

## “VIVUS DOCUI, NEC CESSO DOCERE MORTUUS.”

### THE TRAGIC DEATH OF SIGISMUNDUS DE PYZDRY, AN OPPORTUNITY IN THE STUDY OF THE SENTENCES COMMENTARIES

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MIHAI MAGA\*

**Abstract** The manuscript Kraków, Biblioteka Jagiellońska, rkp. 325 preserves an autograph redaction of the Principia in the Sentences commentary of Sigismundus de Pyzdry (†1428) which he presented at the University of Krakow in 1426–1428. A detailed analysis of the question in the first Principium reveals to us the composition process of these commentaries, a rare case which exposes the shaping of one’s doctrine on the scientific character of Theology, which starts by appropriating ideas and text parts from a previous commentary (i.e. the questions of Conradus de Soltau, who defended the ‘Augustinian’ tradition), and ends in the compulsory public debate by assuming an opposite position (i.e. a ‘Thomistic’ solution). A critical edition of this question accompanies this article.

**Keywords** Medieval Theology, Medieval Philosophy, Sentences Commentaries, Theology as a Science, University of Krakow in the Middle Ages.

A heartbreaking story is hidden in the pages of the manuscript 325 from Jagiellonian University Library. It is about a young and promising student who aspired to earn a degree in Theology in the Krakow University at the beginning of the second quarter of the 15<sup>th</sup> century. He prepared what was to be his thesis, but he was very ill and his sickness advanced so that he succumbed without achieving his dream to become a Theology Doctor. What is left of his effort is preserved in the aforesaid manuscript, namely the mandatory discourses in his own handwriting, with notes and corrections, and the funeral sermon of the Dean of the Faculty, delivered at the moment of his entombment in the University church. His name was Sigismundus de Pyzdry (S. de Peisern, Zygmunt z Pyzdr).

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\* Babeş-Bolyai University, Cluj-Napoca. mihaimaga@gmail.com.

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This rare piece of evidence presents us with the opportunity to discover the inner process of creation for what was called *Principia*, i.e. the introductions of the lectures on each of the four books of Peter Lombard's *Book of Sentences*<sup>1</sup>. In each of these inaugural moments, the candidates had to deliver a sermon and to debate a question pertaining to the subject of each book of *Sentences*. Yet little is known today about this genre and even less information we have about the practices involved in the composition of those 'paper debates'.<sup>2</sup> Generally, what we are left with (if we are lucky enough) are copies of the contents of the discourses and debates, conveniently arranged afterwards for further study and preservation. The situation is even more complicated, because not all of them survive, some of them are still waiting to be discovered in the luxuriant corpus of medieval manuscripts, others circulated in abbreviated forms or were isolated, even truncated, as unconnected works. Therefore, there are very rare cases in which the autograph text, also conserving the traces of the redaction process, is preserved.

The quote from the title is taken from the epitaph of Petrus Comestor, as cited by Sigismundus<sup>3</sup> when trying to explain the causes of the *Book of Sentences* and he unwillingly confuses Peter Lombard with Peter Comestor. Still we can apply those words to our case: he taught while alive, he does not cease to teach while dead.

I came across this manuscript during a visit to the Jagiellonian Library in 2014, while searching for other commentaries on the *Sentences*. At that time, I was preparing an edition on the *Questions* of Conradus de Soltau (†1407) on the *Sentences* and I was surprised to find what looked like another copy of this work (at this moment my list contains around 60 manuscripts<sup>4</sup> and the edition has become burdensome). The handwriting was weird and, while the text was identical at the beginning, it started to skip phrases, paragraphs, arguments. The catalogue<sup>5</sup> enlightened me: it was not Conradus' text, but Sigismundus' in his own handwriting. Given my short visit, I only took some notes about this text, but we are fortunate

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<sup>1</sup> See: Nancy Spatz, *Principia: A Study and Edition of Inception Speeches Delivered Before the Faculty of Theology at the University of Paris ca. 1180–1286*, doctoral thesis, Cornell University, 1992; Monica Brînzei, "When Theologians Play Philosopher: A Lost Confrontation in the *Principia* of James of Eltville and His *Socii* on the Perfection of Species and Its Infinite Latitude", in *The Cistercian James of Eltville. Author at Paris and Authority at Vienna*, ed. M. Brînzei and C. Schabel (Turnhout: Brepols, 2018), 43–77.

<sup>2</sup> William Duba, *The Forge of Doctrine, The Academic Year 1330–31 and the Rise of Scotism at the University of Paris* (Turnhout: Brepols, 2017), 52.

<sup>3</sup> Kraków, Biblioteka Jagiellońska (BJ), rkp. 325, f. 130ra.

<sup>4</sup> See the list on: <http://conradusdesoltau.thesis-project.ro/mss.html>.

<sup>5</sup> Z. Włodek, G. Zathey, M. Zwiercan, *Catalogus codicum manuscriptorum medii aevi latinorum qui in bibliotheca Jagellonica Cracoviae asservantur*, vol. I, (Kraków: Ossolineum, 1980), 421–429.

enough to have dedicated people working in that library, which not only wrote about the manuscript, but made it available online.<sup>6</sup>

In this paper I will present the situation of the *quaestio collativa* in the first *Principium* of the *Sentences*, because this is the only one in which Sigismundus takes Conradus' text as a model. The appropriation of a previous commentary is a well-known practice in this genre,<sup>7</sup> but, as we will see, the notes and the slips of paper which Sigismundus added changed the whole meaning of his undertaking, switching from Conradus' Augustinian position to the doctrine of Aquinas, to which Sigismundus was very close. For further evidence, this article is accompanied by a critical edition of the first question.

### Author, manuscript and context

Sigismundus de Pyzdry aroused some local interest in the Polish literature in the last 55 years, mainly for his role in the history of the Krakow University.<sup>8</sup> Summarizing these studies, we know about Sigismundus that he was born around 1393 in Pyzdr (Poznan province), he began his studies in 1411 at the Faculty of Arts in Krakow, becoming *baccalarius artium* in 1412 and *magister artium* in 1417. Before 1423 he began his studies in theology, and, for the summer semester of 1423, he was elected Rector of the Krakow University; then, in the summer semester of 1426 he was the Dean of the Faculty of Arts. He began his studies in Theology in 1422 under Nicolaus de Pyzdry, who died in 1424. He started reading the *Sentences* in 1426 under Nicolaus Koslowsky, but Sigismundus died in 1428 without formally finishing his doctorate.<sup>9</sup> We should keep in mind that the Krakow University started its courses in

<sup>6</sup> See: <https://jbc.bj.uj.edu.pl/publication/400353>.

<sup>7</sup> See: Philipp Rosemann, *The Story of a Great Medieval Book: Peter Lombard's Sentences*, (Peterborough: Broadview Press, 2007), 93–183; Monica Brînzei & Chris Schabel, "Critically Editing a So-Called 'Sentences Commentary'", in S. Boodts, P. De Leemans, S. Schorn (eds.), *Sicut dicit. Editing Ancient and Medieval Commentaries on Authoritative Texts* (Turnhout: Brepols, 2020), 243–271.

<sup>8</sup> See: Mieczysław Markowski, "Zygmunt z Pyzdr", in *Materiały i studia zakładu historii filozofii starożytnej i średniowiecznej*, t. 5, Instytut Filozofii i Socjologii (Polska Akademia Nauk) (Wrocław/Warszawa/Kraków, 1965), 169–205; Zofia Włodek, "Filozofia a teologia. Wybór tekstów z krakowskich wykładów wstępnych do 'Sentencji' Piotra Lombarda z XV wieku", in *Materiały do Historii Filozofii Średniowiecznej w Polsce*, I (XII), Instytut Filozofii i Socjologii (Polska Akademia Nauk) (Wrocław/Warszawa/Kraków, 1970), 64–71; Stanisław Wielgus, "Zygmunt syn Hieronima z Pyzdr", in *Średniowieczna łacińskojęzyczna biblioteka Polska* (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1992), 63–64; Mieczysław Markowski, *Dzieje Wydziału Teologii Uniwersytetu Krakowskiego w latach 1397–1525* (Kraków: Wydawnictwo Naukowe, 1996), 134–136.

<sup>9</sup> For biography see: M. Markowski, *Dzieje Wydziału...*; P. Knoll, *A Pearl of Powerful Learning*, 488–489.

1400 (even if the founding document dates from 1364).<sup>10</sup> Therefore, he was part of the first generations of students and his professors were the founding fathers of Jagiellonian University studies.

We can find some first-hand information about him in the funeral sermon presented by the Dean of the Faculty (this sermon is distinct from customary funeral rites and is mandated in the Faculty regulations). In this sermon, Nicolaus Tempelfeld de Brega (Dean of the Faculty of Theology) chose the *thema* from Matthew Gospel, 8, 11: “Recumbent cum Abraham, Isaac et Iacob in regno caelorum”. In the *advocatio*, he mentions: “Reverendi patres, magistri et domini eximii, agentes exequias felicitis recordationis Magistri Sigismundi de Peyser, Sacre Theologie baccalarii formati, huius sancte Ecclesie plebani ac canonici Sancti Floriani, quem pridie contigit de hoc nequam seculo via mortis naturalis incedere...”<sup>11</sup> And, towards the end of the sermon, he added his praises: “Erat enim preceps verbi divini, tuba Evangelii, sal terre, patrie lumen, minister altissimus, hac huius ecclesie rector ac pastor ovium Christi atenerri oribus, enim annis incipiens singulis etatibus vite sue quasi singulis diei horum tamquam diligens cultor et strenuus in vinea Domini Sabaoth, laboravit in Ecclesiis predicando, hereticos refutando, instanter legendo et ultimate nunc in eximiis fructuosissimisque oneribus lectionem Sententiarum insudando, in quibus non obstante sua frequenti egritudine fidei continuatione usque ad quartum librum pervenit, sub quorum laborum assiduitate precipiente altissimo felici consumatione et primitus sacramentorum preceptum communione vite transitorie cursu clausit.”<sup>12</sup>

The sermon confirms that he didn’t finish his degree program, because he is still called *baccalarius formatus*, a title obtained just after presenting the *Principium*

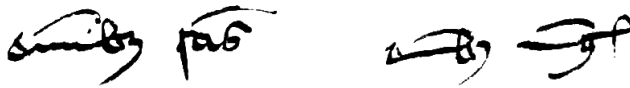
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<sup>10</sup> See: Paul Knoll, *A Pearl of Powerful Learning. The University of Cracow in the Fifteenth Century* (Leiden/Boston: Brill, 2016), 10–41.

<sup>11</sup> Ms. BJ 325, f. 212vb: “Venerable fathers, masters and distinguished gentlemen, acting in the funeral rites for the one of blessed memory, Master Sigismundus de Pyzdry, formed bachelor in the Sacred Theology, and canonical priest of the Saint Florian church, who yesterday it happened to pass from this wicked century by the way of the natural death...”

<sup>12</sup> Ms. BJ 325, f. 215rb: “He was indeed the preacher of the divine word, the trumpet of the Gospel, the salt of the earth, the light of the Fatherland, a great minister, rector and pastor of this church, so that the voices of the sheep of Christ should be listened to, beginning indeed from every year of his age as in each of their days, as a loving and active worshiper in the vineyard of the Sabaoth Lord, he worked in churches preaching, refuting the heretics, insistently reading and until now, at the end, sweating in the distinguished and fruitful burdens for reading the Sentences, in which, notwithstanding his frequent sickness, he reached through faithful continuation to the fourth Book, under the assiduity of which works, anticipating the consummation of the highest happiness and from the beginning having received the sacraments through communion, he closed the course of the transitory life.”

in the 4<sup>th</sup> book of *Sentences*.<sup>13</sup> Nevertheless, he is praised as a famous preacher. We further find about his disease which seems a long and progressive one (we can even speculate from the language, “insudando”, “frequenti aegritudine”, that he must have suffered of some disease with symptoms like a cyclical occurrence of fever, which resembles malaria). This may be consistent with the handwriting in the manuscript, which is difficult to decipher and more degraded towards the end. His writing is difficult enough, because, for example, he barely raises the line to produce a wavy stroke for letters containing minims (*i, m, n, u, v*), but, towards the end, letters like *m, n* become just straight thick horizontal strokes.



Examples for the degradation from the first sermon (BJ 325, f. 125ra, “omnibus sanctis”) and the last sermon (f. 130vb, “omnibus magistris”). Note the shape change of *mi* in *omnibus*.

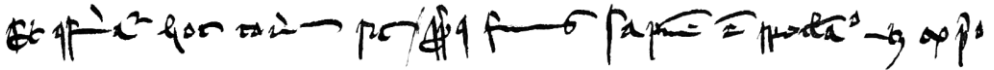
The manuscript BJ 325 only conserves those *Principia* of Sigismundus. There is also another manuscript (BJ 1533, ff. 1r–267v) containing the text of Peter Lombard’s *Sentences* with Sigismundus’ glosses in margins. The ms. BJ 325 has a miscellaneous content pertaining to theology, including some books of the Old Testament, fragments from various authorities (pseudo Augustine, Thomas Aquinas), fragments of known medieval authors (Nicolaus de Lyra, Hugo Ripelin de Argentina), but also questions and sermons from Krakow professors (Matthaeus de Cracovia, Sigismundus de Pyzdry, Nicolaus Tempelfeld, Franciscus de Brega, Laurentius de Raciborz).<sup>14</sup>

The autograph part in question contains the following: 1. Collation (sermon) in I *Sententiarum*, “Flecto genua mea...” (ff. 125ra–127ra); 2. Question in the *Principium* of I *Sententiarum*, “Utrum per studium sacrae Scripturae acquiratur habitus alius a fide” (ff. 127va–129vb); 3. *De causis libri Sententiarum* (ff. 130ra–b); 4. Final sermon (130va–b); 5. Collation (sermon) in II *Sententiarum*, or *Recommendatio Sacrae Scripturae* (ff. 131va–134rb); 6. Question in the *Principium* of II *Sententiarum*, “Utrum creaturarum diversa universitas initium habeat ab unica causa omnium voluntaria” (ff. 134va–135vb); 7. Collation (sermon) in IV

<sup>13</sup> The oldest preserved statute of the Faculty of Theology is from 1521, older statutes did not survive. It indicates: “Statutum et ordinatum est, quod faciens principium ordinate in tertium Sententiarum reputetur et sit baccalaureus formatus” (Józef Szujski, “Statuta i matrykuły wydziału teologicznego Uniwersytetu Jagiellońskiego”, in *Archiwum do dziejów literatury i oświaty w Polsce* no. 1, 1878, 78.)

<sup>14</sup> See: Włodek, Zathay, Zwiercan, *Catalogus...*, vol. 1, 1980, 421–429.

Sententiarum, “Flecto genua mea...” (ff. 138ra–140rb); 8. Question in the *Principium* of IV *Sententiarum*, “Utrum pro quolibet tempore sacramenta erant necessaria instituta pro salutis assecutione” (ff. 140va–142va); 9. Some notes on the sin (ff. 142vb–143r).



(Et confirmatur hoc correlarium sic: proprius finis sapientiae est speculatio, ut patet ex primo) Example of handwriting from BJ 325, f. 128v.

The question discussed and edited here starts on f. 127 verso on two columns, then a piece of paper was added, numbered as f. 128 and written on a single column on both sides, and then the last folio follows, with two columns on normal page.

### The question in the first *Principium*

The question which Sigismundus presented and debated in the first of the *Principia* is intitulated “Utrum per studium sacrae Scripturae acquiratur habitus alius a fide” (“Whether through the study of the sacred Scripture one acquires a habit which differs from faith.”) This subject is very common in the *Sentences* questions genre and we can trace back its history, in short.

In order to understand the late medieval jargon, we need to clarify some terms. The *habitus* theory stems from Aristotle,<sup>15</sup> who understood it as a stable and active disposition, implying order and necessity, and which is acquired through training, like the disposition to act according to virtues, or the disposition to possess true knowledge. But habits are distinguished by their objects,<sup>16</sup> and implying order and necessity are the conditions for science, therefore, to distinguish habits means to compare sciences. Furthermore, the study of the sacred Scripture is the Theology, and thus the question leads to the widespread medieval discussion whether Theology is a science, and what kind of science is it.

There are three reasons for which this question is discussed in the commentaries on the *Sentences*. First, it is a methodological routine for medieval commentators from the 13<sup>th</sup> century on to query the scientific character of their subject. Many commentaries on Aristotelian works begin with questions like “Utrum de X possit esse scientia” (Whether X can be a science) (where X can be “anima”, “moribus”, “causis”, “praedicamentis”, “naturalibus”, “generabilibus et corruptibilibus” etc.) Second, this pertains to one of the most cohesive medieval

<sup>15</sup> Aristotle, *Metaphysics*, 5, 20, 1022b4–14; *Nicomachean Ethics*, 1, 8, 1098b29–1099a6.

<sup>16</sup> Cf. Thomas de Aquino, *Summa Theologiae*, Ia IIae, q. 54, art. 2.

effort, to prove not only that Theology is a science, but to argue that it is the supreme science. We find this effort in notable medieval works,<sup>17</sup> and it developed further under the influence of Aristotelian ideas which, for the Late Middle Ages, give the basic interpretation of what a science is. Third, *Liber Sententiarum* was the main textbook in the faculty of Theology; it was used for learning, commenting and teaching. In a theoretical framework, the supremacy of this faculty in the medieval universities depended on the relation of its subject with the other sciences (most notable with the secular philosophy, and the 1270's conflict in Paris University<sup>18</sup> was a cornerstone for this tension). Therefore, it was also a political goal to demonstrate that the study of Theology is not less than other studies, but even above them all (in all regards: reasoning, methodology, object, effect on human life, certitude, reliability etc.)

From all of this we understand that the dubitative questions on the scientificity of the Theology never received a final negative answer from those scholars, but their point of dispute is the enunciation of the best argument to support the idea, an argument which in the same time does not to contradict or diminish the interpretative tradition. But the practice to comment the *Sentences* had its own tradition, thus every argument had its own lineage and, from the 14<sup>th</sup> century, the authors had to carefully choose a side (else, if they were too far from the accepted doctrine, they could end up in unfortunate consequences, like a condemnation, as it were the cases of John of Mirecourt and Nicholas of Autrecourt<sup>19</sup>, for example.) Hence at that time it was less dangerous to appropriate ideas from other respectable authors than to forge your own arguments; in the long run, the demonstration was never their personal issue, since it was a collective transgenerational struggle.

Sigismundus de Pyzdry composed his question by reusing the first question in the first *Principium* of Conradus de Soltau, as said, but never mentioned him. Conradus' commentary was composed and presented in the University of Prague, in the years 1377–1379. But Conradus also reused a previous commentary, that of Thomas de Argentina, and he explicitly admitted it.<sup>20</sup> At the time when Sigismundus was a student, Conradus must have been quite a local celebrity: he was elected Rector in the universities of Prague (1384–1385) and Heidelberg (1393), Prince-

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<sup>17</sup> For example, Anselm of Canterbury, *Monologion* and *Proslogion*; Peter Abelard, *Sic et non*; Bonaventure, *De reductione artium ad theologiam*; Thomas Aquinas, *Summa Theologiae*.

<sup>18</sup> See: J. Aertsen, K. Emery, A. Speer (eds.), *Nach der Verurteilung von 1277 / After the Condemnation of 1277* (Berlin/New York: Walter de Gruyter, 2001).

<sup>19</sup> See: J. M. M. H. Thijssen, *Censure and Heresy at the University of Paris, 1200–1400* (Philadelphia: University of Pennsylvania Press, 1998), 73–89.

<sup>20</sup> Conradus de Soltau, *Quaestiones super quattuor libros Sententiarum*, II, q. 2, art. 1: “doctor quod ego communiter sequor, scilicet Thomas de Argentina” (“the doctor that I commonly follow, i.e. Thomas de Argentina”).

Bishop of Verden (1399–1407), he vigorously defended the doctrine of the Catholic Church<sup>21</sup> and his texts survive in many manuscript copies around all Europe. Only in Krakow we find 6 manuscripts containing Conradus' *Sentences* questions.<sup>22</sup> Unfortunately, there is not enough textual variation between these copies to identify which one was used by Sigismundus, but it must be one of these: BJ 1280, BJ 1281, BJ 1282 (because the others have some omissions on the parts where the texts overlap.)

There are two successive phases in the composition of this question: first, Sigismundus compiled arguments from Conradus' question; second, he rearranged the question by adding notes against his *socius*.

We cannot know for sure the identity of his *socius*. Sigismundus doesn't give us a name, neither the official documents. There were not so many students in the *Sentences* at Krakow and basically in this period there were no more than one graduating doctor per year.<sup>23</sup> The *socii* were supposed to be colleagues from the same year, reading on the same books from the *Sentences*, but when there was only one student in a year, it is most probably that an older student acted as *socius*. Therefore it is uncertain who this older colleague was, and the only clue is given by Sigismundus in an ambiguous syntax when introduces his answers: "quod positio magistri mei reverendi sententiarum immediate praecedentis quoad primum articulum suae positionis..."<sup>24</sup> The expression "immediate praecedentis" may indicate the student who finished his principia one year before or the one who was in his second year of reading, while Sigismundus was in the first year. Yet for this older student the dispute was just an enactment, therefore he wouldn't conserve the debate in his own commentary which had its own opponent and was already written<sup>25</sup>. In a quick survey of the possible opponents' texts I didn't find the positions ascribed by Sigismundus to his acting *socius* as they were either holding a different opinion or not addressing the issues.

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<sup>21</sup> His lecture on the papal decree *Firmiter credimus* (Pope Innocent III, 1215, from the 4<sup>th</sup> Council of Lateran, against the Cathars, also against Joachim of Fiore) also survives in more than 50 manuscripts; in other works, he held the same relentless position: *Quaestio de articulis Johannis Müntzinger, Contra clericos fornicantes*.

<sup>22</sup> BJ 457, BJ 1280, BJ 1281, BJ 1282, BJ 1588 and BJ 2215 (all of them contain the whole commentary, except the last one, which is an abbreviation on Book IV.)

<sup>23</sup> According to the *Corpus Academicum Cracoviense* online (<https://cac.historia.uj.edu.pl/>) there were six theology doctors made around 1422–1431.

<sup>24</sup> Sigismundus de Pyzdry, *Quaestio in Principium I Sententiarum*, concl. 1, coroll. 4. The same expression appears in concl. 2, coroll. 3 and the added part of coroll. 5.

<sup>25</sup> The six possible opponents are: Jacobus de Sandencia Nova (bacc. theol. around 1417, doctor in 1421/1422), Andreas de Cocorzino (bacc. theol. around 1417, doctor in 1421/1422), Nicolaus de Budissen (bacc. theol. after 1411, doctor in 1422), Johannes de Cruczburg (bacc. theol. probably after 1410, doctor in 1423), Matthias de Colo (bacc. theol. in 1423, doctor before July 1426) and Benedictus Hesse de Cracovia (bacc. theol. in 1425, doctor in 1431).



In the phase, when Sigismundus used Conradus de Soltau's question to write his own, he did this by selecting blocks of text, like conclusions or arguments, but often he skipped what he considered superfluous (indeed, Conradus' writing style is very redundant.) Thus, Sigismundus' question is less than half the length of that of Conradus.<sup>26</sup>

At first sight, the result of this phase would be barely distinguishable as a separate work; it would easily pass as an abbreviated form of the original, and abbreviations are a common practice to capture and convey ideas for personal use or for a closed group, as it happens today with students or researchers taking notes.

C. de Soltau, <i>Super Sent.</i> , I, Pr., Q. 1	S. de Pyzdry, <i>Super Sent.</i> , I, Pr., Q. u.
<p><b>Utrum per studium sacrae Scripturae acquiratur habitus alius a fide.</b>  <b>Quod non, arguitur sic: primo, omnis habitus qui per studium sacrae Scripturae acquiritur est fides, igitur quaestio falsa. Assumptum probatur multipliciter.</b> Primo, per illud Iohannis 20º: «haec autem scripta sunt ut credatis». <b>Et probatur ratione sic:</b> sicut se habet prudentia in moralibus, sic se habet fides in theologicis; sed in moralibus est una prudentia, sufficiens pro fine et pro hiis quae sunt ad finem; igitur et in theologicis sufficit unus habitus qui est fides respectu articulorum et respectu eorum quae ex articulis concludi possunt. Et confirmatur principale assumptum sic: <b>si ex studio sacrae Scripturae acquireretur habitus alius a fide, hoc oportet fieri per usum argumentorum; sed per beatum Ambrosium</b> in libro suo De sacramentis, ubi sic <b>dicit: "Tolle argumenta, ubi fides quaeritur"</b>; igitur quaestio falsa, ut videtur.</p>	<p><b>Utrum per studium sacrae Scripturae acquiratur habitus alius a fide.</b>  <b>Quod non, arguitur primo sic: omnis habitus qui per studium sacrae Scripturae acquiritur est fides, igitur non alius a fide. Assumptum probatur dupliciter, auctoritate et ratione.</b> Auctoritate Iohannis 20º ubi dicitur: «haec autem scripta sunt ut credatis». <b>Sed ratione sic probatur: si ex studio sacrae Scripturae acquiratur alius habitus a fide, hoc oporteret fieri per usum rationum; sed hoc fieri non potest, quia secundum beatum Hieronymum dicitur "Tolle rationem, ubi fides quaeritur.</b> Piscatoribus creditur, non dialecticis".</p>

<sup>26</sup> Conradus' question has around 4700 words, while Sigismundus' has 2313, including the subsequent additions.

To understand how he proceeded, let's take for example the beginning of the question. I marked the identical words in bold typeface and those which are similar by topic or meaning are in italics.

We can see here how he literally copies parts of the arguments, but shortens it by skipping the second probation of the first argument *in oppositum* (by reason) and by passing the confirmation as the probation by reason. On the last quote of this example we must elaborate further. Sigismundus has "Hieronymum", while Conradus has "Ambrosium", but the quote is indeed from Saint Ambrose, *De Fide ad Gratianum Augustum*,<sup>27</sup> and the confusion may come from the misreading of the abbreviation (for example, in BJ 1282, f. 13ra, it is *Amb<sup>m</sup>* with a weird capital A that can also pass for *Ir.*) Next, Sigismundus has "rationem" instead of "argumenta", but the quote is just an approximation (Ambrose has "Aufer hinc argumenta, ubi fides quaeritur: in ipsis gymnasiis suis iam dialectica taceat. [...] Non creditur philosophis, creditur piscatoribus; non creditur dialecticis, creditur publicanis.") and was used as this by other authors before<sup>28</sup> (in Peter Lombard's *Sentences* it appears as "Aufer argumenta, ubi fides quaeritur. In ipsis gymnasiis suis iam dialectica taceat. Piscatoribus creditur, non dialecticis"<sup>29</sup>). But we can find the variant used by Sigismundus in Peter of Tarantasia's commentary as "Ambrosius: Tolle rationem ubi fides quaeritur: picatoribus creditur, non dialecticis."<sup>30</sup> It is most possible that, while Sigismundus was compiling on Conradus' question, he consulted other sources (because Conradus does not have the part with "piscatoribus ... dialecticis.")



The whole text presents the same procedure of extracting arguments, which are sometimes rephrased or augmented, but others are skipped or shortened. Conradus' question is more complex, especially the second article which is divided in two parts and the second part is also divided in 6 opinions and 10 conclusions with corollaries. Sigismundus repurposes some of the conclusions as corollaries, because, from the division, he announces only 3 conclusions corresponding to the 3 articles.

In the second phase, especially in the third corollary of the second conclusion, he changes his position and sources, actually contradicting Conradus' position at one point. For this, he adds a slip of paper between the pages and fills the empty space at the end of the question with additions. He inserts new corollaries

<sup>27</sup> Ambrosius Mediolanensis, *De Fide ad Gratianum Augustum*, I, cap. 13, par. 84, Patrologia Latina vol. 16, ed. Migne, 584c.

<sup>28</sup> Thomas Aquinas, *Summa Theologiae*, Ia, q. 1, art. 8, arg. 1; IIIa, q. 55, art. 5, arg. 1.

<sup>29</sup> Peter Lombard, *Sententiae in IV libris distinctae*, III, dist. 22, cap. 1, ed. Grottaferrata, 1981, 136.

<sup>30</sup> Petrus de Tarantasia, *Super Sententiarum*, I, Prologus, q. 1, art. 6, arg. 3, par. 60

(transcription of manuscripts ed. J. Witt online:

<https://scta.info/resource/pdtl1prolq1a6>)

and renumbers the existing ones, marking the text with letters in margin, correcting the numbers in red ink and indicating the modification in plain words on the slip of paper like: “Post secundam conclusionem immediate haec quod sequitur.” (“After the second conclusion immediately this which follows.”) In all of these added corollaries he opposes his *socius*, proving that they were added after he received his *quaestio in principium* and are in fact *replicationes*.<sup>31</sup>

The correspondence with the logical structure of Conradus’ question looks like this:

S. de Pyzdry, <i>Super Sent.</i> , I, Pr., Q. u.	C. de Soltau, <i>Super Sent.</i> , I, Pr., Q. 1
Arg. contra	Arg. 1 contra
Confirmatio 1	Arg. 2 contra
Confirmatio 2	Arg. 3 contra
Arg. pro	Art. 2, pars 2, concl. 7, coroll.
Art. 1	Art. 1
Concl. 1	Art. 1, concl. 4
Coroll. 1	Art. 1, concl. 4, coroll.
Coroll. 2	Art. 1, concl. 2
Coroll. 3	Art. 1, concl. 5
Coroll. 4 (added afterwards)	(absent)
Art. 2	Art. 2
Concl. 2	Art. 2, pars 2, concl. 7
Coroll. 1 (added afterwards)	(absent, but uses Art. 2, pars 2, concl. 3)
Coroll. 2	Art. 2, pars 2, concl. 8
Coroll. 3 (added afterwards)	(absent)
Coroll. 4	Art. 2, pars 2, concl. 9
Coroll. 5	Art. 2, pars 2, concl. 10
Addition to coroll. 5	(absent)
Art. 3	Art. 3
Concl. 3	Art. 3, compar. 3, concl. 1
Coroll. 1	Art. 3, compar. 3, concl. 2
Coroll. 2	Art. 3, compar. 4, concl. 1+2
Coroll. 3	(implied)

In fact, the textual structure is quite different in the two questions. This is because different customs and regulations were observed in different universities.

<sup>31</sup> See more on *principia*, *replicationes* and *responsiones* in: William Duba, *The Forge of Doctrine, The Academic Year 1330–31 and the Rise of Scotism at the University of Paris*, (Turnhout: Brepols, 2017), 50–66.

Conradus puts forward three arguments opposed to his position, and then he announces the division of the text in three articles, each one corresponding to one of the arguments. After division, he develops the articles by subdividing them: the first in 5 conclusions, the second in two parts (first part has 4 conclusions, the second presents 5 opinions and then answers to them in 10 conclusions), the third article in 4 comparisons (first with 4 conclusions, second with 3 conclusions, third with 2 conclusions and fourth divided by a distinction in 2 parts, each with one conclusion.) Some of the conclusions are followed by one or more corollaries.

Sigismundus' question begins with an opposed argument, which has 2 confirmations, then the argument which opposes the first one (i.e. the argument pro). Then he announces the distinction or division of the whole act of presenting the principium: protestation, distinction of articles and conclusions. The protestation was a standard oath from which Sigismundus only notes the first words ("protestor quod nec etc.") and this could be similar to others from the same period.<sup>32</sup> The distinction only announces the titles of the articles. The conclusions are in fact the body of the question, and because each conclusion corresponds to an article, here the conclusions play the role of articles. Each conclusion is enounced, then demonstrated and after this, the corollaries follow.

To better understand the position, we should trace the development of the subject. It starts by querying whether through the study of the sacred Scripture one would acquire a habit that is different from faith. On the contrary, it looks like faith is the only habit acquired through this study. But against these arguments he (actually Conradus de Soltau) opposes a quote from Augustine's *On the Trinity*,<sup>33</sup> who named Theology as a science.

The first conclusion declares that a different habit can be acquired, but only preceded by faith. In the first corollary there's already a mention on the teaching theology in a scientific manner. The second corollary says that a different habit could also be acquired without faith, arguing that there is ethical and natural content in the Bible. The third corollary reaffirms that a habit completely distinct from faith can be acquired through the study of the Scripture. Then the fourth corollary is added in the paper slip, arguing against the *socius* who claimed that things pertaining to faith

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<sup>32</sup> "... protestor quod nec in hoc actu, nec in quocumque alio per me fiendo, velim dicere aliqua, quae sint contra determinationem Ecclesiae et doctores approbatos, et si aliqua talium dixere, quod absit vel ex lapsu linguae vel ex ignorantia mea, quae maxime est in me, revoco, ex tunc, sicut ex nunc, ex nunc, sicut ex tunc et subicio me ad correctioni meorum magistrorum, sacrae theologiae professorum, quorum interest taliter errantes corrigere et ad viam veritatis reducere." (Iacobi de Sandencia Nova, "Quaestio Principii in I Sententiarum Petri Lombardi", in Zofia Włodek, *Scripta manent: textus ad theologiam spectantes in Universitate Cracoviensi saeculo XV conscripti*, Wydawnictwo Naukowe Papieskiej Akademii Teologicznej w Krakowie, Kraków, 2000, 5.)

<sup>33</sup> Augustinus, *De Trinitate*, XIV, 1, ed. W.J. Mountain (CCSL 50A) (Turnhout: Brepols, 1968), 424, ll. 60–61.

cannot be investigated through reason; he uses a quote from the New Testament and the same quote from Augustine used in the argument pro as proofs.

The second conclusion affirms that Theology is not to be called a science in a philosophical sense, but it is still a science. The probation invokes the fact that philosophy is about natural things, while theology requires faith; further, he cites some authorities to prove that it is called a science. He then adds a series of syllogisms to prove that the theological habit is the same as that of the sciences and that his final object, God, is the goal of reason. Here Sigismundus contracts Conradus' argument which was intended to refute the Averroist idea that the philosopher can reach God only through his own reasoning,<sup>34</sup> thus reaffirming the inferior status of metaphysics. The first corollary is again added in the piece of paper and directed against his *socius*, who argued that theology is a science only in a common sense. He rejects it with an argument taken from Conradus' counterargument against an opinion that we find in Bonaventure and in Peter Auriol (it was this opinion probably that the *socius* supported). The second corollary (previously, the first) upholds that theology is a science in a more excellent way than metaphysics. Yet the proof cannot be found in Conradus, but in Thomas de Argentina, in the second question of his first prologue<sup>35</sup> (he probably knew that Conradus is reusing Argentina and he compared the texts). And this argument that theology is a superior science than the other sciences is proven by quoting Aristotle with the six conditions that a science must meet, and then arguing that theology sublimely meets each one of them. The third corollary is also in the added sheet, against his *socius*, who affirmed that theology is a mixed science, partly speculative, partly practical (this idea was upheld by Godefroid de Fontaines in his 13<sup>th</sup> *Quodlibet*, according to Conradus<sup>36</sup>). But here Sigismundus opposes to Conradus by explicitly stating that theology is a speculative science only, while Conradus sustained Argentina's point that it is neither speculative nor practical, but "*dilectiva vel affectiva*"<sup>37</sup> (pertaining to love and affection.) Thus, Sigismundus aligns with Thomas Aquinas, who declared the same thing in *Summa Theologica* and his *Scriptum super Sententiis*.<sup>38</sup> And indeed, Sigismundus was closer to the Thomistic ideas.<sup>39</sup> Nevertheless, those arguments are literally presented by Thomas de Argentina as

<sup>34</sup> Conradus de Soltau, *Quaestiones super quattuor libros Sententiarum*, I, art. 2, pars 2, concl. 5.

<sup>35</sup> Thomas de Argentina, *Commentaria in IV libros Sententiarum*, I, Pr., q. 2, art. 4, Venezia, 1564, f. 8ra–b.

<sup>36</sup> Conradus de Soltau, *Quaestiones super quattuor libros Sententiarum*, I, q. 2, argumenta, opinio 3.

<sup>37</sup> Conradus de Soltau, *Quaestiones super quattuor libros Sententiarum*, I, q. 2, art. 2, concl. 5.

<sup>38</sup> Cf. Thomas de Aquino, *Summa theologiae*, 1a, q. 1, a. 4, contra, in *Opera Omnia*, Editio Leonina t. 4 (Rome: Ex Typographia Polyglotta S. C. de Propaganda Fide, 1888), 14; *Scriptum super libros Sententiarum magistri Petri Lombardi episcopi Parisiensis*, Prol., q. 1, a. 3, qc. 1, ad 1, ed. P. Mandonnet t. 1 (Paris: P. Lethielleux, 1929), 12.

<sup>39</sup> Cf. Paul Knoll, *A Pearl of Powerful Learning. The University of Cracow in the Fifteenth Century* (Leiden/Boston: Brill, 2016), 489.

ones which will later refute, in his 4<sup>th</sup> question,<sup>40</sup> therefore Aquinas is just an indirect textual source. The fourth corollary (previously, the second) states that the principles of the theological habit are the articles of faith, again, drawing from Conradus. The fifth corollary (which was the third) affirms that the articles of faith are the principles in theology in a different manner than in the other sciences. He begins the probation again paraphrasing Conradus, saying that the articles of faith exceed the intellect, but he later deletes the last words and continues on the adjacent column, in the free space, arguing once more against his *socius*, who probably speculated this statement to reaffirm his own, that reason cannot investigate faith.<sup>41</sup> Sigismundus replies that the articles of faith exceed the intellect only because they cannot be understood without faith.

The third conclusion begins by affirming that the things pertaining to faith are better understood through the science of Scriptures than through faith alone. He repeats the quote from Augustine calling theology a science for the third time, and then he stops following Conradus once more and draws arguments from Argentina. But here again the chain of transmission shows its limits: he quotes a commentary by Augustine on a passage from John's Gospel, but his references do not fit at all. He quotes John, 1, 9, "Erat lux vera...", then what he thinks is Augustine's comment on that Gospel. Actually, the words attributed to Augustine belong to Henry of Ghent,<sup>42</sup> who summarized Augustine's commentary<sup>43</sup> on John, 1, 3, "Vita erat lux..." Argentina<sup>44</sup> attributed the words to Augustine, but he didn't give the quote from John. The first corollary, again from Conradus, is that this science does not replace the faith; as proof, he repeats the fourth time that passage from Augustine's *On the Trinity*. The second corollary combines two conclusions from Conradus, stating that the certitude of speculation is higher in that science, although the certitude of adhesion is higher in faith. Then he argues about the obedience that faith demands. The third corollary is not a developed idea, but just the statement that the question is true, that is, in common medieval idiom, that he answers yes to the question.

We can summarize the topic by retaining that theology is the most excellent science and the best habit to understand faith. Thus, the first part emphasizes the position of the Faculty of Theology inside the University, while the second part underlines the superior competence in faith of the university theologians in the

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<sup>40</sup> Thomas de Argentina, *Commentaria in IV libros Sententiarum*, I, Pr., q. 4, art. 1, Venezia, 1564, f. 14b.

<sup>41</sup> Sigismundus de Pyzdry, *Quaestio in I Principium*, art. 1, coroll. 4.

<sup>42</sup> Henricus de Gandavo, *Quodlibet XII*, q. 2, ad arg., ed. J. Decorte (Leuven University Press, 1987), 18 ll. 84–88.

<sup>43</sup> Augustinus, *In Iohannis Evangelium*, I, 17, ed. A. Mayer (CCSL 36) (Turnhout: Brepols, 1999), 10, ll. 19–27.

<sup>44</sup> Thomas de Argentina, *Commentaria in IV libros Sententiarum*, I, Pr., q. 2, art. 1, Venezia, 1564, f. 6a.

Christian community. If taken out of context, this would look like a self advertising campaign, a discourse to convince potential students to enroll. But in the context, it is more than that.

Firstly, the Krakow University had a fragile local position, as it was young and founded on so many struggles. As we know, King Casimir issued the foundation document in 1364, but it started feebly without a Theology faculty and collapsed after the death of its founder in 1370; then in 1397 Pope Boniface IX issued a bull to allow theological studies in Krakow, but the activities were delayed because of the lack of funds; finally, after the Queen Jadwiga died in 1399 and donated her jewels to be sold in the benefit of the University, the studies began in 1400, under King Władysław Jagiełło, hence the Jagiellonian University.<sup>45</sup> In all this time the local masters made great efforts to convince the King, the Pope and the citizens to help setting up a university. They were still challenged with financial difficulties which added to the menaces of that time, like the Western Schism and the Hussite conflict. Therefore, they had to convince everybody that they deserve support for a work of outmost importance.

Secondly, they had to impose their position in the theological context. They were not prophets, neither bishops, but scholars claiming that the doctrinal issues can be solved through learned reasoning. But they were neither dialecticians nor natural scientists, so they insisted that their object is the revelation, and that this object is embodied in the Scriptures. Consequently, by defining the Theology as the rational science which studies the Scriptures, they promoted their authoritative role, both in the University and in the Church. And indeed, those acts of promotion in Theology were solemn and outstanding.<sup>46</sup>

This can explain the intention behind what Sigismundus had done, and many others like him. He chose a reliable model, he assumed it in his own structure of thought and then he revised it using other models. This is consistent with the evolution of this genre, because at that time an anonymous commentary, known by its first words, *Utrum Deus gloriosus*, became a standard model for the rest of that century in Krakow.<sup>47</sup> This procedure could create innumerable combinations of sources and ideas, and if we are looking for originality, this is where we should find

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<sup>45</sup> Paul Knoll, *A Pearl of Powerful Learning. The University of Cracow in the Fifteenth Century*, 10–41.

<sup>46</sup> The statute from 1521 mentions trumpets, a choir and solemn recitations (Józef Szujski, “Statuta i matrykuły wydziału teologicznego Uniwersytetu Jagiellońskiego”, in *Archiwum do dziejów literatury i oświaty w Polsce* no. 1, 1878, 82–83.)

<sup>47</sup> See: Zénon Kaluza, “Un manuel de théologie en usage à l'Université de Cracovie: le commentaire des Sentences dit *Utrum Deus gloriosus*”, in *L'Église et le peuple chrétien dans les pays de l'Europe du Centre-est et du Nord (XIV<sup>e</sup>–XV<sup>e</sup> siècles). Actes du colloque de Rome (27–29 janvier 1986)* (Rome: École Française de Rome, 1990), 107–124. Z. Kaluza identifies the first usage of this commentary in Nicolaus Kozłowski, in 1420.

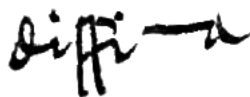
it. The result of this puzzle should be coherent, because it was to be tested in the dispute with the *socii*. And this process of revision could progress further in the career of a magister, producing new versions which stem from the same thinking.<sup>48</sup>

Most unfortunately for Sigismundus de Pyzdry, his work ended swiftly and early. But he left us a snapshot from the middle of this progression, helping us to better understand this heritage.

### The critical edition

The main reason for adding a critical edition of this question to this article is to further provide details on the aspects summarized above, and especially the relevant paleographical observations, in the *apparatus criticus*, and the textual sources, both explicit and implicit, in the *apparatus fontium*.

There is already a transcription of this text, published through the noble effort of Zofia Włodek in 1970,<sup>49</sup> together with other transcriptions. Professor Włodek was experienced enough to understand the difficult handwriting of Sigismundus,<sup>50</sup> yet she relied only on the text of the manuscript and some of the readings she chose for some of the most difficult abbreviations, while paleographically correct, should be substituted with other potential readings, who also match the sources. For example, in the second probation of the second corollary of the second conclusion<sup>51</sup>, she reads *definita* for abbreviated *diffi<sup>a</sup>*, which could well stand for the medieval orthography *diffinita*, if the line before the superscript *a* is understood as a tilde, but, as said above, Sigismundus draws *m* as a thick horizontal stroke, and if we see there *diffi<sup>ma</sup>*, it matches well the source from Thomas de Argentina, who has literally the same text: “secunda, difficillima scire”<sup>52</sup>; therefore, this ironically difficult word, a superlative of *difficilis*, could hardly be guessed without an appeal to the source.



<sup>48</sup> See: S. Boodts, P. De Leemans, S. Schorn, “Reflections on Editing Commentaries on Authoritative Texts” and Monica Brnzei & Chris Schabel, “Critically Editing a So-Called ‘Sentences Commentary’”, in S. Boodts, P. De Leemans, S. Schorn (eds.), *Sicut dicit. Editing Ancient and Medieval Commentaries on Authoritative Texts* (Turnhout: Brepols, 2020), 12–14 and 247.

<sup>49</sup> Zofia Włodek, “Filozofia a teologia...”, 64–71.

<sup>50</sup> She describes it as “cuius scripturae peculiaris sinistra inclinatio primo aspectu obicitur” (“whose peculiar writing tilted to the left is cast at first glance”) in M. Kowalczyk et al., *Catalogus codicum manuscriptorum medii aevi latinorum qui in bibliotheca Jagellonica Cracoviae asservantur*, vol. VII (Kraków: Ossolineum, 2000), 61.

<sup>51</sup> Ms. BJ 325, f. 129va; Z. Włodek, “Filozofia a teologia...”, 68.

<sup>52</sup> Thomas de Argentina, *Commentaria in IV libros Sententiarum*, I, Pr., q. 2, art. 4, Venezia, 1564, f. 8ra.



In this edition, the text is transcribed following the classical orthography of Latin, even if there are words which appeared only in the medieval times; a diplomatic edition would have been a pain both for the editor and for the reader, mostly because of the handwriting difficulties.

The *apparatus criticus* contains the paleographic remarks on the manuscript, but also the differences in respect of the 1970 transcription, thus understanding it as another witness of textual transmission. I use the sigil *K* for Kraków, Biblioteka Jagiellońska, rkp. 325 and *w* for the edition by Zofia Włodek. The editorial remarks are abbreviated as they are commonly used in Latin editions: *add.* = he added; *om.* = he omitted; *del.* = he deleted; *a.c.* = what was before he corrected; *s.l.* = above the writing line; *mg.* = in the margin; *rubr.* = in red ink. To these I added *in cedula* to mark the parts from the inserted sheet of paper.

The *apparatus fontium* contains abbreviated names and titles in order to limit the size of the footnotes, and their complete reference is to be found at the end, in the list of sources.

Titles were added for the ease of reading, as implied by the text. For easier referencing the text, lines are numbered in the left margin and paragraphs are numbered in square brackets. The changes of column or page are indicated in the right margin corresponding to a double vertical line inside the text (the *cedula* is on f. 128r–v, thus there are multiple references to the same folios caused by the insertions). The index points to the text by page and line.

## Sigismundus de Pyzdry

### ( Quaestio in Principium I Sententiarum )

ed. Mihai Maga

K 127va,  
w 64

[1] || Utrum per studium sacrae Scripturae acquiratur habitus alius a fide.

[2] Quod non, arguitur primo sic: omnis habitus qui per studium sacrae Scripturae acquiritur est fides, igitur non alius a fide. Assumptum probatur dupliciter, auctoritate et ratione. Auctoritate *Iohannis* XX<sup>o</sup> ubi dicitur: «haec autem scripta sunt ut credatis». Sed ratione sic probatur: si ex studio sacrae Scripturae acquiritur alius habitus a fide, hoc oporteret fieri per usum rationum; sed hoc fieri non potest, quia secundum beatum Hieronymum dicitur “Tolle rationem, ubi fides quaeritur. Piscatoribus creditur, non dialecticis”.

[3] Et confirmatur hoc idem secundo sic: si per studium sacrae Scripturae acquiritur alius habitus a fide, erit intellectus vel scientia vel sapientia vel ars vel prudentia, quia tot sunt habitus intellectuales quibus intellectus semper dicit verum, ut patet sexto *Ethicorum*, vel essent alius habitus quo intellectus quandoque dicit falsum, ut sunt opinio vel suspicio. Sed nullus istorum potest dici, quia quilibet habituum enumeratorum acquiritur solo lumine naturali, ut patet sexto *Ethicorum*. Sed habitus theologicus non acquiritur solo lumine naturali, quia praerequirit fidem, ut infra probabitur; igitur quaestio videtur falsa.

[4] Et confirmatur hoc idem tertio sic: si per studium sacrae Scripturae acquiritur alius habitus a fide, vel ergo talis habitus erit minoris certitudinis, vel maioris, vel aequalis. Nullum illorum est dicendum. Quod non minoris, quia tunc studium sacrae Scripturae esset superfluum. Quod non maioris, quia tunc habitus talis esset fidei evacuativus, et sic studium sacrae Scripturae esset perniciosum. Non aequalis, quia tunc talis habitus omnino esset superfluous praesertim cum in eodem subiecto sit cum fide, et circa idem obiectum versentur, ut infra probabitur; igitur quaestio falsa.

1–5 utrum — credatis] Cf. C. de Soltau, *Super Sent.*, I, q. 1, arg. 1 (ll. 2–6) || 4–5 haec — credatis] *Ioh.*, 20, 31 || 5–8 si ex — quaeritur] Cf. C. de Soltau, *Super Sent.*, I, q. 1, arg. 1 (ll. 10–14) || 7–8 tolle — dialecticis] Ambros., *De Fide*, I, 13, §84 (PL 548c); Cf. etiam P. Lombard., *Sent.*, III, d. 22, c. 1, p. 3 (1981 p. 136 ll. 10–11) || 9–16 et confirmatur — falsa] Cf. C. de Soltau, *Super Sent.*, I, q. 1, arg. 2 (ll. 15–20) || 12 sexto ethicorum] Arist., *Eth. Nic.*, VI, 4, 1139b16–18 (AL p. 255 ll. 14–16) || 15 sexto ethicorum] Arist., *Eth. Nic.*, VI, 4, 1139b16–18 (AL p. 255 ll. 14–16) || 17–24 et confirmatur — falsa] Cf. C. de Soltau, *Super Sent.*, I, q. 1, arg. 3 (ll. 21–28)

1 utrum] In nomine Domini nostri Ihesu Christi *mg. super. K*; tertium principaliter *mg. rubr. K* || 3 assumptum] antecedens *w* || 8 rationem] argumenta *apud fontem* || 9 secundo] modo *add. w* || 12 essent] esset *w* || 17 tertio] modo *add. w*

- 25 [5] Sed pro veritate quaestionis est beatus Augustinus XIV *De Trinitate*, capitulo primo sic dicens: “huic scientiae,” videlicet theologiae, “attribuendum quo fides saluberrima roboratur et defensatur”; igitur quaestio vera.

( Divisio )

- 30 [6] || Circa determinationem huius quaestionis hunc ordinem servabo: primo <sup>K 127vb, w 65</sup> praemittam protestationem laudabilem in talibus actibus fieri consuetam; secundo distinguam in tres articulos materiam quaestionis; et tertio ponam conclusiones cum earum correlariis, ex quibus patebit responsum ad quaesitum.

( Prima pars: Protestatio )

- [7] Quantum ad primum, protestor quod nec etc.

35 ( Secunda pars: Distinctio articulorum )

- [8] Quantum ad secundum, materiam quaestionis distinguo in tres articulos. Primus erit de quaesito in forma, videlicet ‘utrum per studium sacrae Scripturae acquiritur habitus alius a fide’. Secundus vero articulus erit de materia secundi argumenti, videlicet supposito quod per studium sacrae Scripturae acquiritur  
40 habitus alius a fide, utrum talis habitus sit aliquis habituum intellectualium, de quibus habetur sexto *Ethicorum*. Tertius articulus erit de materia tertii argumenti, videlicet de comparatione habituum ad invicem.

( Tertia pars: Conclusiones )

( Conclusio I )

- 45 [9] Quantum ad tertium, conclusio primi articuli sit ista: ex studio sacrae Scripturae potest acquiri habitus de pure credibilibus, fide tamen praecedente.  
[10] Prima pars conclusionis patet *Prima Petri* 3<sup>o</sup>, ubi dicitur de habentibus talem habitum sacrae Scripturae quod debent esse «parati ad satisfaciendum  
50 omni poscenti, et reddere rationem de ea quae in eis est fide».

26–27 huic — defensatur] Aug., *De Trin.*, XIV, 1, §3 (CCSL p. 424 ll. 60–61) || 36–42 quantum — invicem] Cf. C. de Soltau, *Super Sent.*, I, q. 1, div. (ll. 29–38) || 41 sexto ethicorum] Arist., *Eth. Nic.*, VI, 4, 1139b16–18 (AL p. 255 ll. 14–16) || 45–50 primi — fide] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 7, corr. (ll. 329–331) || 49–50 parati — fide] Cf. *I Petr.*, 3, 15

26 videlicet] valet w || 27 defensatur] defenditur *apud fontem* || quaestio vera] mg. K || 40 aliquis] alius w || 41 tertius] tertio w || 42 comparatione] compositione w || invicem] vicem K; ea numera a b c d e *add. rubr. K* (c d e) s.l. K) || 48 conclusionis] quaestionis w || 50 poscenti] poscendi w

- [11] Sed secunda pars probatur sic: quia pure credibilia non possunt intelligi ex Scriptura nisi praecedente fide; igitur habitus de talibus pure credibilibus non potest haberi nisi praecedente fide. Assumptum est Origenis qui exponens illud *Iohannis* 20, «currebant duo simul et ille alius discipulus praecurrit citius Petro», sic dicit: “primo intrat Petrus monumentum, deinde Iohannes; Petrus siquidem est fidei symbolum, Iohannes significat intellectum. Ac per hoc consequenter scriptum est «nisi credideritis non intelligetis», || ubi necessario praecedit fides in monumentum sacrae Scripturae, deinde sequens intrat intellectus cui per fidem praeparatur auditus”, haec ille. K 129ra
- 60 [12] Correlarium primum istius conclusionis: nullus infidelis ex studio sacrae Scripturae potest acquirere habitum pure theologicum.
- [13] Patet sic: quia “signum scientis est posse docere”, primo *Elencorum*; sed ea quae sunt fidei nullus potest infidelem scientificè docere, eo quod talia non intelliguntur nisi praecedente || fide, ut dixit probatio conclusionis praecedentis, w 66
- 65 ubi dictum est «nisi credideritis non intelligetis»; igitur correlarium verum.
- [14] Correlarium secundum istius conclusionis: ex studio sacrae Scripturae potest acquiri habitus theologicus nulla fide praecedente. Et intelligo de fide Ecclesiae catholicae, et non de fide praecognitionum vel praemissarum cuiuscumque alterius generis scientiae.
- 70 [15] Patet hoc correlarium: quia in Lege et in Evangelio multa sunt tradita quae pertinent ad ius naturale, ex quibus etiam in Lege et in Evangelio proceditur discursive ad alia; similiter etiam in libris Salomonis multa sunt posita moralia et naturalia quibus paganus vel infidelis assentit sine fide sanctae Ecclesiae; igitur correlarium verum.
- 75 [16] Correlarium tertium istius conclusionis: ex studio sacrae Scripturae acquiritur habitus distinctus a fide, non solum quoad moralia, sed etiam quoad pure credibilia.
- [17] Hoc correlarium quoad primam partem patet per correlarium secundum immediate praecedens.
- 80 [18] Sed quoad secundam partem, patet: quia de pure credibilibus ex studio sacrae Scripturae acquiritur alius habitus, ut dicit conclusionis prima pars; et ille non acquiritur nisi praecedente fide, ut dicit secunda pars conclusionis; ergo

**51–59** quia pure — ille] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 1, concl. 4 (ll. 89–100) || **54–55** currebant — petro] *Ioh.*, 20, 4 || **55–59** primo — auditus] *Ioh.* Scotus Eriugena, *Homilia super Ioh.*, c. 3 (CCCM p. 7 ll. 7–13) || **57** nisi — intelligetis] *Is.*, 7, 9 || **60–61** nullus — theologicum] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 1, concl. 4, corr. (ll. 101–102) || **62–63** quia signum — docere] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, opinio 6 (ll. 217–218) || **62** signum — docere] *Auctoritates Arist.*, *Metaph.* I, n. 8 (Hamesse p. 115); Cf. *Arist.*, *Metaph.*, I, 1, 981b7 (AL p. 13 ll. 56–57) || **65** nisi — intelligetis] *Is.*, 7, 9 || **66–73** ex studio — ecclesiae] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 1, concl. 2 (ll. 56–63) || **75–83** ex studio — distinctus] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 1, concl. 5 (ll. 103–110)

**53** assumptum] antecedens w || **62** patet] probatur w || docere] dare w || **62–63** primo — docere] om. w || **64** intelliguntur] intelligentur w || **65** est] s.l. *rubr. K* || **82** conclusionis] quaestionis w

talis habitus est realiter a fide distinctus, quia hoc quod praecedit realiter est distinctum ab illo quod praeceditur; igitur correlarium verum.

85 [19] || Correlarium quartum istius conclusionis primae: quod positio magistri mei reverendi sententiarum immediate praecedentis quoad primum articulum suae positionis, in quo intendit quod ea quae sunt fidei non possunt humana ratione perscrutari, est minus bene posita. K 128r

[20] Patet hoc correlarium ex probatione primae partis istius conclusionis, ubi  
90 fuit adductum principium a plenius dictum *Prima Petri* 3<sup>o</sup> de habentibus habitum sacrae Scripturae quod debent esse «parati ad satisfaciendum omni poscenti, et reddere rationem de ea quae est in eis fide». Et patet idem per Augustinum XIV *De Trinitate*, capitulo primo, ubi dicitur de habentibus talem habitum quod eo “fides saluberrima gignitur, nutritur et defensatur”, ut de hoc clarius dicetur  
95 circa tertium articulum; ergo correlarium verum.

### ( Conclusio II )

[21] || Conclusio secunda, tangens materiam secundi articuli, est ista: K 129rb, w 67  
habitus theologicus per studium sacrae Scripturae acquisitus non est proprio vocabulo aput quoscumque sacras Litteras ignorantes nominatus, scientia  
100 tamen recte nominandus.

[22] Prima pars huius conclusionis patet: quia omnes sacras Litteras ignorantes loquuntur de habitibus solo lumine naturali acquisitis, qualis non est habitus theologicus saltem de pure credibilibus, quia talis non acquiritur nisi praecedente fide, ut dixit conclusio prima cum sua probatione.

105 [23] Sed pro secunda parte conclusio patet auctoritate et ratione. Auctoritate ipsius beati Augustini, qui in suis diversis libris saepe vocat scientiam hunc habitum, et saepe scientiam salutis, et aliquando scientiam fidei. Patet etiam auctoritate Richardi, primo *De Trinitate*, capitulo 4<sup>o</sup> sic dicentis: “meae intentionis in hoc opere non solum est invenire probabiles rationes, sed etiam  
110 necessarias”. Sed ratione probatur sic: omnis habitus qui probat aliquid loco passionis de suo subiecto non minus infallibiliter ratione quam facit oeconomica

**91–92** parati — fide] Cf. *I Petr.*, 3, 15 || **94** fides — defensatur] Aug., *De Trin.*, XIV, 1, §3 (CCSL p. 424 ll. 60–61) || **98–100** habitus — nominandus] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 7 (ll. 304–307) || **106–107** augustini — fidei] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 7 (ll. 317–319) || **107** scientiam salutis] Cf. Aug., *De consensu evangelistarum*, II, 5, §17 (CSEL p. 106 l. 5) || scientiam fidei] Cf. Aug., *De gratia et libero arbitrio*, §14/28 (CPL col. 897 l. 55) || **108–110** richardi — necessarias] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 7, corr. (ll. 332–334) || meae — necessarias] Rich. de S. Victore, *De Trin.*, I, 4, (PL 892C; ed. Vrin 1958 p. 166 l. 27) || **110–112** aliquid — politica] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, opinio 5 (ll. 210–211)

**83** realiter] naturaliter w || praecedit realiter] procedit naturaliter w || **84** verum] A add. K || **85–95** correlarium — verum] in *cedula* K || **85** primae] s.l. K; om. w || **86** sententiarum] Sententiarum w || **91** quod] quia w || **93** quod] quia w || **94** nutritur] intelligitur w || **99** aput] apud w || **100** recte] necesse w || **101** sacras] sacrae w || **102** habitibus] habitus a.c. K || **103** saltem] saltem w || **107** etiam] etiam w || **111** suo] sue w || infallibiliter] infallibili w || oeconomica] yconomiaca K

vel politica, ille habitus est vere scientificus vel vera scientia; sed habitus theologicus est huiusmodi; ergo habitus theologicus est vera scientia. Maior patet: quia eo quod certa ratione, quomodo certitudo potest suum in morali  
 115 negando, probat oeconomica vel politica, aliquid probat de suo subiecto dicitur scientia; a simili et theologia. Minorem vero probo faciendo talem syllogismum: omne illud quod habet rationem ultimi finis est summum bonum, et poterit animam rationalem secundum suum totum desiderium satiari beatifice; sed  
 120 Deus, qui est noster glorificator, habet rationem ultimi finis; ergo est summe bonus, et potest animam nostram beatifice satiari. Maior nota est quia ultimus finis non potest referri in alterum, ideo oportet quod sit summum bonum, et per consequens poterit satiari animae desiderium. Minor etiam patet quia hoc nullum glorificator vel beatificator sive quodcumque aliud nomen exprimens naturam specialem istius subiecti scientiae, necessario ipsam exprimit in ordine  
 125 ad finem.

[24] || Correlarium primum istius secundae conclusionis: quod positio K 128r  
 magistri mei reverendi quoad secundum articulum suae positionis non est bene  
 posita. Patet || sic: nam in secundo articulo ponit pro secunda conclusione quod w 68  
 theologia est scientia communiter dicta; modo, hoc est falsum.

130 [25] Patet sic: quia secundum communiter loquentes de scientia, tribus modis capitur scientia communiter dicta: primo modo pro habitu principiorum; secundo modo pro habitu aliquo quo cognoscitur aliquid universaliter ex argumento probabili, prout fit frequenter in moralibus; tertio modo pro habitu aliquo quo cognoscitur aliquod universale ex singularibus per sensum et experientiam  
 135 cognitit, ut quod omnis ignis est calidus. Modo notum est quod talis evidentia non est articulorum fidei, nec alicuius conclusionis pure theologiae; ergo correlarium verum.

[26] || Correlarium secundum istius conclusionis: licet habitus pure theo- K 129rb  
 logicus per studium sacrae Scripturae acquisitus non sit aliquis ex habitibus  
 140 superioribus simpliciter nominandus, excellentiori tamen modo quam habitus pure metaphysicus recte sapientia nominatus.

**117–120** omne — satiari] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, opinio 5 (ll. 212–214) || **135–136** secundum — theologiae] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 3 (ll. 256–266) || **138–141** licet — nominatus] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 8 (ll. 338–341)

**114** suum] sumi w || **115** negando] om. w; [...]add. w || probat] mg. K || **116** minorem vero probo] minor vera probatio w || **121** ideo] quod add. sed del. K || **124** subiecti] subicit w || **125** finem] Post secundam conclusionem immediate haec quod sequitur. add. s.l. in cedula K || **126–135** correlarium — quod] in cedula K || **128** quod] quia w || **130–137** ignis — verum] in cedula K || **133** aliquo] vel add. sed del. K || **134** aliquod universale] aliquid universaliter w || **135** ut] sic w || **137** verum] Vide in libro. add. rubr. K || **138** correlarium] secundum correlarium B mg. K; 2 mg. rubr. K || secundum] s.l. rubr. K; primum a.c. K || **139** habitibus] habitus a.c. K

[27] Prima pars correlarii patet ex probatione secundae partis secundae conclusionis, eo quod illi habitus solum pure lumine || possunt acquiri; theologicus vero non, nisi sit supposita fide. K 129va

145 [28] Sed pro secunda parte probatur sic: quia secundum Philosophum primo *Metaphysicae* sex ponuntur conditiones sapientis: prima est quod ipsum contingit omnia scire; secunda, difficillima scire; tertia, quod sciat ea certe; quarta, quod consideret causas causarum; quinta, quod sit talis scientia sui gratia; sexta, quod ordinet et non ordinetur. Modo haec omnia conveniunt habitui  
150 theologico modo excellentiori. Prima, quia ipsa excellentiori modo considerat de omnibus, de creatore et creaturis. Secunda similiter, quia haec scientia considerat manifestissima in natura ad quae propter nimiam suae dignitatem se habet animae nostrae intellectus sicut oculus noctuae ad lucem Solis, ut patet 2° *Metaphysicae*. Tertia similiter, quia illa scientia est certissima quae  
155 innititur lumini infallibiliter, cuius subiectum est maxime scibile, et medium cognoscendi totaliter inobliquabile; theologia est huiusmodi. Lumen enim fidei pro statu viae et lumen gloriae pro statu patriae, quibus innititur theologia, sunt penitus infallibilia; subiectum eius est veritas prima; medium cognoscendi sunt verba veritatis aeternae. Quarta conditio similiter, quia ipsa considerat  
160 causam omnium causarum. Quinta, quia ipsa non est propter || alias scientias, sed omnes aliae propter ipsam. Sexta similiter, quia ipsa omnes scientias habet ordinare et in suum usum attrahere, prout sibi videtur expedire, ut patet per beatum Augustinum; ergo correlarium verum. w 69

[29] || Correlarium tertium secundae conclusionis: quod positio magistri mei reverendi sententarii immediate praecedentis quoad tertium articulum  
165 suae positionis non est bene posita. K 128r

[30] Patet sic: quia in tertio articulo ponit pro prima conclusione quod theologia nec est scientia speculativa tantum, nec practica tantum, sed mixta ex hiis. Modo hoc est falsum, quia theologia est scientia speculativa tantum. Quod  
170 sic, probatur: scientiae enim aliquando capiunt ratione obiecti, unde 2° *De*

**145–163** secundum — augustinum] Cf. Th. de Argentina, *Super Sent.*, I, Pr., q. 2, a. 4 (Venezia f. 8ra–b) || **145–146** philosophum — metaphysicae] Cf. Arist., *Metaph.*, I, 2, 982a8–19 (AL p. 14 l. 88 – p. 15 l. 99) || **154** 2° metaphysicae] Cf. Arist., *Metaph.*, II, 1, 993b9–11 (AL p. 43 ll. 12–14) || **163** beatum augustinum] Cf. Aug., *De Trin.*, XIV, 1, §3 (CCSL p. 424 ll. 60–61) || **167–168** theologia — mixta] Cf. Godefr. de Fontibus, *Quodlibet XIII*, q. 1 (Hoffmans p. 171) || **169** theologia — tantum] Cf. Th. de Aquino, *Super Sent.*, Prol., q. 1, a. 3, qc. 1, ad 1 (Mandonnet p. 12); Th. de Aquino, *Summa th.*, pars 1, q. 1, a. 4, contra (Ed. Leon. p. 14) || **170–173** scientiae — obiectis] Cf. Th. de Argentina, *Super Sent.*, I, pr., q. 4, art. 1 (Venezia f. 14b) || **170–171** 2° de anima] Cf. Arist., *De anima*, II, 4, 415a18–20 (Ed. Leon. p. 91b ll. 11–12); *Auctoritates Arist.*, De anima II, n. 56 (Hamesse p. 179)

**142–143** conclusionis] istius *add.*, *mg. rubr. K* || **143** pure] pura a.c. K; puro w || **144** sit] om. w || **147** difficillima] definita w || **148** sui gratia] sine alia w || **149** non] ratio w || **150** ipsa] ipse w || **155** scibile] scabile K || **156** lumen] lumine a.c. K || **157** lumen] lumine a.c. K || patriae] de *add. sed del. K* || **159** aeternae] etc. w || **162** attrahere] attrahare K || **164–174** correlarium — unde] in *cedula K* || **165** sententarii] Sententiarum w || **167** quod] quia w || **170** capiunt] capiuntur w

anima dicitur quod potentiae differunt per actus, actus vero per obiecta. Cum ergo habitus causantur ex actibus, sequitur ergo quod aliquando capiunt denominationem ex obiectis; aliquando vero scientiae capiunt denominationem ratione finis et principaliter, unde Linconiensis super primo *Posteriorum* dicit quod "secundum exigentiam finis caetera habent moderari et mensurari". Modo sacra scientia, quae dicitur theologia tam ratione obiecti, quam ratione || finis K 128v speculativa tantum est denominanda. Quod ratione subiecti patet sic: quia nobilissima scientia debet suum subiectum considerare sub nobilissima ratione, cum ergo Deus sit subiectum theologiae, cuius nobilissima ratio est prima veritas, id est sub ratione primae veritatis, veritas vero est finis, ut patet VI *Metaphysicae*. Relinquitur quod theologia ratione subiecti sit speculativa. Quod vero sit denominanda speculativa ratione finis patet sic: quia secundum Philosophum 2° *Physicorum*, non quodlibet ultimum, sed ultimum quod est optimum habet rationem finis, licet ergo in theologia multa intenduntur, tamen cognitio Dei est finis nobilissimus animae rationalis in theologia intentus, iuxta illud dictum Domini: «haec est vita aeterna: ut cognoscant te, Deum» etc. Cognitio vero pertinet ad speculationem, ergo theologia erit speculativa tam ratione finis quam ratione obiecti. Et confirmatur hoc correlarium sic: proprius finis sapientiae est speculatio, ut patet ex primo et 6° *Metaphysicae*, et ex 6° || w 70 *Ethicorum*; sed theologia est sapientia propriissime dicta, ut patet ex correlario immediate praecedenti; igitur correlarium verum.

[31] || Correlarium quartum istius conclusionis: articuli fidei in quantum credibiles sunt prima et propria huius habitus theologici principia. K 129va

[32] Probatur sic: quia ipsi sunt regula et mensura omnium in theologia credibilium, quae est summa conditio principiorum; igitur correlarium verum.

[33] Correlarium quintum istius conclusionis: licet articuli fidei sint principia habitus theologici, non tamen sicut propositiones primae vel dignitates in mathematica vel metaphysica vel in quacumque scientia solo lumine naturali inventa.

175 secundum — mensurari] Rob. Grosseteste, *Comm. in Poster. Anal.*, I, 2 (Rossi p. 99 ll. 7–8) || 181 vi metaphysicae] Cf. Arist., *Metaph.*, VI, 1, 1026a13–20 (AL pp. 126–127 ll. 48–52) || 182–185 secundum — intentus] Cf. Th. de Argentina, *Super Sent.*, I, pr., q. 4, art. 2 (Venezia f. 16a) || 183 2° physicorum] Cf. Arist., *Phys.*, II, 2, 194a29–33 (AL p. 53 ll. 6–10) || 186 haec — deum] *Ioh.*, 17, 3 || 189 primo — metaphysicae] Cf. Arist., *Metaph.*, II, 1, 993b21 (AL p. 44 l. 24); VI, 1, 1025b18–1026a7 (AL p. 125 l. 20 – p. 126 l. 41) || 189–190 6° ethicorum] Cf. Arist., *Eth. Nic.*, VI, 6, 1139b16–18 (AL p. 255 ll. 14–16) || 192–195 articuli — principiorum] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 9 (ll. 354–365) || 196–199 licet — inventa] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 2, concl. 10 (ll. 366–368)

171 quod] quia w || differunt] dicuntur w || 174–191 super primo — verum] in cedula K || 177 ratione] nomine w || 180–181 ut patet vi] speculationis videlicet w || 184 rationem] nomen w || 189 6°] 5° w || 190 propriissime] specialissime w || 192 correlarium] C add. mg. K || quartum] secundum a.c. K || 195 verum] mg. K || 196 quintum] tertium a.c. K || sint] sunt w



200 [34] Probatur sic: quia principiorum est intellectus qui generatur in nobis per  
inductionem vel experientiam vel inest nobis a natura, ut patet per Philosophum  
primo et secundo *Posteriorum* et 4<sup>o</sup> *Metaphysicae* et primo et 6<sup>o</sup> *Ethicorum*.  
Articuli vero fidei intellectum excedunt || non sic quod non possent rationibus K 129vb  
elucidari, quia in hoc oppositum dixi magistro meo reverendo sententiariorum  
205 praecedenti. Sed sic excedunt intellectum, id est non intelliguntur nisi fide  
praecedente, iuxta illud dictum Domini: «nisi credideritis non intelligetis». Et sic intelligo illud dictum Apostoli *ad Hebraeos* 2<sup>o</sup>: «fides est substantia  
sperandarum rerum, argumentum non apparentium», Glossa: “idem est ex visis  
non est fides, sed bene cognitio”, sic quod ex rationibus non est fides quoad esse,  
210 quia sic a Deo infunditur, sed bene ex rationibus elucidatur; ergo correlarium  
verum.

### ( Conclusio III )

[35] || Conclusio tertia tangens materiam tertii articuli est ista: clarius co- K 129va  
gnoscentur credibilia fidei catholicae per scientiam ex studio sacrae Scripturae  
215 acquisitam quam per fidem solam.

[36] Haec conclusio patet per beatum Augustinum XIV<sup>o</sup> *De Trinitate*, capitulo  
primo, ubi “huic scientiae quae theologia dicitur non omnia tribuit quae in rebus  
humanis ab homine sciri possent, sed illud tantummodo quo fides saluberrima  
gignitur, nutritur, defenditur et roboratur.” Etiam conclusio patet per beatum  
220 Augustinum super illud *Iohannis* primo: || «erat lux vera quae illuminat omnem K 129vb  
hominem venientem in hunc mundum» sic dicentem, quod lux increata duplici  
lumine fideles illuminat: parvulos quidem lumine fidei, ut lacte nutriuntur;  
maiores vero lumine sapientiae quo vescantur solido cibo; ergo conclusio vera.

**200–202** quia principiorum — ethicorum] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 2, pars 1, concl. 1 (ll. 137–140) || **202** primo — posteriorum] Cf. Arist., *Anal. poster.*, I, 1, 71a1–b9 (AL p. 5 ll. 3–10); II, 19, 100a1–b19 (AL p. 105 l. 15 – p. 107 l. 7) || 4<sup>o</sup> metaphysicae] Cf. Arist., *Metaph.*, I, 1, 980b4–982a3 (AL p. 12 l. 9 – p. 14 l. 83); IV, 20, 1022b5–15 (AL p. 116 ll. 695–705) || primo — ethicorum] Cf. Arist., *Eth. Nic.*, VI, 9, 1142a27 (AL p. 262 l. 27 – p. 263 l. 1) || **206** nisi – intelligetis] *Is.*, 7, 9 || **207–208** fides — apparentium] *Hebr.*, 11, 1 || **208–209** idem — cognitio] *Glossa ord.*, *Hebr.* 11, 1, interlin. ad “fides” (Strasbourg 1480–1481 p. 442b) || **213–215** clarius — solam] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 3, compar. 3, concl. 1 (ll. 438–439) || **217–219** huic — roboratur] Cf. Aug., *De Trin.*, XIV, 1, §3 (CCSL p. 424 ll. 60–61); *Verbatim* Bonavent., *Comm. in Sap.*, XIII, v. 1 (p. 192a, l. 22) || **220–223** augustinum — cibo] Cf. Th. de Argentina, *Super Sent.*, I, Pr., q. 2, a. 1 (Venezia f. 6a) || **220–221** erat — mundum] *Ioh.*, 1, 9 || **221–223** lux — cibo] Cf. Aug., *In Iohannis*, I, 17 (CCSL p. 10 ll. 19–27); *Verbatim* Henricus de Gandavo, *Quodl. XII*, q. 2, ad arg. (Decorte p. 18 ll. 84–88) || **222–223** parvulos — cibo] Cf. *Hebr.*, 5, 12–14

**200–201** per inductionem] inductione w || **201** experientiam] experientia w || **201–202** ut patet — posteriorum] om. w || **203** excedunt] ut notum est, ergo correlarium verum *add. sed del. K* || **203–211** non sic — verum] *infra col. b K* || **206** domini] *Isaiae* w || **207** 2<sup>o</sup>] 11<sup>o</sup> w || **208** sperandarum] sperandorum w || **215** acquisitam] acquisita w || **219** nutritur] ininitur w || **conclusio**] quod w || **222** parvulos] parvuli w

- 225 [37] || Correlarium primum istius conclusionis: licet credibilia fidei catholi- w71  
cae per scientiam sacrae Scripturae clarius cognoscantur quam sola fide; talis  
tamen scientia non est fidei evacuativa.
- [38] Patet hoc correlarium: quia per talem scientiam fides roboratur, gignitur,  
ut dixit probatio conclusionis praecedentis; igitur correlarium verum.
- 230 [39] Correlarium secundum: licet sit maior certitudo speculationis huius  
scientiae quam fidei ipsius, non tamen est maior certitudo adhaesionis.
- [40] Prima pars correlarii patet ex probatione conclusionis praecedentis.
- 235 [41] Sed secunda pars probatur sic: quia tota adhaesio huius scientiae est  
principaliter per fidem et propter fidem, ut patet per beatum Augustinum *De*  
*baptismo parvulorum*, sic dicentem quod “auctoritatibus sacrarum Scriptura-  
rum colla subdenda sunt, ut per fidem ad intellectum quisque perveniat.” Ergo  
maior certitudo fidei, quia “propter unumquodque tale et ipsum magis”, primo  
Posteriorum; ergo correlarium verum.
- [42] Correlarium tertium et ultimum: quaestio ut proponitur est vera.
- 240 [43] Ad rationes tres in oppositum ante motas per tres conclusiones facta est  
responsum, etc.

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**224–227** licet — gignitur] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 3, compar. 3, concl. 2 (ll. 445–449) || **227** fides — gignitur] Cf. Aug., *De Trin.*, XIV, 1, §3 (CCSL p. 424 ll. 60–61) || **229–230** licet — adhaesionis] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 3, compar. 4, concl. 1–2 (ll. 463–470) || **232–233** quia tota — fidem] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 3, compar. 4, concl. 2 (ll. 470–471) || **234–235** auctoritatibus — perveniat] Aug., *De baptismo parvulorum*, I, §21/29 (CSEL p. 27 l. 29) || **236–237** maior — posteriorum] Cf. C. de Soltau, *Super Sent.*, I, q. 1, art. 3, compar. 4, concl. 2 (ll. 471–474) || **236** propter — magis] *Auctoritates Arist.*, Anal. Poster., n. 29 (Hamesse p. 313); Cf. Arist., *Anal. poster.*, I, 2, 72a28–30 (AL p. 9 ll. 13–14)

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**225** fide] fides w || **234** sacrarum] sacrorum w || **235** intellectum] intellectus w || perveniat] parveniat w || **236** unumquodque] eam quodque w || **240** responsum] responsio w

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