JOHANNES DE WASIA AND HIS *SENTENCES* COMMENTARY

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Abstract The article seeks to describe the manuscript Erfurt/Gotta, Universitäts und Forschungsbibliothek CA 2° 110 which contains Johannes de Wasia's (d.1395) abbreviation of Alphonsus Vargas' *Sentences* commentary and to give the complete list of the *quaestiones* treated in the prologue in order to compare Wasia's work with his source, Alphonsus Vargas.
Keywords Johannes de Wasia, Sentences commentary, Alphonsus Vargas, Latin manuscript, Prologue

Johannes de Wasia (alternative forms of the name: Johannes de Waes, Jan de Waes, Jean Waes, Jan von Waes) was born in Waasland (today East Flanders, Belgium), *ex loco in pago Wasiae qui Sallynghem dicitur.*[1] He reads his *Sentences* commentary in 1376 in Paris, as we can see in ms. Erfurt CA 2° 110, ff.16r and 59r: *Magister Johannes de Wasia anno 76.* The *Chartularium Universitatis Parisiensis,* in 23 June, 1379 refers to him as *baccalarius formatus*[2] *in theologia*[3].

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[1] Adriaan Pattin, "Les Elements d'Euclide source du *De proportionibus* de Jean de Waes († 1395)," in *Tradition et Traduction,* ed. Rita Beyers (Leuven: Leuven University Press, 1999), 305.

[2] By the time Wasia read the Sentences, the title of *baccalaureus formatus* meant someone who had already finished lecturing on the *Sentences*. Before 1350, however, one could have been called a *baccalaureus* while lecturing on the *Sentences*. See William Courtenay, "The academic environment of Peter of Candia," in *Philosophy and Theology in the Long Middle Ages*, eds. Kent Emery, Russell Friedman, Andreas Peer (Leiden: Brill, 2011), 928.

He is mentioned in the *Chartularium* together with three others, Lambertus de Marchia[4], Guilhelmus Amelline[5] and Philippus Pin[g][6], *intrantibus magistris venerabilibus et circunspectis viris,*[7] in the context of the election of the new rector, Johannes de Beke Brabantinus,[8] in June 23, 1379. He left Paris and became *curatus de Coukelar* and then *curatus sancte Walpurge Brugensis*, where he was found in 1389.[9] In 1393 he was the rector of the university of Cologne[10] and became the first dean of the faculty of theology the next year.[11] He died in 1395.

Johannes de Wasia's biography seems to point towards an interesting case of a scholar in the age of the transfer of knowledge from the universities that already had a tradition, like Paris, to the newly born establishments, like Cologne. In fact, part of the statutes for the Parisian theological faculty were reconstructed using references from other universities that copied the Parisian model, including Cologne.[12]

The Erfurt/Gotta, Universitäts und Forschungsbibliothek CA 2° 110 manuscript contains Johannes de Wasia's abbreviation of a *Sentences* commentary, generally (but incompletely) known as the summary of Alphonsus Vargas' commentary. The text comprises his *Principia*[13], a Prologue, and the

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[3] Henricus Denifle, *Chartularium Universitatis Parisiensis*, vol. III (Paris: ex typis fratrum Delalain, 1894), 237.

[4] "*Lamberto Colini de Marchia, presb., bac. in theologia, nuper rectori universitatis Parisien., quis [sic] pluribus annis rexit in atrium facultate legitque librum ethicorum, de canon. sub exp. preb. eccl. Lingonen. ad quos alias fuit signatus per dom. Gregorium predec. vestrum*;", *Rotuli Parisienses: Supplications to the Pope from the University of Paris*, vol III, eds. William Courtenay, Eric D. Goddard (Leiden: Brill, 2013), 47.

[5] "*Guillermo Aimeline, subdiac., mag. in artibus et bac. in decretis, de benef. ecclesiast. c.c. vel s.c. /168v/ ad collat. abb. et conv. monast. B. Marie de Lira, O.S.B., Ebroicen. dioc*.", *Rotuli Parisienses,* 238.

[6] Mentioned as "Johanne Pin," but found as Philippus de Ping in *Liber proclamationum nationis Anglicanae,* cf. *CUP* III, 1421, 237.

[7] *CUP* III, 1421, 237.

[8] For further reading on Johannes de Beke, see H. Bruch, *Chronographia Johannis de Beke* (Gravenhage: Nijhoff, 1973).

[9] A. Pattin, "Les Elements d'Euclide source du *De proportionibus* de Jean de Waes († 1395)"..., 306.

[10] Wilhelm Schmitz, *Die matrikel der Universität Köln* (Bonn: H. Behrendt, 1892), 51.

[11] H. Denifle, *Chartularium Universitatis Parisiensis....*

[12] Monika Asztalos, "The faculty of theology" in *A History of the University in Europe: Volume 1, Universities in the Middle Ages,* ed. Hilde de Ridder-Symoens (Cambridge: Cambridge University Press, 2003), 417.

[13] *Principium* was a mandatory practice for the candidate to the title of doctor in theology, in which he had to defend his ideas in a public debate with *socii,* a debate held before reading the commentary itself. The *Principia* had 4 parts, one for each book. Most of them remain

Sentences commentary in four books. The contents of the manuscript have been subject to debate because of Vargas' *Commentary* which only has the first book. Since Wasia's abbreviation has four, there remains the question of books 2, 3 and 4.[14] D. Trapp identified them as abbreviations of John of Mirecourt's commentary, aspect that will not be examined at length in the present paper, but which could be part of a future research. As part of the Prologue transcription work,[15] I extracted the complete list of *quaestiones* in the Prologue from the manuscript, which I shall present here in comparison with those of Alphonsus Vargas (for the Prologue and book I),[16] in order to have a clear picture of the way Wasia abbreviated his commentary.

We can find the manuscript mentioned in the following catalogues:

F. Stegmüller, *Repertorium Commentariorum in Sententias Petri Lombardi*, 1, Würzburg 1947, n° 504, pages 247-248.

W. Schum, *Beschreibendes Verzeichniss der Amplonianischen Handschriften-Sammlung zu Erfurt*, Berlin, 1887, n° 110, pages 76-77.

Physical description

Material: Paper

Dimensions: 30 x 22

Foliation: Trapp mentions 2 ways of pagination.[17] Throughout the text there are actually 3 ways of numbering the pages. The second starts at f. 12r in brackets: (13). The third starts at 16r with 1.

Letter: Rounded cursive.[18]

Decoration: There are simple decorations around the capital initials at the beginning of the prologue (16ra) and at the beginning of each of the books

unknown, mostly due to the fact that they circulated independently. Some were later added to the text of the commentary. For further details and a case study on *Principia*, see Petrus de Alliaco, *Quaestiones super primum, tertium et quartum librum Sententiarum*, ed. Monica Brînzei (Turnhout: Brepols, 2013), 11–18. Also, for a wrap-up of the subject of *Principia* and the researchers currently working on it, see L. Cioca, "Les Principia sur les Sentences: entre exercise institutionel et realite intellectuelle," *Bulletin de Philosophie Medievale* 57 (2015): 434–437.

[14] Trapp identifies these books as being abbreviated from John of Mirecourt. See D. Trapp, "Augustinian theology of the 14th century. Notes on editions, marginalia, opinions and book-lore," in *Augustiniana* 6 (1956): 214.

[15] The transcription is part of Monica Brînzei's ERC-THESIS project.

[16] The titles are from the incunabulum Venice, 1490, that contains Alphonsus Vargas' *Sentences* commentary.

[17] Trapp attributes this to the fact that the *Principia* part was added later on. Trapp, "Augustinian theology of the 14th century."

[18] Wilhelm Schum: *Beschreibendes Verzeichnis der Amplonianischen Handschriften-Sammlung zu Erfurt* (Berlin: Weidmann, 1887), n° 110, 76.

(26ra, 59ra, 100ra, 138ra). On 16ra, the initial is decorated with a geometric frame enriched with curved lines, dots, and circles, continuing down the margin of the text. The capital initial starting the first book of the commentary has the same frame, but not the rest of the embellishment. The beginning of the second book has a much simpler decoration for the initial (C), a part of the interior being filled with colour and different shapes, but the decoration does not continue down the margin. The opening initial for the third book is a much larger letter than the last one, but with a simpler decoration inside the letter. The beginning of the fourth book copies the initial from the second. The secondary initials are very simply decorated with lines and dots, some are simply enlarged without anything added.

Ruling: The *Principia* section (ff. 1-15v) is written on one column, but starting with the Prologue (f. 16r) there are two columns. The number of lines in a column varies from 55 to 60. The lines drawn to border the columns are visible in each folio.

Copyist: There is only one hand in the entire manuscript, even in the annotations.

Date: 1376. The mention is found in ff.16r and 59r: *Magister Johannes de Wasia anno 76*.

Content

The title added on a label on the hardcover of the manuscript reads: *Lectura Magistri Alfonsi Hermitae Abbreviata per Magistrum Iohannem de Wasia. Super Quattuor Sententiarum.*The medieval shelf mark was added inside the cover: *51 theologie.* Also, here we find the modern label containing the name of the library and the number of the manuscript. The next four pages of the manuscript are in paper and contain a table of people who have read the manuscript since 1919. Among them, we find F. Stegmuller, Rega Wood, Katherine Tachau and P.A. Zumkeller. The fifth and sixth pages contain the description of Schum's catalogue on a modern paper. The first page on parchment, marked "vorblatt II", reads this title written by a 14th century hand: *Lectura magistri Alfoncii ordinis fratrum heremitarum Sancti Augustini Super Quattuor Libros Sentenciarum Abbreviata per magistrum Iohannem de Wasia Parisiensem/ 51 Theologie*. The next 5 pages, "vorblatt III, IV" are blank. We see that the note found in Amplonius' Catalogue, *Theologie 52*, is no longer in the manuscript. This is not a singular case, Erfurt/Gotta, Universitäts und Forschungsbibliothek, Dep. Erf., CA F. 118, containing James of Eltville's commentary, is in the same situation. The text was attributed to Henry of Langenstein and all the titles in the manuscript mention

him. Monica Brînzei analyses Altavilla's case[19] and offers two possible interpretations of this transmission. Firstly, the author of the catalogue could have had some information on Langenstein that he used to attribute the text. Secondly, the title could have been reproduced based on the initial title that is no longer in the codex. As we can see below, Erfurt CA^{o} 110 has notes of attribution throughout the entire text. Wasia's text poses another challenge – as it has already been stated, the issue of the sources of the abbreviation. While it is clear that Vargas is the source for the prologue and the first book, the other three books need a close comparison for an accurate attribution while keeping in mind D. Trapp's mention that they are abbreviated from Mirecourt.

Johannes de Wasia, *Lectura Super Quattuor Sententiarum*, Erfurt, UB CA F. 110:

1r – 6r: *Primum principiorum circa librum Sententiarum a magistro Johanne de Wasia.*

6r – 9r: *Secundum principiorum magistro Iohanne de Wasia.*

9r – 12r: *Principium circa tertium librum Sententiarum.*

12r – 16r: *Principium magistri Iohannis de Wasia circa quartum Sententiarum.*

16r[20] – 26r: *In sole etc. Magister Iohannes de Wasia, anno 76.*

26r – 59r : *Circa distinctionem primam.*

59r – 100r : *Liber secundus a magistro Iohanne de Wasia. Anno 76.*

100r – 138r : *Circa tertium sententiarum a magistro Iohanne de Wasia compilatum.*

138r – 157v: *Circa quartum sententiarum a magistro Iohanne de Wasia compilatum.*

Marginalia: The manuscript has very rich additions in 17 folios, the rest are shorter. Most of the annotations are just a few words long. Some of the additions are indicated by a *manicula* (ff. 85v, 87v, 93r, 93v, 105v, 113v, 119v, 150r, 154r). The annotations are in the same hand as the text in the columns.

Attribution

The text belongs to Johannes de Wasia, as indicated in f. 1r (*Primum principiorum circa librum Sententiarum a magistro Johanne de Wasia*), f. 6r (*Secundum principium magistro Iohanne de Wasia*), f. 12r (*Principium magistri Iohannis de Wasia…*), 16r (*magister Iohannes de Wasia*), 60r (*Liber secundus a magistro Iohanne de Wasia*), 100r (*Circa tertium sententiarum a magistro*

[19] Monica Brînzei, "Enquete sur la tradition manuscrite du commentaire des Sentences du cistercien Jacques d'Eltville," *Bulletin de Philosophie Medievale* 56 (Turnhout: Brepols, 2014), 259.

[20] The beginning of the prologue.

Iohanne de Wasia compilatum), 138r (*Circa quartum sententiarum a magistro Iohanne de Wasia compilatum*). D. Trapp identifies this manuscript as an autograph due to the "empty spaces within the column, by twofold paginations resulting from a later insertion of the Principia".[21] Also, in ff. 100r and 138r, we read: *a mag. Io. De Wasia compilatum.*

Johannes de Wasia possessed a considerable number of manuscripts which were later on bought by Amplonius, including CA 2° 110. Some of the manuscripts in the collection "Bibliotheca Amploniana" bear the mark of this acquisition in the annotations.[22] Here are two examples:

Erfurt/Gotta, Universitäts- und Forschungsbibliothek CA 2° 108, 1r: *Nunc est magistri Iohannis de Wasia curati sancte Walpurge Brugensis, qui emit ab exequutoribus domini Iohannis Campionis*. *Nunc est Amplonii Ratyngh de Berka*.[23]

Erfurt/Gotta, Universitäts- und Forschungsbibliothek CA 2° 351: *Iste liber est magistri Amplonii de Berka, qui emit eum ab executoribus magistri Io. De Wasia prumpto auro anno siquidem 1402 in mense Marcio.*[24]

A large number of these manuscripts have annotations, titles and tables added in another hand than the one that wrote the text. I compared CA 2° 110 with CA 2° 108, which has the very clear mention of possession by Wasia; the same hand that wrote *Nunc est magistri Iohannis de Wasia…*, also wrote the entire manuscript CA 2° 110. I think this is a very reasonable argument in favour of labeling CA 2° 110 as an autograph. The same hand added the said annotations, titles and tables in other manuscripts, which indicates the fact that Wasia was carefully cataloguing his books and taking interest in them, since many are commented and improved upon in his own hand. This also indicates a rather wide and diversified interest, since his collection includes not only philosophy and theology, but also medicine, mathematics, magic, astronomy, and so on.

Quaestiones

Since we now have an online edition of Alphonsus Vargas' *Sentences* Commentary[25], I shall present the *Tabula* by comparing the titles for both Wasia's and Vargas' books.

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[21] Trapp, "Augustinian theology of the 14th century. Notes on editions, marginalia, opinions and book-lore"..., 214.

[22] The history of the collection can be found in Brigitte Pfeil's 'Mosaiksteine' zur Geschichte der 'Bibliotheca Amploniana', in http://www.db-thueringen.de/servlets/DocumentServlet?id=18984 (accessed on 24.05.2017).

[23] *Manuscripta Mediaevalia* in http://www.manuscripta-mediaevalia.de/#|5 (accessed on 24.05.2017).

[24] Adriaan Pattin, "A propos de Joannes de Wasia," *Bulletin de Philosophie medievale* 20 (1978): 74.

Principia[26]

1r- 5v: *Primum principiorum circa librum Sententiarum a magistro Johanne de Wasia. Haec est collatio eius.*

Incipit sermo: *Facies eius sicut sol lucet*[27]*, scribitur Apocalypsis primo capitulo reverendi patres etc. Sicut scribit doctor egregius Hyspalensis Ysydor, libro Ethicorum V, capitulo 1: facies dicta est ab effigie. Ibi est enim tota figura hominis et uniuscuiusque personae cognitio.*

5v-6r: Incipit sermo:*Facies eius sicut sol lucet, Apocalypsis primo capitulo. Resummendo thema quid sumpsi in primo cursu meo et in primo sententiarum primus cum doctrina viri meritiorem faciens eius sit ostendens. A doctrina enim sua cognitio vir, prout 12 capitulo.*

6r-9r: *Secundum principium magistro Iohanne de Wasia.Quaere collationem in ultimo latere.*

Incipitquaestio collativa: *Iuxta thema collationis formo talem tytulum quaestionis: utrum facies solis infinite relucentiae ab aeterno splendorem adequatum immensitati suae potentiae potuit quovismodo producere.*

9r- 12r : *Principium circa tertium librum Sententiarum.*

Incipit sermo: *Facies eius sicut sol lucet, Apocalypsis, primo capitulo. Viri doctrina merito appelari potest meritior eius facies quoniam sicut in naturalibus ab exteriori faciei dispositione, ut patet per Philosophum, liber suo De physionomia.*

9v: Incipit quaestio collativa: *Iuxta thema collationis formo talem tytulum quaestionis: utrum facies solis infinite relucentiae umbram corporalis deficientiae sibi potuit ypostatice unire.*

12r-15v: *Principium magistri Iohannis de Wasia circa quartum Sententiarum. Quaere collationem finita quaestione.*

Incipit quaestio collativa: *Iuxta theologia collationis formo talem tytulum quaestionis: utrum facies solis infinite relucentiae virtutem spiritualis efficientiae sacramentis communicaverit effective.*

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[25] The commentary is available at http://thesis-project.ro/alphonsusvargas/ (accessed on 24.05.2017)..

[26] Vargas' commentary does not have a *Principium* per se, but it is recycled in his Prologue. More information about this will be given in Chris Shabel's forthcoming article on principia that is based on his conference during the aforementioned *Principia* workshop at IRHT, Paris.

[27] This is a pun, a practice used by the commentators in which they chose biblical passages that include words that resemble their names. Regarding this issue see Ueli Zahnd's database: http://puns.zahnd.be/puns.php (accessed on 24.05.2017). Johannes de Wasia is listed under the pun "facies" that in vernacular sounds like Wasia.

15v: Incipit sermo: *Facies eius sicut sol lucet, Apocalypsis, primo capitulo. Cum a doctrina sua cognoscitur vir Proverbiorum, 12 capitulo, et in facie prudentis reluceat sapientia.*

Johannes de Wasia, *Lectura Super Quattuor Sententiarum*, Prologus, Erfurt, UB CA F. 110

16ra-20rb: Quoniam multo laboris studio, cum vita brevis, ars vero longa scientiis acquirendis propter naturale ad hoc in situm desiderium, cum omnes homines natura scire desiderent, I Metaphysicae. Et generosos animos labor nutriat, Senecae Ad Lucilium, epistola 31, et apud potentiam intellectus nihil sit difficile, De regimine principium. Et precipue Scripturae quae maxime honoranda et maxime divina est totis viribus, insudare non in merito debeamus, ut modi scientias investigandi plenius pateat norma. Ordiar questionem sub hac forma: utrum a viatore naturali industria concurrente solum Dei generali influentia possit de aliquo certitudinaliter acquiri notitia scientifica.

20rb-22va: Secundo quaero : utrum theologia quae de communi lege habetur a theologis sit scientia proprie dicta.

22va-24ra: Tertio quaero: utrum habitus theologicus possibilis viatori de communi lege distinguatur realiter a fide.

24ra-26va: Quarto quaero: utrum articuli fidei sint principia theologiae.

Alphonsus Vargas, *Lecturain primum librum Sententiarum,* Prologus, Venice, 1490

1va-8b: Utrum aliqua notitia evidens de veritatibus theologiae sit possibilis viatori de potentia Dei absoluta quae sit scientia proprie dicta.

8rb-13rb: Utrum habitus theologicus possibilis viatori de lege communi sit scientia proprie dicta.

13rb-15va: Utrum habitus theologiae possibilis viatori de lege communi sit realiter distinctus a fide.

15va-17va: Utrum articuli fidei sint principia theologiae.

17va-20va: Utrum de ratione formali primi et per se subiecti habitus

scientifici sit habere passiones distinctas a se realiter.

20va-24ra: Utrum habitus theologicus intellectus creati sit de Deo ut Deus est tamquam de subiecto primo.

24ra-27rb: Utrum habitus theologicus intellectus creati sit de Deo sub ratione finita tamquam de subiecto primo.

27rb-29rb: Utrum ex infinitate subiecti primi formaliter sumpti necessario concludatur infinitas habitus scientifici.

29rb-32va: Utrum finis principaliter intentus in habitu theologico viatoris sit praxis vel speculatio.

32va-35vb: Utrum habitus theologicus possibilis viatori de lege communi sit practicus vel speculativus.

Johannes de Wasia, *Lectura Super Quattuor Sententiarum*, Liber I, Erfurt, UB CA F. 110

26ra-28rb: Quoniam Magister in distinctione prima agit principaliter de fruitione et usu. Et fruitio est essentialiter dilectio vel delectatio vel utrumque, ut materia fruitionis planius intelligatur, quaero istam quaestionem praeambulam: utrum delectatio sit perfectior dilectione.

28rb-29va: Secundo quaero circa istam distinctionem: utrum fruitio sit essentialiter dilectio vel delectatio.

29va-30vb: Quaeritur tertio circa istam primam distinctionem: utrum fruitio proprie dicta in creaturis sit solius voluntatis formaliter et subiective.

Alphonsus Vargas, *Lectura in primum librum Sententiarum*, Liber I, Venice, 1490

35vb-39va: Utrum delectatio sit perfectior dilectione.

39va-41ra: Utrum fruitio sit essentialiter dilectio vel delectatio.

41ra-42vb: Utrum fruitio proprie dicta in creaturis sit solius voluntatis formaliter et subiective.

30vb-33ra: Quaeritur quarto: utrum aliqua creatura possit esse debitae ac ordinatae fruitionis obiectum.

33ra-37va: Quaeritur: utrum creata voluntas per suam ingenitam libertatem et sua propria efficacia possit non frui obiecto beatifico clare viso in patria.

38ra-40ra: Quaero: utrumnon fruendo personis possit voluntas creata ordinate frui divina essentia.

40ra-41va: Circa distinctionem 2 in qua Magister auctoritatibus Veteris ac Novi Testamenti probat trinitatem personarum in unitate essentiaequaero: utrum 'Deum esse trinum et unum' sit naturaliter demonstrabile.

41va-42vb: Circa distinctionem 4 in qua Magister agit de aeterna generatione Filii a Patre inquirens an concedendum sit quod Deus genuit Deum quaero: utrum potentia generandi in Deo sit vera potentia productiva.

43ra-43vb: Secundo convertendo materias de potentia generandi quaero: utrum potentia generandi sit in Filio.

44ra-44va: Circa distinctionem 7 quaero cum Magistro: utrum essentia divina generet vel generetur.

44vb-46ra: Circa distinctiones 9 et 10 quaeritur: utrum generatio Filii sit realiter prior spiratione Spiritus Sancti.

46rb-47rb: Circa distinctionem 13 quaero: utrum generatio et spiratio in divinis realiter distinguantur.

48ra-50va: Circa distinctiones 33 et 34 in quibus Magister agit de divina essentia et proprietatibus relationis quaero: utrum divina essentia sit eadem

42vb-51rb: Utrum fruitio qua creatura rationalis nunc fruitur Deo beatifice ipsa manente in creatura possit non esse fruitio sibi.

51rb-54vb: Utrum debitum obiectum fruitionis ordinatae possit esse aliqua res creata.

54vb-61ra: Utrum voluntas creata per suam propriam efficaciam et ingenitam libertatem possit non frui obiecto beatifico clare viso.

61ra-64ra: Utrum voluntas creata de potentia Dei absoluta possit non frui obiecto beatifico clare viso.

64ra-67vb: Utrum voluntas creata possit ordinate frui essentia divina non fruendo personis.

67vb-72ra: Utrum 'Deum esse trinum et unum' possit naturaliter demonstrari.

72ra-79ra: Utrum partes imaginis creatae sint aequalis perfectionis entitative.

79ra-82vb: Utrum quaelibet pars imaginis creatae sit totalis causa effectiva sui actus.

82vb-85rb: Utrum potentia generandi in Deo sit vera potentia productiva.

85rb-87ra: Utrum essentia divina generet vel generetur.

realiter et formaliter proprietatibusrelationis.

50va-52va: Circa distinctionem 38 primo quaeritur: utrum futurum possit evidenter a Deo sciri esse futurum.

53ra-54vb: Quaero circa distinctionem[28]: utrum aeterne praedestinationis aliquorum et reprobationis aliorum ex parte praedestinati et reprobati sit aliqua causa totius effectus praedestionationis et reprobationis.

55ra-56ra : Quaeritur circa distinctionem 42: utrum omne fieri possibile Deus sua absoluta potentia possit facere.

56rb-56va : Circa distinctionem 37 quaero: utrum praesentialitas qua Deus est praesens omnibus creaturis dicat rationem positivam vel privativam.

56vb-57rb : Circa distinctiones 45, 46: utrum sic semper impleatur divina voluntas quod non sit impedimenti eius per creaturam possibilitas.

57va-58va: Circa distinctionem 48 et ultimam primo quaeritur: utrum quaelibet voluntas creata teneatur se conformare voluntati divine.

87ra-89ra: Utrum in divinis possunt esse plures filii.

89ra-91rb: Utrum potentia generandi in divinis sit essentia vel proprietas.

91va-97rb: Utrum principium in entibus sit tantum aliquid et non aliquid et aliquid per exclusionem omnis distinctionis et non identitatis ex natura rei perfectionum attributalium.

97rb-100rb: Utrum generatio Filii sit realiter prior processione Spiritus Sancti.

100va-103ra: Utrum Spiritus Sanctus procedat a Patre et Filio tamquam ab uno libero principio.

103ra-105rb: Utrum generatio et spiratio in Deo realiter distinguantur.

105rb-106rb: Utrum cuilibet personae divinae vere conveniat missio.

106rb-110va: Utrum charitas augeatur secundum esse.

110va-114vb: Utrum charitas augeatur per depurationem

[28] distinctionem] *lac. E*

a contrario.

114vb-120va: Utrum charitas augeatur per additionem partis ad partem utraque parte remanente.

120va-122ra: Utrum gradus adveniens in augmento charitatis ab intellectu creato possit intuitive videri non viso priori.

122ra-124va: Utrum aliquis possit esse Deo charus et acceptus ad vitam aeternam sine dono charitatis infuse eius animam formaliter informante.

124va-127rb: Utrum per se et proximum fundamentum receptivum aequalitatis in creaturis sit natura specifica vel mutabilis.

127rb-130rb: Utrum trium personarum in divinis sit aequalitas summa.

130rb-132ra: Utrum ista propositio sit concedenda 'solus Pater est Deus'.

132ra-133va: Utrum nomina dicta de Deo dicantur de ipso formaliter.

133va-134ra: Utrum trinitas personarum in divinis sit verus numerus.

134ra-136vb: Utrum personae divinae distinguantur personaliter proprietatibus absolutis vel relative.

136vb-143rb: Utrum omnis relatio realis in creaturis sit res distincta a rebus absolutis.

143rb-144va: Utrum Dei ad creaturam sit relatio realis.

144va-147vb: Utrum Deus referatur temporaliter ad creaturam relatione reali quae sit formaliter in

ipso vel in creatura.

147vb-150va: Utrum essentia divina sit eadem realiter proprietatibus relativis.

150va-151vb: Utrum essentia divina sit eadem formaliter proprietatibus.

151vb-153va: Utrum Deus cognoscat aliquid extra se.

153va-157rb: Utrum omnis propositio de futuro a Deo praescita in sua veritate sit infallibilis et necessaria.

157rb-158rb: Utrum omnis praedestinatus ab aeterno fuerit praedestinatus.

158rb-163rb: Utrum omnis propositio de futuro contingenti determinate vera per divinam potentiam possit nunquam fuisse vera.

163va-165rb: Utrum quilibet homo potens uti libero arbitrio teneatur sub poena peccati voluntatem suam voluntati divine universaliter in volito conformare.

Liber secundus a magistro Iohanne de Wasia anno 76:

59ra-60va : Circa secundum librum Sententiarum quaero primo: utrum rerum creatio sit possibilis naturaliter ab aeterno.

60va-61vb : Quaeritur secundo: utrum ab aeterno plures possent fuisse creatores per aliquam potentiam.

61vb-63rb : Quaeritur tertio: utrum cuiuslibet entitatis productae vel producibilis ad extra solus Deus sit causa principalis effectiva.

63rb-65vb : Quaeritur quarto circa eandem distinctionem: utrum anima rationalis convenienter sit unita corpori formato de limo terrae et corporali.

66ra-67rb : Circa distinctionem 2 in qua Magister inquirit in quo loco angeli fuerunt creati, quia in empyreo caelo, quaeritur: utrum angeli sint in loco.

67rb-69va: Quaeritur: utrum angelus possit se movere localiter et succesive et in instantia.

69vb-74ra : Circa distinctionem 3 quaeritur: utrum angelus in aliquo instanti primo peccare poterat vel mereri.

74ra-78va : Circa distinctionem 4 in qua Magister inquirit an creati sint angeli beati vel miseri quaero:utrum angeli tam boni quam mali fuerunt in gratia et caritate creati.

78va -81vb : Quaeritur: utrum cuiuslibet viatoris liberum arbitrium libere eliciat quemlibet actum suum meritorium vel demeritorium.

82ra-85ra : Quaeritur: utrum alicuius creaturae liberum arbitrium possit libere velle et similiter libere respuere quodlibet obiectum, ut verbi gratia velle malum et respuere bonum.

85ra-86vb : Quaeritur: utrum unus angelus naturaliter ex se aliorum angelorum cogitationes ac etiam materias possit distincte et intuitive noscere.

86vb-88rb : Circa distinctionem 18 in qua Magister agit de formatione mulierum ex costa viri quaero: utrum ex sola illa costa absque alicuius alterius additamento materie fuit formatum corpus Evae.

88rb-89va : Circa distinctionem 19 quaeritur: utrum corpus primi hominis in statu innocentiae aliquando fuisset corruptum et fuit corruptibile.

89va-94ra : Quaero: utrum circumscripta speciali gratia viator aliquis possit implere preceptis de diligendo Deum super omnia.

94ra-95ra: Circa eandem materiam quaero:utrum virgo gloriosa Dei mater benedicta fuerit in peccato originali concepta.

95rb-95vb: Quaeritur: utrum decedentes cum solo originali puniantur aliquo sensus penali.

95vb-99ra : Circa distinctiones 34 et 3 sequentes quaero: utrum Deus creator omnium aliorum supernaturalis sit causa efficiens immediata cuiuslibet peccati actualis.

99rb-99va: Quaero nunc ultimo circa istum secundum sententiarum: utrum quodlibet divinum beneficium aggravet voluntatis demeritum sive peccatum.

Circa tertium Sententiarum a magistro Iohanne de Wasia compilatum:

100ra-100va : Circa tertium librum sententiarum primo quaeritur: utrum, si primus parens non peccaset, Deus humanam naturam corporalem assumpsiset.

100vb-101vb : Circa distinctionem 2 quaero: utrum alia natura quam humana potuisset a verbo in unitatem suppositi fuisse assumpta.

101vb-104va : Circa materiam distinctiones 6 et 10 quaero: utrum Deus per assumptionem humanae naturae in unitate suppositi incepit esse creatura et an hic Deus factus est homo in primo instanti conceptionis sue fuisset parte vera si fuisset formata.

104va-106rb : Circa distinctiones 8 et 9 quaeritur, et etiam<circa distinctionem> 4 quaeritur: utrum beata virgo in sua conceptione generavit verum hominem active et proprie.

106rb-107va : Quaeritur: utrum si Deus assumptam naturam dimitteret et sibi hora primae quod eliceret 'b' actum ante instantiam 'a' immediate illius Dei praeciperet. Utrum stent simul quod talis natura peccavit ante 'a' et tamen in nullo instantia ante 'a' supposito quod ommitteret.

107va-108va : Quaeritur: utrum passio Christi satisfactoria fuit ita vitae meritoria ac si non fuisset satisfactoria.

108va-110vb : Quaeritur: utrum Filius Dei humanam naturam potuit assumere cum libertate indifferentiae ad meritorie et demeritorie agere.

110vb-112rb : Quaeritur: utrum sit aliqua lex quae sit omni catholico viatori certa lex seu regula iuste vivendi.

112rb- 113vb : Quaero: utrum bene industriosus rationibus in lumine naturali concludentibus esset vere convincendus sic quod sibi rationibus naturalibus probari posset quod in viatore catholico sit necessario aliquis habitus theologicus supernaturalis ponendus.

113vb-115ra : Consequenter quaeritur: utrum melius sit aliter viatori eodem gradu dilectionis meritorie diligere proximum propter Deum quam Deum propter se.

115ra-122rb : Adhuc quantum ad materiam dilectionis quaero: utrum aliquis diligendo alium possit sibi secundum leges statutas mereri gratiae et gloriae augmentum.

122rb-127va : Quaero circa distinctiones 37 et 38: utrum aliquis viator existens in gratia possit vere esse perplexus inter duo mala per preceptum prohibita.

127va-137vb : Quaero circa distinctiones 39 et 40: utrum duobus existentibus in extrema necessitate potens tantum uni eorum subvenire et non utriusque nulli eorum subveniens sit rebus homicidii utriusque.

Circa quartum Sententiarum a magistro Iohanne de Wasia compilatum:

138ra-139va: Circa librum quartum Sententiarum quaero primo: utrum tempore legis evangelice debeant esse tantum septem sacramenta ecclesiae.

139va-143vb: Circa distinctiones 3, 4 quaero: utrum baptismus sit sacramentum ad salutem necessarium.

143vb-144vb[29]: Quaeritur secundo circa baptismum quantum ad suscipientes ipsum: utrum indifferenter propter necessitatem baptismi quilibet et quorumlibet filii possint baptizari.

[29] The folios are mixed up at this point. The text from f. 143v and 144r is repeated, but the numbering restarts with 144r, even though on f. 144v the text changes. This is what the folios look like:
143v: *licet in*…
144r: *nisi baptismus*…
144v: *licet in*…

144vb-145va : Quaeritur secundo circa baptismum quantum ad suscipientes ipsum: utrum indifferenter propter necessitatem baptismi quilibet et quorumlibet filii possint baptizari.

145va-146va : Quaeritur: utrum eadem sit ante baptismum decedentis conditio parentum fidelium parvuli cum sarracei vel cuiuscumque increduli parvulo.

146va-149va: Circa distinctionem 7 in qua tractatur de confirmationis sacramento quaero: utrum confirmationis sacramentum sit ad salutem necessarium et a solis episcopis ministrandum.

149va- 156rb : Circa materiam de sacramento entis quaero primo: utrum per transmutatione sub speciebus panis et vini sit realiter de virgine natumverum corpus et sanguis Christi.

156rb-157vb : Quaero secundo: utrum materia conveniens huius sacramenti possit esse indifferenter quodlibet genus panis et vini et an aqua vino semper debeat ammisceri.

144r: *nisi baptismus*...
144v: *ad ista*...