



**Henry of Rheinfeldia's collection of Quaestiones on
Peter of Lombard's Sentences in Basel,
Univesitätbibliothek A IX 92**

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Henry of Rheinfeldia's collection of *Quaestiones* on Peter of Lombard's *Sentences* in Basel, Univesitätbibliothek A IX 92

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Notebooks of medieval scholars, masters or students, are among the noteworthy sources to understand the teaching methods, the grading system and how medieval universities disseminated knowledge. In this respect, the manuscript Basel, Universitätsbibliothek, A IX 92¹ should be considered as a significant case study, mirroring some details of the history of the Faculty of Theology in Vienna. It contains a collection of theological distinctions gathered by Henry of Rheinfelden in Vienna sometime around 1400. The manuscript is like a compendium of distinctions on different topics from the *Sentences* of Peter Lombard.

* I would like to thank Alexandra Baneu, Cesare A. Musatti Saraval and Monica Brinzei for assisting me during the writing of this paper. The paper is a result of ERC-DEBATE-771589.

¹ The codex is online at this address: <https://www.e-codices.unifr.ch/en/ubb/A-IX-0092/bindingA> (last accessed 15.02.2021).

The practice of reading the *Sentences*² was implemented in the new Faculty of Theology in Vienna following the model of the University of Paris.³ Henry of Langenstein and Henry Toting of Oyta, the fathers of this faculty, were the first ones to promote this archetype in Vienna. The notes taken by Rheinfelden are unexplored documentations of Langenstein's and Oyta's teaching activity and actually capture the doctrinal trends they launched in Vienna.

This paper proposes to establish a *tabula* of the content of the manuscript Basel, Universitätsbibliothek, A IX 92, written around 1400 in Vienna by Henry of Rheinfelden himself. The description proposed by the online catalogue of Basel's library dates the manuscript from 1399–1400.⁴ These dates match Rheinfelden's career, since we know that he paid on August 1, 1398 to enrol for reading the *Sentences* and that in 1400 he was still a *bacalareus formatus*.⁵

The handwriting is exclusively that of Henry of Rheinfelden, and the authorship of the hand of the manuscript has been confirmed based on a parallel analysis with the other four manuscripts written by his hand and which are today in the library of Basel.⁶

The present codex is of small size (21x15 cm), has 151 folios, plus thirteen *cedule* of a smaller size than the regular pages of the manuscript. It's composed of nine quires, but it is possible that one quire has been lost, since the medieval numbering starts on the first folio with the number 13. The codex contains questions stemming from the *Sentences* of Peter Lombard, more precisely from Book II to Book IV. Since Book I is missing, except for a fragment-question on f. 13v, we can imagine that this volume could be Rheinfelden's second one on the *Sentences*.

The goal of the following transcription of the titles of the questions from this notebook was initially to provide the RISE's project team with a list of questions that would help to navigate and identify common contents with the other *codices*, copied in Vienna by Rheinfelden, which are Basel, UB, A VIII 17, A X 24, A X 44 and A X 73. At the same time, this collection of questions on the *Sentences* is an intriguing material stemming from the first years of teaching theology in Vienna and helps to identify the doctrinal interests at that stage among theologians.

² About the history of the *Sentences*, see P.W. ROSEMAN, *The Story of a Great Medieval Book. Peter Lombard's Sentences, (Rethinking the Middle Ages, 2)*, Peterborough (Ont.)/Orchard Park (NY) 2007; *Mediaeval Commentaries on the 'Sentences' of Peter Lombard*, edited by G. R. EVANS (vol. 1) and P.W. ROSEMAN (vol. 2 and 3), Leiden – Boston, 2002–2015.

³ For a parallel between Paris and Vienna, see J.W. COURTENAY, "From Dinkelsbühl's *Questiones communes* to the Vienna Group Commentary. The Vienna 'School', 1415–1452," in *Nicholas of Dinkelsbühl and the Sentences at Vienna in the Early XVth century*, ed. M. BRINZEL, (Studia Sententiarum, 1), Turnhout 2015, pp. 267–317, here 271–283 and for the practice of reading on the *Sentences* in Vienna and for the 'Vienna groupe' see M. BRINZEL, C. SCHABEL, "The Past, Present, and Future of Late Medieval Theology: The Commentary of Nicholas of Dinkelsbühl," in *Medieval Commentaries on the Sentences of Peter Lombard*, ed. P.W. ROSEMAN, vol. 3, Leyden 2014, pp. 174–266.

⁴ See the online description <https://www.e-codices.unifr.ch/en/list/one/ubb/A-IX-0092> (last accessed 15.02.2021).

⁵ According to the *ATHF*, p. 3: « Item frater Henricus de Basilea ordinis Predicatorum obligatur in floreno de lectura Sententiarum. ». Again in 1401 he paid for his promotion: *ATHF*, p. 5: "Item a magistro Henrico Predicatore 2 flor." *Apud* I. W. Frank, OP, *Hausstudium und Universitätsstudium der Wiener Dominikaner bis 1500* (Archiv der österreichische Geschichte, 127), Wien 1968, pp. 196–197. For more biographical information on Rheinfelden, see the contribution of A. Dinca in this volume.

⁶ A list of these manuscripts is presented on the website of the RISE project: <https://rise-ubb.com/henricus-de-rinfeldia-collection/> (last accessed 15.06.2021). The handwriting is discussed by A. Dinca in this volume, but also by L. CIOCA, "Introducing the Rise Project and Henry of Rinfeldia's personal notebook", published as part of the 'Teaching the Codex' Initiative on 14 August 2020. Link: <https://teachingthecodex.com/2020/08/10/introducing-project-rise-and-henry-of-rinfeldias-personal-notebook/>

On the nature of the text, it is hard to decide if we are dealing with an individual ‘commentary’⁷ composed by Rheinfelden or if he just compiles a series of questions of other students or masters. We know that some of the questions are the work of Henry of Langenstein, since very often the attribution “h.h” is acknowledged. This monogram corresponds to an abbreviation of his name. Some others are from Henry Totting of Oyta, since they are attributed to “h.oy”. The two attributions, to ‘h.h’ and to ‘h.oy,’ are also very frequent in Basel, UB, A X 44 as a mark of Rheinfelden’s system of quoting. Among other sources, the codex refers to names such as Bonaventure, Thomas Aquinas, Richard of Middleton, Durandus of Saint-Pourçain or Robert Holcot who are the *moderni* or the canonical authors for *Sentences* questions. Some of the questions’ titles reiterate titles from authors like Alexandre of Hales, Gregory of Rimini or Denis of Montina, which might just be a matter of coincidence of them having the same titles. For example, in the case of Denis of Montina, on f. 19r we find the title of the distinction 26: *Utrum gratia sit cuiuslibet meritorie actionis causa effectiva* that can be read also as distinction 27 in Book II of Montina’s *Sentences* set of questions.⁸ In some cases, Rheinfelden seems simply to summarize such sources. Although the title of the question is the same, the development is different, and a parallel reading of the two questions confirms that Montina is not a source for Rheinfelden. This suggests that, in the future, more investigations need to be done on the identification of the sources.

At the level of this survey and based on the explicit sources referred by Rheinfelden, one can understand that such-and-such author was the standard model in dealing with such-and-such topic. For example, distinction 35 (f. 86v) corresponds to Thomas of Aquinas’s *Sentences*, Book III, d. 35, q. 1, a. 4, qc. 2, or distinction 30 (f. 80v) reproduces Bonaventure’s *Sentences* on Book III, d. 33, q. 6. Further research would probably excavate more sources composing Rheinfelden’s notebook.

In order to understand the configuration of this set of questions and notes, I tried to follow the composition of the text. After the traditional division of *Sentences* into Books (II, III, IV), the text is divided in distinctions; under one distinction one can read a list of questions, always introduced by *Utrum*. The number of distinctions does not always follow the chronology of Peter Lombard’s *Sentences*, as one can see in the following table. This is especially the case for Book IV, in which we see some distinctions’ numbers several times: number two and number four are introduced three times, number seven two times, etc. This might suggest that, for the same distinction or the same doctrinal issue, Rheinfelden quotes two or three positions.

Rheinfelden does not deal with all of the distinctions—there should be 44 in the second book, but we only identify 33 in this manuscript. The reason could be that the first quire is missing but, instead, the lost quire probably contained distinctions 1 to 4, which are also missing. For the third book, the *Sentences* are divided in 44 *distinctiones* and, here, most of the first ones are missing. In the fourth book, there are supposed to be 50 *distinctiones*. In this codex, he does not mention distinctions 15 to 25. Therefore, he does not give argumentations of equal length for each distinction. First, he writes about them one by one, but then, from distinction 26, he created two groups, from 26 to 42, where he sometimes identifies the distinctions, and then from 43 to the end. The following table helps to note the chronology of the distinctions corresponding to Peter Lombard’s *Sentences*.

⁷ On the use of the term commentary in relation with the set of questions from the *Sentences* of Peter Lombard see C. SCHABEL, “Were there *Sentences* Commentaries?”, in *Commenter au Moyen Age*, ed. P. BERMON, I. MOULIN, Paris 2019, pp. 243–266.

⁸ DIONYSIUS DE MONTINA, *Liber in Quattuor Sententiarum*, distinction 27, p. 1. Transcription by: Luciana CIOCA, Edition used for transcription: *Acutissimi et quam maxime succinti et ordinatissimi doctoris Dionysii Cisterciensis liber in quattuor Sententiarum*, Paris 1511. <http://thesis-project.ro/dionysiusdemontina/files/Montina%2012d27%2B28%2B29.pdf>: (last accessed 15.06.2021).

	LIBER II	LIBER III	LIBER IV
DISTINCTION NUMBER	Dist. 21	Dist. 15	Dist. 2
	Dist. 22	Dist. 16	Dist. 4
	Dist. 23	Dist. 17	Dist. 4
	Dist. 24	Dist. 11	Dist. 2
	Dist. 25	Dist. 6, tertii	Dist. 3
	Dist. 26	Dist. 7	Dist. 5
	Dist. 27	Dist. 35, secundi	Dist. 7
	Dist. 28	Dist. 36	Dist. 7
	Dist. 29	Dist. 38	Dist. 8
	Dist. 30	Dist. 39	Dist. 1
	Dist. 31	Dist. 40	Dist. 2
	Dist. 32	Dist. 41	Dist. 3
	Dist. 33	Dist. 42	Dist. 4
	Dist. 4, secundi	Dist. 43	Dist. 5
	Dist. 5	Dist. 44	Dist. 6
	Dist. 6	Dist. 31	Dist. 7
	Dist. 7	Dist. 32	Dist. 8
	Dist. 8	Dist. 33	Dist. 9
	Dist. 9	Dist. 18	Dist. 11, 12
	Dist. 10	Dist. 19	Dist. 10
	Dist. 11	Dist. 20	Dist. 11
	Dist. 12	Dist. 21	Dist. 12
	Dist. 13	Dist. 22	Dist. 13
	Dist. 14	Dist. 23	Dist. 14
	Dist. 15	Dist. 24	Dist. 14
	Dist. 15, secundi	Dist. 25	Dist. 26-42
	Dist. 16	Dist. 26	Dist. 33
	Dist. 17	Dist. 27	Dist. 34
	Dist. 18	Dist. 28	Dist. 35
	Dist. 19	Dist. 29	Dist. 36
	Dist. 20	Dist. 30	Dist. 38
	Dist. 21	Dist. 31	Dist. 43-finem
	Dist. Ultima	Dist. 34	
		Dist. 35	
		Dist. 35	
		Dist. 36	
		Dist. 37	
		Dist. 38, tertii	
		Dist. 39	

The third level of the structure is composed by several sets of questions that are listed under a numbered distinction. As is traditional for a corpus of *Sentences's distinctiones*,⁹ another level of division inside the questions are the *dubii* and the *conclusiones*.

As I previously mentioned, the main goal of this paper is to provide some understanding of the content and of the connections that can be established between Henry of Rheinfelden's different notebooks. The first significant fact is the division of the manuscript Basel, UB, A X 92 in distinctions, following more or less those of Peter Lombard, and containing several questions. Although Basel, UB, A X 44 also gathers theological

⁹ For the division and the architecture of *Sentences* texts, see the recent book of A. EVEN-EZRA, *Lines of Thought: Branching Diagrams and the Medieval Mind*, Chicago 2021.

questions, they are not directly connected with the *Sentences* of Peter Lombard. In fact, the collection of questions from Basel, UB, A X 44 stem, in the majority of cases, from different academic practices, like *principia*, *quaestiones aulares*, *quodlibeta* and other disputed questions required in preparation for the *Sentences* reading. Therefore, the A IX 92 could in fact represent a transitional stage between a student's notebook, like the A X 44, and a commentary on the *Sentences*, which we do not have.

One more thing should be added here as a result of comparing Basel, UB A IX 92 with A X 44. The following four titles of questions are shared by both manuscripts:

1. *Utrum Deus homo factus sit ex humana et divina naturis compositus*. (Basel, UB, A IX 92, f. 49r; Basel, UB, A X 44, ff. 67r–69v)

2. *Utrum intentio absque bonis operibus sufficiat ad merendum vitam eternam*. (Basel, UB, A IX 92, f. 53r; Basel, UB, A X 44, ff. 45v–46r)

3. *Utrum si status innocentie perseverasset Filius Dei incarnatus fuisset*. (Basel, UB, A IX 92, f. 58v; Basel, UB, A X 44, ff. 100v–101v)

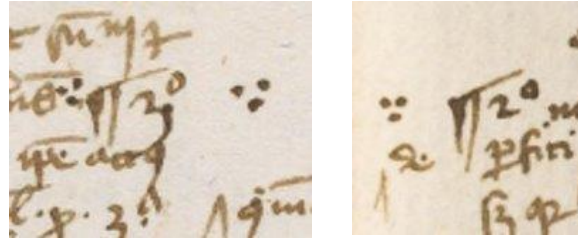
4. *Utrum aliqua pura creatura potuerit satisfacere pro humana natura*. (Basel, UB, A IX 92, f. 64r; Basel, UB, A X 44, ff. 13v–14r)

All four of these similar questions concern only the third book of the *Sentences*. When reading the answers to those questions, one actually realizes that they are different from the beginning of the answer, except for one question. On folio 58r of the A IX 92 and on folios 100v–101v of the Basel, UB, A X 44, the text is almost exactly the same for the first four lines of the A IX 92. There is no connection with the other manuscripts of Rheinfelden in the same library—the A VIII 17, A X 73.

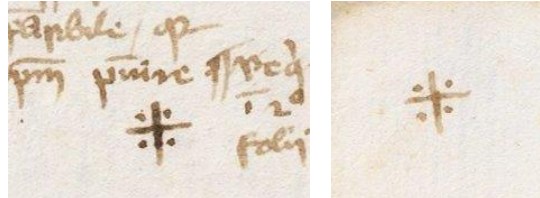
A few more interesting features of this manuscript should be discussed. First of all, we can clearly see that the codex looks more like a student's notebook than a polished commentary on the *Sentences*. He writes indications such as: “In precedenti lectione circa materiam dubii tunc moti...” (f. 155v), so he refers to another lesson. He also writes a few times “vide in cedula interposita” (f. 83v), and there are indeed two *cedulae* right after this note. He also refers to other gatherings (*sexternii*) as on folio 161: “Contra istam conclusionem arguitur quere in principium alterius sexternii”. These are interesting details that show the way Rheinfelden ordered his notes. He uses a complex system of functional indications to update his material with other passages or with new quotations. We could list a great number of signs that seem to become more and more sophisticated. Is it supposed to indicate passages that he inserted after the moment of the first draft? Or could it be for a more practical reason? The simple signs in fact point to the same folio and the complex ones to another folio. He could be using complex signs because they are more visible and easier to search.¹⁰ Same type of signs are equally present all over the manuscript Basel, UB, A X 44.¹¹

¹⁰ For the utility and the use of these signs in medieval manuscripts, see M.L. AGATI, *The Manuscript Book. A compendium of codicology*, Roma 2009, pp. 292–293.

¹¹ See L. CIOCA, A. BANEU's post on e-codice: *The Devil is in the Margins*, to be published on <https://teachingthecodex.com/2020/10/30/rise-marginal-notes> (last verification 15.02.2021).



Simple signs of the f. 132r



Complex sign on f. 147r sending to the one on f. 149v

Another interesting detail is the fact that Rheinfelden mentions the name of James of Eltville (Jacobus de Alta Villa) a few times. Eltville was made master of theology in Paris in 1373 and then became the Abbot of Eberbach where he welcomed Henry of Langenstein, when the latter left Paris during the Big Schism¹². The references to this authority are interesting because Rheinfelden perhaps got in contact with the name of this German Cistercian via Langenstein's teachings. Rheinfelden's text should therefore be considered as new evidence of how much consideration Eltville's texts had in the Viennese medieval milieu. This is probably a very early reference to him and we can deduce that Langenstein should be the one who introduced Eltville's doctrine and texts at the Vienna Faculty of Theology.¹³ One of the quotations is quite suggestive about the high consideration that Langenstein had for Eltville, since he introduces him as follows:

“volo recitare aliqua dicta unius **famosi doctoris moderni** que nos movere debent ad penitentiam. Et circa hoc considerandus etiam erit modus agendi penitentiam, ubi est addendum secundum eum quod agentes penitentiam duo debent considerare, motivum scilicet et (*sup. l.*) modum. Motivum inducens ad agendum, modum regulantem ad bene peragendum penitentiam, motivum inducens ad agendum penitentiam, primum est tempus ad hoc deputatum. Quere in alio sexto. **Jacobus de Alta Villa** (*in marg.*).”¹⁴

More evidence of James of Eltville's influence seems to be given by distinction 21 of Book II, listed by Rheinfelden at f. 39r under the title: *Utrum primi parentes consentientes temptationi equaliter peccaverint peccato remissibili mortaliter*, which coincides with question seven of Book II: *Circa distinctionem 20am et 21am: Utrum primi parentes consentientes temptationi inequaliter peccaverunt peccato finite remissibili mortaliter*, of the *Sentences* of

¹² This episode of Langenstein's biography is depicted by C. Schabel in the introduction of *The Cistercian James of Eltville* († 1393). *Author in Paris and Authority in Vienna*, edited by M. BRÎNZEI, C. SCHABEL, (Studia Sententiarum, 3), Turnhout 2018, pp. 1–20.

¹³ For the reception of Eltville within the Faculty of Theology from Vienna, see M. BRÎNZEI, I. CURUȚ, « From Author to Authority: The Legacy of James of Eltville in Vienna », in *The Cistercian James of Eltville* († 1393), ed. BRÎNZEI, SCHABEL, pp. 419–479.

¹⁴ The manuscript Basel, UB, A IX 92, f. 132r.

James of Eltville.¹⁵ It is worth concluding that these references to Eltville, collected by Henry of Rheinfelden, would be one of the earliest traces for James of Eltville's reception as an authority at the University of Vienna.

A last detail that merits attention is the presence of some questions stemming from the biblical commentary on the Psalms of Henry Totting of Oyta.¹⁶ This text, one of the most important writings of Totting of Oyta seems to be extremely influential in Vienna and it is interesting to find questions from it mixed with discussions from the *Sentences* of Peter Lombard. This shows that not only the *Sentences* of Oyta were important in promoting theological teaching in Vienna, but also his commentary on the Psalms. To prove this statement, the following list gives the titles of the question as reproduced by Rheinfelden with a reference to Oyta's Psalms's commentary.¹⁷

Utrum primus homo Deum viderit per essentiam.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 37, q. 114, ed. Lang, p. 96.

Henry of Rheinfelden: Book II, dist. 23, B f. 17r.

Utrum primus homo habuerit scientiam rerum omnium humanius scibilium.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 37, q. 115, ed. Lang, p. 96.

Henry of Rheinfelden: Book II, dist. 23, B f. 17r.

Utrum primus homo in statu innocentie habuerit omnes virtutes.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 37, q. 116, ed. Lang, p. 96.

Henry of Rheinfelden: Book II, dist. 24, B f. 18r.

Utrum primus homo per gratiam sibi superadditam habuerit omnes virtutes ante lapsum.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 37, q. 118, ed. Lang, p. 96.

Henry of Rheinfelden: Book II, dist. 24, B f. 18r.

Utrum primus homo, scilicet Adam si innocentia perstisset immortalis ex esu ligni fuisset.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 1, q. 4, ed. Lang, p. 90.

Henry of Rheinfelden: Book II, dist. 19, B f. 37r.

Utrum omnis voluntas Christi suis labiis expressa fuerit adimpleta.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 20, q. 43, ed. Lang, p. 92.

Henry of Rheinfelden: Book III, dist. 17, B f. 45v.

Utrum Christus fuerit ex obedientia mortuus.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 21, q. 57, ed. Lang, p. 93.

Henry of Rheinfelden: Book III, dist. 16, B f. 45v.

Utrum plenitudo gratie communicata sit Christo capiti Ecclesie.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 20, q. 45, ed. Lang, p. 92.

Henry of Rheinfelden: Book III, dist. 17, B f. 47v.

Utrum hec propositio sit concedenda Christus est creatura.

¹⁵ This question is transmitted by 17 manuscripts of James of Eltville's *Sentences*. I will quote here, as an example, the codex Kolsterneuburg, Augustiner-Chorherrenstift, Cod. 304, ff. 281r–283v. This codex contains fragments of Book II of the *Sentences* of James of Eltville and not of Henry of Langenstein. On the misattribution of Eltville's manuscripts, see: M. BRÎNZEI, « Enquête sur la tradition manuscrite du commentaire des *Sentences* du cistercien Jacques d'Eltville », *Bulletin de Philosophie Médiévale* 56 (2014), pp. 247–262.

¹⁶ A table of the questions from this commentary has been edited by A. LANG, *Heinrich Totting von Oyta: ein Beitrag zur Entstehungsgeschichte der ersten deutschen Universitäten und zur Problemgeschichte der Spätscholastik*. Münster 1937, pp. 90–99.

¹⁷ The references to Oyta's texts are given following the *tabula* established by LANG, *Heinrich Totting von Oyta*, pp. 90–99.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 20, q. 46, ed. Lang, p. 92.
Henry of Reinfelden: Book III, dist. 18, B f. 48r.

Utrum gratia secundum quam Christus est capud Ecclesie, sit eadem cum gratia unionis ypostatice et cum gratia secundum quam Christus est quidam sanctus homo singularis.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 9, q. 163, ed. Lang, p. 98.
Henry of Reinfelden: Book III, dist. 11, B f. 48r.

Utrum Christus sit predestinatus esse Dei Filius.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 36, q. 100, ed. Lang, p. 95.
Henry of Reinfelden: Book III, dist. 7, B f. 50v.

Utrum omissio sit peccatum actuale vel non. [...] h.oy

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 45, q. 142, ed. Lang, p. 92.
Henry of Reinfelden: Book III, dist. 35, B f. 51v.

Utrum puer existens in utero matris possit baptizari aqua baptizatis.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 37, q. 110, ed. Lang, p. 96.
Henry of Reinfelden: Book IV, dist. 4, B f. 104rv.

Utrum in baptismo auferatur omnis pena a baptizato.

Henry Totting of Oyta: *Lectura sup. Psalterio*, Ps. 37, q. 112, ed. Lang, p. 96.
Henry of Reinfelden: Book IV, dist. 4, B f. 106v.

In order to bring an end to this presentation, it needs to be added that the evidence that we find looking to the division of the texts and the sources quoted explicitly and implicitly lead to the conclusion that this manuscript is a compendium of questions collected by Reinfelden and certainly not his individual commentary on the *Sentences*. It is a valuable piece of evidence for the preparation in which a candidate with the title of magister should engage. Therefore, this notebook represents an important and very vivid source on the history of this faculty and on the ‘Vienna group’ style on reading the *Sentences*.

TABULA questionum
Basel, Universitätsbibliothek, A IX 92

Abbreviations used

marg.: in margine

add.: addidit

s.l.: supra lineam

del.: delevit

a.c.: ante correctionem

ms.: codex manu scriptus

scr.: scripsit

p.c.: post correctionem

s.l.: supra lineam

TABULA

f. 13r: In nomine crucifixi. De laude in celo¹⁸.

Utrum universitas creaturarum¹⁹ sit utilitate²⁰ creata propter divinam gloriam vel²¹ utilitatem nostram.

f. 13v: Circa materiam prime distinctionis secundi²² libri queritur: Utrum aliquid ex nichilo posse fieri sit consonum naturali lumini.

f. 13ar: h. h. **Pro distinctione 17, secundi libri Sententiarum:** Utrum homo potius fieri debuit extra paradisum quam intra.

f. 13av: Utrum primi hominis anima sit producta ex Dei substantia²³ⁱ.

Queritur quomodo poterat Adam locutionem Dei intelligere cum nullum ydioma adhuc didicerit.

f. 15v: De perpetuitate²⁴ pene infernalis.

f. 16r: **Distinctio 21.** De temptatione primi hominis²⁵. Queritur quid diabolus moverit ad temptandum primum hominem.

f. 16v: **Distinctio 22.** Dubitatur de hoc quod dicit: si vir non peccasset, humanum genus minime corruptum periret.

Distinctio 23. Utrum primus homo Deum viderit per essentiamⁱⁱ.

Utrum primus homo habuerit scientiam rerum omnium humanius scibiliumⁱⁱⁱ.

f. 17v: **Distinctio 23.** Sed non esset laudabile homini si ideo bene vivere posset, quia nemo male vivere suaderet.

Circa primam clausulam queritur utrum Deus debuerit facere hominem inexpugnabilem an talem qui expugnari possit.

¹⁸ in - celo] *marg.*

¹⁹ creaturarum] entium *add. s.l.*

²⁰ utilitate] ultimate *add. s.l. et del.*

²¹ vel] nostram *add. et del.*

²² secundi] primi *a.c.*

²³ utrum - substantia] *marg.*

²⁴ perpetuitate] perpetuabile *ms.*

²⁵ distinctio - hominis] *marg.*

Utrum Deus debuit²⁶ permittere hominem impugnari per suggestionem diaboli^{iv}.

f. 18r: Utrum Deus possit conferre alicui²⁷ rationali creature ut sit impeccabilis ex nature sue conditione.

Distinctio 24. Utrum primus homo in statu innocentie habuerit omnes virtutes^v.

Utrum primus homo per gratiam sibi superadditam habuerit omnes virtutes ante lapsum^{vi}.

Utrum Adam in primo statu per liberum arbitrium potuit vitare omnem peccatum^{vii}.

f. 18v: **Distinctio 25.** Utrum liberum arbitrium se eque habeat ad bonum et ad malum^{viii}.

f. 19r: **Distinctio 26.**²⁸ Utrum gratia sit cuiuslibet meritorie actionis causa effectiva^{ix}.

f. 19v: **Distinctio 27.** Nota quod licet virtuosus possit superbire tamen impossibile est superbire virtuosum.

Utrum mediante virtute possit aliquis²⁹ sine gratia moraliter bene agere.

f. 20r: **Distinctio 28.** Utrum homo ex suis viribus naturalibus absque³⁰ auxilio Dei speciali possit quodlibet peccatum vitare^x.

f. 20v: Utrum liberum arbitrium absque gratia gratificante possit a culpa resurgere.

f. 21r: Utrum liberum arbitrium absque gratia gratificante possit adversarium suum vincere.

Utrum liberum arbitrium absque gratia gratificante possit omnia mandata Dei implere.

Distinctio 29. Utrum primus homo simul tempore fuerit conditus in gratuitis et naturalibus.

Distinctio 30. Utrum peccatum originale habeat rationem pene aut culpe.

f. 22r: **Distinctio 31.** Utrum maior sit infectio generative per originale quam alterius potentie. Utrum virtus generativa sit pre aliis viribus infecta.³¹

f. 23r: **Distinctio 32.** Utrum vires inferiores facte sint per peccatum originale superioribus irreducibiliter inobedientes.

f. 23v: **Distinctio 33.** Utrum peccata parentum proximorum filiis imputentur vel ad eos transmittantur^{xi}.

²⁶ debuit] hominem *add. et del.*

²⁷ alicui] creature *del.*

²⁸ distinctio 26] Utrum liberum arbitrium absque gratia gratificante possit cum generali Dei influentia actum moraliter bonum facere *scr. et del.*

²⁹ aliquis] sit *add. et del.*

³⁰ absque] absque Dei *ms.*

³¹ utrum maior - viribus infecta] *marg.*

f. 23av (cedula): Utrum auctoritas regitiva sacerdotalis sit amplior quam regalis.

Utrum solitarie vivere sit homini laudabiliter eligibile. h.h.

f. 24r: Utrum longius et habundantius extendatur in filios patrum culpa quam eorum iustitia.

Utrum³² pueri decedentes cum solo originali puniantur aliqua pena³³ sensuali.

f. 24v: Utrum peccatum originale sit unum vel plura in unoquoque homine.

*f. 25r: **Distinctio 4, secundi <libri>.*** Beati numquam fuerunt qui ceciderunt quia sui eventus ignari fuerunt.

Utrum angeli fuerunt in gratia creati^{xii}.

Distinctio 5. Utrum primum peccatum Luciferi fuerit superbia.^{xiii}

f. 25v: Utrum³⁴ tam cito quilibet angelus de celo corruerit sicut peccavit an omnes simul corruerint.

Distinctio 6. Primo dubitatur circa litteram eos cadentes caliginosi aeris habitaculum suscepit et hoc³⁵ ad nostram probationem factum est.

Queritur utrum sub uno principe Lucifero diaboli per modum³⁶ cuiusdam imperialis monarchie sint dispositi et subordinati.

f. 26r: Queritur de quo ordine fuerit Lucifer^{xiv}.

Distinctio 7. Utrum aliquis licite possit uti demonum auxilio vel consilio absque peccato.

f. 26v: Utrum operatio dyabolica possit facere vera miracula.

f. 27r: Utrum angelus confirmatus sit maioris libertatis quam dampnatus.

Utrum in demonibus cadat error sive deceptio circa presentia.

Utrum diaboli passumiosint predicere futura circiter.

*f. 27v: **Distinctio 8.*** Utrum demones possint cogitationes malas nobis immitere.

Utrum demones possint in nobis malas affectiones accendere.

³² utrum] d*a *add. et del.*

³³ pena] sensuali *add. et del.*

³⁴ utrum] omnes angeli *add. et del*

³⁵ et hoc] *s.l.*

³⁶ modum] *semper *add. et del.*

Utrum demones possint scire secreta nostre conscientie.

*f. 28r: **Distinctio 9.*** Utrum ad singulos ordines angelorum fiat assumptio salvandorum^{xv}.

*f. 28v: **Distinctio 10.*** Utrum boni angeli mittantur in salutem³⁷ homini.

Utrum omnium angelorum sit mitti^{xvi}.

Utrum omnes angeli eiusdem³⁸ ordinis sint equales in donis gratuitis. [...] Bonaventura recitat 3 opiniones de ordinibus.

Utrum angeli inferiores illuminantur per superiores^{xvii}.

*f. 29v: **Distinctio 11.*** Supra Magister egit de angelorum ministerio, quantum ad ipsos angelos ministrantes.

Utrum plus impugnentur homines a³⁹ malis⁴⁰ demonibus quam iuventur a bonis spiritibus.

f. 30v: Utrum angeli misterium incarnationis Christi per homines⁴¹ didicerint^{xviii}.

f. 31v: Utrum propter angelorum⁴² ministerium crescat eorum meritum et premium usque ad generale iudicium.

*f. 32v: **Distinctio 12.*** In illa distinctione Magister determinat de opere secunde diei in qua secunda die duo videntur facta.

Distinctio 13. b. Opus distinctionis consequentius a luce incipit de causa triplici⁴³.

Distinctio 14. De aliquibus que sunt super firmamentum est. [...] h.h.

*f. 33ar: **Pro distinctione 17***

.b. In littera dicitur: a ligno homo prohibitus est quod malum non erat.

.a. In hoc autem paradiso erant ligna diversi generis etc.

*f. 33av: **Distinctio 15.*** Advertendum quod licet luminaria celi sicut et omnia sint principaliter ad gloriam Dei facta tamen facta sunt consequenter ad utilitatem hominum. [...] h.h.

*f. 34r: **Distinctio 15, secundum.*** Sint in signa et tempora et annos et dies.

³⁷ salutem] s.l., subsidium a.c.

³⁸ eiusdem] et add. et del.

³⁹ a] ab a.c.

⁴⁰ malis] p.c

⁴¹ homines] p.c.

⁴² propter] marg.

⁴³ de causa triplici] triplici de causa ms.

f. 34v: **Distinctio 16.** Faciamus hominem. Nota quod in factione precedentium creaturarum non ponitur verbum consilii vel quasi previe deliberationis sed solum hic.

f. 35v: Utrum in qualibet⁴⁴ mente rationali reperiatur ymago et similitudo Dei. De ymagine⁴⁵.

Distinctio 17. h. h. Notandum est quod ymago in presenti non attenditur penes effigiem resultantem ex corporeis lineamentis.

Distinctio 17 A. primo. *Formavit Dominus Deus hominem de limo terre*^{xix}.

f. 36r: Nota de loco⁴⁶ paradysi.

Utrum paradysus sit aliquis locus realis vel an sit solum figura rei spiritualis.

Utrum anima fuerit producta ante corpus vel postea^{xx}. .b.

Utrum corpus hominis primi debuit produci de natura pure celesti^{xxi}. .a.

f. 36v: **Distinctio 18.** Queritur de quo latere Ade tulerit costam.

Queritur quare potius Dominus Deus voluit de viro formare mulierem quam de limo terre.

Utrum totalis substantia cuiuslibet geniti hominis fuerit in copore primi parentis.

f. 37r: Quare mulier potius formanda erat de latere viri quam de alia parte.

Distinctio 20.⁴⁷ Nota quod pueri sub statu innocentie nati non habuissent mox perfectionem corporis in quanto et in quali. h.h.

Distinctio 19. Utrum primus homo, scilicet Adam si innocentia perstitisset immortalis ex esu ligni fuisset^{xxii}.

f. 38r: **Distinctio 20.** Infirmitas prona in ruinam turpitudinis etc.

f. 38v: Utrum numerus hominum in statu innocentie creuisset continue.

Utrum omnes eiusdem sexus sub statu innocentie fuissent similis figurationis aut physionomie.

f. 39r: **[Distinctio] 21.** Utrum primi parentes consentientes temptationi equaliter peccaverint peccato remissibili mortaliter^{xxiii}.

f. 40v: **Distinctio ultima.** Utrum natura divina sit temporaliter incarnata.

⁴⁴ qualibet] s. l.

⁴⁵ utrum - ymagine] marg. ms.

⁴⁶ loco] locos ms.

⁴⁷ 20] 19 a.c

LIBER III
ff. 41r-96v

f. 41r: Super tertium. In nomine Christi incarnati⁴⁸.

Quia Magister a principio tertii usque ad distinctionem tertiam decimam agit de nativitate Filii Dei ex Virgine.

Utrum sicut fiebat spiritalis unio⁴⁹ humanitatis ad verbum in Virgine ita anime ad Spiritum Sanctum⁵⁰ cum sapientie et gratie plenitudine.

*f. 44v: **Distinctio 15.*** Utrum Christum hominem decuit assumere tristitiam et dolorem.

*f. 45r:<**Distinctio**> 16.* Utrum si Christus non fuisset crucifixus fuisset aliquando naturali morte mortuus.
Dolor.

h.h. Proprie dolor causatur quando malum vel divisionis aliquod presentialiter obiicitur sensui.
[...] h.h.

*f. 45v: **Distinctio 17.*** h. oy. Utrum omnis voluntas Christi suis labiis expressa fuerit adimpleta^{xxiv}.

f. 46r: h. oy⁵¹. Utrum Christus fuerit ex obedientia mortuus.

f. 47r: Utrum fuerit motus rationis.

f. 47v: Utrum plenitudo gratie communicata sit Christo capiti Ecclesie.

*f. 48r: **Distinctio 11.*** Utrum hec propositio sit concedenda Christus est creatura.

f. 48v: Utrum gratia secundum quam Christus est capud Ecclesie, sit eadem cum gratia unionis ypostatice et cum gratia secundum quam Christus est quidam sanctus homo singularis.

Utrum Christo capiti Ecclesie sit collata plenitudo gratie.

*f. 49r: **Distinctio 6, tertii.*** Utrum Deus homo factus sit ex humana et divina naturis compositus^{xxv}.

f. 50r: Utrum Christus secundum quod homo⁵² possit dici filius adoptivus.

*f. 50v: **Distinctio 7.***⁵³ Utrum Christus sit predestinatus esse Dei Filius^{xxvi}.

⁴⁸ super - incarnati] *marg. ms.*

⁴⁹ unio] verbi *add. et del.*

⁵⁰ ita - Sanctum] *marg. ira Spiritus Sancti ad animam a.c. anima ad animam add. s.l. et del.*

⁵¹ h.oy.] *marg.*

⁵² secundum quod homo] *add. s.l.*

⁵³ Distinctio 7] an hec sit concedenda *add. et del.*

*f. 50ar: cedula: Nota de predestinatione Christi*⁵⁴.

*f. 51r: **Distinctio 35, secundi.** Utrum homo sine lesione sui a seipso ledi possit ab alio.*

f. 51v: Utrum omissio sit peccatum actuale vel non. [...] h.oy.^{xxvii}

Distinctio 36. Utrum unum peccatum sit alterius peccati pena.

*f. 52r: **Distinctio 38.** Circa hanc distinctionem queruntur tria. Utrum omnium rectarum voluntatum sit tantum unus finis ultimus.*

Utrum intentio pertineat ad voluntatem.

Utrum voluntas sit bona et recta ex fine.

*f. 52v: **Distinctio 39.** Quare velle malum⁵⁵ malum est et non intendere malum.*

Utrum teneamur ad omne illud quod conscientia dictat esse necessarium ad salutem.

Utrum superior scintilla rationis semper vult bonum et odit malum.

*f. 53r: **Distinctio 40.** Dubitatur circa hoc quod dicitur in littera: iustitia merito punit eum qui se dicit subtraxisse superflua diviti ut⁵⁶ preberet pauperi.*

Utrum intentio absque bonis operibus sufficiat ad merendum vitam eternam^{xxviii}.

Utrum opera exteriora aliquid addant supra bonam intentionem ratione sue excellentie et dignitatis sicut sunt opera privilegiata.

f. 53v: Utrum eadem actio possit esse bona et mala.

Utrum in humanis actibus aliquis indifferens inveniatur.

*f. 54r: **Distinctio 41.** Fides intentionem dirigit.*

Utrum omne peccatum sit circa voluntatem sicut circa subiectum proprium.

*f. 54v: **Distinctio 42.** Magister dicit in littera: modi peccatorum varias in Scriptura habent distinctiones.*

Utrum homo voluntate mala et concomitante operatione exteriori plus peccet quam voluntate mala tantummodo.

*f. 55v: **Distinctio 43.** Utrum sit aliquid peccatum in Spiritum Sanctum quod sit irremissibile.*

⁵⁴ nota - Christi] *marg.*

⁵⁵ malum] est *add. et del.*

⁵⁶ ut] pauperi *add. et del.*

f. 56v: **Distinctio 44.** Utrum potestas dominandi sit a Deo secundum institutionem nature aut secundum punctionem culpe.

f. 58r: Utrum⁵⁷ si status innocentie perseverasset⁵⁸ Filius Dei incarnatus fuisset^{xxix}.

f. 58v: **Distinctio 31.** Utrum caritas⁵⁹ semel⁶⁰ habita possit perdi in via.

f. 60v: **Distinctio 32.** Prima parte questio secunda, articulo tertio.⁶¹

Utrum Deus sive divina essentia diligat equaliter omnia entia.

f. 63r: **Distinctio 18.** Utrum Christus per suam passionem meruerit sibi et nobis gloriam.

f. 64r: **Distinctio 19.** Utrum omnes homines per Christi passionem habuerint plenam ab omni malo liberationem.

f. 64v: **Distinctio 20.** Utrum aliqua pura creatura potuerit satisfacere pro humana natura^{xxx}.

f. 65v: **Distinctio 21.** Utrum anima Christi vel caro fuerit in morte separata a Verbo.

f. 66v: **Distinctio 22.** Utrum Christus post mortem descendens ad inferos liberaverit ab inde omnes⁶² suos.

f. 67v: **Distinctio 23.** Utrum virtutes theologicæ sint nobis ad diligendum Deum⁶³ meritorie necessarie.

f. 68v: **Distinctio 24.** In lectione precedente fuerunt facta aliqua argumenta contra secundam partem prime conclusionis que pro nunc sunt solvenda.

f. 69v: Utrum sit necessarium ea credere ad que ratio naturalis potest pertingere.

Distinctio 25. Pro continuatione presentis materie scilicet de⁶⁴ fide pro presenti lectione sit prima conclusio ista: Semper et omni tempore pro statu presenti neccessarium fuit habere fidem unius⁶⁵ redemptoris Dei.

f. 71r: **Distinctio 26.** Utrum spes que est virtus theologica fuerit in Christi anima.

f. 72r: **Distinctio 27.** Quantum ad secundum articulum questionis alias motum qui erat utrum

⁵⁷ Utrum] verbum divinum *add. et del.*

⁵⁸ si statu innocentie perseverasset] *add. s.l. p.c., verbum divinum a.c.*

⁵⁹ caritas] *add. s.l.*

⁶⁰ semel] caritate *add. et del.*

⁶¹ prima - tertio] *add. marg.*

⁶² omnes] *add. s.l.*

⁶³ Deum] necessarie *add. et del.*

⁶⁴ de] *s.l.*

⁶⁵ unius] mediatoris *add. et del.*

virtutes theologice sint⁶⁶ nobis necessarie ad diligendum Deum meritorie.

*f. 73r: **Distinctio 28.** Pro lectione presenti sit ista conclusio prima dilectione naturali nullus viator potest Deum diligere super omnia.*

f. 74r: Utrum sit de necessitate⁶⁷ diligere inimicum.

f. 74v: Dubium litterale.⁶⁸ Utrum dilectio angelorum Beate Virginis et Christi secundum quod homo contineatur sub dilectione proximi.

Utrum homines mali sint ex caritate diligendi.

Utrum dilectio angeli contineatur sub dilectione proximi.

f. 75r: h.h. Super illo hic est Filius meus dilectus ex quo dicitur hic singulariter: hic est Filius etc.

h.h. Utrum si aliquo modo Pater singularius vel plus dilexerit Christum quam Spiritum Sanctum. [...] h.h.

*f. 76r: **Distinctio 29.** Nunc consequenter respondendum est ad rationes factas in lectione proxima.*

f. 78r: Utrum homo ex caritate magis debeat Filium quam Patrem diligere.

Utrum homo ex caritate magis debeat matrem quam patrem diligere.

f. 78v: Utrum vir plus debeat diligere uxorem quam patrem aut matrem.

Utrum magis sit diligendus proximus quam proprium nostrum corpus.

Utrum secundum ordinem caritatis magis sint diligendi propinqui⁶⁹ mali quam extranei boni.

Utrum ordo dilectionis qui est in via maneat in patria.

*f. 79v: **Distinctio 30.** Ad secundam rationem quando dicebatur beatus Bernardus dicit: “Amor nescit gradum non desiderat dignitatem” etc.*

f. 81v: Utrum omnes tam perfecti quam imperfecti teneantur inimicos diligere quoad affectum.

Utrum sit maioris perfectionis et meriti diligere amicum quam inimicum^{xxxi}.

f. 81a: cedula

⁶⁶ sint] necessarie *add. et del.*

⁶⁷ neccessitate] salutis *add. et del.*

⁶⁸ dubium litterale] *marg.*

⁶⁹ propinqui] boni *add. et del.*

*f. 82r: **Distinctio 31.*** Ad aliam rationem quando arguitur ordo caritatis est primo diligere Deum deinde nos et post domestici qui si boni sunt malis filiis sunt preponendi contra⁷⁰ boni extranei sunt magis diligendi quam proprii qui mali etc.

f. 83a-b: cedula

*f. 84v: **Distinctio 34.*** Circa materias presentis et duarum sequentium distinctionum quero: utrum dona sancti spiritus sint connexa aliis virtutibus.

f. 85a: cedula

*f. 86r: **Distinctio 35.***⁷¹ Hic ex premissis occurrunt aliqua per ordinem inquirenda: primo utrum timor domini⁷² sit donum spiritus sancti.

Utrum timor servilis sit donum sancti pneumatis.

*f. 86v: **Distinctio 35.*** Nunc quantum ad presentem lectionem restat solvere dubium alias motum ex precedentibus: utrum vita contemplativa sit nobilior quam activa^{xxxii}, vel e converso.

*f. 87v: **Distinctio 36.*** Quantum ad secundum articulum qui est: utrum virtutes sint inter se connexe et utrum dona sint connexa ipsis.

*f. 89r: **Distinctio 37.*** Utrum divina precepta sint convenienter in decalogo a Deo nobis tradita.

*f. 95r: **Distinctio 38, tertii.*** Utrum asserere⁷³ falsum vel mendacium sit peccatum.

*f. 96v: **Distinctio 39.*** Utrum omne periurium⁷⁴ sit mortale peccatum^{xxxiii}.

LIBER IV ff. 97r-165v

*f. 97r: In nomine summi medici Iesu Christi. Super quartum*⁷⁵.

Utrum sacramenta nove legis efficiant ad angeli suscipientis.

*f. 97v: Utrum sacramenta legis moysaice*⁷⁶ convenient in effectu cum sacramentis legis evangelice.

f. 97a: cedula

⁷⁰ contra] *marg.*

⁷¹ 35] *p.c. 34 a.c.*

⁷² domini] *add. s.l.*

⁷³ asserere] *p.c. add. s.l., dicere a.c.*

⁷⁴ periurium] *p.c. add. s.l., iuramentum a.c.*

⁷⁵ in nomine - quartum] *marg.*

⁷⁶ moysaice] *habebat vim causativam gratiae add. et del.*

*f. 100r: De baptismo*⁷⁷.

Distinctio 2. Circa distinctionem secundam et quattuor sequentes in quibus Magister agit de sacramento baptismi queritur: utrum quilibet rite⁷⁸ suscipiens⁷⁹ baptismi sacramentum equaliter recipiat eius⁸⁰ effectum.

f. 101r: Unde Magister distinctione 3 capitulo prius dicit tanta est virtus aque ut corpus tangat et cor abluat.

*f. 102r: **Distinctio 4.** Utrum ficte accedens ad baptismum recipiat ipsius effectum.*

f. 104r: Utrum amentes et furiosi possint baptizari.

Utrum puer existens in utero matris possit baptizari aqua baptizatis^{xxxiv}⁸¹.

*f. 106r: **Distinctio 4.** Utrum in baptismo auferatur omnis pena a baptizato*^{xxxv}.

*f. 106v: **Distinctio 2.** Utrum sacramentum baptismi conferat gratiam cuilibet rite suscipienti.*

*f. 107v: **Distinctio 3.** Quantum ad presentem lectionem videndum est de duobus: primo de forma baptismi, secundo de materia ipsius.*

f. 109r: Utrum ficte accedens ad baptismum recedente fictione baptismus suum consequatur effectum.

Distinctio 5. Circa quintam distinctionem quarti, queruntur aliqua dubia primo queritur : quis sit debitus sive conveniens⁸² minister baptismi. Respondetur secundum Holkot.

f. 110r: Primo utrum mali ministri licet catholici dent sacramentum et rem sacramenti.

Secundo queritur: utrum heretici et ab ecclesia precisi dent rem sacramenti ut catholici.

Utrum Christo homini⁸³ sit data potestas dimittendi peccata.

*f. 111r: Utrum*⁸⁴ aliquis possit in utero baptizari sicut et sanctificari.

*f. 111v: **Distinctio 7.** Ad rationes principales questionis alias mote scilicet: utrum sacramentum baptismi conferat gratiam cuilibet rite suscipienti.*

*f. 112r: **Distinctio 7.** Utrum sacramentum confirmationis sit sacramentum necessitatis.*

⁷⁷ de baptismo] *marg.*

⁷⁸ rite] *s.l.*

⁷⁹ suscipiens] *rite add. et del.*

⁸⁰ eius] *marg.*

⁸¹ utrum - baptizatis] *marg.*

⁸² sive conveniens] *add. in marg.*

⁸³ homini] *add. marg.*

⁸⁴ utrum] *sic add. et del.*

*f. 112v: **Distinctio 8.** Ab octava distinctione usque ad 14^{am} exclusive determinat Magister de benedicto sacramento eucharistie. Ideo circa hoc quero: utrum consecratione eucharistie sub speciebus panis et vini fiat realiter corpus Christi.*

f. 116v: Utrum sacramenta debuerunt institui, vide in cedula.

*f. 118v: Nota circa litteram. **Distinctio prima**⁸⁵. Dubitatur quid intelligitur per sinum Abrahe, glossa dicit Luc. 16.*

*f. 119r: **Distinctio 2.** Magister dicit quorum alia⁸⁶ contra peccatum remedia prebent.*

Utrum baptizati baptismo Iohannis debuerunt rebaptizari baptismo Christi.

*f. 119v: **Distinctio 3.** Primo queritur de institutione baptismi: an ante passionem Christus instituerit baptismum⁸⁷ ita quod homines fuisset obligati.*

*f. 120r: **Distinctio 4.** Dubitatur de hoc quod dicit Augustinus: nisi peniteat eum veteris vite novam non poterit inchoare.*

Utrum baptismus fluminis sufficiat ad salutem sine baptismo fluminis.

Utrum baptismus fluminis sit dignior baptismo sanguinis.

f. 120v: Utrum baptismus sanguinis sit sacramentum.

*f. 121r: **Distinctio 5.** Nota circa distinctionem quintam dubia litteralia. Dubitatur circa illud quod dicitur in littera: iustos oportet esse per quos baptizatur.*

f. 121v: h. h. Utrum licet maledicere.

Utrum baptismus sit iterabilis.

*f. 122r: **Distinctio 6.** Dubia de hoc quod dicit Beda: ne confessio sancte trinitatis et invocatio videatur annullari.*

Distinctio 7. Dubitatur circa litteram ubi dicitur, sed istud pro scandalo sedando semel tantum concessum estimatur.

*f. 122v: **Distinctio 8.** De eucharistia⁸⁸. Circa litteram dubitatur primo,⁸⁹ quare hoc sacramentum dicitur eucharistia cum tamen in omnibus debetur gratia bona.*

*f. 123r: **Distinctio 9.** Dicit Augustinus: crede et manducasti.*

⁸⁵ nota - prima] *marg.*

⁸⁶ alia] sunt *add. et del.*

⁸⁷ baptismum] *add. marg.;* passionem *scr. et del.*

⁸⁸ de eucharistia] *marg.*

⁸⁹ primo] circa hoc quod dicit *add. et del.*

*f. 124r: **Distinctio 11. 12.***⁹⁰ Utrum liceat alicui homini⁹¹ cottidie sumere sacramentum eucharistie.

*f. 124v: **Distinctio 10.*** Utrum virtus concipiendi sit nobilior quam virtus transubstantiandi.

f. 124a: cedula

*f. 125r: **Distinctio 11.*** Queritur primo: utrum in hoc sacramento sit conversio panis in corpus Christi.

*f. 125v: **Distinctio 12.*** Circa litteram sunt dubia aliqua primo dubitatur circa hoc quod dicitur in littera: Christus ostendit se duobus discipulis in specie peregrini.

*f. 126r: **Distinctio 13.*** Utrum omnis sacerdos conficere possit eucharistie sacramentum.

f. 126v: Utrum corpus Christi manducetur a brutis.

f. 131r: Sacramentum virtus actus passio. Utrum penitentia sit virtus.

Distinctio 14. Item quarto queritur: utrum penitentia concipiatur in nobis ex timore.

*f. 131v: **Distinctio 14.*** Quia Magister a distinctione 14^a usque ad 23^{am} exclusive tractat de sacramento penitentiae. Ideo circa hoc quero: utrum penitentia salutaris sit deletiva omnis pene et culpe actualis.

f. 139r: Utrum homo possit alteri dimittere offensam non dimittendo ei reatum vel obligationem ad satisfactionem. [...] h.h.

f. 142v: Utrum ab ordinandis exigens pecuniam committat symoniam aut culpam⁹². [...] In oppositum videtur esse canon distinctione 25.

f. 145r: Utrum sacerdos possit celebrare vel exequias aut alia officia pro pecunia.

f. 145v: Circa materiam matrimonii de qua Magister tractat a 26 distinctione huius quarti usque ad 43^{am} exclusive, quero istam questionem: utrum sacramentum matrimonii sit a Deo institutum in remedium peccati.

*f. 148v: **Distinctione 33. Quarti***⁹³ Tertius articulus. Quantum ad tertium articulum respondetur affirmative per talem conclusionem.

f. 151r: Circa litteram distinctionis 34 dubitatur. Utrum frigiditas impediat matrimonium.

*f. 151v: **Distinctio 35.*** Utrum vir propria auctoritate possit uxorem fornicantem dimittere.

⁹⁰ 12] *add.*

⁹¹ alicui homini] *s.l.*

⁹² aut culpam] *s.l.*

⁹³ quarti] *add.*

f. 152v: **Distinctio 36.** Utrum conditio servitutis et ordinis impediant sacramentum matrimonialis confederationis.

f. 154r: **Distinctio 38.** Utrum votum⁷⁰ salutaris continentie impediatur matrimonium legis evangelice.

f. 156v: Circa dicta in precedentibus lectionibus occurrit unum de dispensatione voti, et est: utrum summus pontifex posset dispensare in voto.

f. 158r: Utrum opus⁹⁴ procedens ex voto sit voluntarium et ceteris paribus magis meritorium quam si non⁷¹ procederet ex voto.

f. 160v: **Distinctio 43.** Circa materiam distinctionis 43 et aliarum consequenter usque in finem in quibus agitur de resurrectione mortuorum et retributione premiorum iuxta merita moveo istam questionem: utrum post generalis resurrectionis finale iudicium Deus distribuat recte pro meritis bonis premium et malis supplicium.

ⁱ Vide: THOMAS AQUINAS, *Summa Theologiae*, Ia Pars, Q. 90, a. 1, ed. Leonina, Roma, ex Typogr. Polyglottal S.C. de propaganda fide : typis Riccardi Garroni, 1889 (*Santi Thomae de Aquino Opera omnia* ; vol 5), p. 385.

ⁱⁱ Vide: THOMAS AQUINAS, *Summa Theologiae*, Ia Pars, Q. 94, a. 1, ed. Leonina op. cit., vol. 5, p. 413; HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 37, q. 114, ed. A. LANG, *Heinrich Tötting Von Oyta: Ein Beitrag Zur Entstehungsgeschichte Der Ersten Deutschen Universitäten Und Zur Problemgeschichte Der Spätscholastik*. Münster 1937, p. 96.

ⁱⁱⁱ Vide: THOMAS AQUINAS, *Summa Theologiae*, Ia Pars, Q. 94, a. 1, ed. Leonina op. cit., vol. 5, p. 416; HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 37, Q. 115, ed. LANG, p. 96.

^{iv} Vide: BONAVENTURA, *Commentaria In Quatuor Libros Sententiarum Magistri Petri Lombardi, In Secundum Librum Sententiarum*, Book II, D. 23, a. 2, q. 2, ed. Quaracchi, Florence 1885, p. 533–536.

^v Vide: THOMAS AQUINAS, *Summa Theologiae*, Ia Pars, Q. 95, a. 3, ed. Leonina op. cit., vol. 5, p. 423; HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 37, Q. 116, ed. LANG, p. 96.

^{vi} Vide: HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 37, q. 118, ed. LANG, p. 96.

^{vii} Vide: THOMAS AQUINAS, *Scriptum Super Libros Sententiarum magistri Petri Lombardi Episcopi Parisiensis*, Lib. 2 d. 24, q. 1, a. 4, ed. R. P. MANDONNET, O.P., Paris 1856, pp. 598–600.

^{viii} Vide: Same title of question in ms. Basel, UB, A-X-44, ff. 20v–21r; ff. 34v–35r; ff. 128v–130r.

^{ix} Vide: DIONYSIUS DE MONTINA, *Liber In Quattuor Sententiarum*, Lib. II, dist. 27, ed. L. Cioca: <http://Thesis-Project.Ro/Dionysiusdemontina/Files/Montina%2012d27%2b28%2b29.Pdf>, p. 1 (last accessed 18.06.2021).

^x Vide: GREGORIUS ARIMINENSIS, *Lectura Super Primum et Secundum Sententiarum*, Lib. II, d. 36–28, q. 2, ed. A. D. TRAPP, O.S.A., V. MARCOLINO, *Super Secundum (Dist. 24–44)*, Berlin - New York 1980, vol. VI, p. 87.

^{xi} Vide: BONAVENTURA, *Commentaria In IV Lib. Sententiarum*, Lib. II, d. 33, q. 1, a. 1, ed. Quaracchi, p. 806.

^{xii} Vide: THOMAS AQUINAS, *Scriptum Super Libros Sententiarum*, Lib. II, d. 4, q. 1, a. 3, ed. MANDONNET, pp. 136–139.

^{xiii} Vide: BONAVENTURA, *Commentaria In IV Lib. Sent.*, Book II, d. 5, a. 1, q. 1, ed. Quaracchi, Florence 1885, p. 145–147.

^{xiv} Vide: BONAVENTURA, *Commentaria In IV Lib. Sent.*, Book II, d. 6, q. 1, a. 1, pp. 161–162.

^{xv} Vide: BONAVENTURA, *Commentaria In IV Lib. Sententiarum*, Lib. II, d. 9, q. 5, a. unicus, ed. Quaracchi, p. 249.

^{xvi} Vide: BONAVENTURA, *Commentaria In IV Lib. Sententiarum*, Lib. II, d. 10, q. 2, a. 1, ed. Quaracchi, p. 261.

^{xvii} Vide: THOMAS AQUINAS, *Summa Theologiae*, Ia Pars, Q. 111, a. 1, ed. Leonina op. cit., vol. 5, p. 714.

^{xviii} Vide: THOMAS AQUINAS, *Scriptum Super Libros Sententiarum*, Lib. 2, d. 11, q. 2, a. 4, MANDONNET, vol. 2, p. 288–291.

^{xix} Gen. 2, 7.

^{xx} Vide: BONAVENTURA, *Commentaria In IV Lib. Sententiarum*, Lib. II, d. 17, q. 3, a. 1, ed. Quaracchi, p. 427.

^{xxi} Vide: BONAVENTURA, *Commentaria In IV Lib. Sententiarum*, Lib. II, d. 17, q. 1, a. 2, ed. Quaracchi, p. 430.

^{xxii} Vide: HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 1, q. 4, ed. LANG, p. 90.

⁹⁴ opus] p.c. s.l.

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- ^{xxiii} *Vide*: Same title question in JACOBUS DE ALTAVILLA, *Questiones super Sententias*, Lib. II, q. 7, Ms. Wien, Kolsterneuburg, Augustiner-Chorherrenstift, Cod. 304, ff. 281r–283v.
- ^{xxiv} *Vide*: HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 20, q. 43, ed. LANG, p. 92.
- ^{xxv} *Vide*: Same question title in ms. Basel, UB, A-X-44, ff. 67r–69v.
- ^{xxvi} *Vide*: HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 45, q. 100, ed. LANG, p. 95.
- ^{xxvii} *Vide*: HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 45, q. 142, ed. LANG, p. 92.
- ^{xxviii} *Vide*: Same question title in ms. Basel, UB, A-X-44, ff. 45v–46r.
- ^{xxix} *Vide*: Same question title in ms. Basel, UB, A-X-44, ff. 100v–101v.
- ^{xxx} *Vide*: Same question title in ms. Basel, UB, A-X-44, ff. 13v–14r.
- ^{xxxi} *Vide*: BONAVENTURA, *Commentaria In IV Lib. Sententiarum*, Lib. III, d. 30, q. 6, a. unicus, ed. Quaracchi, p. 665.
- ^{xxxii} *Vide*: THOMAS AQUINAS, *Scriptum Super Sententiis magistri*, Lib. III, d. 35, q. 1, a. 1, a. 4, ed. R.P. M. FABIANUS MOOS, O.P., Paris 1933, vol. 3, pp. 1186–1191.
- ^{xxxiii} *Vide*: THOMAS AQUINAS, *Summa Theologiae, Secunda Secundae*, Q. 98, a. 3, ed. Leonina *op. cit.*, vol. 5, p. 344.
- ^{xxxiv} *Vide*: HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 37, q. 110, ed. LANG, p. 96.
- ^{xxxv} *Vide*: HENRICUS TOTTING DE OYTA, *Lectura sup. Psalterio*, Ps. 37, q. 112, ed. LANG, p. 96.