

3. dist. 1. q. 2. art. 2. Baldius lib. 2. quest. 2. q. 7. difficult. 1. Eustach. à S. Paulo p. 2. tract. 1. disp. 1. q. 1. & seqq. Estius in 3. dist. 1. s. 2. & seqq.

74. Quæstio 19. An una persona divina sine alterâ potuit uniri naturæ humanæ? D. Thomas 3. p. q. 3. art. 4. Camerinus tom. 3. q. 3. art. 4. Nicolai in 3. dist. 1. q. 2. art. 1. D. Bonaventura in 3. dist. 1. art. 1. q. 2. Alenf. 3. p. q. 2. memb. 4. Rada 3. p. controv. 1. art. 5. Eustach. à S. Paulo p. 2. tract. 1. disp. 3. q. 2.

75. Quæstio 20. An ex tribus personis congruum fuerit Filium incarnari? Ex Angelicâ Scholâ D. Thomas 3. p. q. 3. art. 8. & in 3. dist. 1. q. 2. art. 1. & 4. Gonetus tom. 4. tract. 1. disp. 3. art. 2. Camerinus tom. 3. q. 3. art. 8. Nicolai in 3. dist. 1. q. 2. art. 2. Chalvet tom. 9. lib. 1. q. 4. cap. 4.

76. Ex Subtili Scholâ Delgadillo 1. p. cap. 2. difficult. 1. dub. 1. & 2. Durand tract. 4. disp. 2. q. 2. Boyvin 2. p. cap. 1. q. 4. Rada 3. p. controv. 1. art. 5. Castillent. in Polyanth. Seraph. verb. Incarn. num. 20. & seqq. Aquila in 3. dist. 1. q. 4. & seqq.

77. Ex Scholâ Eximiâ Amicus tom. 6. disp. 14. q. 3. art. 8. Rhodès tract. 7. disp. 2. q. 1. sect. 2. s. 2. Aldrete disp. 1. controv. 1. sect. 1. Aranda lib. 1. disp. 1. sect. 3. s. 1. Bernal de Incarn. disp. 2. 1. sect. 2.

78. Ex alijs D. Bonaventura in 3. dist. 1. art. 2. q. 3. Alenf. 3. p. q. 2. memb. 5. art. 1. Eustach. à S. Paulo p. 2. tract. 1. disp. 3. q. 6. Baudun. tract. 1. q. 3. art. 5. dub. 2. Estius in 3. dist. 1. s. 5.



DE INCARNATIONE VERBI ex parte naturæ assumptæ.

DISTINCTIONIS SECUNDÆ SYNOPSIS.

*Totum ut curares hominem, Deus optime, totum,
Credere à nobis associasse tibi.*

Sic incipit: *Et quia in homine.*

Sic terminat: *Verbum caro.*

1. **C**ONNECTITUR hæc distinctio cum superiori. In illâ egit Magister de Filij Dei personâ humanam carnem assumente; sed in præsentî determinat de naturâ humanâ assumptâ, insuetoque assumendi modo; igitur alternis hæc distinctiones coherere videntur.

2. Consequentia probatur: Tota incarnationis structura reverâ coalescit ex personâ assumente, naturâ assumptâ, modoque perraro assumendi; sed Magister in superiori distinctione bonis alitibus egit de personâ humanam carnem assumente, ipso quippè Filio divino misso à Patre in mundum in similitudinem carnis peccati: ergo dùm in præsentî determinat de naturâ humanâ assumptâ, modoque insuetoque assumendi, profectò propriam ac genuinam disputandi methodum tenet.

3. Dividitur præsens distinctio in tres præcipuas partes. In quarum primâ statuit Magister, Verbum divinum totam humanam carnem integrè assumpsisse. In secundâ verò declarat ordinem, quo illam assumpsit, nempe, ipsâ animâ rationali mediante. In tertiâ autem, & ultimâ detegit parte, totam naturam humanam, ex corpore, & animâ compositam, simul tempore Verbum divinam sibi arrogasse.

4. **PRO PRIMÆ** igitur partis plenissimo captu, primum proponitur thema: *Dùm Verbum divinum humanam sibi associavit naturam, totam illam integrè assumpsit, ut sic eam totam curaret.* Quod aliquibus rationibus, necnon Sanctorum Patrum expressis testimonijs perbellè suadere pertentat Magister.

5. Primò: Per gravissimum primorum parentum peccatum, tota humana natura in corruptionem abiit: ergo peropus erat, ut eam totam divinum Verbum assumeret, ut inde totam curaret, sanctificaretque; sed nomine totius humanæ naturæ intelligitur corpus, & anima: ergo dum Verbum divinum humanam sibi copulavit naturam, totam illam, quippè corpus, & animam, integrè assumpsit, ut eam totam curaret.

6. Secundò ex Doctorum Maximo Hieronymo in Explanat. Symb. his probat verbis Magister: *Sic confitemur in Christo unam Filij esse personam, ut dicamus duas perfectas, & integras esse substantias, id est, deitatis, & humanitatis, quæ ex anima continentur, & corpore.* Ergo si Verbum divinum integram perfectamque humanam assumpsit substantiam, reverà corpus assumpsit, & animam; sed quo pacto corpus assumpsit, & animam, totam sibi associavit naturam in unitatem personæ, eò quòd humanitatis nomine, corpus unà cum animà intelligatur: ergo si Filius Dei humanam assumpsit naturam, profectò totam illam sibi arrogavit, ut sic totam eam instaurare posset.

7. Adhæc refert, ac refellit Magister quorundam hereticorum lubricum ac devium errorem dicentium, Verbum divinum humanam carnem, sive humanitatem non assumpsisse secundum substantiam ipsius naturæ, sed solum secundum quandam proprietatem, à quâ hominis denominationem accepit. Hi etenim heretici fortassè annumerantur inter eos, qui asseriebant, Christum Dominum, secundum quòd homo, non esse quid, sed aliquam se habentem, existimantes humanitatem esse in Christo ut habitum.

8. Sic primò in ipsos invehitur Magister in litterâ ex Ioanne Damasceno lib. 3. de Orthodoxâ fide, cap. 4. dicente: *Sciendum quidem est, quòd deitatis, & humanitatis nomen substantiarum naturarum est representativum;* sed Verbum divinum integrè humanam substantiam assumpsit: ergo si deitatis, & humanitatis substantiarum nomen est naturarum representativum, dum Verbum divinum integrè humanam substantiam accepit, haud dubiè humanam carnem assumpsit, non secundum quandam proprietatem tantum, sed secundum ipsius naturæ substantiam.

9. Secundò, ex eodem Damasceno in ipsos insurgit Magister cap. 3. eiusdem libri in hunc scribente modum: *Sed quia plurimæ persona hominum sunt, omnes autem eandem suscipiunt rationem naturæ. Omnes enim ex animâ, & corpore compositi sunt, & omnes naturam animæ participant, & substantiam corporis possident.* Ergo quia Verbum divinum huma-

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nam non assumpsit naturam, quatenus una est unitate specificâ; aliàs omnes sibi copulasset humanitates in unitatem personæ, sed quatenus una est unitate compositionis ex duabus naturis diversis, corpore quippè, & animâ pollentibus; sed ex eò quòd sic assumpserit naturam humanam Verbum, secundum ipsius naturæ assumpsit substantiam, & non secundum proprietatem quandam: ergo.

10. Tertio arguit ratione Magister: Christus Dominus in deitate, & humanitate Deus perfectus, idem, & homo perfectus est; sed Christus Dominus Deus, & homo perfectus non esset, si Verbum divinum corpus, & animam cum eorundem proprietatibus non assumpsisset: ergo quia Verbum divinum totam hominis naturam, sive animam, & carnem, eorumque proprietates, aut accidentia simul assumpsit.

11. Quarto: Verbum divinum non carnem sine animâ, nec animam sine carne, ut hæretici moliuntur; sed carnem, & animam cum sensibus suis assumpsit; sed ex eò quòd Verbum divinum non assumpserit carnem sine animâ, nec animam sine carne, sed simul carnem, & animam cum sensibus suis, non sibi vindicavit naturam humanam secundum proprietatem aliquam, sed secundum totius naturæ substantiam: ergo.

12. Quintò, iterum Damasceni verbis lib. 3. de Orthodoxâ fide, cap. 6. eisdem validè obiurgat Magister hæreticos: *Omnia, quæ in naturâ nostrâ plantavit Deus, Verbum assumpsit, scilicet corpus, & animam intellectualem, & horum idiomata.* Ergo si omnia, quæ in nostrâ Deus plantavit naturâ, Verbum divinum assumpsit, nempe corpus, & animam intellectualem, horumque idiomata, perbellè consequitur, ipsum totam humanam naturam, sive corpus, & animam cum proprietatibus eorundem arrogasse sibi: ergo non solum accepit humanæ naturæ proprietates, verum ipsam integrè substantialem naturam.

13. Sextò, sic amplius cum Damasceno eos viriliter incusat Magister: *Totus enim totum assumpsit me, ut toti mihi salutem gratificaret.* Ergo ut toti homini salutem gratificaret Filius Dei, totum assumpsit hominem, humanam quippè naturam, corpore, & animâ necessariò constantem; sed dum totam assumpsit humanam naturam, non quandam duntaxat proprietatem assumpsit, à quâ hominis denominationem haberet: ergo quia totam substantialem naturam cum suis proprietatibus divinum Verbum assumpsit.

14. Septimò tandem, hosce increpat Magister hæreticos illâ satis decantatâ, etsi vulgari eiusdem Damasceni parœmiâ: *Quod enim*

inassumptibile est, incurabile est: ergo quod curabile est, assumptibile est; sed per Verbi divini salubrem incarnationem tota natura humana ad pristinam salutem fuit restituta: ergo quia tota natura humana fuit assumpta à divino Verbo, non solum iuxta omnes illius proprietates, verum penes omnem naturam humanam substantiam.

15. Sed oppones in Damasceni testimonium: Omnia, quæ in naturam nostram plantavit Deus, Verbum divinum assumpsit; sed Deus in naturam nostram utrumque sexum plantavit, scemineum quippe, & masculinum: ergo aut geminum sexum Verbum divinum assumpsit, aut Damascenus dum hæc profert, tranquillam aethera remigat sed Verbum divinum solum masculinum sexum assumpsit: ergo non omnia, quæ in naturam nostram plantavit Deus, Verbum divinum accepit.

16. Respondetur, præfatam instantiam extra difficultatis scopum collineare videtur, cum res solum in cardine sit, an Verbum divinum integrè naturam humanam, corpus nempe, & animam simul assumpserit in unitatem personæ. Si ergo Verbum sic eam assumpsit, Damascenus tutus est ab animadversione. Quod autem humanam naturam non assumpserit Verbum in utroque sexu, sed tantum in masculino, hoc revera non retardat, ipsum illam integrè assumpsisse, eò quod sexus scemineus non referat constitutum naturam, sed solum statum, & dispositionem illius. Et hæc de primâ distinctionis parte sufficiant.

17. PRO SECUNDÆ verò distinctionis partis ostensione, secundum statuitur thema: *Et si Verbum divinum integram assumpserit humanitatem, corpus quippe, & animam rationalem; nihilominus carnem mediante animâ assumpsit.* Hoc utique assertum nonnullis rationibus ac congruentijs probat Magister in litterâ.

18. Primò sic intentum suadet Magister: Divina essentia tantæ subtilitatis simplicitatisque ab omnibus arbitratur, ut corpori de limo terræ formato uniri non congruerit: ergo ut aliquomodo carni de limo terræ formatæ Verbum divinum uniretur, revera congruebat, quod mediante animâ humanam carnem assumeret: ergo quia mediante rationali animâ illam assumpsit de facto.

19. Secundò: Quia anima rationalis quò pacto est naturam propinquior Deo, etiam est unioni aptior, & prior: ergo ut Verbum divinum uniretur corpori materiali, condecuit, unionem Verbi prius naturam fieri cum animâ rationali sibi simillimâ, quam cum materiali carne; sed dum Verbum divinum humanam carnem assumpsit mediante rationali animâ, unio naturæ divinæ prius naturam fuit ope-

rata cum animâ rationali, quam cum ipsâ materiali carne: ergo quia Verbum divinum humanam carnem assumpsit mediante rationali animâ.

20. Tertiò probat Magister assumptum ex Divo Iohanne Damasceno lib. 3. de Orthodoxâ fide, cap. 6. sic expressè ac venustè affante: *Unitum est carni Verbum Dei per medium intellectum;* sed intellectus nomine rationalis anima exprimitur: ergo quia mediante rationali animâ Verbum divinum humanam carnem assumpsit.

21. Hic subdit Magister in litterâ, unionem Verbi divini cum humanitate, ita esse opus cellissimum, ut adeo inexplicabilem fore, fateri non vereamur. Quod suadere pertentat Magister ex Iohanne cap. 1. de castissimo Præcurfore alloquente, qui, etsi ab utero matris fuerit sanctificatus, se non esse dignum fatetur solvere corrigiam calcementi Christi Domini, eò quod illius unionis modum investigare non valeat, nec alijs tantum ac tam profundum Mysterium evolvere non sit sufficiens: igitur unio hypostatica ita creatam exuperat mentem, ut omni eloquio sit maior.

22. Unde, merito detestandus venit avius eorum error, qui asserant, Verbum divinum veram non assumpsisse carnem, nec natum fuisse de scemina; sed falsam carnem, & imaginem corporis simulatam ostendisse videntibus; alioquin à carne humanâ divinitas, sive substantia Dei haud dubiè conspurcatur, si veram Filius Dei assumpsisset carnem.

23. Hoc etenim labile erratum quodam vulgari experimento elidit Magister in litterâ. Nam Solis corporalis radij à sordibus quas contingunt, non conspurcantur: ergo si visibilia munda visibilibus immundis contingi possunt, quin collutulentur; quanto magis incommutabilis, & invisibilis veritas, Verbum quippe divinum, poterit humanæ carni associari absque sui candoris puritatisque dispendio? Ergo iam abiit in vanum hæreticorum commentum, quod Verbum divinum veram non assumpserit carnem, eò quod eius divinitas ex humanitatis compage scedaretur.

24. Sed oppones: Ob carnis humanæ assumptionem Filius Dei factus est passibilis: ergo & similiter factus est carnalis; sed spiritus scedatur dum carnalis efficitur: ergo & Filius Dei conspurcatur ex humanæ carnis commercio dum carnalis efficitur: ergo hæreticorum profatum de sordibus Verbi divini per carnem illæsum subsistit.

25. Respondetur negando Consequentiam. Quia Filius Dei etsi passibilis sit factus vi communicationis idiomatum secundum natu-

ram assumptam; non tamen secundum divinam substantiam. Unde, etsi carnalis dicatur prout denotat humanam carnem; non verò prout denominat vitium; quia solum passibilitatem, & non carnis fœditatem assumpsit. Instantia de infectione spiritus dum carnalis efficitur, non urget; cum aliud sit loqui de spiritus vitio per carnem, & aliud de carnis assumptione per Filium; quod est præcipuus controversiæ cardo. Et hæc de secundâ distinctionis parte sufficiant.

26. PRO TERTIÆ autem, & ultimæ distinctionis partis enucleatione, tertium paratur thema: *Caro Christi Domini non fuit prius in illibatâ Virginis alvo concepta, quàm assumpta; sed simul carnem, & animam Verbum divinum assumpsit.* Quod Augustini, & Gregorij firmissimis autoritatibus supra modum illustrat Magister in litterâ.

27. Primò, sic Augustino assiduo comite lib. de fide ad Petrum, cap. 18. aggreditur probationem Magister: *Firmissimè tene, & nullatenus dubites, non carnem Christi sine divinitate fuisse conceptam in utero Virginis priusquàm susciperetur à Verbo.* Sed ex eo quòd caro Christi Domini non fuerit in utero Virginis sine divinitate concepta priusquàm susciperetur à Verbo, non prius fuit concepta, quàm assumpta; sed simul carnem cum rationali animâ Verbum divinum assumpsit: ergo.

28. Secundò, Augustinus ipse alijs in litterâ præmunit disertis verbis assertum. En eius divina eloquia lib. de Trinit. cap. 3. *Non autem in utero Virginis prius caro concepta est, & postmodum divinitas venit in carnem; sed mox ut Verbum venit in uterum, servatâ veritate propriæ naturæ, factum est caro, & perfectus homo: ergo si in utero Virginis prius caro non fuit concepta, & postmodum divinitas venit in carnem; sed mox ut Verbum venit in uterum, factum est caro, & perfectus homo, satis clarè colligitur, quòd Christi Domini caro non fuerit prius in alvo Virginis Matris concepta, quàm assumpta.*

29. Tertiò, Divus Gregorius in moral. lib. 18. cap. 25. ultimam probationi thematis his verbis adhibuit clausulam: *Angelo annunciante, & spiritu adveniente, mox Verbum in utero, mox intra uterum Verbum caro: ergo si dum Angelo annunciate, & spiritu adveniente, mox Verbum in utero, & mox intra uterum Verbum caro factum est, non potuit in Virginis utero caro Christi Domini prius concipi, quàm assumi; sed necessariò ipso temporis intervallo eius conceptio, & assumptio enituit.*

30. Sed dices: Quod nondum existit, non aptè censetur assumptionis capax; sed caro, quæ non est concepta, nondum existit: ergo

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ut caro à divino Verbo assumatur, peropus est, ut prius concepta existat: ergo iam caro Christi Domini prius fuit in illibato Virginis utero concepta, quàm assumpta.

31. Respondetur compendiariò, instantiam hic non premere: Quia solum naturæ, non temporis prioritatem suadere videtur. Unde, etsi prior sit conceptio carnis, quàm eius assumptio naturæ ordine; non verò temporis; cum utrumque, conceptio quippè carnis, & eius assumptio à divino Verbo, sub eodem temporis momento, virtute divinâ afflante, absque ullâ antilogiâ expleatur. Et hæc de tertiâ, & ultimâ distinctionis parte satis superque sufficiant.

QUÆSTIONE S.

32. QUÆSTIO 1. Quid sit unio hypostatica? Ex Angelicâ Scholâ D. Thomas 3. p. q. 2. art. 1. & seqq. Godoy in 3. p. tract. 2. disp. 11. § 1. & seqq. Gonetus tom. 4. tract. 1. disp. 6. art. 3. Camerinus tom. 3. q. 2. art. 7. Ioan. à S. Thomâ tom. 3. q. 4. art. 1. & seqq. Chalvet tom. 9. lib. 1. q. 2. cap. 3. Lumbier de Incarn. disp. 16. art. 3. Nicolai in 3. dist. 5. q. 1. art. 1.

33. Ex Subtili Scholâ Scotus in 3. dist. 1. q. 1. & seqq. Poncius tract. 11. disp. 37. q. 4. Boyvin 2. p. cap. 3. q. 1. Gallus in 3. dist. 1. q. 1. art. 1. cap. 1. & 2. Delgadillo p. 1. cap. 1. difficult. 5. dub. 4. Herincx p. 4. disp. 1. q. 5. Castillo de Velasco de Incarn. disp. 5. q. 4. Franc. Arriba lib. 2. disp. 1. cap. 18. Felix de Incarn. cap. 5. difficult. 1.

34. Ex Scholâ Eximiâ Suarez in 3. p. disp. 8. sect. 1. Aranda de Incarn. lib. 1. disp. 2. sect. 1. §. 1. & seqq. Beccanus cap. 2. q. 1. Bernal de Incarn. disp. 11. sect. 2. Mart. Perez disp. 7. sect. 2. & 6. Rhodès tract. 7. disp. 2. q. 4. sect. 1. Carleton tom. 2. disp. 48. sect. 2. Anton. Perez tract. 5. disp. 1. cap. 1. Muniella disp. 1. sect. 4. & 5. Wading. de Incarn. disp. 4. dub. 3. Amicus tom. 6. disp. 8. sect. 3.

35. Ex alijs D. Bonaventura in 3. dist. 6. art. 2. q. 1. & seqq. Alenfis 3. p. q. 7. memb. 2. Gabriel in 3. dist. 3. q. 4. art. 2. Bonæspei disp. 4. q. 1. Caspensis tom. 2. tract. 20. disp. 4. sect. 1. Eustach. à S. Paulo p. 2. disp. 2. q. 4. Baldius lib. 2. quest. 2. q. 1.

36. Quæstio 2. An unio hypostatica sit omnium maxima? Ex Angelicâ Scholâ D. Thomas 3. p. q. 2. art. 9. Gonetus tom. 4. tract. 1. disp. 6. art. 6. Camerarius tom. 3. q. 2. art. 9. Prudentius tract. 1. disp. 3. dub. 1. sect. 6. Nicolai in 3. dist. 5. q. 1. art. 2. Medina 3. p. q. 2. art. 12. Palacios in 3. p. dist. 6. disp. ult.

37. Ex Subtili Scholâ Scotus in 3. dist. 6. q. 1. Mastrius tom. 3. disp.

- disp. 1. q. 2. art. 1. Boyvin p. 2. cap. 3. q. 7. Durand tom. 3. tract. 4. disp. 5. q. 5. Bellutus in 3. disp. 2. q. 6. & in 4. dist. 49. q. 2. Delgadillo 1. p. cap. 1. difficult. 6. dub. 1. & 2. Rada 3. p. contr. 3. art. 5. Felix de Incarn. cap. 5. difficult. 6.
38. Ex Scholâ Eximiâ Suarez tom. 2. in 3. p. disp. 6. sect. 2. Amicus tom. 6. disp. 8. sect. 5. Anton. Perez tract. 5. tom. 2. disp. 3. cap. 1. Aranda lib. 1. disp. 3. sect. 1. §. 3. & sect. 2. §. 1. Ragusa disp. 4. §. 2. Rhodès tract. 7. disp. 2. q. 4. sect. 2. §. 2. Peñafiel tom. 4. disp. 10. sect. 4. & 5. Muniella disp. 1. sect. 14. & seqq. Ripalda tom. 2. disp. 79. Vazq. 3. p. disp. 20. cap. 2.
39. Ex alijs D. Bonaventura in 3. dist. 6. art. 2. q. 3. Alensis 3. p. q. 7. memb. 2. art. 3. Bonæpei tom. 2. tract. 3. disp. 4. dub. 2. Baldius lib. 2. quest. 3. q. 1. difficult. 1. Baudunius tract. 1. q. 2. art. 3. dub. 1. Eustach. à S. Paulo p. 2. tract. 1. disp. 2. q. 6. Estius in 3. dist. 6. §. 1. & seqq.
40. Quæstio 3. An Verbum priùs assumpserit partes, quàm totum; Utrum verò priùs totum, quàm partes? Ex Angelicâ Scholâ D. Thomas in 3. dist. 2. q. 1. art. 9. Gonetus tom. 4. tract. 1. disp. 10. art. 1. Camerarius tom. 3. q. 5. art. 5. Ioan. à S. Thomâ tom. 3. q. 6. disp. 7. art. 4. Nicolai in 3. dist. 2. q. 1. art. 9. Philipp. à SS. Trinit. tom. 4. tract. 1. disp. 4. dub. 8.
41. Ex Subtili Scholâ Scotus in 3. dist. 2. q. 2. Mastrius tom. 3. disp. 1. q. 4. art. 1. Durand tom. 3. tract. 4. disp. 9. q. 1. Delgadillo p. 1. cap. 3. difficult. 2. dub. 6. Rada 3. p. contr. 4. art. 4. Felix de Incarn. cap. 7. difficult. 3. & cap. 8. diff. 1. & 2. Herinex p. 4. disp. 1. q. 6.
42. Ex Scholâ Eximiâ Suarez in 3. p. disp. 16. sect. 1. Aranda lib. 1. disp. 4. sect. 2. §. 5. Bernal disp. 27. sect. 1. Mart. Perez de Incarn. disp. 9. sect. 5. Rhodès tract. 7. disp. 2. q. 3. art. 1. §. 4. Peñafiel tom. 4. disp. 9. sect. 10. Carleton tom. 2. disp. 50. sect. 3. Muniella disp. 2. sect. 6.
43. Ex alijs Estius in 3. dist. 2. §. 6. Caspensis tom. 2. tract. 20. disp. 4. sect. 3. Baudun. tract. 1. q. 6. art. unic. Eustach. à S. Paulo p. 2. tract. 1. disp. 5. q. 3. & 4. Bonæpei tom. 2. tract. 3. disp. 5. dub. 1. & seqq. Baldius lib. 2. quest. 4. q. 1. & seqq.
44. Quæstio 4. An unio hypostatica sit ab extremis distincta? Ex Angelicâ Scholâ D. Thomas 3. p. q. 5. art. 7. Godoy in 3. p. tract. 2. disp. 11. §. 1. & seqq. Prudentius tract. 3. disp. 1. dub. 1. & seqq. Gonetus tom. 4. disp. 6. art. 2. & seqq. Cayetan. 3. p. q. 2. art. 7. Medina in 3. p. q. 2. art. 7. Palacius in 3. dist. 5. disp. 2.
45. Ex Subtili Scholâ Scotus in 3. dist. 1. q. 1. Mayron in 3. dist. 1. q. 2. Gallus in 3. dist. 1. q. 1. cap. 3. Rubion in 3. dist. 1. q. 1. Aquila in

- in 3. dist. 1. q. 1. Lychetus in 3. dist. 1. q. 1. Castillent. in Polyanth. Seraph. verb. Incarn. num. 7. & seqq.
46. Ex Scholâ Eximiâ Suarez in 3. p. disp. 8. sect. 2. & 3. Amicus tom. 6. disp. 8. sect. 2. Vazquez in 3. p. disp. 18. cap. 1. Peñafiel tom. 4. disp. 10. sect. 1. Muniella disp. 1. sect. 4. Aranda lib. 1. disp. 2. sect. 1. §. 1. Rhodès tract. 7. disp. 2. q. 4. sect. 1. §. 1. Aldrete de Incarn. contr. 7. disp. 30. sect. 1. Martin. Perez disp. 10. sect. 1. Martinon de Incarn. disp. 5. à sect. 6. & seqq.
47. Ex alijs D. Bonaventura in 3. dist. 2. art. 3. q. 2. Alensis 3. p. q. 7. memb. 2. art. 1. Ochamus in 1. dist. 30. q. 1. Aureolus in 3. dist. 2. art. 2. Gabriel in 3. dist. 1. q. 1. art. 1. Bonæpei tom. 2. tract. 3. disp. 4. dub. 1. Caspensis tom. 2. tract. 20. disp. 2. sect. 5. Baldius lib. 2. quest. 2. q. 1. & seqq. Eustach. à S. Paulo p. 2. disp. 2. q. 4. & seqq.
48. Quæstio 5. An unio hypostatica sic accidens, aut substantia? Ex Angelicâ Scholâ D. Thomas 3. p. q. 2. art. 6. Godoy in 3. p. tract. 2. disp. 11. §. 1. & seqq. Nicolai in 3. dist. 5. q. 1. art. 1. & seqq. Camerarius tom. 3. q. 2. art. 7. Ioan. à S. Thomâ tom. 3. q. 4. sect. 1. & seqq. Chalvet tom. 9. lib. 1. q. 2. cap. 3. & seqq.
49. Ex Subtili Scholâ Scotus in 3. dist. 7. q. 1. Gallus in 3. dist. 1. q. 1. art. 1. cap. 3. Castillo de Incarn. disp. 5. q. 4. num. 26. Arriba lib. 2. disp. 1. cap. 18. Cavellus in Schol. in 3. dist. 7. q. 1. Vulpes tom. 1. p. 4. disp. 12. art. 3. Aquila in 3. dist. 7. q. 1. & seqq. Macedo in 3. Collat. 2. diff. 1. sect. 4. & 5.
50. Ex Scholâ Eximiâ Lugo de Incarn. disp. 11. sect. 4. Beccan. cap. 2. q. 3. Bernal de Incarn. disp. 11. sect. 3. Martin. Perez disp. 7. sect. 4. Peñafiel tom. 4. disp. 10. sect. 2. & 3. Anton. Perez tract. 5. disp. 1. cap. 1. & 6. Vazquez in 3. p. disp. 18. cap. 3.
51. Ex alijs D. Bonaventura in 3. dist. 7. art. 1. q. 1. Caspensis tom. 2. tract. 20. disp. 2. sect. 6. Bonæpei tom. 2. tract. 3. disp. 5. dub. 3. Baudunius tract. 1. q. 2. art. 3. Baldius lib. 2. quest. 2. q. 1. difficult. 6. Eustach. à S. Paulo p. 2. disp. 2. q. 4.
52. Quæstio 6. An Verbum divinum immediatè assumpserit sanguinem? Ex Angelicâ Scholâ D. Thomas 3. p. q. 5. & seqq. Gonetus tom. 4. tract. 1. disp. 9. art. 7. Philipp. à SS. Trinit. tom. 4. tract. 1. disp. 4. dub. 7. Ioan. à S. Thomâ tom. 3. q. 4. disp. 7. art. 3. Camerinus tom. 3. q. 5. art. 1.
53. Ex Subtili Scholâ Scotus in 3. dist. 16. q. 2. Mastrius tom. 3. disp. 1. q. 5. art. 1. Gallus in 3. dist. 2. q. 2. Poncius disp. 34. q. 4. Vulpes disp. 6. art. 3. Bellutus in 3. disp. 3. q. 5. Durand tom. 3. tract. 4. disp. 8. q. 5.

q. 5. Boyvin 2. p. cap. 5. q. 7. Delgadillo p. 1. cap. 3. difficult. 2. dub. 10. Felix cap. 7. diff. 3. Bofcus tom. 2. disp. 4. sect. 4. Brancatus de Laura in Epitom. Canon. p. 785. Macedo in 3. Collat. 3. diff. 2. Frassen tom. 3. tract. 1. disp. 2. q. 3.

54. Ex Scholâ Eximiâ Suarez 3. p. disp. 32. sect. 1. Aranda lib. 1. disp. 4. sect. 2. §. 2. Lugo disp. 14. sect. 1. & seqq. Bernal disp. 16. sect. 3. Martin. Perez disp. 9. sect. 2. Peñafiel tom. 4. disp. 9. sect. 4. Amicus tom. 6. disp. 15. sect. 7. Arriaga tom. 6. disp. 22. tract. 4. sect. 1. subsect. 2. Muniessa disp. 2. sect. 5. Carleton tom. 2. disp. 50. sect. 1.

55. Ex alijs D. Bonaventura in 3. dist. 2. art. 2. q. 1. & 2. Bonæspei tom. 2. tract. 3. disp. 8. dub. 1. Caspenfis tom. 2. tract. 20. disp. 4. sect. 4. Eustach. à S. Paulo p. 2. tract. 1. disp. 5. q. 1. Baudun. tract. 1. q. 5. art. 2. Etlus in 3. dist. 2. §. 2. Abulensis paradox. 2. cap. 2. 40. & 43. Gabriel in 4. dist. 44. q. 1.

56. Quæstio 7. An Verbum assumpsit, aut assumere potuerit naturam subsistentem? Ex Angelicâ Scholâ D. Thomas in 3. dist. 5. q. 3. art. 3. Godoy in 3. p. tom. 2. disp. 19. §. 1. & seqq. Ioan. à S. Thomâ tom. 3. q. 4. disp. 7. art. 1. Gonetus tom. 4. tract. 1. disp. 9. art. 4. Camerarius tom. 3. q. 4. art. 3. Prudentius tract. 3. disp. 2. dub. 6. Lumb. de Incarn. q. 18. art. 5. Nicolai in 3. dist. 3. q. 3. art. 3. Philipp. à SS. Trinit. tom. 4. tract. 1. disp. 4. dub. 6.

57. Ex Subtili Scholâ Scotus in 3. dist. 5. q. 1. Mayron in 3. dist. 5. q. 3. Gallus de Incarn. in 3. dist. 5. q. 2. art. 1. Boyvin 2. p. cap. 5. q. 4. Durand tom. 3. tract. 4. disp. 8. q. 1. & seqq. Delgadillo 1. p. cap. 3. difficult. 2. dub. 1. Rada 3. p. contr. 1. art. 2. Felix de Incarn. cap. 7. difficult. 2. Poncius in Comment. in 3. dist. 5. num. 5.

58. Ex Scholâ Eximiâ Suarez in 3. p. disp. 32. sect. 1. & seqq. Amicus tom. 6. disp. 15. sect. 4. Aldrete disp. 41. sect. 1. & 2. Aranda lib. 1. disp. 5. sect. 1. §. 3. Lugo disp. 13. sect. 2. Bernal disp. 25. sect. 3. Martin. Perez disp. 9. sect. 9. Rhodès tract. 7. disp. 2. q. 3. sect. 2. §. 1. Peñafiel tom. 4. disp. 9. sect. 6. Carleton tom. 2. disp. 50. sect. 5. Muniessa disp. 3. sect. 1. Wand. disp. 13. dub. 3. Gasp. Hurtado disp. 4. dub. 14. Coninch disp. 8. dub. 5.

59. Ex alijs D. Bonaventura in 3. dist. 2. q. 3. art. 2. Alenf. 3. p. q. 4. memb. 6. Aureolus in 3. dist. 1. q. 4. art. 2. Baldius lib. 2. quæst. 2. q. 3. difficult. 1. Caspenf. tom. 2. tract. 20. disp. 4. sect. 2. Etlus in 3. dist. 5. §. 3. Baudun. tract. 1. q. 4. art. unic. dub. unic. Eustach. à S. Paulo p. 2. tract. 1. disp. 4. q. 1. & seqq.

60. Quæstio 8. An Verbum divinum assumpsit totam naturam huma-

humanam? Ex Angelicâ Scholâ D. Thomas in 3. dist. 2. q. 1. art. 1. & 7. & dist. 5. q. 3. art. 1. Godoy in 3. p. tract. 3. disp. 15. §. 1. Gonetus tom. 4. tract. 1. disp. 8. art. 1. Camerarius tom. 3. q. 5. art. 2. Ioan. à S. Thomâ tom. 3. q. 4. disp. 7. art. 3. Chalvet tom. 9. lib. 1. q. 4. cap. 5. Philipp. à SS. Trinit. tom. 4. tract. 1. disp. 3. dub. 2. Nicolai in 3. dist. 2. q. 1. art. 1. & 7. & dist. 5. q. 3. art. 1.

61. Ex Subtili Scholâ Scotus in 3. dist. 2. q. 2. Maltorius tom. 3. disp. 1. q. 4. art. 1. Poncius tract. 11. disp. 37. q. 5. Faber in 3. disp. 9. cap. 3. Rada p. 3. contr. 4. art. 4. Bellutus in 3. disp. 4. q. 2. Fetehius Epitom. 3. dist. 2. Lychetus in 3. dist. 2. q. 1. Vulpes disp. 10. art. 1. Gallus in 3. dist. 2. q. 2. art. 1. cap. 1. & seqq. Delgadillo p. 1. cap. 3. difficult. 2. dub. 3. Rada 3. p. contr. 4. art. 4. Herincx 4. p. disp. 1. q. 6. Cavellus in Schol. in 3. dist. 2. q. 2. Bassolius in 3. dist. 2. q. 3. art. 1. & 2.

62. Ex Scholâ Eximiâ Suarez in 3. p. tom. 1. disp. 16. & 17. Vazquez in 3. p. disp. 39. & 40. Carleton tom. 2. disp. 50. sect. 1. Bernal disp. 11. sect. 1. Aranda lib. 1. disp. 4. sect. 2. §. 1. Mart. Perez disp. 9. sect. 1. Peñafiel tom. 4. disp. 9. sect. 4. Muniessa de Incarn. disp. 2. sect. 5.

63. Ex alijs D. Bonaventura in 3. dist. 2. art. 3. q. 2. Alenf. 3. p. q. 4. memb. 5. Gabriel in 3. dist. 2. q. unic. Eustach. à S. Paulo p. 2. tract. 1. disp. 4. q. 1. & seqq. Etlus in 3. dist. 2. §. 2. & seqq. Bonæspei tom. 2. tract. 3. disp. 8. dub. 1. & seqq. Baudun. tract. 1. q. 4. art. 1. & seqq.

64. Quæstio 9. An Verbum assumpsit verum corpus humanum, & non phantasticum, aut coeleste? Ex Angelicâ Scholâ D. Thomas 3. p. q. 6. art. 2. & seqq. Paludan. in 3. dist. 2. q. 2. Philip. à SS. Trinit. tom. 4. tract. 1. disp. 3. dub. 2. & seqq. Camerarius tom. 3. q. 5. art. 1. Ioan. à S. Thomâ tom. 3. q. 4. disp. 7. art. 3. & seqq.

65. Ex Subtili Scholâ Scotus in 3. dist. 2. q. 2. Macedo sbhol. 2. cap. 14. Herincx p. 4. disp. 1. q. 6. Boyvin 2. p. cap. 5. q. 5. Poncius in Comment. in 3. dist. 2. num. 30. Cavellus in Schol. in 3. dist. 2. q. 2. Bassolius in 3. dist. 2. q. 3. art. 1. & 2. Delgadillo 1. p. cap. 3. diff. 2. dub. 9. & 18. Maltorius tom. 3. disp. 1. q. 5. art. 1. & seqq.

66. Ex Scholâ Eximiâ Suarez in 3. p. tom. 1. disp. 32. & seqq. Peñafiel tom. 4. disp. 9. sect. 2. Carleton tom. 2. disp. 50. sect. 1. Muniessa de Incarn. disp. 2. sect. 5. Bernal disp. 26. sect. 1. Mart. Perez de Incarn. disp. 9. sect. 3. Aranda lib. 1. disp. 4. sect. 2. §. 3. Vazq. in 3. p. disp. 36. num. 34. Lugo de Incarn. disp. 14. sect. 8. à num. 110. in 3. p. tom. 1. disp. 32. & seqq.

67. Ex alijs D. Bonaventura in 3. dist. 2. art. 3. q. 1. & 2. Alenf. 3. p. q. 4. memb. 5. Etlus in 3. dist. 2. §. 2. Eustach. à S. Paulo p. 2. tract. 1. disp. 5. q. 1. Bonæspei tom. 2. tract. 3. disp. 8. dub. 1. & seqq. Baudunius

- tract. 1. q. 4. art. 1. & seqq. Gabriel in 3. dist. 2. q. unic. Caspensis tom. 2. tract. 20. disp. 4. sect. 4. Baldius lib. 2. quest. 2. q. 3. diff. 1. & seqq.
68. Quæstio 10. An Verbum assumpsit dentes, ungues, capillos, & cæteras alias humanitatis partes? De quò, hic q. 8. & 9.
69. Quæstio 11. Quid humanitatis nomine intelligatur? De quò, hic quest. 8.
70. Quæstio 12. An una, & eadem natura humana sit positivè in omnibus individuis? De quò, tom. 1. dist. 8. q. 5.
71. Quæstio 13. An ratio individuè sit univoca omnibus individuis? De quò, tom. 1. dist. 8. q. 5.
72. Quæstio 14. An caro priùs fuerit concepta in utero Virginis Matris, & postea assumpta à divino Verbo? De quò, hic q. 7. & 8.

DE CONDITIONE NATURÆ ASSUMPTÆ.

DISTINCTIONIS TERTIÆ SYNOPSIS.

In lumbis Abrahamæ quanquam pie Christe fuisti,

Ut Levi, tamen es non decimatus ibi.

Sic incipit: *Quæritur.*

Sic terminat: *In ipso actu incarnationis.*

1. **C**ONNECTITUR hæc distinctio cum superiori. In illà egit Magister de naturà humanà assumptà à divino Verbo, infuetoque illius assumendi modo; sed in præsentì determinat de qualitatibus, conditionibusque ipsius naturæ assumptæ: ergo ordinatissimà connexionis methodo pollent.

2. Consequentia probatur: In quavis rectà contentiois serie præmittitur disputationis subiectum, ut inde aptius proprietates ipsius rimari valeant; eò quòd istæ necessariò subsequantur illi; sed Magister in superiori distinctioe egit de naturà humanà assumptà à divino Verbo, miroque illius assumendi modo, quæ erat cardineus contentiois scopus: ergo modò de ipsius naturæ assumptæ qualitatibus, conditionibusque differere, certò certius erit connexionis iura ad unguem servare.

Di.

3. Dividitur præsens distinctio in tres præcipuas partes. In quarum primà expendit Magister, qualiter caro Christi Domini antequàm conciperetur, & à Virgine Matre emoliretur, fuerit materialiter peccato obnoxia, quanvis postmodum in ipsius assumptione, Spiritu Sancto operante, fuerit totius sævi facinoris expers. In secundà verò sustinet, ipsam in lumbis Abrahamæ decimatam non fore. In tertià autem, & ultimà ostendit parte, qualiter in vestibulo suæ conceptionis fuerit caro illa animata, & assumpta.

4. **PRO PRIMÆ** igitur partis arguto examine, en primum profatum: *Caro Christi Domini, iuxta Magistrum, antequàm à Virgine Matre emoliretur, materialiter, peccato fuit obnoxia, sicut reliqua Virginis caro.* Hoc utique suadere tentat Magister ex duplici quæsti solutione subtili, quibus reverà assumptum collatare videtur.

5. Sic primum à Magistro præficitur dubium in litterà: *An caro Christi Domini ante sui conceptionem fuerit materialiter sordibus peccati obnoxia, quippè, antequàm à carne Virginis Matris distraheretur?* Et respondet Magister in litterà, quòd iuxta Sanctorum Patrum attestatiois concordiam, ipsa Christi Domini caro ante sui conceptionem fuit materialiter obnoxia peccato, sicut & reliqua immaculata Virginis caro, idest, explorato materiali principio, ex quo facta est caro Christi Domini, fuit obligata, & obnoxia peccato, utpotè prodens ex corruptà illà humani generis massà.

6. Quòd hæc solà expendit ratione Magister: Caro illa Christi Domini de Virgine Matre fuit extracta; sed caro Virginis Matris fuit obnoxia peccato, eò quòd lineam duxerit ab illo materiali infecto, communique omnium principio, fueritque Beatissima Virgo Maria, iuxta Magistrum, in peccati originalis fordes immersa: igitur caro Christi Domini ante sui conceptionem fuit materialiter obnoxia peccato, sicut & reliqua Virginis caro.

7. Sed dices: Hæc propositio; *Caro Christi Domini fuit peccato obnoxia, sicut & reliqua Virginis caro,* non bene audit; eò quòd caro illa Christi Domini immunis fuerit ab omni contagione peccati: igitur resolutio Magistri in primi quæsti gratiam profectò aberrat à ianua.

8. Respondetur pro Magistro, carnem Christi Domini posse in triplici sensu, aut statu usurpari. Primò, prout solitariè est caro; & tunc caro Christi Domini obnoxia, & obligata censetur peccato; cum ortum ducat à massà illà generis humani à primo conspurcà parente. Secundò, in quantum erat caro in Virgine Matre, sive antequàm à Virginis carne divideretur; & tunc, iuxta Magistrum in

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lit.