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Questio tricesima septima

substantiua a forma significata que forma vt dicitur
de prece et filio est tamen vna. scilicet proprietates spiritalis vel
potentia spiritali. licet tamen principium secundum proprietatem
sit tamen eadem per modum substantiui ergo proprie et

Questio xxxvii. ^{de nomine amoris} ^{duos arti.}

19. q. 2. Nomen amoris in diuinitate sumitur essentialiter
et personale et secundum quod personale sumitur est proprie
nomen spiritus sancti. probatur sic omne nomen in diuinitate
nisi quod vno modo sumptum importat nisi habitudine
amantis ad rem amaram. et alio modo sumptum importat
habitudinem eius quod procedit per modum amoris ad suum
principium sumitur essentialiter et personale in diuinitate
et secundum quod personale sumitur est proprie nomen scilicet sed hoc
nomen amoris in diuinitate vno modo sumptum importat
habitudinem amantis ad rem amaram et hoc ex imposi-
tione nominis. Et alio modo sumptum propter penuriam
vocalium importat habitudinem eius quod procedit in diuinitate
per modum amoris seu affectionis impositum et secundum
quod sumitur personale est proprie nomen scilicet quia scilicet est per-
sona procedens per modum amoris.

20. q. 2. Pater et filius diligunt se spiritu sancto. pro-
bat sic. omne produciens potest denotari ab eo
quod ab eo procedit. non solum sicut agens actione sed et
sicut agens denotat terminum actionis quoniam scilicet terminus
in intellectu actionis includitur ut dicitur quod arbor
est florens floribus sed pater et filius sunt producentes
spiritum sanctum et in intellectu sue productionis pura in ama-
re vel diligere secundum quod notionaliter sumuntur includitur
terminus productionis scilicet scilicet quod est amor vel dilec-
tio procedens seu producta sicut etiam indicere intelli-