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## Questio tricesianona.

diuinis sic significat. qz qd hz rōnem gratuite donatōis hoc significat donū psonalit sumptū in diuinis qz donūcū sit datio irredibilis imptat gratuitā donatōem s psona pcedens in diuinis vt amor hz rōnē gratuite donatōis sic ⁊ omnis amor id em gratis alicui aliqd dam⁹ qz eū amamus. i. qz volum⁹ ei bonū ⁊ sic p̄mū qd ei dam⁹ est amor q volum⁹ ei bonū ⁊ sic amor hz rōnez p̄mi toni i q oia gratuita dona donāt ergo ⁊c.

## Questio xxxix de p̄p̄tōe psonaz ad eētā viij. ar.

**primus ar.** Essentia in diuinis s̄m rez est idem q̄ psona. ⁊ tamē essentia ē vna ⁊ p̄sone sunt tres realit abinucez. distincte. **Primū pz.** in q̄cūq̄ sbā intellectuali essentia ē idē q̄ suppositū etiā essentia est idē q̄ p̄sona. qz i subst̄ctis intellectualib⁹ suppositū nihil aliud est q̄ psona sed sic ē i deo vt requirit diuina simplicitas ⁊ oñsum ē q. iij. ergo ⁊c. **Secūz pz.** qd est relatio subsistēs in diuina natura est idē s̄m rem q̄ diuina essentia qz sicut relatioes in rebz creatis accidentaliter insunt. ita in deo sunt diuina essentia ⁊ tñ distinguit realit ab opposita relatione virtute oppositionis relatiue ⁊ sic sunt plura realit abinuce distincta s̄ psona i diuis ē h⁹ i

**2<sup>a</sup> ar.** Conuenienter dicim⁹ vnā essentiam trū psonaz ⁊ tres psonas vni⁹ essētie in diuis. pbat sic qd significat vt forma alicui⁹ rei p̄ dici eē ei⁹ e⁹ s̄ vt forma res at hñs forma nō p̄ dici esse forme nisi cum adiectione alicui⁹ adiecti qd designat illam formā. vt cum dicimus iste homo est magne virtutis vel magne