisibili ergo nulla disparitas
ratio p. a. iuxta artem. Similia sunt quorum qualitas est una
ergo similitudo consistit in indivisibili p. c. ideo aequalitas consistit
in indivisibili quia aequalia sunt quorum quantitas est una ergo
etiam similitudo consistit in indivisibili quia similia sunt quorum
qualitas est una c. m. a. ad. p. d. a. similia sunt quorum qualitas
est una unitate semper perfecta v. a unitate vel perfecta vel
imperfecta c. a. et n. c.
Dices 2do sicut se habet similitudo et dissimilitudo inter aqua
tepida et calida, ita se habet similitudo et dissimilitudo inter
petrum et leonem ergo sicut prior similitudo consistit in
gradibus distinctis ita etiam posterior a. in a. gradus enim intensionis
in aqua calida sunt reales distincti gradus autem metaphysici non sunt
independenter ab intellectu distincti cum nulla effectus ratio vel
experientia hoc probet.

W

W 82

Dices ergo: Si datur in homine aliquid quod sit imperfecte et inadaequate
simile Leoni hoc ipso etiam dabitur aliquid quod sit perfecte et adaequate
simile Leoni hoc non potest esse ~~[illegible]~~
aliud quam qualitas ergo qualitas est perfecte et adaequate similis Leoni
Contra est dicta a paritate utraque