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Questio. liii.

cui⁹ obiectū est bonū q̄ conuertunt^r cū ente se habent ad oīa simpliciter et sic hñt infinitatē simpliciter. sentire vero qđ se hz ad oīa sensibilia hz infinitatē fm qđ ergo et

tercius ar Nec in angelo nec in aliqua creatura potentia vel virtus operativa est idē q̄ sua essentia pbat sic. In quibuscunq; est distinctio actū in illis est etiā distinctio potentiarū s̄ in oī creato esse qđ est actus esse nē q̄ se hz ad esse sicut potentia ad actū distinguitur ab operatione q̄ est actus potentie operative et

quartus ar In angelis nō est intellectus agens et possibilis pbat sic in quibuscunq; est intellectus agens et possibilis illi quibus sunt intelligentes in potentia respectu horū q̄ naturalit̄ intelligūt et intelligibilia naturalit̄ ab eis sunt tm̄ intelligibilia in potentia cū ppter has duas causas solū nccē sit ponere i nobis intellectū possibilē et agentē. s̄ neutz horū in angelis. qz pmo et pncipalit̄ intelligūt res materiales ergo et

quintus ar In angelis non est alia potentia vel cognitio nisi intellectiva. pbat sic. qz cū angeli nō habeāt corpora sibi naturalit̄ vnita. quibuscunq; potentie autē exercēt suas operationes p organa corporalia nō pnt esse in angelis. sed ille potentie q̄ nō exercēt suos actus p organa corporalia pnt esse in angelis. Sed solius intellectus et voluntatis operationes exercēt nisi p organa corporalia ergo et.

Questio lv. De medio cognitōis angelice tres arti.