

nulla inter ipsos foret beatitudinis inæqualitas; sed non omnes beati sunt in beatitudine pares: ergo quia non omnes cognoscunt ea, quæ beatitudini inserviunt.

51. Respondetur negando Consequentiam, & probationis Majorum. Nam rectè cohæret inæqualitas beatitudinis in patriâ, unâ cum cognitione perfectâ, & intuitivâ omnium, quæ ad ipsam beatitudinem spectant. Omnes enim beati clarè intuentur cunctas Dei perfectiones, tametsi modus cognoscendi sit inæqualis, quia beatorum clariùs, perfectiùs, & intensiùs intuetur ea omnia, quæ minùs beatus remissiùs videt: Undè, etsi in modo videndi differant, inæqualesque censeantur; tamen de Deo non cognoscit unus beatorum magis, quam alius.

52. Secundum dubium sic in litterâ à Magistro proponitur: An, sicut in cognitionis claritate differunt beati; sic in gaudio dispare sint? Et respondet Magister affirmativè. Quia gaudium quanquam æquale sit omnium, quoad id in quibus gaudent; non tamen omnium est æquè intensum gaudium, & beatitudo. Quod etiam aliquibus rationibus suadere pertentat.

53. Primò: Quia beatorum cognitio non est par in omnibus beatis: ergo nec eorum gaudium erit æquale in omnibus. Antecedens constat ex superioris dubii resolutione. Consequentia probatur: Majus aut minùs gaudium consequitur ex intensiori; aut minùs intensâ cognitione bonitatis objecti, tanquam ex conditione necessariâ; sed beatorum cognitio non est æquè intensa in omnibus: ergo nec illorum gaudium erit æquè intensum in omnibus.

54. Secundo: Gaudium beatorum est proprietas consequens beatitudinem, tanquam principium à quò necessariò profluit: ergo æqualitas, aut inæqualitas gaudii mensurabitur cum æqualitate, aut inæqualitate beatitudinis; sed beatitudo formalis non est par in omnibus beatis: ergo nec beati omnes erunt pares in gaudio ab ipsâ proveniente.

55. Tertio: Sicut omnes beati assequuntur Deum, qui est summum, & infinitum bonum, visione, & fruitione beatâ; sic omnes gaudent bono illò summo, & infinito assequuto per visionem, & fruitionem; sed licet omnes assequantur Deum, non tamen omnes eodem modo; sed alii majori, alii minori intensione assequuntur: ergo quantumvis de Deo assequuto per visionem, & fruitionem omnes exultent, non tamen eodem modo; sed alii intensiori, alii minùs intenso gaudio mentem perfundunt.

56. Sed oppones ex Augustino in litterâ hom. 67. in Joan. dicente: *In dispari claritate erit beatis par gaudium.* Ergo ut beatorum gaudium

dium sit par in omnibus, non officit, quòd eorum visio sit dispar; sed idè beatorum gaudium non est par in omnibus, quia secundum Magistrum, eorum visio est dispar: ergo si visionis disparitas cohæret in beatis cum gaudii paritate, nullum reverà superest congruum fundamentum ad statendam inæqualitatem gaudii.

57. Respondet Magister Augustini mentem exponendo, nempe, ipsum alloquutum fuisse de paritate gaudii quoad objectum, non quoad intensiorem. Quia licet beati omnes eisdem gaudeant bonis, non tamen suppari affectu, & intensiōne fruuntur: Quemadmodum de illorum beatitudine supra dicebamus; quia etsi omnes eodem fruuntur bono, & idcirco beatitudo quoad objectum sit par in omnibus; non tamen quoad formale illius, sive quoad intensiōnem, eò quòd dispari actuum affectu, & intensiōne assequatur. Ethæc de secundâ distinctionis parte sufficiant.

58. PRO TERTIÆ autem, & ultimæ distinctionis partis pleno captu, hoc tertium statuitur theorema: *Beatitudo Sanctorum major erit post judicium, quam modo est.* Quod propriè, & genuinè deducitur ex Magistro, qui ita in litterâ affatur: *Sine omni scrupulo credendum est, eos habituros majorem gloriam post judicium, quam ante.* Et nonnullis rationibus, & Patrum autoritatibus suum præmunit assumptum.

59. Primò probat Magister per Hieronymum sup. cap. 6. Osee dicentem: *Peracto judicio, ampliolem gloriam sua claritatis Deus demonstrabit electis.* Ergo quia ante judicium non demonstrat Deus electis ampliolem gloriam suæ claritatis; sed dum modo non ostendit, & peracto judicio ostendet, major erit Sanctorum beatitudo post judicium, quam modo est: ergo indubiè post judicium major erit.

60. Secundo: Vi societatis tot justorum, majus erit tunc eorum gaudium, quam modo est; sed majus aut minùs gaudium oritur ex majori aut minori beatitudine: ergo si beatorum gaudium futurum erit majus post judicium, quam modo est; & eorum beatitudo, à qua gaudium procedit, necessariò erit.

61. Tertio: Beati de pluribus gaudebunt post judicium, quam nunc: ergo quia eorum beatitudo tunc erit major extensive, quam modo est. Antecedens probatur: Beati gaudebunt post judicium de gloriâ animæ, & corporis, simulque omnium salvandorum felicissimâ sorte; sed modo solum de gloriâ animæ, & non corporis, nec omnium salvandorum gloriâ gaudent: ergo quia eorum beatitudo tunc erit major extensive, quam nunc est.

62. Quarto: Plena, perfecta que beatitudo Sanctorum cunctum rationalis naturæ undique appetitum satiat; sed rationalis anima appetit

naturaliter uniri corpori: ergo cum hic sit appetitus naturalis, & non possit expleri nisi per præfatum ad corpus nexum, impossibile erit, animum perfectè beari quousque resumat corpus: ergo si hoc tunc haud dubiè continget, gloria eorum erit major post iudicium, quam modò est.

63. Sed oppones: Tanta gratia est in animâ corpore exutâ, quantæ gratiæ capax erit corpori conjunctâ: ergo tanta gloria modò est in animâ exutâ corpore, quantæ post iudicium gloriæ capax erit corpori conjunctâ: ergo non ampliorem gloriam suæ claritatis demonstrabit tunc Deus electis, quam modò ostendit.

64. Respondetur concessio Antecedenti, negando duplicem Consequentiam. Quia quanquam idem sit actus beatificus in animâ exutâ corpore, ac postquam ipsi est unita; nihilominus beatitudo Sanctorum augebitur, aut propter maiorem extensionem ad corpus, cui associabitur, aut intensiorem, cum tunc sit omninò explendus appetitus respectu administrationis corporis, qui nunc retardare videtur, nè tam intensè moveatur, si ve propendatur in Deum.

65. Postremò in distinctionis calce inquit Magister. Quid opus sit spiritibus defunctorum corpora sua in resurrectione recipere, si eis potest sine corporibus summa beatitudo præberi? Et respondet Magister: *Difficilis questio est, nec potest à nobis perfecte diffiniri.* Tamen nonnullas obiter congruentias adducit in litterâ, ut hoc sic contingere debeat.

66. Primò, quia sine corporibus non possunt animæ intueri Deum, sicut Angeli vident, propter aliquam latentem causam; vel quia appetitus naturalis informandi, & administrandi corpus non omninò satiatur, sed retardat aliquantulum, nè omni intensione, & conamine toto anima pergât, & propendatur in Deum.

67. Secundò, ob ampliorem gloriam suæ claritatis, quam Deus suis electis post corporum reunionem ostendet. Tertiò, quia Sanctorum gloria erit major post iudicium, quam modò est, ut expendebamus supra: ergo valde consentaneum rationi videtur, ut rationales animæ sua corpora in resurrectione recipiant, quanvis sine illis valeat Deus summam beatitudinem ipsis præbere. Et hæc de tertiâ, & ultimâ distinctionis parte satis superque sint dicta.

QUESTIONES.

68. **Q**UESTIO 1. In quo consistat nostra beatitudo objectiva? Ex Angelicâ Scholâ D. Thomas in 4. dist. 49. q. 1. art. 1. & seqq.

Go-

Godoy tom. 1. p. 2. disp. 5. §. 1. & seqq. Salmant. tom. 3. tract. 9. q. 2. art. 1. & seqq. Gonetus tom. 3. tract. 1. disp. 2. art. 1. & seqq. Modest. à S. Gregorio tom. 1. q. 2. art. 1. & seqq. Cruz tom. 3. disp. 8. q. 2. art. 8. dub. 2. Raynerius de Pisis tom. 1. tit. 2. cap. 1. §. 1. & seqq. Ferre tract. 2. de beatitudine, q. 1. §. 1. Joan. à S. Thomâ tom. 1. disp. 12. art. 2. Labat tom. 3. disp. 2. dub. 1. resol. 1.

69. Ex Subtili Scholâ Scotus in 4. dist. 49. q. 2. Brancatus tom. 4. disp. 14. art. 1. & seqq. Poncius tract. 5. disp. 19. q. 2. Sanning tom. 2. dist. 1. q. 1. Castillent. in Polyanth. Seraph. verb. beatitudo, diff. 1. tom. 1. & seqq. Hiquæus in 4. dist. 49. art. 1. Aquila in 4. dist. 49. q. 1. Bonau. Columbus in Philos. moral. lib. 2. q. 4. art. 1. Mastrius in 1. disp. 6. q. 1. & seqq. Smising tom. 1. disp. 6. q. 1. & seqq. Baron tom. 4. apolog. 3. de vis. act. 1. & seqq.

70. Ex Scholâ Eximiâ Suarez tom. 1. lib. 2. de Attrib. cap. 20. & seqq. Arriaga tom. 2. disp. 47. & 48. Carleton tom. 1. disp. 83. sect. 2. Tannerus disp. 1. q. 2. dub. 1. Rhodès tom. 1. disp. 1. de beat. q. 2. sect. 1. Oviedus tract. 1. de beat. Controv. 2. punct. 3. Thyrsus tom. 3. tract. de beat. disp. ult. sect. 4. Beccanus de vis. cap. 9. q. 1. & seqq. Avendaño tom. 1. problem. 11. §. 1. & seqq. Izquierdo tom. 1. disp. 21. q. 1. Aldrete tom. 1. tract. 1. disp. 12. sect. 1. & seqq.

71. Ex aliis D. Bonaventura in 4. dist. 49. art. 1. q. 1. Gaudentius tom. 4. tract. 1. de beat. disp. 2. q. 2. Blasco tom. 1. lib. 25. dist. 99. q. 1. & 2. Faudunius tom. 2. tract. 2. art. unic. Aversa q. 12. sect. 10. & seqq. Lalemandet tom. 1. disp. 6. de vis. part. 4. Morand. tract. 2. q. 12. & seqq.

72. **Q**UEST. 2. An, & à quò desumatur inæqualitas visionis beatæ? Ex Angelicâ Scholâ D. Thomas in 4. dist. 49. q. 3. art. 1. & q. 22. de verit. art. 7. Reding tom. 1. Controv. 4. q. 4. art. 6. Joan. à S. Thomâ 1. p. tom. 1. disp. 2. q. 4. sect. 2. Labat disp. 6. de vis. dub. 6. Contenson tom. 1. dissert. 6. cap. 2. Ferre tom. 1. tract. de vis. q. 8. §. 1. & seqq. Gonetus tom. 1. tract. 2. disp. 4. art. 2. Lezana tract. 3. disp. 1. q. 1.

73. Ex Subtili Scholâ Scotus in 3. dist. 13. q. 3. & in 4. dist. 50. q. 6. Vulpes disp. 23. art. 13. Mastrius in 1. disp. 6. q. 7. art. 1. & seqq. Faber in 3. disp. 23. cap. 2. Smising tom. 1. disp. 6. q. 6. Gallus disp. 2. sect. 3. cap. 3. Poncius disp. 4. q. 10. Hiquæus in 4. dist. 49. Perez Lopez tom. 1. dist. 7. q. 8. art. 4. Carriere tom. 1. art. 12. q. 14. & 15. Frassin tom. 1. disp. 3. art. 7. sect. 3. q. 2. Brancatus tom. 4. disp. 10. art. 8. Sanning tom. 1. dist. 4. q. 7. Columbus in Philos. moral. lib. 2. q. 4. art. 5. dub. 2. Baron tom. 4. apolog. 4. de vis. act. 1.

Ex

74. Ex Scholâ Eximiâ Suarez lib. 2. de Attrib. divin. cap. 27. Amicus disp. 19. sect. 16. Arriaga de vis. disp. 12. sect. 1. & seqq. Oviedo Controv. 4. p. 2. num. 26. Valentia q. 12. p. 4. Tannerus disp. 2. q. 6. dub. 5. Turrian. disp. 6. dub. 6. Avendaño tom. 1. problem. 11. §. 1. & seqq. Carleton tom. 1. disp. 16. sect. 1. & 2. Maurus tom. 1. tract. 3. de vis. q. 33. Aldrete tom. 1. tract. 1. disp. 12. sect. 1. Rhodès tom. 1. q. 4. sect. 2. §. 1. Quiròs tract. 3. de vis. disp. 29. sect. 1. & seqq.

75. Ex aliis D. Bonaventura in 4. dist. 49. q. 3. art. 1. & seqq. Gaudentius tom. 1. tract. 1. de Deo uno, disp. 11. q. 17. Averfa q. 12. sect. 12. Lusitanus lib. 12. q. 10. art. 3. §. 3. Caspens. tom. 1. de vis. disp. 4. sect. 8. Morand. tract. 2. q. 14. Blasco tom. 1. lib. 24. dist. 95. q. 2. La Moneda tom. 1. q. 12. art. 6. dub. 3. Baudun. tom. 1. q. 12. art. 8. Lalemandet tom. 1. de vis. disp. 6. p. 5.

76. QUÆST. 3. An detur appetitus naturalis efficax ad visionem supernam? Ex Angelicâ Scholâ D. Thomas in 4. dist. 49. q. 1. art. 3. & q. 22. de verit. art. 7. Goddoy tom. 1. in 1. p. disp. 8. §. 1. & seqq. Medina 1. 2. q. 6. art. 2. Cayetanus 1. 2. q. 63. art. 3. Labat tom. 1. disp. 4. dub. 1. §. 1. Joan. à S. Thomâ tom. 1. p. 1. q. 12. disp. 12. art. 3. Cruz tom. 1. disp. 55. q. 12. Modest. à S. Gregorio tom. 1. q. 5. art. 8. lect. 1. & seqq. Prado 1. 2. q. 3. art. 8. dub. 2. conclus. 7. Curiel 1. 2. q. 109. art. 1. dub. 3. §. 4.

77. Ex Subtili Scholâ Scotus q. 1. prolog. & in 4. dist. 49. q. 9. Gallus in 3. disp. 14. pralud. 3. disp. 2. q. 2. Perez Lopez tom. 1. dist. 7. q. princ. art. unic. Matrius in 1. disp. 6. q. 6. de vis. disp. 6. sect. 3. & 4. Sanning tom. 1. dist. 4. q. 1. Poncius tract. 1. disp. 4. q. 3. Brancatus tom. 4. disp. 15. art. 1. & seqq. Baron tom. 4. apolog. 3. de vis. art. 1. & seqq. Columbus in Philoso. moral. lib. 2. q. 4. art. 3. dub. 1. & seqq. Hiquæus in 4. dist. 49. q. 7. art. 1. Castillent. in Polyanth. Seraph. verb. beatitudo, num. 1. & seqq.

78. Ex Scholâ Eximiâ Suarez lib. 2. de Attrib. negat. cap. 7. Vazquez 1. 2. disp. 22. cap. 2. Beccan. tract. 1. cap. 9. q. 4. Arriaga de vis. disp. 6. sect. 3. & 4. Alarcon tract. de vis. disp. 1. cap. 3. Granados 1. 2. Controv. 1. de ult. fin. disp. 5. sect. 1. Ripalda lib. 1. de ent. supern. disp. 14. sect. 1. & lib. 3. disp. 45. Quiròs tract. 3. de vis. disp. 22. sect. 4. Oviedus de beat. tract. 1. Controv. 5. punct. 3. Valentia 1. 2. q. 5. art. 8.

79. Ex aliis D. Bonaventura in 4. dist. 49. q. 3. art. 1. & seqq. Anton. Perez in Laur. Salmant. certam. 5. dub. 1. & 2. Caspens. tom. 1. disp. 1. de vis. sect. 4. Moneda tom. 1. q. 12. art. 1. dub. 3. Blasco tom. 1. lib. 24. dist. 49. q. 2. art. 2. Morand. tract. 2. q. 14. Gaudentius tom.

1. tract. 1. de Deo uno, disp. 11. q. 18. Lalemandet tom. 1. disp. 6. de vis. p. 4. & seqq. Baudunius tom. 1. q. 12. art. 7.

80. QUÆST. 4. An in Deo omnes creaturas posibles valeant beati intueri? Ex Angelicâ Scholâ D. Thomas 2. 2. q. 83. art. 4. Goddoy tom. 1. in 1. p. disp. 21. q. 12. §. 1. Lezana tract. 3. disp. 3. q. 5. Labat tom. 1. disp. 4. dub. 10. Gonetus tom. 1. tract. 2. disp. 5. art. 5. §. 1. & seqq. Joannes à S. Thomâ tom. 1. disp. 15. art. 3. & seqq. Reding tom. 1. Controv. 2. q. 4. art. 5. Ferre tom. 1. tract. de vis. q. 11. Contenson tom. 1. dissert. 6. specul. 3. Cruz tom. 1. disp. 62. q. 12. dub. 1. §. 7.

81. Ex Subtili Scholâ Scotus q. 3. prolog. & in 4. dist. 49. q. 4. Matrius in 1. disp. 6. q. 9. Poncius disp. 4. q. 7. conclus. 7. Smifing tract. 2. disp. 8. q. 8. Gallus in 3. dist. 14. art. 1. cap. 5. Vulpes disp. 25. art. 3. Carriere tom. 1. art. 12. q. 12. Frassen tom. 1. disp. 3. art. 7. sect. 3. q. 2. Baron tom. 4. apolog. ult. de vis. act. 3. Brancatus de Lauræa tom. 4. disp. 19. art. 5. & seqq. Sanning tom. 1. dist. 4. q. 10. Castillent. in Polyanth. Seraph. verb. visio, num. 7. & seqq. Aretinus in 3. dist. 14. q. 2. art. 1.

82. Ex Scholâ Eximiâ Suarez lib. 2. de Attrib. divin. cap. 27. Izquierdo tom. 1. disp. 20. q. 4. Carleton tom. 1. disp. 18. sect. 6. & seqq. Rhodès tom. 1. disp. 3. sect. 1. §. 1. & 2. Quiròs tract. 3. de vis. disp. 23. sect. 2. Thyrsus tom. 1. disp. 5. sect. 1. Amicus disp. 9. sect. 22. Arriaga disp. 13. sect. 1. Oviedus p. 2. tract. 1. Controv. 4. punct. 5. Lugo disp. 19. de Incarn. sect. 2. Vazquez disp. 49. & 53. Avendaño tom. 1. problem. 13. §. 1. Maurus tom. 1. tract. 3. de vis. q. 38. Aldrete tom. 1. tract. 1. disp. 4. sect. 1. & 2.

83. Ex aliis D. Bonaventura in 4. dist. 49. q. 3. art. 1. Averfa q. 12. sect. 25. Gaudent. tom. 1. tract. 1. de Deo uno, disp. 11. sect. 24. Alenf. 3. p. q. 13. num. 7. Caspens. de vis. disp. 5. sect. 4. Blasco tom. 1. lib. 24. dist. 96. q. 2. art. 1. §. 4. Lalemandet tom. 1. disp. 6. de vis. part. 6. Baudun. tom. 1. q. 13. art. 8. & seqq. Morand. tract. 2. q. 15.

84. QUÆST. 5. An beati possint comprehendere Deum? Ex Angelicâ Scholâ D. Thomas in 4. dist. 49. q. 3. art. 4. Goddoy tom. 2. in 3. p. disp. 31. §. 5. Gonetus tom. 1. tract. 2. disp. 4. art. 3. Ferre tom. 1. tract. de vis. q. 9. §. 1. Contenson tom. 1. dissert. 5. cap. 2. Cruz tom. 1. disp. 61. q. 12. dub. unic. Modest. à S. Gregorio tom. 1. q. 4. lect. unic. art. 3. Lezana disp. 1. de vis. dub. 6. Lumbier de vis. Dei, num. 638. q. 13. Joannes à S. Thomâ tom. 1. disp. 15. art. 8. Labat tom. 1. disp. 4. dub. 7.

85. Ex Subtili Scholâ Scotus in 3. dist. 14. q. 2. & in 4. dist. 49.

93. art. 1. Mastrius *disp.* 6. q. 9. num. 252. Brancatus *tom.* 4. *disp.* 17. art. 5. Vulpes *tom.* 2. p. 1. *dist.* 24. Carriere *tom.* 1. art. 12. q. 11. Frassen *tom.* 1. *disp.* 3. art. ult. *sect.* 3. q. 1. Sanning *tom.* 1. *dist.* 4. q. 11. & *seqq.*
- Aretinus *in* 3. *dist.* 14. q. 3. art. 1. Baron *tom.* 4. *apolog.* ult. *de vis.* art. 4. Castillent. *in Polyant.* Seraph. *verb. visio.* num. 7. & *seqq.*
86. Ex Scholâ Eximiâ Suarez *lib.* 2. *de Attrib.* cap. 29. Arriaga *tom.* 2. *disp.* 51. *sect.* 5. & *tract.* *de vis.* *disp.* 13. *sect.* 1. & *seqq.* Avendaño *tom.* 1. *problem.* 12. §. 4. & *seqq.* Montoya *disp.* 4. *de scient.* *sect.* 2. Borrull *de vis.* *disp.* 19. *sect.* 1. Quiros *tract.* 3. *de vis.* *disp.* 30. *sect.* 1. Thyrsus *tom.* 1. *disp.* 5. *sect.* 1. Muniella *tom.* 1. *disp.* 17. *sect.* 1. Rhodès *tom.* 1. *disp.* 2. q. 4. *sect.* 3. Carleton *tom.* 1. *disp.* 20. Valentia *disp.* 1. q. 12. *punct.* 5. Aldrete *tom.* 1. *tract.* 1. *disp.* 4. *sect.* 6.
87. Ex aliis D. Bonaventura *in* 1. *dist.* 3. p. 1. 7. 1. & *in* 3. *dist.* 14. q. 2. Blasco *tom.* 1. *lib.* 24. *dist.* 95. q. 3. Gaudentius *tom.* 1. *tract.* 1. *de Deo uno.* *disp.* 11. q. 27. Trigofus q. 7. art. 1. *dub.* 7. Caspensis *tom.* 1. *disp.* 5. *de vis.* *sect.* 5. Baudunius q. 12. art. 2. *disp.* 1. La Moneda *tom.* 1. q. 12. art. 9. *dub.* 10. Lalemandet *tom.* 1. *disp.* 7. *de vis.* *sect.* 1. p. 1. Pasqualig *tom.* 1. *disp.* 50. *sect.* 1.
88. QUÆST. 6. An in statu gloriæ, sivè beatorum forte sint Sacramenta? Ex Angelicâ Scholâ Salmanticenses *tom.* 11. *disp.* 3. *dub.* 6. §. 5. & *seqq.* S. Antoninus 3. p. *sum.* 111. 14. cap. 11. §. 4. Capreolus *in* 4. *dist.* 10. q. 4. art. 3. Paludan. *dist.* 1. q. 3. *conclus.* 6. Argentina q. 2. art. 2. *conclus.* 3. Sotus q. 2. art. 2. Prado q. 61. *dub.* 5. num. 9. Gonetius *tom.* 5. *disp.* 2. art. 4. num. 108. Cabrera *in Comment.* art. 4. num. 5. Lumbier *de Incarn.* q. 36. num. 14.
89. Ex Subtili Scholâ Castillentus *in Polyant.* Seraph. *verb. Sacramentum.* a num. 7. & *seqq.* Faber *in* 4. *dist.* 1. q. 3. *disp.* 4. cap. 3. Nicolaus de Niife *tract.* 3. *resul. theolog.* p. 3. q. 3. Aquila *in* 4. *dist.* 1. q. 1. art. 1. & 2. Cotonius *tom.* 1. *lib.* 4. *Controv.* 1. cap. 1. art. 1. Baron *tom.* 5. *Apolog.* *de Sacram.* art. 7. & *seqq.*
90. Ex Scholâ Eximiâ Henriquez *lib.* 1. *de Sacram.* cap. 6. §. 8. & cap. 11. §. 8. Henna *in Empireolog.* *lib.* 7. *exercit.* 24. *sect.* 2. num. 13. Quintanadueñas *tom.* 2. *tract.* 2. *singul.* 2. Nierembergius *lib.* 8. *de orig. sacra Script.* cap. 34.
91. Ex aliis Sylveira *tom.* 5. *lib.* 9. cap. 3. q. 15. num. 98. Castillo *de Ornat.* Aaron. *vers.* 18. *illat.* 146. num. 31. Sayrus *lib.* 3. *de Sacram.* cap. 6. q. *unic.* Egidius Romanus 2. p. *Exameron* cap. 41. Averfa q. 61. *de Sacram.* *sect.* 2.
92. QUÆST. 7. An sit possibilis species impressa Trinitatis? De quo, *tom.* 1. *dist.* 3. q. 8.

QUÆ

93. QUÆST. 8. In quo beatitudo formalis consistat, an in visione, an in amore? De quo, *tom.* 1. *dist.* 1. q. 5.
94. QUÆST. 9. An beati possint videre essentiam divinam sine attributis, aut unam personam sine aliâ? De quo, *tom.* 1. *dist.* 1. q. 10.
95. QUÆST. 10. An beatitudo consistat in actu intellectus, aut voluntatis? De quo, *tom.* 1. *dist.* 1. q. 4.
96. QUÆST. 11. An potentia visiva materialis possit divinitus intuiti Deum? De quo, *tom.* 1. *dist.* 3. q. 9.
97. QUÆST. 12. An, & quid sit dos impassibilitatis? De quo, *dist.* 44. *quest.* 3.
98. QUÆST. 13. An, & quid sit claritatis dos? De quo, *dist.* 44. *quest.* 4.
99. QUÆST. 14. An, & quid sit agilitatis dos? De quo, *dist.* 44. q. 5.
100. QUÆST. 15. An, & quid sit subtilitatis dos? De quo, *dist.* 44. *quest.* 6.

DE STATU REPROBORUM.

DISTINCTIONIS QUINQUAGESIMÆ SYNOPSIS.

Non poterunt, erit hircus ubi defectus ab agno.

Vel bene velle mali, vel male velle boni.

Sic incipit: Hic oritur questio.

Sic terminat: Cum viderit vindictam.

1. **C**onnectitur hæc ultima distinctio cum superiori. In illâ egit Magister de beatorum gloriâ; sed in præsentî consentaneè iis determinat de damnatorum poenâ: ergo egregiam inter se hæc distinctiones methodum servant.

2. Consequentia probatur: Juxta ordinem præfixum à Divo Matthæo cap. 25. servandumque in universali judicio, prius conferet Deus præmium electis, quam reprobis fulminabit supplicium: ergo secundum rectam differendi seriem, prius erit à beatorum gloriâ, quam à reproborum poenâ incipiendum; sed Magister in superiori distinctione

Tom. 1.

11

egit