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Questio lx

oīs creatura s̄m id qđ est. est ipius dei sicut patet
fortius. qz de⁹ est bonū v̄le sub q̄ cōtinent hō et
angelus et v̄lter omīs creatura sicut pres vel p̄
ticipatōnes ergo tā homo et v̄t celio. dicit Argu
mentū in oppositū p̄ conclusionē ē tale. Quia mo
talia legis p̄cepta sunt de lege nature. sed p̄ceptū
de diligendo deū supra seipm̄ est p̄ceptū morale
ergo est de lege nature naturali ergo dilectōe an
gelus et homo diligunt deū supra seipōs

Questio lxi De p̄ductione angelorū i de nature et h̄z q̄tuor ar.

1^a ar Necessē est dicere angelos a deo eē fa
ctos seu creatos p̄bat sic. oē qđ est p̄
ticipatōnē cāf ab eo qđ ē p̄ essentiā. sed oīa alia
a deo sunt enria p̄ticipatōnē et solus de⁹ ē ens
per essentiam ergo et̄.

secūdus ar Neqz angeli neqz aliq̄ cre
atura sūt p̄ducti a deo ab
eterno p̄z sic. qz fides catholica hoc tenet q̄ solus
pater et f. et s. ē ab eterno et q̄ omīs creature sūt
p̄ducte a deo ex nihilo. i. postq̄ n̄ fuerāt ergo et̄

3^a ar Angeli non sunt p̄ducti ante mundum
corpalem sed simul cū ip̄o patet sic. q̄a
nullus artifex cū p̄fecta sunt opa p̄ducit seors
sum p̄tē añ totū sed sic est de deo ergo. Sed an
geli sūt qđā pres vniversi qz nō cōstitūnt p̄ se
vnū vniversū ergo nō sunt p̄ducti ante res corp
ales sed simul et̄

quartus ar Angeli sunt creati in celo
empireo p̄z sic q̄cūqz cre
ature h̄nt presidētiā sup̄ totā creaturā. cōueniē