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ris et mouentis in aliqd qd pz ex differētia intel  
lectus et volūtatū. qz intellectus fit in actu p hoc  
qz res intellecta ē i intellectu fm suā similitudinē  
ne et id pcessio q est fm rōnē intellectus ē fm rō  
nē similitudinē similitudinis. volūtas vero fit in  
actu nō p hoc qz aliq similitudo volūti fit i volūta  
te s ex hoc qz volūtas hz quādā inclinātōnē i rē  
volūtā et id pcessio fm rōnē voluntatis est fm  
rōnē inclinantis impellentis in aliqd igit

**Quintus ar** Tantū due sūt pcessiōes  
in diuinis pbat sic qd sūt  
actiones immanētes i intellectuali natura creata  
et diuina tot sūt pcessiōes i diuinis et nō plures  
s tm due sūt hmoi actōes scz irelligere qd ē actus  
intellectus et velle qd ē actus volūtatū ergo sunt  
tm due pcessiōes

**Questio xxviii** de relationib<sup>9</sup> di  
uinis quatuor ar.

**1<sup>a</sup> ar** Relatōnes quedā sunt in diuinis rea  
lit pbat sic. Ubicunqz aliqd pcedit a  
pncipio eiusdem nature pcedens et id a quo pce  
dit habent reales respectus seu relationes adinui  
cem s sic est in diuinis ergo et. aoz qz qcunqz ha  
bēt ordinē a diuicē ex natā rei hnt reales respec  
tus adinuiicē. cū reales respectus ex hoc distinguāt  
a respectib<sup>9</sup> rōis s pcedēs a pncipio eiusdē natu  
re hz ordinē natē ad id a q pcedit cū s sit de rōe  
pncipij et ei<sup>9</sup> qd ē a pncipio q habeāt ordinē ad  
inuiicem ergo et

**2<sup>a</sup> ar** Relatōes i diuinis nō sūt assistēt es s  
realit paeētia diuina fm rōnē tm ab ea  
distincte vel distātes. Primū pz. quia cū i rela  
tione sint duo considerare scz ipm esse suum et