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IS IT ADMISSIBLE FOR A MAN
TO WILL DIFFERENTLY FROM GOD
(IF, INDEED, HE KNOWS WHAT GOD WILLS)?
A CRITICAL EDITION OF A THEOLOGICAL *QUAESTIO*
BY STEPHEN LANGTON († 1228)*

One of the prominent works originating in the Paris theological schools toward the end of the 12th and the first years of the 13th century still remains for the most part unedited: it is the *Quaestiones theologiae*¹ by Stephen Langton, an English master of theology in Paris and later Archbishop of Canterbury, from June 17, 1207 to his death on July 9, 1228.²

The *Quaestiones* are about 200 in number, and they are transmitted in different collections.³ We plan a complete edition for the series of *Auctores Britannici*

* We wish to thank Stephen A. Barney, emeritus professor of English at the University of California, Irvine (USA), who helped improving the English text of this article.

¹ Hereafter, q. = *quaestio*; qq. = *quaestiones*; QT = *Quaestiones theologiae*.

² Apart from a few *quaestiones* inserted by Sten Ebbesen and Lars Boje Mortensen in their “Partial Edition” of Langton’s texts (EBBESEN/MORTENSEN 1985, 165–220: qq. CAMB001, 003, 006, 008, 026, 029, 031, 068, 101, 205), the following *quaestiones* have been published to date (for our method of citing the questions, see the following footnote); CAMB032 (LOTTIN 1931, 103–15); CAMB059, 064, 065 (NIELSEN 1996); CAMB088 and 133 (BEJCZY 2006); CAMB094 (BIENIAK/MAGGIONI/QUINTO 2010, 182–91; 219–35); CAMB095–097 (QUINTO 1992); CAMB098 and 099 (NIELSEN 2007); CAMB160 (QUINTO 2001, 87–109); 219 (BIENIAK 2006).

³ Given that Langton did not publish his *Quaestiones* in a final edition during his lifetime, the editors have to cope with different collections which circulated in the Middle Ages. It is not possible to understand these collections as progressive developments based on an “original”. For this reason, in order to publish the entire corpus of Langton’s theological *quaestiones*, it is necessary to arrange them in an order chosen by the editors. We have chosen to follow, as the editorial order, an index existing in one of the manuscripts of the *Quaestiones* (namely, ms. Cambridge, St. John’s College Library, C 7, fols 345^{vb}–346^{rb}). To indicate that a particular title is given to a particular *quaestio* according to the index of the Cambridge MS, each number in this series is preceded by the siglum CAMB- cf. QUINTO 1994, 99–102; 156–166; QUINTO 2010 (in particular fn. 1 at p. 525).

Medii Aevi, which will fill five volumes.⁴ The first 23 *quaestiones*, which are to be published as the first volume, are now under intensive study by an editorial team.⁵ The editors are approaching a reasonably sure understanding of how the *Quaestiones* originated from the written records (*reportationes*) of oral theological debates (*disputationes*). This article will show that the particular way the written *quaestiones* originated resulted in their often appearing in different versions.

Leaving aside the problems of transmission involved in the study of the work as a whole,⁶ we will concentrate here on a particular *quaestio* which can be studied together with some other texts dealing with related topics.⁷ The topic of this *quaestio* can be called the problem of the ‘divine will’. In Langton’s *Quaestiones*, in fact, particular attention is paid to problems arising from distinction 45 of Peter Lombard’s *Sentences*, Book 1, where some problems concerning God’s will are discussed. Among these, for example: whether the Almighty’s will, being the ultimate cause of everything that happens in the world, also includes evil (i.e. man’s sin). Langton discusses this problem in the *quaestio* “De uoluntate dei”, numbered as CAMB017. Another problem is this: God’s will is expressed in orders and prohibitions which can vary throughout the ages, and which, moreover, are not always respected by those to whom they are directed, thus allowing us to think that God’s will may sometimes remain unfulfilled. In this context, Peter Lombard reminds us of Abraham who, according to Genesis 22, was ordered by God to kill his son Isaac, something which he eventually did not do.⁸ The episode raises various questions, such as for instance whether there is contradiction between this order issued by God and natural law⁹ (or even one of God’s commandments, which forbids killing

⁴ The volumes correspond roughly to the four books of Peter Lombard’s *Sentences*: the *quaestiones* listed in the Cambridge index are to be published in the first four volumes (173 *quaestiones*), while the remaining 23 *quaestiones* should fill vol. V.

⁵ The team is coordinated by Riccardo Quinto, and comprises Magdalena Bieniak, Massimiliano d’Alessandro OP, Valeria De Fraja, and Giovanni Paolo Maggioni.

⁶ A comprehensive sketch of this topic can be found in QUINTO 2010, and BIENIAK/MAGGIONI/QUINTO 2010, 151–181.

⁷ Besides the *quaestiones* dealt with in the following lines, we refer here to some parts of Langton’s *Sentence Commentary* (ed. LANDGRAF, 63–68). The doctrinal relationship between these texts has been outlined in QUINTO, forthcoming, and in an article by the same author in this journal (QUINTO forthcoming A)

⁸ Cf. PETER LOMBARD, *Sent.*, I, d. 45, c. 7, n. 1 (vol. I, 311): “Etsi illa tria [*scil.* praeceptio, prohibitio et consilium] dicantur Dei voluntas ideo quia signa sunt divinae voluntatis, non est tamen intelligendum Deum omne illud fieri uelle quod cuicumque praecepit, vel non fieri quod prohibuit. Praecepit enim Abrahae immolare filium, nec tamen uoluit; nec ideo praecepit ut id fieret, sed ut Abrahae probaretur fides”.

⁹ This problem is put forth, e.g., in Augustine’s *Confessiones* (III, 7, 13 to 9, 17 = CCSL 27, 33–37); in *De bono coniugali* (18, 22 = CSEL 41, 215–17, and 20, 24 = CSEL 41, 218) Augustine observes that, like Abraham, the Patriarchs had a very different attitude to marriage and the generation of descendants compared with that of the people of his own age, an attitude which can be

anybody, commandments which in any case do not permit a father to kill his own son), or whether God indeed wills everything that he orders man to do, or whether Abraham — or any man — is bound to will all that which seems to be God's will. Responding to these problems (arising from both the Biblical book of Genesis and Peter Lombard's *Sentences*), Langton presents a long *quaestio* with the rubric *De ymolatione Ysaac et precepto Abrae* (CAMB102), which has already been edited by Giovanni Paolo Maggioni.¹⁰ On the other hand, the two *quaestiones* we have already mentioned (i.e. qq. CAMB017 and CAMB102) are not the only *quaestiones* arising from the problem of God's will, or from the order God gave to Abraham. Just after q. CAMB017 *De uoluntate diuina*, the index of the Cambridge MS lists another *quaestio* thematically linked with the preceding one, namely a discussion of the problem of whether a man is bound to will all that he knows God wills (*Vtrum homo licite possit uelle contrarium eius quod scit deum uelle*: CAMB018).

To sum up: within Stephen Langton's *Quaestiones theologiae*, there are three *quaestiones* dealing with the problem of God's will or with problems arising from the order for Abraham to sacrifice his son: qq. CAMB017 and CAMB018 in the first book, and q. CAMB102 in the third book. Q. CAMB102 has already been edited by Giovanni Paolo Maggioni and published in an article of the journal *Medioevo*; q. CAMB017 has already been edited by Riccardo Quinto, but it has not as yet been published. Finally, the edition of q. CAMB018 is the object of the present article, which presents texts established thanks to the concurrent efforts of both scholars.

Quaestio CAMB018 — *Vtrum homo licite possit uelle contrarium eius quod scit deum uelle* is edited here in an critical edition preceded by a philological introduction aimed at justifying our editorial choices, and also at clearing up the relationship among the three different versions transmitted in the manuscript tradition.

I. MANUSCRIPT WITNESSES OF Q. CAMB 018

Q. CAMB018 is transmitted by the following mss:

- A Avanches, BM, fol. 282^{rb-vb};
- Cb Cambridge, St. John's College Library, C 7, fols 253^{va}–254^{vb};
- K Chartres, BM, 430, fol.114^{ra-va};
- L Oxford, Bodleian Library, Lyell 42, fols 23^{va}–24^{ra};

recognized, e.g., in Abraham's readiness of to sacrifice his own son to God (cf. CATAPANO 2010, 262).

¹⁰ Cf. BIENIAK/MAGGIONI/QUINTO 2010a, 191–217 (introduction), and 237–255 (edition).

R	Città del Vaticano, B.A.V., Vat. lat. 4297, fols 71 ^{va} –72 ^{vb} ;
S	Paris, BnF, lat. 16385, fols 101 ^{rb} –102 ^{ra} ;
V	Paris, BnF, lat. 14556, fols 190 ^{va} –191 ^{ra} .

The MSS present three different versions of the *q.*: a first version is found in ARS (= text *b*), a second one in KLV (= text *a*), and a third one in Cb alone (= text *c*). The three versions will be studied here (and then edited) separately;¹¹ we will also try to clarify the relationship among the different versions. In our opinion, there were two different *reportationes* of the same oral disputation: these two *reportationes* correspond for us to the text here called *b*, and to the text *a*. The *b*-text was copied in a lost subarchetype β , characterized by some errors (and from this it was copied in ARS), while the text *a* was copied in a lost subarchetype λ which also had some errors of its own (now transmitted in KLV). This text *a* was also revised by a copyist who created version *c*, which we read in MS Cb alone. Our edition tries first to reconstruct text *b* (correcting the errors of β , known thanks to *a* and *c*), secondly text *a* (correcting the errors of λ , through the witnesses of *b* and *c*) and finally text *c* (correcting the particular errors of Cb through the witnesses of *b* and *a*).

2. THE TEXT *b* (= ARS)

2.1. ARS form a textual family

ARS belong to one and the same family. We can maintain this thanks to what we know about the transmission of Langton's *QT* in general.¹² As far as our *q.* is concerned, there are a number of errors shared by all three witnesses; although none of these errors, taken separately, can be considered a strong proof for the existence of a common archetype, they converge to suggest that the three witnesses ARS are characterised by errors they found in their model.

The first one is the word *item* in the solution at § 1, which we have corrected to *cum* (as it is in the *a*-text):

¹¹ The three versions will be edited in the order used in this introduction, hence version *b*, then version *a*, and finally version *c*. This rather odd use of letters is due to our decision to respect the convention, adopted in previous literature, to call α the model of mss L and V, and β the model of MSS ABRS (ms. Arras, BM, 965 [394] being B). Only later did we discover that β is very probably older than α : cf. QUINTO 2010, 552–56.

¹² Cf. QUINTO 2010, 537–56; BIENIAK/MAGGIONI/QUINTO 2010, 156–79; 182; 201–03.

b

RESPONDEO. Non tuemur hanc opinionem et dicimus quod nemo sciens et prudens potest licite uelle contrarium eius quod deus uult; et ex hoc sequitur quod nemini potest reuelari sua perditio, quia si reuelaretur deberet consentire sue damnationi, quam deus uult, **cum** (*cum scripsi*] **ITEM ARS**) deberet uelle et sperare suam salutem, quia de nemine desperandum in hac uita, quia, etsi sciat se prescitum, scit tamen quod possibile est ipsum saluari.

a

Hiis rationibus moti DICIMVS quod nullus potest licite uelle contrarium eius quod scit deum uelle. Vnde secundum hanc opinionem hec est ratio quare nulli potest sua damnatio reuelari: quia si reuelaretur, **cum** teneatur uelle illud quod scit deum uelle <teneretur uelle> se esse dampnandum, et ita desperaret, cum tamen quilibet teneretur habere spem.

The logical structure of this solution is clear: nobody can properly will the contrary of what God wants, if he knows what God wants. From this it follows that nobody can have his own perdition revealed to him: in fact, if somebody is destined to be damned, this means that his damnation is what God wants; but if he knew that God wants his damnation, he should want the same. But no one can want their own damnation, because or since (*cum*) they are bound to hope and want their own salvation.

A second error is the omission of *-prophetam* in the word *pseudoprophetam* (§ 3):

Jeremias ergo optauit uerum esse quod sciebat pseudo<prophetam> (prophetam *om.* ARS) falso annunciare.

A third error can be considered the substitution of *nolle* with *uelle* at § 8:

8. **ITEM.** Dominus orauit ut transiret ab eo calix et sciuit deum nolle (*pA*] uelle RSsA) hoc; ergo et nos possimus petere <contrarium eius> quod scimus deum uelle.

RESPONDEO. Dominus non orauit quia uellet hoc, set sic formam orandi nobis proposuit ut nostram scilicet uoluntati diuine supponemus.

This case will be discussed further below,¹³ since the copyists of all versions seem to have found the passage problematic in some way.

More significant is, in the same passage, the omission of the words *contrarium eius*, which are necessary in order to understand the argument.

¹³ Cf. p. 69, *infra*.

At § 8 again all three witnesses introduce a Biblical quotation as coming from an Epistle to the Corinthians, whereas it actually comes from Romans (Rom 11, 25). The situation is trickier as the reference also gives the chapter (ch. 11) from which the quotation is taken.

Item. Paulus sciuit cecitatem contigisse ex parte in Israel, ut ad Co. (!) xi, idest: «Nolo uos ignorare mi[ni]sterium fratres quam cecitas etc.».

This case also will be discussed later.

A similar case is found in § 7:

7. ITEM. Ad Col. i^a (!), Glossa: «Sacrificium offertur pro quibuscumque baptizatis» (version *b*, p. 86).

«Ad Col. i^a» is certainly a mistake, since there is only one letter to the Colossians; the reading for this has been corrected in the text to «Co. ii^a», although the wrong reading is present in all three witnesses. On the one hand, indeed, only this correction can make the text intelligible, since the reported gloss is found in Peter Lombard's *Collectanea* on II Cor., 5, 5 (PL 192, 40 A, ex AUG., *Ench.*, 29, 110¹⁴). On the other hand, we are quite convinced that β had the wrong reading («Ad Col. i^a»), a reading that could hardly come from an error in hearing, but rather from a copying error (Ad Co. ii^a > Ad Col. i^a). If this were the case, one would have to admit a text prior to β with the right reading, which β deformed into «Ad Col. i^a». Since, in conclusion, our aim in this edition is to produce a text which is as close as possible to the oral disputation (or, better, to the *b-reportatio* of this disputation), we abandon in this case the text of β (which is evidently wrong — even impossible) and correct it with the help of our criticism and our understanding of the sources. This confirms our general aim in the edition of this *quaestio* to reproduce not simply the text of β (on the basis of its three preserved witnesses), but rather that of the *b-reportatio*.

A similar correction has been introduced in the case mentioned above: the quotation introduced as coming from “Ad Co. xi” is in reality taken from the Epistle to the Romans (11, 25). The text actually quoted allows us to correct the wrong reference, and reinforces the idea of a model of β, in copying which, the β-copyist committed some typical copy-errors.¹⁵

There is then one case where the text of the MSS is unintelligible to us, and has been corrected:

¹⁴Text *b* is the only one to introduce the quotation as being a gloss, whereas texts *a* and *c* refer only to Augustine, who is the ultimate source.

¹⁵All these errors seem to be paleographically explicable in a similar way: in the MSS, a minuscule ‘r’ does not differ much from a minuscule ‘c’.

2. ITEM. Ezech.: «Si me dicente impio morte morieris»: mortem ei ita nunciaueris, et ipse a uita sua non recessit liber (liber *scripsi*] libera ARS) etc.; set hoc nichil aliud est – scilicet annunciare alicui mortem suam – quam reuelare alicui perditionem suam (vers. *b*, p. 83, v. 37–39).

Though stylistically expressed in an unusual form, we think that these words convey a comprehensible argument. The argument is as follows: we are in a part of the *q.* which is attempting to maintain (against the opinion that will be set out at the end of the *q.*) that someone’s own damnation can be revealed to him. In this connection a quotation from Ezechiel (33, 14) is used: «Si autem dixero impio morte morieris et egerit paenitentiam a peccato suo feceritque iudicium et iustitiam [...] vita vivet, et non morietur»; the announcement of death is considered an announcement of perdition, albeit conditional: the sinner will be damned *unless he changes his life*; but, in the given case, he will not change his life; so, to announce his death to him is equivalent to revealing his eternal damnation. The word *libera* seem useless for this argument (and seems to belong to a different argument, e.g. one where the last petition of the Lord’s Prayer, Mt. 6, 13, is used). Nevertheless, one can accept the presence of this word — by emending it to *liber* — as a reference to the fact that somebody can change their life by themselves, that is, by using their own free will (*liberum arbitrium*). In this case, the argument is to be understood in this way:

ITEM. Ezech.: «Si me dicente impio morte morieris»: mortem ei ita nunciaueris, et ipse a uita sua non recessit liber etc.

Liber is an adjective grammatically linked to *ipse*, and should therefore be in the masculine genus.¹⁶

Another “error” shared by ARS is found in the second “Respondeo” of § 3:

RESPONDEO. Idest: loquitur modo optantis. Vel, large accepto uerbo optandi, dici potest quod optat non fieri, set ut fieret, sicut dicitur: “non uult hoc fieri, set uellet”; propter hoc, ‘uellet’ dici potest ‘optat’. **Item** (Item] *scripsi* | Contra ARS). «Et uolebat eos transire», idest: habuit se ad modum uolentis. Item de Lazaro et diuite ubi «qui uolunt hinc transire non possint», idest: “uellent si liceret” (vers. *b*, p. 84, v. 62–66).

In this solution, a number of Biblical passages are listed in which it seems that a prophet, the blessed, or even Jesus wants something that contradicts God’s will.

¹⁶ We wish to thank Stephen A. Barney who, while revising the English of this introduction, suggested that *liber[a]* could be connected with the free will of her/him who emendates her/his life. In our first analysis of the passage, we thought of *libera* was an irrecoverable corruption of the β -text, to be signed with the dagger.

The solution shows that all these passages can be interpreted in such a way as not to imply direct opposition between the speaker and the will of God. The words «Et uolebat eos transire» are just one of these counter-examples, placed between two other similar examples. For this reason, it makes no sense to have them introduced by *contra*, and an *item* is needed instead (as it is in the other versions).

In general, these errors suffice to be fairly sure that ARS copy a model (the lost subarchetype β) that already had them.

2.2. The *b*-text is a *reportatio*

The characteristics of the *b*-text suggest that it takes its origin from the record of an oral disputation. We list a number of cases where the text is evidently the transcription of an oral speech.

A first observation which suggests this is the very rapid exchange of objections and answers between the *opponens* and the *respondens*¹⁷ which characterises many parts of this text (pp. 84, 86–87).

Secondly, two instances deserve to be considered together:

1. ...Item. Qui scit aliquid per reuelationem, quantum ad **hoc** est quidem in patria (scilicet quantum ad statum cognitionis); set qui est in patria per omnia uult quod scit deum uelle; ergo et iste sic se debet habere (vers. *b*, p. 82, v. 20–22).
2. ITEM. Ezech.: «Si me dicente impio morte morieris»: mortem ei ita nunciaueris, et ipse a uita sua non recessit liber etc.; set **hoc** nichil aliud est — scilicet annunciare alicui mortem suam — quam reuelare alicui perditionem suam (vers. *b*, p. 83, v. 37–39).

In both cases we have an explicative clause, introduced by *scilicet*, which refers to a demonstrative pronoun (*hoc*), but is placed at an unusual distance from it. This construction would be incorrect, or at least very odd, in a written redaction; on the contrary, it is quite natural if thought of as an oral speech, where it is possible to interrupt a train of thought, go back and add further points about something which has already been said, and then resume the argumentation at the point where it had been interrupted.

¹⁷ Cf. WEJERS 2009, 45.

2.3. Marginal notes in S

As has already been observed in the edition of another *quaestio*,¹⁸ the MS S, one of the three manuscripts that descend from β , has a number of marginal notes, written by a different but contemporary hand, that do not fill any gap in the text but add new material for the discussion. In our q. we find two such notes.

The first marginal note (found in S, fol. 101^r, right-hand margin, besides the *incipit* of the q.) is about the problem, discussed in the q., of the will of the son of a father whom God wills to die: if the son knows that God wants his father to die, is he bound to will it as well?¹⁹ This note departs only a little from the text of the question and can be considered as a sort of summary of it with few additions:

Item aliquem uelle patrem suum non mori nusquam est prohibitum; ergo licite possum uelle patrem meum non mori. esto quod usque ad hoc instans continue fuerim in caritate et uere uolo patrem meum non mori et deus uult illum mori; ergo ex hoc uolendo non pecco. set contra, hoc nunquam possum uelle sine peccato mortali quia hoc est contrarium uoluntati dominice et nullo alio motu moueor, ergo ex tali motu pecco mortaliter. dicit quidam quod hoc uelle non est peccatum mortale; set hoc non possum uelle sine peccato mortale et secundum hoc impossibile est et quod continue usque ad hoc instans fuerim in caritate et quod hoc possim uelle licite.

The second marginal note (which is written on the same fol. 101^r, in the lower right corner) brings forth a new argument that is not discussed in the main text, and which also results in admitting that for a man it is possible to will differently from that which God wills. According to this argument, there are three kinds of sin: the sins of will, the sins of word and the sins of evil deeds. Without committing sin, man can say something contrary to the divine word, can do something contrary to divine doing, and similarly can will something contrary to divine will:

Item tria sunt genera peccatorum: uoluntatis, locutionis et operis; licite loqui possumus contrarium locutioni diuine, scilicet, ipse dixit: “Vade et uende omnia que habes etc.”, licite possumus dicere “non uade etc.”. Licite possumus operari contrarium operationi diuine: ipse non fecit sibi domum nec legitur comedisse carnes nec semel: licite possumus facere domum et

¹⁸ Namely, q. CAMB160: cf. QUINTO 2001, 93–98.

¹⁹ This topic is briefly discussed in GREGORY 1930, 196–99 (see the critical appraisal in QUINTO 1994, 132–36). It is worth noting that Langton discussed this problem having found it in Peter Lombard’s *Sentences* (I, d. 48, ch. 1, n. 2, vol. I, 325). Lombard takes up again a subject already discussed by Augustine in *Enchiridion*, ch. 101 (CCSL 46, 103–4): this circumstance makes a “realistic” reading of the argument (with a possible reference to the state of health of Stephen’s father) hardly possible.

comedere carnes multociens; ergo possumus uelle contrarium uoluntati diuine: uoluntati, dico, que impossibilis est²⁰. Item dicit auctoritas idem uelle et idem nolle uera amicitia; ergo sequitur quod si non uis quod deus uult et si [non] uis quod uult non amas eum ergo odis eum: «qui non est mecum contra me est».

The problem to be discussed here is, firstly, if these notes refer to material that for some reason was omitted in the main *b-reportatio* of the q. (i.e., the *reportatio* upon which the β -text is based) and secondly, who it was that wrote them. This problem has no easy answer, but it seems that the first marginal note is too imperfect and too obvious to be ascribed to someone belonging to Stephan's entourage who wanted to add a neglected part of the discussion. Neither is it probable that someone who was not able to correct the other errors of β in the manuscript was nevertheless in a condition to find extra original material. It is more probable that both marginal notes were written by a contemporary reader who added his own thoughts on the text, or rather added what he had heard in a theological classroom or had found in parallel texts by other theologians.²¹ In conclusion, these marginal notes do not belong to the model of S, but have their origin in S itself. Hence, they are not relevant to our purpose of reconstructing the *reportatio b*, reporting the discussion on the divine and human will, as it developed in the debate presided over by Langton.

3. THE TEXT *a* (= KLV)

3.1. — Having set out some arguments to prove that the *b*-text is based on a *reportatio*, we will try to prove at this point that the *a*-text is also based on a *reportatio*, and specifically a different one from that on which *b* is based. First of all, let us compare the beginning of the q. in the two versions (*b*, *a*):

²⁰ The words 'impossibilis est' are almost illegible in the reproduction of the MS.

²¹ A similar case is found in one manuscript of Langton's *Glossa in Leuiticum*, where a reader has copied in the margin a parallel note taken from the Leviticus commentary by Petrus Cantor: cf. QUINTO 2004, 244–45 (fns 202, 206).

b

Si liceat uelle contrarium eius quod deus uult.

Queritur utrum liceat uelle contrarium ei quod deus uult.

1. Quidam dicunt quod in casu licet michi uelle contrarium eius quod deus uult, ut si etiam sciam quod deus uoluerit patrem meum mori possum tamen licite uelle contrarium.

a

An quis licite possit uelle contrarium eius quod scit deum uelle.

Queritur utrum homo licite possit uelle contrarium eius quod scit deum uelle, ut si deus uelit patrem meum mori et ego sciam, utrum possum uelle contrarium.

1. Quidam hoc dixerunt, nec ideo uoluntas est contraria uoluntati dei, nec uolo contrarium uoluntati diuine, set uolito uoluntatis diuine, et ita uolita sunt contraria, sicut si nescirem quod deus uellet patrem meum mori et deus hoc uellet et ego non uellem, uoluntates non essent contrarie, set uolita, immo deus uellet me habere talem uoluntatem.

Although differently phrased, the two texts evidently reflect the same discussion. This situation could be explained supposing that *a* is a re-elaboration of *b*, but if we look more carefully at the three sentences of both versions *b* and *a*, we observe that the first one is the “title” of the q.; and the second one is the enunciation of the problem, whose discussion begins with the third paragraph. Now, the subdivision of the paragraphs is more logical in *b* than in *a*. In fact, the discussion about whether I can wish that my father lives, even if God wills him to die, is just an example within the general problem of whether one can wish something that is opposite to God’s will. The problem of the possibility for the son to want his father to live even if God wants otherwise is only discussed in the first paragraph (marked in our edition with the Nr 1) and it never comes up again in the development of the q. For this, the presentation of *b* is much more logical than the presentation of *a*, in which the will of the son regarding the life or death of the father is put forwards as if it belonged to the issue discussed throughout the question. If *a* were based on *b*, there would have been no reason to reformulate its incipit in this less logical way.

Besides this, we have another example which is, in our opinion, even clearer.

b (p. 84, 62–66)

RESPONDEO. Idest: loquitur modo optantis. Vel, large accepto uerbo optandi, dici potest quod optat non fieri, set ut fieret, sicut dicitur: “non uult hoc fieri, set uellet”; propter hoc, ‘uellet’ dici potest ‘optat’. Item «Et uolebat eos transire», idest “habuit se ad modum uolentis”. Item de Lazaro et diuite ubi «qui uolunt hinc transire non possint», idest “uellent si liceret”.

a (p. 90, 60–64)

Item. Aliud simile: «Magnum chaos signatum est inter nos et uos ut qui uolunt hinc», — idest: “si uellent — non possent”. Vel: optabat, idest: “modo optantis se habuit”. Simile in Marcho^{6,48} Ihesus uolebat discipulos preterire, idest “modo uolentis preterire se habuit”: orabat enim pro eis et compatiebatur eis. Vel: optabat hoc ex sensualitate.

In *b* the quotation «Et uolebat eos transire» evokes in a very imprecise way Mk 6, 48, and for it no reference is given (the reading is evidently influenced by the *transire* from Lk 16, 26 which follows). The *a* version, on the contrary, gives a more precise text (p. 90, line 63: «Ihesus uolebat discipulos preterire»), and adds a reference which makes it possible to locate the Biblical passage from which it is taken. To assume that *a* derives from *b* would mean to maintain that a text that gives more details can derive from one that gives fewer. It is more logical to assume that both texts derive from the same oral performance, of which one has recorded some particulars, and the other one others.

3.2. Relationship among the MSS transmitting the *a*-text

The *a*-text is witnessed with much fidelity by K; in comparison to K, V and L share a great number of inferior common readings and distinct errors, which allow us to assume the existence of an α -subarchetype (from now on we use here α to signify the LV *consensus*):

1. 12 idest distortum] K | et dampnatum α
1. 18 aliud] K | quid α
1. 31 Dic quare] K | dicere V, die secundo (!) L
1. 39 dominus] K | dicimus α
1. 43 dominus] K | dicens α
1. 58 mentitur] K | meretur α
- ll. 59–60 simile... esset] *om.* α
1. 64 ex] K | est α
1. 69 illud] K | uellet mentiri L, mentiri V
1. 102 se peccatum uenialiter] K | *om.* α

- l. 110 ergo... gratiam] *om.* α
 l. 111 respondeo... gratiam] *om.* α
 l. 112 in actu] *om.* α
 l. 129 uelle¹] *om.* α

The text of K can be followed in most instances.

In particular, in § 1 there is one passage which shows both the superiority of K in comparison to α and its fidelity to the oral reported speech. Let us compare *a* and *c*:

a (p. 89, 30–36)

Item. Ex quo iste potest uelle contrarium illius quod scit deum uelle, quare non similiter dicere contrarium illius quod scit deum uelle? Dic quare.

Hiis rationibus moti DICIMVS quod nullus potest licite uelle contrarium eius quod scit deum uelle. Vnde secundum hanc opinionem hec est ratio quare nulli potest sua dampnatio reuelari: quia si reuelaretur, cum teneatur uelle illud quod scit deum uelle <teneretur uelle> se esse dampnandum, et ita desperaret, cum tamen quilibet teneretur habere spem.

c (p. 95, 44–50)

Item. Ex quo iste potest uelle contrarium eius quod scit deum uelle, quare non *eodem modo* potest dicere contrarium eius quod scit deum uelle?

Hiis rationibus moti DICIMVS quod nullus potest licite uelle contrarium eius quod scit deum uelle. Vnde secundum hanc opinionem hec est ratio quare nulli potest reuelari sua dampnatio, quia *si reuelaret alicui sua dampnatio*, cum teneatur *non uelle contrarium eius* quod scit deum uelle, *teneretur uelle* se esse dampnandum et ita *desperare* cum tamen quilibet teneatur habere spem.

We think that the text of the *reportatio*, for the final words of the objection, was:

... dicere contrarium illius quod scit deum uelle? Dic quare.

This original text is found in K. In contrast, α (source of L and V) omits *uelle* and probably transforms *Dic quare* into *dicere*, ending up to produce a text like this:

α ... dicere contrarium illius quod scit deum dicere.

On this basis, V inverted *scit deum* into *deum scit*:

V ... dicere contrarium illius quod deum scit dicere.

On the same basis (α), on the contrary, L conflates *deum dicere* into an aberrant *die secundo*. In any case, the word *dicere* at the end of the sentence is wrong, while

the infinitive *uelle* linked with *deum* is needed, as clearly shows a parallel passage from William of Auxerre's *Summa aurea*:²²

Item indirecte, si licite possumus velle contrarium eius quod scimus Deum velle, eadem ratione licite possumus facere et dicere contrarium eius quod scimus Deum velle, quia voluta est radix locutionis et operis, et qualis est voluta, talis est locutio et operatio; ergo si licet velle contrarium eius quod scimus Deum velle, licitum est dicere et facere contrarium eius quod scimus Deum velle; quod manifeste falsum est.

The word *dicere* found at the end of the sentence in V testifies that the words *scit deum uelle* were followed by at least another word, before the answer begins. Now, the *Dic quare* found in K is a *lectio difficilior* that can explain the more trivial *dicere*, clearly influenced by the occurrence of the same word in the argument. Cb confirms the reading of K in full, except for *Dic quare*. The words *Dic quare*, in fact, can be omitted without any loss for the intelligibility of the argument, and they rather reflect a moment of direct allocution between the participants to the disputation. As we will see in due course, the text of Cb is prepared on the basis of the same *reportatio* upon which also α K are based; he who prepared the Cb-text, anyway, makes a series of redactional interventions on its source (as we see also in the two paragraphs reported above). The omission of *Dic quare* can very well be the fruit of a conscious redactional choice.

K also has some individual errors that can be detected thanks to α :

39 Iudaicum] α | *om.* K

54 contrarium] α | *om.* K

112 peccati] α | *om.* K

3.3. L, V, and K belong to one textual family

Besides the errors of K in sentences where α has the correct reading (we think here particularly of case 18), there are some errors shared by K and α .

35 teneretur uelle] *scripsi* cum Cb | *om.* α K

155 Auctoritas] *scripsi* (cum Cb) | actio K, dictio α

Case 35 is the omission of *teneretur uelle*, already discussed above, which seems to be an error in the source of α and K (indeed, it is an omission per *homeoteleuton*). In case 155, *auctoritas* could have been the reading of the source of α (and of K), written in a way that was difficult to decipher; K tried to interpret it, and produced a reading which was graphically near the original, but inconsistent in meaning; α ,

²² GUILL. ALTISS., *Sum. aur.*, I, tr. 12, c. 4, q. 1, ed. RIBAILLIER, I, 230.

on the contrary, made an emendation which fits better the context but is evidently distant from its model from a graphical point of view.

More, there is at least one other error which affects both K and the α -MSS. In order to explain it, it is necessary to read the whole § 7, which has a strict parallel in the § 7 of the MS Cb (= text *c*):

a (p. 91–92, 109–119)

7. ITEM. Iste scit se peccasse, ergo scit deum uoluisse subtraxisse sibi gratiam, ergo debet uelle idem; ergo debet ei placere quod deus subtraxit sibi gratiam.

RESPONDEO. Debet uelle deum uoluisse subtraxisse sibi gratiam, non tamen debet placere ei, nec iste qui est in actu peccati debet optare ut sibi gratia subtrahatur, licet uelle debeat. Differentia enim est inter uelle et optare: uelle est consentire, optare est delectari. Vnde super illum locum in Canticis^{8,14} «Fuge dilecte mi et assimilare etc.», dicit Glossa: «Non est uox optantis. Quis enim optat eum quem diligit fugere? set memor sue condicionis diuine uoluntati consensit». Debet ergo uelle deum subtraxisse sibi gratiam, non tamen se peccasse; ergo potest uelle hoc, scilicet deum uelle.

DICIMVS quod non.

SET nonne posset, quia optatio est delectatio, sicut dictum est?

c (p. 98, 139–153)

Item. Iste scit se peccasse; ergo scit deum uoluisse subtraxisse gratiam sibi et debet uelle omne id quod scit deum uelle, ergo debet uelle idem; ergo debet ei placere quod deus subtraxit sibi gratiam.

RESPONDEO. Debet uelle deum uoluisse subtraxisse sibi gratiam, non tamen debet placere, nec iste qui est in actu peccati debet optare ut sibi gratia subtrahatur, licet uelle debeat. Differentia enim est inter uelle et optare: uelle est consentire, optare est delectari. Vnde super illum locum in Canticis^{8,14} «Fuge dilecte mi et assimilare capree hynnuloque ceruorum», dicit Glossa: «Non est uox optantis. Quis enim optat eum quem diligit fugere? set memor sue condicionis diuine uoluntati consensit». Debet ergo uelle deum subtraxisse sibi gratiam, non se peccasse; *licite* ergo potest uelle hoc *et tamen dolere de eodem*. Item, «Conuertantur peccatores in infernum». Glossa: «Non est optatio set predictio».

CONTRA. Nonne *licite* potuit optare hoc cum sciuit deum uelle hoc?

RESPONDEO. *Licite* potuit uelle, non tamen optare: ut supra dictum est, optare est delectari, et ideo dicitur “non est optatio set predictio”.

In the left column the *a*-text is published as it is in the MSS. It is an incomprehensible text, in which two solutions follow one after the other, after which a question comes which receives no answer at all. A first quite obvious emendation would consist of inverting the answer and the question. If we do so, we immediately perceive the parallelism between the *a*- (p. 92–92, lines 111–120) and the *c*-texts (p. 98, lines 142–153):

<i>a</i>	<i>c</i>
RESPONDEO. ... Debet ergo uelle deum subtraxisse sibi gratiam, non tamen se peccasse; ergo potest uelle hoc, scilicet deum uelle.	RESPONDEO. ... Debet ergo uelle deum subtraxisse sibi gratiam, non se peccasse; <i>licite</i> ergo potest uelle hoc <i>et tamen dolere de eodem</i> . <i>Item</i> , « <i>Conuertantur peccatores in infernum</i> ». <i>Glossa</i> : « <i>Non est optatio set predictio</i> ».
SET nonne posset, quia optatio est delectatio, sicut dictum est?	CONTRA. <i>Nonne licite potuit optare hoc cum sciuit deum uelle hoc?</i>
DICIMVS quod non.	RESPONDEO. <i>Licite potuit uelle, non tamen optare: ut supra dictum est, optare est delectari, et ideo dicitur "non est optatio set predictio"</i> .

A short sentence introduced by *Set* can very well signify a counter-objection, as we find quite often in Langton's *Quaestiones*. It is in any case still possible to improve the text: if we look at the *c*-text, we see that in the rhetorical question introduced by *Nonne* the verb *posse* is followed by another verb, namely *optare*. Hence we suppose that in the *a*-text (as transmitted by α and K) another word is missing, namely *optare*, which is indeed recalled by the substantive *optatio*, which follows shortly thereafter. Hence we think that the passage should be published in the following form:

SET nonne posset <optare>, quia optatio est delectatio, sicut dictum est?
DICIMVS quod non.

In this wording, the final lines of § 7 can be understood as expressing the same ideas as the parallel lines of the *c*-text, though in much shorter form.

Finally, we can list here also an error already discussed above,²³ where we quoted a passage where the example of Jesus' prayer in the mount of Olives. If we compare the *a*- and *c*-texts,

²³ Cf. p. 57 above.

a (159–160)

12. Item. Cum Christus petierit remotionem calicis quam noluit, quare non potest homo similiter petere contrarium eius quod scit deum uelle?

c (197–199)

12. Item. Ex quo Christus petiit amotionem calicis quam uoluit et sciuit quod hoc noluit pater, quare non potest homo similiter petere contrarium eius quod scit deum uelle?

we can interpret the abrupt change of subject also as a simple omission per *homoteleuton* found in the source of α and K: let us imagine that the original text of the *a-reportatio* was very similar to the text of Cb, anyway with an inversion of *noluit* and *pater*:

12. Item. Ex quo Christus petiit amotionem calicis quam uoluit et sciuit quod hoc pater noluit, quare non potest homo similiter petere contrarium eius quod scit deum uelle?

If the source of α K copied from a text like this, it could well have omitted the words *et sciuit quod hoc pater noluit* in consequence of an *homoteleuton* which existed between *uoluit* and *noluit*.²⁴ If this happened, the result is a text just like the one we find in *a* (= α K).

Thanks to the cases we have listed in this paragraph (3.3), we can maintain that α and K both depend on a lost model that had errors of its own, which it transmitted to its descendants. We call λ this model of α K, and we can maintain that α K received the *a*-text through it. We suppose the existence of subarchetype λ , a copy of the sheet(s) of the original *reportatio* that we call ψ , since the *homoteleuta* are errors that are generated during a copy of a written model. It is very improbable that such errors (and all the mistakes listed above) would have been in the sheets of the *reportatio*.

3.4. Relationship among the *b*-, *a*-, and *c*-texts

We have advanced above the opinion that the *b*- and *a*-texts reflect two different *reportationes* of the same disputation. A more detailed analysis is needed now in order to support this assumption. First of all, we observe that the *a*- and *c*-texts, though not being perfectly parallel, have a perfectly parallel structure: *a* can be subdivided into 12 §§; the only difference between *a* and *c* is that *c* has one more paragraph at the end (§ 13). Compared with *a* and *c*, *b* has only 9 paragraphs. Of these 9 paragraphs, §§ 1, 2, 3, 5, 6, and 9 are perfectly parallel to the corresponding

²⁴ *Voluit* and *noluit* are graphically indistinguishable in the MSS.

paragraphs in *a* and *c*. §§ 7 and 8 in *b* are parallel to §§ 11 and 12 in *c*.²⁵ § 3 in *b* merges some authorities and arguments which in *a-c* are split between § 3 and § 4. So, there only remains *b* § 4 which has no exact parallel in *a-c*, while these have *a* an extra objection at the end of § 6 with no exact parallel in *b*. *b*, § 4 is very short, and recalls indeed § 6 of *a-c*: both texts briefly discuss the episode in which Jesus predicts to Peter that he will deny Him (cf. Mt 26, 34).

The parallels among the three texts can be shown in the following table:

<i>b</i>	<i>a</i>	<i>c</i>
1. Quidam dicunt	1. Quidam hoc dixerunt...	1. Quidam hoc dixerunt...
2. Item. Ezech.	2. Item Dominus per Ezech...	2. Item Dominus per Ezech...
3. Item. In Ieremia: pseudopropheta... ...Glossa dicit ibi: «Optat fieri...	3. Item. Cum quidam falsus propheta	3. Item. Cum quidam falsus propheta
4. Item. Nulli potest reuelari sua dampnatio. Respondeo. Deus reuelauit, quia predixit Petro ipsum peccatum... (cf. <i>a-c</i> , 6.)	4. Item. Ibidem dicit Glossa: «Optat fieri...	4. Item. Ibidem dicit Glossa: «Optat fieri...
5. Item. Precepit Abraham ut immolaret filium	5. Ex quo Abraham tenebatur credere	5. Item. Ex quo Abraham tenebatur credere
6. Set possibile est ut ei reueletur quod peccabit uenialiter deest	6. Item. Numquid potest alicui reuelari se uenialiter peccatum? 6. [final lines]. Set nonne Petrus tenebatur credere deum dixisse se negaturum Christum... (cf. <i>b</i> , 4.)	6. Item. Numquid potest alicui reuelari se peccatum uenialiter? 6. [final lines]. Et quid? Nonne Petrus tenebatur credere deum dixisse se negaturum Christum?

²⁵ Thus, there is a block of arguments which – in *a* and *c* – have slipped down towards the end of the text.

deest	7. Item. Iste scit se peccasse, ergo scit deum uoluisse subtrahere sibi gratiam...	7. Item. Iste est in actu fornicandi et scit deum uelle subtrahere sibi gratiam ... Item. Iste scit se peccasse; ergo scit deum uoluisse subtrahere gratiam sibi...
7. Item. Ad Co. ii ^a , Glossa: «Sacrificium offertur pro quibuscumque baptizatis...	*11. Item. Augustinus: «Cum pro omnibus baptizatis offerantur sacrificia...	*11. Item. Augustinus dicit: «Cum pro omnibus baptizatis defunctis sacrificia ecclesie offerantur ...
8. Item. Dominus orauit ut transiret ab eo calix...	*12. Item. Cum Christus petierit remotionem calicis...	*12. Item. Ex quo Christus petiit amotionem calicis...
9. Item. Iste reprobus modo est in caritate ... ergo modo dignus est uita eterna...	8. Item. Reuelatum est michi istum esse reprobum; numquid eum teneor diligere ad uitam eternam...	8. Item. Reuelatum est michi istum esse reprobum; numquid eum teneor diligere ad uitam eternam...
deest	9. Item. Si tu scias istum esse prescitum...	9. Item. Tu scis istum esse prescitum...
deest	10. Item. Duo sunt mortui et constet ecclesie alterum esse reprobum...	10. Item. <i>Redigatur ecclesia usque ad x personas et sit quod duo sint mortui et constet ecclesie alterum esse reprobum...</i>
deest	deest	13. Item. Iste est prescitus et tamen bonus...

So, it seems that we face two different reports of the same discussion. The reports are indeed quite different in form and also in content: *b* is shorter than *a* (and this in its turn is shorter than *c*); but everywhere the text is parallel, it clearly reflects the same discussion. More, both texts are complete, in the sense that there is no question or objection without an answer.²⁶ The discussion will have been quite lively, and the difference between the two reports can probably be explained by the

²⁶ This circumstance also happens sometime: cf. QUINTO 2001, 105 (l. 82 and fn 53).

difficulty of recording the *viva voce* discussion. Hence we think that this hypothesis (two different reports of the same discussion) is more economical and more probable than the alternative one, namely that the two *reportationes* correspond to two performances of a disputation on the same topic.

There is, however, a case which could be invoked to contest our hypothesis. § 8 in *b*, as we have seen, is parallel with § 12 in *a-c*, but the two texts present a different solution to the problem raised:

<i>b</i> (p. 87, 140–143)	<i>a</i> (p. 93, 159–162)	<i>c</i> (p. 100, 197–201)
8. ITEM. Dominus orauit ut transiret ab eo calix et sciuit deum nolle hoc; ergo et nos possumus petere <contrarium eius> quod scimus deum uelle.	12. ITEM. Cum Christus petierit remotionem calicis quam noluit, quare non potest homo similiter petere contrarium eius quod scit deum uelle?	12. ITEM. Ex quo Christus petiit amotionem calicis quam uoluit et sciuit quod hoc noluit pater, quare non potest homo similiter petere contrarium eius quod scit deum uelle?
RESPONDEO. Dominus non orauit quia uellet hoc, set sic formam orandi nobis proposuit, ut nostram scilicet uoluntati diuine supponemus.	RESPONDEO. Christus non petiit hoc simpliciter set sub condicione uoluntatis patris.	RESPONDEO. Christus non petiit hoc simpliciter set sub condicione uoluntatis patris.

It is clear that in the two texts the solution is different (although not incompatible). This difference, nevertheless, does not seem sufficient to force us to admit that the same problem was treated twice at different times. The distance between a *reportatio* and a text redacted and multiplied in several copies always requires a certain degree of re-elaboration. It is possible that while copying from the notes of the *reportator* an alternative solution was introduced in the text. One can also think that both solutions were advanced already during the disputation (as happened in several other instances in the same *quaestio*, where different – but compatible – solutions are introduced by *uel*); one of the *reportatores* wrote down one, the other one the other.

4. RELATIONSHIP BETWEEN THE *b*- AND *a*-TEXTS

Reportatio a and *reportatio b* are the written records of one and the same oral performance, taken by two different *reportatores*. We assume that these *reportationes*, probably consisting in a number of wax tablets, are lost for ever, but we also assume that the text contained in the tablets was copied on sheets of paper or parchment. These sheets of paper or parchment (which we can refer to with the sigla φ , ψ) are at the beginning of the manuscript tradition, and we think that they were put together with similar copies of *reportationes* of other debates in a collection of unbound sheet and quires. These sheets and quires were put several times in different orders and copied: this gave rise to the subarchetypes which constitute the origin of the extant manuscript tradition, such as β and α , and even the extant MSS K and C (= Cambridge, St. John's College Library, C 7).

As already said, we assume that both the *a*- and *b*-*reportationes* refer to one and the same *disputatio*, which was attended by at least two *reportatores*. Each *reportator* has retained in his own way the words and the arguments set out by the different participants in the disputation. Though the two texts have to be published separately, each one is a witness to the same performance, and each text can help understanding the other one.²⁷

5. THE TEXT OF Cb

The text offered by the single MS Cb (i.e. the *c*-text, as we will call it) is strictly related to the *a*-text. In fact, it is in great part literally identical to the *a*-text. It is different from the *a*-text in that it sometimes rephrases sentences, and in a number of cases adds some words or integrates some arguments, without, however, changing the structure of the *a*-text: in fact, it respects the succession of arguments and paragraphs, with the exception that it adds an extra § 13 at the end. Even more: having said that *c* “sometimes rephrases sentences” of *a* we have probably not given

²⁷ For the reasons exposed above, we think that this hypothesis is more economical than to suppose for this *quaestio* a situation such the one that we have studied in the q. 102, where the same archetype φ was modified (cf. BIENIAK/MAGGIONI/QUINTO 2010, 190–203), producing a new redaction of the *quaestio*, but also causing some perturbations (namely errors) in the history of the text. Nevertheless, this second hypothesis (a single *reportatio* on a archetype φ modified in a textual form φ_1) has to be considered as possible, even if less economical, and has to be compared with the existence of a subarchetype that caused the errors common to α K, as we will see later. In other words, since the manuscripts LV and K share some errors (and some *homeoteleuta*), just as the MSS A R S share the errors of β , we have to identify the source of these errors either in a common model copied from *reportatio a* or in a modification which somehow affected the *reportatio b*. As written above, we have to consider that *homeoteleuta* are errors caused during the copy of a model: as a consequence, these *homeoteleuta* could not be present in the sheets of the original *reportatio*.

an exact picture of the situation: *c* actually uses and copies the *a*-text in its very wording, but sometimes it frames the same arguments and sentences with different introductory formulas, enriches the single paragraphs with additional arguments or authorities, and expands single sentences adding words, without in any case subverting the lexical or syntactical structure of the phrases.²⁸

Cb is not an elaboration based on *a*: first of all, in the parts which it has in common with *a*, Cb has some better readings. In several cases, it supports the K-readings against the inferior α -readings, as e.g. in the following ones:

- 137 debet niti] K (*cum* Cb) | *inu.* α
 137 ut] K (*cum* Cb) | quod α
 160 similiter petere] K (*cum* Cb) | uelle similiter α

More significantly, Cb sometimes allows us to correct errors which affect the whole text transmitted by α and K, proving the existence of a lost subarchetype λ , from which the MSS KLV descend.

- 35 teneretur uelle] *scripsi* (*cum* Cb) | *om.* α K
 119 optare] *scripsi* (*cum* Cb) | *om.* α K
 155 auctoritas] *scripsi* (*cum* Cb) | actio K, dictio α

6. CONCLUSIONS

In conclusion, for the parts it has in common with *a*, Cb witnesses a very high level of the textual tradition; nevertheless, it transmits the text reported during the disputation not in its original form (*i.e.* in the form of the *reportatio*), but in a re-elaborated form. For these reasons, we think that

1. α K originate in an archetype λ , which is a copy of *a* (*a* being one of the *reportationes* taken during the *disputatio* from which the whole *quaestio* originates). It is necessary to admit that λ is the *copy* of *a* (= φ) because of the errors (chiefly omissions, but also the transposition of the last lines of § 7) by which it is affected, which we can detect thanks to Cb.
2. Cb is the fruit of a re-elaboration of the same *reportatio* (*a*); it does not take origin from λ , but from a lost intermediary, different from λ , through which it is connected to *a*; we call this lost intermediary ζ , in order to distinguish it both from *a* (which is the *reportatio* written presumably on wax tablets) and from Cb (which is a part of a preserved ms., presenting Langton's *quaestiones* in a fixed order);

²⁸ In the edition of the *c*-text we have printed in italics the sentences that preserve the wording of the *a*-redaction.

3. we do not know who is responsible for the ζ -Cb re-elaboration; we do not have sufficient reasons to put it under the authority of Stephen Langton himself;²⁹
4. the principal value of Cb consists in its being a privileged witness of a ; however, the c -text will not simply be used for reconstructing a , but will be published in its integrity, as it is found in Cb.

It is possible that the errors in β and in λ originated directly during the copy of the wax tablets in φ and ψ . But, since the existence of φ is steadily proved in other *quaestiones*, and since we can not distinguish in the philological reconstruction between the wax tablet (whose existence is hypothetical) and the parchments φ and ψ , it is methodologically correct and more economical to suppose the existence of both the subarchetypes β and λ .³⁰

As a consequence of these assumptions, the scheme of transmission of q. CAMB018 can be:

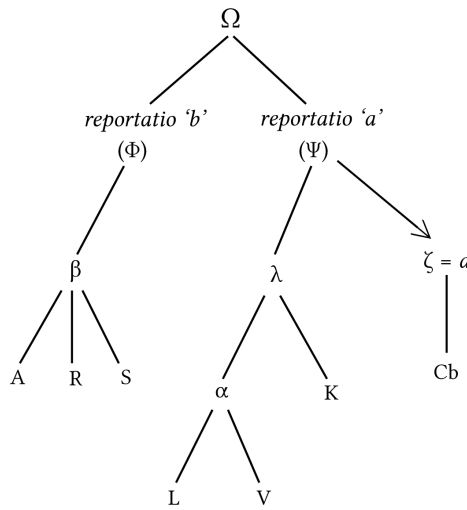


Figure 1.

The scheme above represents the more probable, in our opinion, reconstruction of the history of the text of q. 018 and of its transmission. But another alternative reconstruction is possible, even if in this case it is less probable and less economical. This possible alternative deserves to be considered as well, since in other *quaestiones* a sort of “mobile archetype” was the root from which the redactional modifications of the text originate.

²⁹ A similar case is found in q. CAMB097, published in QUINTO 1992, 139–143.

³⁰ But see also the alternative reconstruction here below.

In this alternative reconstruction the *reportatio* sheets (φ) were revised, annotated and copied in a new archetype (φ_1 or ψ), giving origin to the text modifications listed in § 3 above and to the errors shared by α K; this new form of the archetype was revised and corrected again (φ_2 or ζ), giving birth at the model from which Cb descends.

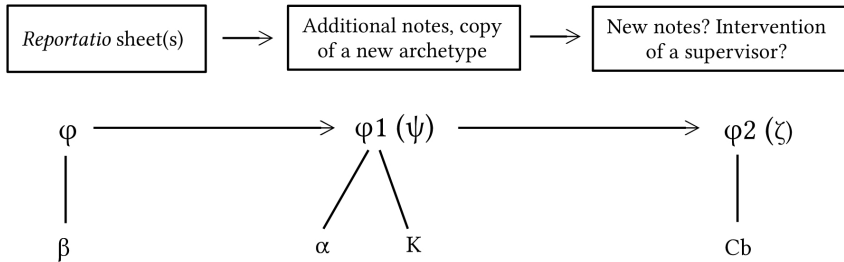


Figure 2.

However, we consider more probable the hypothesis of two different *reportationes*. In any case, our reconstruction of the three texts is not affected by the alternative hypothesis, since for any textual form ($a b c$) there is always an archetype with errors that have been corrected with the help of the other two.

The three texts we are going to publish aim at reconstructing the φ -text (= text b), the ψ -text (= text a), and the text of Cb (= re-elaborated version of a or c), as different witnesses of the oral disputation Ω .

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 CCSL — Corpus Christianorum, Series Latina, Turnholti 1954 sqq.
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EDITION

Sigla et signa

- A Avranches, BM, fol. 282^{rb-vb};
 Cb Cambridge, St. John’s College Library, C 7, fols 253^{va}–254^{vb};
 K Chartres, BM, 430, fol.114^{ra-va};
 L Oxford, Bodleian Library, Lyell 42, fols 23^{va}–24^{ra};
 R Città del Vaticano, B.A.V., Vat. lat. 4297, fols 71^{va}–72^{vb};
 S Paris, BnF, lat. 16385, fols 101^{rb}–102^{ra};
 V Paris, BnF, lat. 14556, fols 190^{va}–191^{ra}.
Index Index primus codicis Cambridge, St. John’s College Library, C 7, fols 345^{vb}–346^{rb}); ed. QUINTO 1994, 161–165
pV *lectio codicis V ante correcturam*
sV *lectio codicis V post correcturam*
i. m. *in margine*
 (?) *de lectione uocis praecedentis dubitare licet*
 (!) *de lectione uocis praecedentis dubitari nequit*
 1., 2. *numeri, qui quaestionis diuisiones indicant, ab editore suppleti*

MAGISTRI STEPHANI LANGTON
POSTEA CANTVARIENSIS ARCHIEPISCOPI
EX *Summa Quaestionum theologiae*

QVAESTIO CAMB018
VTRVM HOMO LICITE POSSIT VELLE CONTRARIVM
EIVS QVOD SCIT DEVM VELLE

[Redactio *b*]

Si liceat uelle contrarium ei quod deus uult

5

Queritur utrum liceat uelle contrarium ei quod deus uult.

R 71^{vb}

1. QVIDAM DICVNT quod in casu licet michi uelle | contrarium eius quod deus uult, ut si etiam sciam quod deus uoluerit patrem meum mori possum tamen licite uelle contrarium.

CONTRA: «Non adhesit michi cor prauum»; Glossa ibi: «Idest cor distortum quod non uult omnia que deus uult», et loquitur Glossa de sciente. 10

CAMB018, Redactio *b*: A 282^{rb}; R 71^{va}; S 101^{rb}

2–3 Vtrum ... uelle] Cb *Index* 5 Si liceat ... uult] AS | R deest. 8 deus uoluerit] *inu.* R 8 licite] *om.* R 9 contrarium] Item aliquem uelle patrem suum non mori nusquam est prohibitum; ergo licite possum uelle patrem meum non mori. esto quod usque ad hoc instans continue fuerim in caritate et uere uolo patrem meum non mori et deus uult illum mori; ergo ex hoc uolendo non pecco. set contra, hoc nunquam possum uelle sine peccato mortali quia hoc est contrarium uoluntati dominice et nullo alio motu moueor, ergo ex tali motu pecco mortaliter. dicit quidam quod hoc uelle non est peccatum mortale; set hoc non possum uelle sine peccato mortale et secundum hoc impossibile est et quod continue usque ad hoc instans fuerim in caritate et quod hoc possum uelle licite *add. i.m.* S 10 Idest] *om.* S 11 uult¹] uoluit R

5 Si liceat ... uult] Cf. PETR. LOMB., *Sent.* I, d. 48, cap. 1 (uol. I, 325); STEPH. LANG., *Comm. Sent.*, I, d. 48 (ed. LANDGRAF, 68): «Hoc disputationis est et tamen dici potest, quod si scio Deum nolle hoc, non debeo hoc uelle»; GUILL. ALTISSIOD., *Sum. aur.*, I, tr. 12, c. 4, q. 1 (ed. RIBAILLIER, I, 229–231), necnon App. XXXV (I, 343–345). 6 Queritur ... uult] Cf. AUG., *Ench.*, 26, 101, CCL 46, 103 (PL 40, 279). 10 Non ... prauum] Ps. 100, 3–4. 10 Glossa] Cf. *Gl. ord., interl.*, in Ps. 100, 3–4 (*Biblia cum glossa*, ed. RUSCH, t. II, 581b): «Quod habet qui non uult omnia que deus uult».

Item, ad Cor. ita de stimulo et oratione Pauli dicit Glossa quod stulte petiit quia uoluntatem suam diuine non apposuit; ad hoc ergo tenemur; non ergo licet contrarium ei quod deus uult.

15 Item, iste scit deum uelle hoc; ergo scit hoc esse iustum; ergo scit eius contrarium esse iniustum; ergo id uelle | non debet.

Item, Micheas_{2,11}: «Vtinam non haberem spiritum dei et mendacium potius loquerer»; ergo uoluit mendacium loqui, quod fuit contrarium uoluntati diuine, quia deus uoluit eum uerum loqui, quod fuit contrarium uoluntati.

20 Item, qui scit aliquid per reuelationem, quantum ad hoc est quidem in patria (scilicet quantum ad statum cognitionis); set qui est in patria per omnia uult quod scit deum uelle; ergo et iste sic se debet habere.

Item, tu non uis reprobum dampnari; set scis quod si reprobus non dampnatur presentia dei fallitur; ergo uis prescientiam dei falli.

25 RESPONDEO. Non tuemur hanc opinionem et dicimus quod nemo sciens et prudens potest licite uelle contrarium eius quod deus uult; et ex hoc sequitur quod nemini potest reuelari sua perditio, quia si reuelaretur deberet consentire sue dampnationi, quam deus uult, cum deberet uelle et sperare suam salutem, quia de nemine desperandum in hac uita, quia, etsi sciat se presciturum, scit tamen quod possibile est ipsum saluari.

30 CONTRA. In Matheo dominus dixit phariseis «in peccatis uestris moriemini»: dominus ibi reuelauit suam perditionem (presciti erant ad mortem, quod eis pre-dixit).

RESPONDEO. Per hoc nomen 'uos' non fecit personalem, set simplicem de-

14 contrarium ei] ei uelle contrarium R 14 deus uult] *inu.* S 15 deum] deus S 17 potius] S | *i. m.* R, *om.* AR 18–19 quod ... uoluntati] S | *om.* AR 28 quam] quod R 28 deus] non *add.* R 28 cum] *scripsi* | item β 28 deberet] debet R 28 de] *om.* R 29 in] *om.* R 31 dominus] eis *add.* R 32 ibi reuelauit] *inu.* R 34 nomen] pronomen A

12 ad Cor.] Cf. II Cor. 12, 7–8: «Et ne magnitudo reuelationum extollat me, datus et mihi stimulus carnis mee, angelus satanae, qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me». Cf. etiam ipsius STEPHANI q. CAMB116 *De petitione Pauli et utrum peccauit sic petendo*, quae in C (f. 182^{rb}) sic rubricatur «de stimulo Pauli et oratione ut stimulus amoueat» (cf. QUINTO 1994, 236–237). 12 dicit Glossa] Non inuenitur in *Gl. ord.*, ad II Cor. 12, 7–8, neque ad II Cor. 10, 5 (quod laudatur in redactione *a*: cf. p. 88 infra); item non in PETRI LOMB. *Coll.* in eandem Epistolam, sed potius in *Gl. ord. interl.*, ad Mt. 26, 39 (*Biblia cum glossa*, ed. RUSCH, t. IV, 81a): «*non sicut ego uolo, sed sicut tu* — docet humane uoluntati uoluntatem dei preponi»; auctoritas haec ex Euangelio in eadem quaestione adhibetur in GUILL. ALTISSIOD., *Sum. aur.*, I, App. XXXV (ed. RIBAILLIER, I, 344): «Item Christus docuit nos ut supponeremus uoluntatem nostram uoluntati diuine licet etiam in propria morte, quando dixit: *Non sicut ego uolo, set sicut tu*. Ergo tenemur secundum doctrinam Christi subicere uoluntatem nostram uoluntati diuine». 31 In Matheo] Re uera Io. 8, 21.

S 102^{va} monstracionem: nullos ergo determinate sic supposuit non enim | omnes erant 35
perituri).

2. ITEM. Ezech.: «Si me dicente impio morte morieris»: mortem ei ita nunciaueris, et ipse a uita sua non recessit liber etc.; set hoc nichil aliud est – scilicet annunciare alicui mortem suam – quam reuelare alicui perditionem suam.

R 72^{ra} RESPONDEO. Aliud est alicui reuelatum esse et aliud deum uel prophetam aliquid 40
alicui dixisse. Non enim est possibile alicui reuelatam esse suam perditionem, set
possibile est quod propheta uel alius michi dicat quod sum reprobus, neque propter
hoc teneor credere quod sim reprobus, immo debeo credere aliud ab eo michi dici
| quam uox proprie sumpta significet, sicut de Iona qui aliud predicauit Niniuitis
quam uox proprie significauit. 45

3. ITEM. In Ieremia: pseudopropheta prophetauit bona filiis Israel et Ieremias, sciens hoc esse falsum quod ille prophetauit, dixit: «Amen sic faciat deus»; Glossa ibi: «Optat fieri quod ille mentitur et potius illum quam se uerum dicere», unde et alius propheta Micheas_{2,11} ait: «Vtinam essem uir non habens spiritum et mendacium loquerer». Ieremias ergo optauit uerum esse quod sciebat 50
pseudo<prophetam> falso annunciare et quod sciebat deum nolle esse uerum; ergo uoluntas eius uoluntati dei fuit contraria. Alie ex hac Glossa satis PATENT
OBJECTIONES quas non oportet, quia patent, consequi.

Item, optat se dicere mendacium; ergo optat peccare.

RESPONDEO. Ieremias uoluit contrarium eius quod deus uoluit; cum ergo dixit 55
«Amen sic faciat deus», non uoluntate rationis set sensualitatis hoc noluit, quia ex

35 determinate] S | declarate A denominate (?) R 35 supposuit] disposuit R 35 non] Item tria sunt genera peccatorum, uoluntatis, locutionis et operis; licite loqui possumus contrarium locutioni diuine, scilicet ipse dixit: “Vade et uende omnia que habes etc.”, licite possumus dicere “non uade etc.”. Licite possumus operari contrarium operationi diuine: ipse non fecit sibi domum nec legitur comedisse carnes nec semel: licite possumus facere domum et comedere carnes multociens; ergo possumus uelle contrarium uoluntati diuine: uoluntati, dico, que (! = etiam??) impossibile est (?). Item dicit auctoritas idem uelle et idem nolle uera amicitia, ergo sequitur quod si non uis quod deus uult et si [non] uis quod uult non amas eum ergo odis eum: “qui non est mecum contra me est”, *add. i.m.* S — auctoritas (“idem ... amicitia”) resp. SALLUST., *Catil.*, 20, 4 (ed. ERNOUT, 34); *Moralium dogma*, q. 1, n. 22 (PL 171, 1023 B; HOLMBERG 1929, 26). 35 enim] *om.* S 35 erant] *om.* A 37–38 ita nunciaueris] annunciaueris A 38 liber] *scripsi* | libera ARS — *lege supra praefationem*, p. 59 40–41 et ... dixisse] *om.* AS 41 est possibile] *inu.* R 41 reuelatam] R | -um AS 43 sim] sum S 46 In] *om.* R 46 pseudopropheta] pseudo- R 47 dixit] dicit R 48 illum] falsum R 48 se] *om.* R 49 et] *om.* R 49 Micheas] A | *i.m.* S, *om.* R 51 pseudo<prophetam>] *scripsi* | pseudo- ARS 51 falso] *de praem.* R 53 consequi] persequi R 55–56 Respondeo ... Amen] *om.* R

37 Ezech.] Cf. Ezech. 33, 14: «Sin autem dixerio impio morte morieris et egerit paenitentiam a peccato suo feceritque iudicium et iustitiam [...] vita uivet, et non morietur». 44–45 Iona ... significauit] Cf. Ion. 3, 4, cum ipsius STEPHANI commento (ed. BATAILLON 2003, 269⁴⁶⁰–272⁵²⁵). 46 Ieremia] Ier. 28, 6. 48 Glossa ibi] *Gl. ord. marg.*, in Ierem. 28, 6 (*Biblia cum glossa*, ed. RUSCH, t. III, 144a).

60 affectu carnali optauit salutem gentis suae. Vel aliter: hoc ‘amen’, et huiusmodi, dupliciter intelligitur: uel ut sit simpliciter et pure optatio, uel non simpliciter set sub condicione; et sic loquens non innuit quod hoc uelit, set quod uellet, et sic sumitur in communi usu loquendi.

SET CONTRA. Glossa dicit “optabat fieri”.

RESPONDEO. Idest: loquitur modo optantis. Vel, large accepto uerbo optandi, dici potest quod optat non fieri, set ut fieret, sicut dicitur: “non uult hoc fieri, set uellet”; propter hoc, ‘uellet’ dici potest ‘optat’. Item, «Et uolebat eos transire»,
65 idest: habuit se ad modum uolentis. Item de Lazaro et diuite, ubi «qui uolunt hinc transire non possint», idest: “uellent si liceret”.

CONTRA in Glossa: «et magis illum quam se uerum dicere».

RESPONDEO. Idest: illud quod ille dixit maluit esse uerum quam quod ipse dixit, ut ad dictum non ad dicentem referatur; et sic per diuisionem intelligitur.

70 SET CONTRA. Voluit magis dictum ab illo quam a se esse uerum; set hoc sciuit deum uelle, ergo sciens et prudens uoluit contrarium uoluntati dei.

RESPONDEO. Idest: “uellet”.

4. ITEM. Nulli potest reuelari sua dampnatio.

RESPONDEO. Deus reuelauit, quia predixit Petro ipsum peccaturum, et possibile
75 fuit Petrum in illo peccato moriturum. Cum ergo dominus dixit ei capitale peccatum in quo potuit mori, de quo nesciuit Petrus an peniteret, quare non est ratio, potuit finale peccatum predicere ei uel effectum illius peccati, scilicet perditionem.

5. ITEM. Precepit Abrahe ut immolaret filium, quod si fecisset peccasset mortaliter; quare non | similiter potuit predicere ei mortem futuram pro peccato?
80 | Si dicat quis quod ideo non potest dici alicui sua perditio quia ex hoc sequeretur desperatio, sit quod sit predestinatus et reuelatum est ei quod peccabit mortaliter; iste scit deum permissurum ipsum cadere; ergo debet hoc uelle; ergo non debet orare ne cadat; ergo non debet orare ne inducatur in temptationem.

S 101^{vb}
R 72^{rb}

57 aliter] *om.* R 58 uel ... uel] et ... et S 59 innuit] meruit R 61 optabat] optat R 64 Item] *scripsi* | contra ARS 65 ubi] ut A 66 possint] Vel per ypothesim dicitur etiam “si uellent non possent” *add. s.l.* R 66 uellent] uel per ypothesim dicitur etiam si uellent non possent *add. s.l.* R 68 illud] quod A, *om.* S 70 dictum] dicere S 71 uelle] nolle A 74 Deus] dominus contra R 74 ipsum] Petrum esse *add.* S 75 dixit ei] ei predixit R 79 non similiter] *inu.* R 80 alicui] aliter S, *om.* R 82 iste] ipse R 82 hoc] *om.* S

61 Glossa] Vide adn. 48 supra. 64 Et uolebat ... transire] Cf. Mc. 6, 48: «et uidens eos laborantes in remigando erat enim uentus contrarius eis et circa quartam uigiliam noctis uenit ad eos ambulans super mare et uolebat praeterire eos». 65–66 qui ... possint] Lc. 16, 26: «Et in his omnibus inter nos et uos chasma magnum firmatum est ut hii qui uolunt hinc transire ad uos non possint neque inde huc transire». 67 in Glossa] Vide adn. 48 supra. 70 ab illo ... uerum] Cf. u. 49 supra (Mich. 2, 11). 74 peccaturum] Cf. Mt. 26, 34. 78 ut immolaret filium] Cf. Gen. 22, 2. 78–79 quod ... mortaliter] Cf. ipsius STEPHANI qu. CAMB102 — *De ymolatione Ysaac et precepto Abrae*, ed. BIENIAK/MAGGIONI/QUINTO 2010, 237–255. 83 ne ... temptationem] Cf. Mt. 6, 13.

Item, cum sit ei reuelatum, scit se peccaturum et nescit an finaliter, quia nescit an sit predestinatus; ergo, si reueletur ei ipsum peccaturum, poterit desperare; ergo ratione predicta hoc non potest ei reuelari. 85

Item, reueletur ei quod peccabit uenialiter; bonum est ut caueat ne cadat illo peccato. Reuelatum est ei quod cogitabit de uirgine; sit ita; ergo bonum est orare ne cadat.

A 282vb Sit. CONTRA: scit hoc contrarium diuine uoluntati. | 90

RESPONDEO. Possibile est ut ei dicatur ipsum peccaturum, sicut dictum est Petro, set non debet credere deum dixisse hoc, immo debet credere ipsum dixisse aliud, set non est possibile quod ei sit reuelatum ipsum peccaturum. Quod sit constat; ex hoc sequitur quod scit deum permissurum se peccare mortaliter; ergo scit deum se uelle permittere illum peccare; ergo ipse debet idem uelle quod deus uult, scilicet deum permittere se peccare; set si uult ut deus permittat ipsum peccare mortaliter non debet orare ne peccet, quod falsum est; ergo primum. 95

SET possibile est ut ei reueletur quod peccabit uenialiter primo motu et tunc potest petere ut possit resistere primo motui, set non potest petere ne cadat; set non est possibile ut ei reueletur quod peccabit morosa cogitatione, quia cum nesciat quanta mora faciat peccatum mortale, cum debeat uelle ut deus permittat ipsum morari in cogitationem, debet uelle committi huic discrimini ut peccet mortaliter, quod falsum est, quia hoc nemo debet uelle; ergo nec primum uerum est. 100

Item, tu peccasti mortaliter; sit ita: tu scis deum subtraxisse tibi gratiam et hoc uelle; ergo tu debes hoc uelle; ergo non debes de hoc dolere: cum uelit hoc ex ratione, non debes dolere ex ratione. 105

Item, frequens est in Glossa «predictio est, non optatio», cum deus predicat penam temporalem alicuius, uel eternam alicuius reprobis, et nolit eam; quare non dicit Glossa: “Optatio est tantum et non predictio”?

RESPONDEO. Ideo dicit Glossa “predictio non optatio”, quia deus non optat, sicut nec nos optare debemus, dampnationem reprobis. Si uult, et nos uelle debemus. 110

CONTRA. In Cant.^{8,14}: «Fuge dilecte mi»; Glossa ibi: «Nemo optat illum quem diligit fugere, set uoluntati eius consentit».

86 ei reuelari] reuelari ei S | ei reuelari A, reuelari R 92 ipsum] *om.* S 93 quod] ergo S 94 hoc] quo S 95 se uelle] *inu.* R 100 quod] ut S 102 peccet] peccaret RS 104 tu] ut S 109–110 Glossa ... dicit] *om.* R 109 tantum et] *scripsi* | *inu.* β 109 non] *om.* A 112 Glossa ibi] *inu.* R

98 peccabit ... motu] Cf. STEPHANI q. CAMB032 — *De primis motibus* (cf. QUINTO 1994, 162), cuius quatuor recensiones in LOTTIN 1931, 103–115 editae inueniuntur (reimpressae in *Psychologie et morale*, II–I, 504–513). 107 Glossa] Cf. e.g. *Gl. ord., marg.*, in Mt. 5, 44 (*Biblia cum glossa*, ed. RUSCH, t. IV, 22a): «*Benefacite* [...] Videntur contra esse imprecationes prophetarum, que non dicuntur voto optantium, sed spiritu praeuidentium». 112 Glossa ibi] *Gl. ord., marg.*, in Cant. 8, 14 (*Biblia cum glossa*, ed. RUSCH, t. II, 723b); *In Cant.*, ed. DOVE (CCCM, 170, 413).

Item, reuelata est tibi huius perditio; quod tibi uis fieri, alii debes uelle fieri; set
 115 si esses reprobus uelles ut | oraretur pro te; ergo cum scias illum esse reprobum R 72^{va}
 debes uelle orare pro ipso.

CONTRA. Ioannes: «Est peccatum ad mortem; non pro eo dico ut quis oret».

RESPONDEO. Non debeo orare pro eo quem scio reprobum, quia deus non uult
 ut oretur | pro ipso, et tamen uolo idem michi, quia si sciret me reprobum uellem S 102^{ra}
 120 ut sciens me reprobum oraret pro me; set cum sciam illum esse reprobum uolo
 orare pro eo. Set tamen hec uera “si essem reprobus uellem ut oraret pro me”,
 set non sequitur “ergo debeo uelle orare pro eo”: deberet enim premittere “si essem
 reprobus uellem ut sciens me esse reprobum oraret pro me”; set hoc falsum, et ideo
 non prouenit conclusio “uelle autem debeo [uelle] idem michi et illi”, considerato
 125 scilicet eodem statu. Status enim non attenditur ex eo tantum quod est reprobus
 uel quod ego reprobus, set etiam quod scio illum esse reprobum uel ille me.

6. ITEM. Ille reprobus potest esse predestinatus. Hec uera: “et pro omni qui
 potest esse predestinatus potest licite orari”; ergo pro reprobo possum orare.

RESPONDEO. Verum est, set non debeo.

130 7. ITEM. Ad Co. ii^a, Glossa: «Sacrificium offertur pro quibuscumque bapti-
 zatis»; set pro quibuscumque offertur pro eis orat; ergo orat sacerdos pro omnibus
 baptizatis et aliqui illorum sunt reprobi; ergo pro illis orat et scit deum uelle hoc;
 ergo ut prius.

RESPONDEO. Pro omnibus, idest: “pro quibuscumque”, idest “siue istis siue illis”,
 135 scilicet quibus potest prodesse.

CONTRA. Sacerdos dicit «Anime omnium fidelium requiescant in pace”. Si pro
 omnibus qui receperunt sacramenta ecclesie, ergo pro aliquibus reprobis, et sic ut
 prius; si tantum pro bonis, Glossa illa contra est.

RESPONDEO. Hoc iam solutum est.

114 tibi¹] ei S 120 set cum] sicut R 122 deberet] debet R 123 uellem] *om.* R 125 enim]
om. A 125 quod] ille *add.* S 125 est reprobus] *inu.* S 126 illum] istum A 126 ille] iste A
 127 et] *om.* A, qui *add.* S 127 pro omni qui] pro causa R 130 Ad Co. ii^a] Ad Col. i^a *codd.*
 131 pro] *om.* R 131 offertur] *om.* R 134 idest] *om.* S 135 scilicet] *om.* R

114 quod ... fieri] Cf. Mt. 7, 12; Lc. 6, 31. 117 Ioannes] I Io. 5, 16: «Qui scit fratrem suum
 peccare peccatum non ad mortem, petat, et dabitur ei vita peccanti non ad mortem. Est peccatum
 ad mortem: non pro illo dico ut roget quis». 130 Ad Co. ii^a] Sic correximus ex lectione codicum
 “Col. i^a”. De hoc praefationem, p. 58 supra, quaesumus, legas. 130 Glossa] PETR. LOMB., *Coll.*
 in II Cor., 5, 5 (PL 192, 40 A), ex AUG., *Ench.*, 29, 110, CCL 46, 108–109 (PL 40, 283–284): «Cum
 ergo sacrificia, siue altaris siue quarumcumque eleemosynarum, pro baptizatis defunctis omnibus of-
 feruntur, pro ualde bonis gratiarum actiones sunt, pro non ualde bonis propitiationes sunt, pro ualde
 malis etiam si nulla sunt adiumenta mortuorum qualescumque uiuorum consolationes sunt. Quibus
 autem prosunt, aut ad hoc prosunt ut sit plena remissio, aut certe ut tolerabilior fiat ipsa damnatio»
 (cf. infra, redactio c, p. 99, u. 188). 136 Sacerdos dicit] *Rituale Romanum*, Exsequiarum ordo,
 tit. VI, c. 3, Absolutio supra defunctum, Oremus (*Rituale* 1925, 123).

8. ITEM. Dominus orauit ut transiret ab eo calix et sciuit deum nolle hoc; ergo 140
et nos possumus petere <contrarium eius> quod scimus deum uelle.

RESPONDEO. Dominus non orauit quia uellet hoc, set sic formam orandi nobis
proposuit, ut nostram scilicet uoluntati diuine supponemus.

9. ITEM. Iste reprobus modo est in caritate; ergo iustum est ut, si modo decedat,
saluetur; ergo modo dignus est uita eterna. 145

CONTRA. Reprobus est, ergo prescitus ad mortem; ergo dominus scit eum indi-
gnum uita eterna, quia uult eum dampnare. Ergo: dignus est uita eterna; et eum
qui modo est dignus uult dampnare. Anathema.

R 72^{vb} Item, Paulus sciuit cecitatem contigisse ex parte in Israel, ut ad Ro. ibi: «Nolo 150
uos ignorare misterium fratres quam cecitas etc.». Set | ibidem dicitur supra: «Op-
tabam ego ipse anathema esse pro fratribus etc.». Paulus dolebat uehementer pro
illis quorum salutem optauit, set non doluit pro credituris. Sciebat enim aliquos
credituros, unde ibidem etiam dicit: «Quamdiu gentium sum apostolus, honori-
ficabo ministerium meum si quomodo ad emulandum prouocem carnem meam»;
ergo pro perituris dolebat eorum optans salutem; set sciebat eos deum uelle perire; 155
ergo uoluit contrarium diuine uoluntati.

Item, super Ysaïam: «Volebant omnes sancti cum ramis oleastri radicem saluari»,
quia nullus istorum est quem sciat esse reprobum; ergo omnes uult saluari; ergo
uoluerunt etiam quos sciebant perituros saluari. Item, Paulus quemlibet istorum
uult saluari. 160

CONTRA. Scit deum hoc uelle et sic ut prius.

RESPONDEO. Voluntate sensualitatis in uia uoluerunt sancti hoc, affectu carnalis
cogitationis.

Ad secundum. Hec uera: “uult quemlibet saluari et singulos”, set hoc facere uult
omnes, nisi accipiatur distributue. 165

140 nolle] *a.c.* A | uelle RS, *p.c.* A 141 contrarium eius] *suppl.* | *om.* ARS 144 Iste] ille S
144 modo est] est modo S 149 Ro.] *scripsi* | Co. ii^a *ms.* 150 misterium] *scripsi cum fonte*
laudato | ministerium β 150 ibidem] idem R 152 quorum] pro quibus R 152 doluit] do-
lebat R 153 etiam dicit] *d.e.* S 158–159 ergo ... saluari] *om. (hom.)* RS 159–160 Item ...
saluari] *om.* S 161 hoc uelle] *u.h.* S 161 uelle] nolle *a.c.* A

140 ut transiret ... calix] Cf. Mc. 14, 36; Lc. 22, 42. 149 ad Ro. ibi] Recte Rom. 11, 25.
150 dicitur supra] Rom. 9, 3. 153 dicit] Rom. 11, 13. 157 super Ysaïam] *Gl. ord., marg.*,
ad Is. 17, 12 (*Biblia cum glossa*, ed. RUSCH, t. III, 31b). 159 Paulus] Cf. I Tim. 2, 4.

[Redactio a]

An quis licite possit uelle contrarium
eius quod scit deum uelle

Queritur utrum homo licite possit uelle contrarium eius quod scit deum uelle,
5 ut si deus uelit patrem meum mori et ego sciam, utrum possum uelle contrarium.

1. QUIDAM HOC DIXERVNT, nec ideo uoluntas est contraria uoluntati dei, nec
uolo contrarium uoluntati diuine, set uolito uoluntatis diuine, et ita uolita sunt
contraria, sicut si nescirem quod deus uellet patrem meum mori et deus hoc uellet
et ego non uellem, uoluntates non essent contrarie, set uolita, immo deus uellet
10 me habere talem uoluntatem.

SET CONTRA. Super illum locum Psalmi^{100,3-4} «Non adhesit michi cor prauum»
dicit Glossa: «Prauam, idest distortum, habet cor qui non uult ea que deus uult».

Item, sicut dicitur in epistola ad Corinthios, ita debemus petere ut supponamus
uoluntatem nostram uoluntati diuine; ergo a simili et in uoluntate; et ita debeo
15 uelle quod scio deum uelle.

Item, Micheas^{2,11} dixit «Vtinam essem uir non habens spiritum et mendacium
potius loquerer» et Glossa dicit: «Optabat alio spiritu loqui» et ita non potuit alio
spiritu aliud loqui quam sciuit deum uelle.

Item, iste scit deum uelle patrem suum mori, ergo scit hoc esse iustum, ergo scit
20 contrarium esse iniustum, ergo non debet uelle illud.

Item, si dicatur quod ille potest licite uelle patrem suum uiuere propter pietatem
et compassionem, a simili potest uelle istum reprobum saluari, de cuius reprobatione
constat: si ergo uult istum saluari quem scit non saluari, ergo stulte uult
illud.

CAMB018, Redactio a: K 114^{ra-va}; L 23^{va-24ra}; V 190^{va-191ra}

2-3 An quis licite possit uelle contrarium eius quod scit deum uelle] Vtrum licite possit uelle con-
trarium <ei> quod scit deum uelle L | Vtrum teneamur uelle quicquid scimus deum uelle V | (Vtrum
homo licite possit uelle contrarium eius quod scit deum uelle Cb *Index*) 5 sciam] K | per re-
uelationem *add.* α 6 nec¹] K | uerum α 6 nec²] K | non α 12 idest distortum] K | et
dampnatum α 12 habet] est V, esset L 17 et] *om.* α 18 aliud] K | quid α 21 ille] *om.* α
21 licite uelle] *post* suum α 22 uelle] *post* reprobum α

4-5 utrum ... mori] Cf. AUG., *Ench.*, 26, 101, ed. EVANS, CCSL 46, 103 (PL 40, 279), quod
in PETR. LOMB., *Sent.*, I, d. 48, c. 1, n. 2 (uol. I, 325) legitur. 12 dicit Glossa] Cf. *Gl. ord.*,
interl., in Ps. 100, 3-4 (*Biblia cum glossa*, ed. RUSCH, t. II, 581b): «Quod habet qui non uult omnia
que deus uult». 13 epistola ad Corinthios] Cf. II Cor. 10, 5 «et omnem altitudinem extollentem
se aduersus scientiam Dei et in captiuitatem redigentes omnem intellectum in obsequium Christi».
13 ita] subaudi «in oratione»: cfr. red. c, p. 94, u. 24. 17 Glossa dicit] Cf. *Gl. ord.*, *margin.*, in
Mich. 2, 11 (*Biblia cum glossa*, ed. RUSCH, t. III, 406a): «Vtinam de spiritu meo, qui falli posset, et
non de spiritu dei, qui non mentitur».

L 23vb Item, quantum ad hoc quod constat de uoluntate dei assimilatur status eius statui futuro, quia si omnia isti reuelarentur que reuelantur ei angeli, si reuelaretur, non esset differentia inter status (quantum | ad scientiam, dico); et tu dicis quod tu potes uelle contrarium illius quod scit deum uelle; ergo a simili et alii qui sunt in patria possunt uelle contrarium etc., quia quantum ad hoc est similis illis. 25

Item, ex quo iste potest uelle contrarium illius quod scit deum uelle, quare non similiter dicere contrarium illius quod scit deum uelle? Dic quare. 30

Hiis rationibus moti DICIMVS quod nullus potest licite uelle contrarium eius quod scit deum uelle. Vnde secundum hanc opinionem hec est ratio quare nulli potest sua dampnatio reuelari: quia si reuelaretur, cum teneatur uelle illud quod scit deum uelle <teneretur uelle> se esse dampnandum, et ita desperaret, cum tamen 35 quilibet teneretur habere spem.

SET CONTRA. Nonne dominus dixit Iudeis «In peccatis uestris moriemini»? Set mori in peccatis est esse reprobum; et ita reuelauit eis quod essent reprobi.

V 190vb RESPONDEO. Dominus demonstrauit uage propter populum Iudaicum de | quo quidam erant reprobi quidam saluandi; et ita illi qui audiebant nesciebant pro quibus reddebatur locutio uera, et ita nulli facta est reuelatio sue reprobationis. 40

2. ITEM. Dominus per Ezechielem: «Si dicente me impio morte morieris et conuersus egerit penitentiam, saluabitur»; et ita dominus potest dicere impio “mori-eris”; set morte mori est in peccato mori, et hoc est esse reprobum; et ergo potest dicere alicui quod sit reprobus et ita alicui potest sua dampnatio reuelari. 45

RESPONDEO. Aliud est dicere aliud est reuelare. Reuelare est facere credere quod sit uerum; set licet dominus dicat alicui quod morte morietur, potest tamen licite credere quod dominus dicat illa locutione aliud quam ea significetur et debet hoc credere et quilibet si idem diceretur ei a domino uel ab angelo.

3. ITEM. Cum quidam falsus propheta prophetasset bonum populo Iudaico sicut in Ieremia_{28,6} legitur, «Amen, sic faciat dominus», 50

25 quantum] *om.* α 26 quia si] K | si autem α 28 contrarium ... uelle²] K | *om.* α 31 scit deum] K | *inu* V, scit L 31 uelle] K *om.* α 31 Dic quare] K | dicere V, die secundo (!) L 35 teneretur uelle] *scripsi* (cum Cb) | *om.* (*hom.*?) αK 36 spem] et hoc duo, scilicet desperare et habere spem sunt duo opposita *add.* α 39 Dominus] *dicimus* α 39 Iudaicum] α | *om.* K 43 dominus] *dicens* α

31 Dic quare] Ad intelligentiam argumenti, necnon ad iustificationem textus a nobis constituti, cf. GUILL. ALTISSIOD., *Sum. aur.*, I, tr. 12, c. 4, qu. 1, ed. RIBAILLIER, I, 230, et praesertim App. XXXV (I, 344): «Item indirecte, si licite possumus uelle contrarium eius quod scimus Deum uelle, eadem ratione licite possumus facere et dicere contrarium eius quod scimus Deum uelle, quia uoluta est radix locutionis et operis, et qualis est uoluta, talis est locutio et operatio; ergo si licet uelle contrarium eius quod scimus Deum uelle, licitum est dicere et facere contrarium eius quod scimus Deum uelle; quod manifeste falsum est». 37 dixit Iudeis] Ioh. 8, 21. 42 per Ezechielem] Cf. Ezech. 33, 14–15: «Si autem dixero impio: Morte morieris et egerit paenitentiam a peccato suo feceritque iudicium et iustitiam [...] vita uivet et non morietur».

CONTRA: ipse Ieremias prius prophetauerat malum et a spiritu sancto et scienter prophetauit; ergo sciuit quod hoc quod falsus propheta dixit erat contrarium uoluntati diuine; ergo non debuit illud orare, cum nullus debeat uelle contrarium etc.

RESPONDEO. Ieremias uoluit hoc uoluntate sensualitatis non rationis; uel dicatur quod non orauit hoc simpliciter, set sub condicione: si deo placeret.

4. ITEM. Ibidem dicit Glossa: «Optat fieri quod ille mentitur».

RESPONDEO. Optat, idest optaret si optabile esset. Simile: «Optabam anathema esse pro fratribus meis», idest: “optarem si optabile esset”. Item. Aliud simile: «Magnum chaos signatum est inter nos et uos ut qui uolunt hinc — idest: si uellent — non possent». Vel: optabat, idest: “modo optantis se habuit”. Simile in Marcho_{6,48}: Iesus uolebat discipulos preterire, idest “modo uolentis preterire se habuit”: orabat enim pro eis et compatiebatur eis. Vel: optabat hoc ex sensualitate.

Et nota quod [hec] est uoluntas qua quis uult aliquid et est uoluntas qua quis non uult aliquid, set uellet, et hanc uoluntatem — potest dici — Ieremias habuit: uellet enim hoc fieri si deo placeret, et per hanc diffinitionem potest solui auctoritas Augustini: «Viuit peccandi uoluntas et sequeretur opus si speraretur impunitas».

Item, uide quod sequitur in Glossa premissa, scilicet «Et potius | illud uellet quam se uerum dicere». Vnde alius propheta ait: «Vtinam essem uir non habens spiritum propheticum et mendacium potius loquerer». Set nonne ex quo habuit caritatem debuit potius uelle alium peccare quam se? Vtique. Ergo sic expone, idest: de eo quod ille dixit potius uellet esse uerum quam de eo quod ipse dixit; et hoc “si deo placeret”, supple, alioquin restaret questio.

5. ITEM. Ex quo Abraham tenebatur credere se facturum quiddam quod erat contrarium iuri naturali in genere, et hoc ratione precepti, scilicet se immolaturum filium, et ex quo Petrus teneretur domino credidisse si idem dictum esset ei eo

K 114^{rb}

54 contrarium] α | om. K 56 dicatur] K | dico L, dicam V 58 mentitur] meretur α 59–60 Simile ... esset] om. α 61 uolunt] uoluit α 62 habuit] habebat α 63–64 preterire se habuit] K | se habebat preterire uel habuit L, se habebat preterire V 64 ex] K | est α 66 Ieremias habuit] K | Ieronimus habuisset α 67 diffinitionem] K | dictionem α 68 sequeretur] scilicet add. α 69 illud] K | uellet mentiri L, mentiri V 73 uellet] K | uellem α 73 de eo] K | om. α 73 dixit] dicit K | dixerat α 75 quod] K | et α 76 scilicet] K | om. α 76 immolaturum] K | immolare α

58 dicit Glossa] *Gl. ord., marg.*, in Ier. 28, 6 (*Biblia cum glossa*, ed. RUSCH, t. III, 144a). 59–60 Optabam ... meis] Rom. 9, 3. 60–61 Aliud simile] Cf. Lc. 16, 26 «Et in his omnibus inter nos et vos chasma magnum firmatum est ut hii qui uolunt hinc transire ad uos non possint neque inde huc transire». 67–68 auctoritas Augustini] AUG., *En. Ps.*, 118, sermo 25, 7 (CCSL 40, 1752, u. 20s.); PETR. LOMB., *Ps.*, 118, 120 (PL 191, 1103 B); ipsius Stephani q. CAMB096 *De timore seruili* (QUINTO 1994, 226; ed. QUINTO 1992, 141). 69 in Glossa] *Gl. ord., marg.*, in Ier. 28, 6 (*Biblia cum glossa*, ed. RUSCH, t. III, 144a): «Et cupit pro rerum prosperitate magis illum quam se uera dicere, unde alius propheta: “Vtinam non essem uir habens spiritum et mendacium potius loquerer”». 70 propheta] Scil. Mich. 2, 11.

tempore quando dictum est ei «antequam gallus cantet ter me negabis», a simili quare non teneretur credere se peccatum mortaliter? Et si hoc, alicui potest reuelari quod peccabit mortaliter; sit ita: iste tenetur credere quod peccabit mortaliter et scit quod si peccet mortaliter deus uult permittere eum peccare; ergo tenetur uelle idem — deum uelle permittere eum peccare —, etsi hoc contrarium deberet orare, ne permetteret eum deus cadere, quia sic docuit deus orare dicens «et ne nos inducas in temptationem», idest: “ne permittas nos cadere”.

L 24^{ra} Propter hoc DICIMVS quod nulli potest reuelari se peccatum mortaliter, quia nunquam homo erat in tali statu nec potest esse in presenti quin semper deberet orare ne deus permittat eum cadere, set si fieret talis | reuelatio non deberet hoc orare cum sciret deum uelle contrarium.

6. ITEM. Numquid potest alicui reuelari se uenialiter peccatum?

Hoc VIDETVR, cum homo sciat quod nullo modo possit esse in presenti diu quin saltem moueatur primo motu. Hoc etiam probetur sicut supra probatum est de mortali.

Quod si est, CONTRA: sit quod reuelatum sit alicui quod peccabit uenialiter. Iste scit se peccatum uenialiter, ergo scit deum uelle hoc permittere; hoc ergo debet idem uelle, scilicet deum uelle permittere hoc.

CONTRA. Bonum est orare ut caueamus, uel uelle cauere uelle peccare, quia bonum est cauere; ergo licite potest iste orare ut caueat uel uelle cauere, et ita potest licite uelle contrarium eius quod scit deum uelle.

V 191^{ra} RESPONDEO. Sicut non potest alicui reuelari se peccatum mortaliter, ita nec uenialiter. De tali ueniali loquor quod subest libero arbitrio ut ebrietas et similia, quod si talis reuelatio posset fieri homini, cum ex reuelatione constaret ei deum uelle permittere se peccatum uenialiter non debet uelle contrarium; de talibus uero peccatis que | insurgunt in homine uelit nolit non debet homo orare ne surgant, cum sciat hoc esse impossibile, set debet orare ne procedant semper; ergo debeo orare ne deus permittat me cadere mortali uel ueniali tali quod subiciatur libero arbitrio.

SET nonne Petrus tenebatur credere deum dixisse se negaturum Christum?

RESPONDEO. Non, immo aliud illis uerbis.

7. ITEM. Iste scit se peccasse, ergo scit deum uoluisse subtrahisse sibi gratiam, ergo debet uelle idem; ergo debet ei placere quod deus subtraxit sibi gratiam.

79 Et] K | set α 82 uelle²] K | om. α 83 quia] K | et si hoc α 83 docuit] non debet α 83 dicens] K | om. α 86 homo erat] K | potest esse α 88 cum] K | si α 97 ergo] K | ita α 100 et similia] K | om. α 101 deum] K | dominum α 102 se peccatum uenialiter] K | om. α 105 uel] K | pro α 110 ergo ... gratiam] om. α

78 antequam ... negabis] Mt. 26, 34. 83–84 et ... temptationem] Mt. 6, 13; Lc. 11, 4.

RESPONDEO. Debet uelle deum uoluisse subtraxisse sibi gratiam, non tamen debet placere ei, nec iste qui est in actu peccati debet optare ut sibi gratia subtrahatur, licet uelle debeat. Differentia enim est inter uelle et optare: uelle est consentire, optare est delectari. Vnde super illum locum in Canticis^{8,14} «Fuge dilecte mi et
115 assimilare etc.», dicit Glossa: «Non est uox optantis. Quis enim optat eum quem diligit fugere? Set memor sue condicionis diuine uoluntati consensit». Debet ergo uelle deum subtraxisse sibi gratiam, non tamen se peccasse; ergo potest uelle hoc, scilicet deum uelle.

SET nonne posset <optare>, quia optatio est delectatio, sicut dictum est?

120 DICIMVS quod non.

8. ITEM. Reuelatum est michi istum esse reprobum; numquid eum teneor diligere ad uitam eternam quia proximus meus est, cum sciam deum uelle contrarium? Hoc etiam uidetur: «Omnia quecumque uultis ut faciant uobis homines eadem facite illis». Si in tali statu esses, tu uelles ut oraret pro te ad uitam eternam; ergo
125 idem debes facere.

RESPONDEO. Non debeo istum diligere ad uitam eternam quem scio esse reprobum, nec orare ut habeat uitam eternam. Quod uero dicitur: «Quodcumque uultis ut faciant uobis homines hec eadem facite illis», sic intellige, idest: “quecumque debetis uelle”, et hoc non debeo uelle, et si essem in tali statu non deberem uelle
130 ut aliquis oraret pro me.

Nota quod si possibile esset quod alicui reuelaretur sua dampnatio, et fieret talis reuelatio, teneretur desperare et sperare similiter, et ita teneatur ad duo contradictorie opposita sicut dyabolus.

9. ITEM. Si tu scias istum esse prescitum, non debes orare | pro isto; eodem
135 modo si ecclesia sciat, non debet orare pro isto; set possibile est istum saluari et non nisi per merita ecclesie (quicumque enim saluatur per merita ecclesie saluatur); ergo, cum ecclesia sciat quod possibile, debet niti ad hoc ut saluetur, et ita ecclesia debet orare pro isto.

K 114^{va}

RESPONDEO. Non debet. Set sicut possibile est quod saluetur, ita possibile est
140 quod ecclesia oret pro isto, immo debeat orare.

111 RESPONDEO ... gratiam] *om.* α 112 in actu] *om.* α 112 peccati] α | *om.* K 115 eum] *om.* α 116 fugere] K | fugiendum α 119 optare] *suppl.* (*cum* Cb) | *om.* αK 120 DICIMVS quod non] *ante* Set nonne posset (u. 119) *loc.* αK 124 uelles] K | deberes uelle L, debes uelle V 128 uobis ... intellige] K | etc. α 129 uelle¹] *om.* α 137 possibile] α | pos- K, est istum saluari *add.* α (possibile esse Cb) 137 debet niti] K (*cum* Cb) | *inu.* α 137 ut] K (*cum* Cb) | quod α

115 dicit Glossa] *Gl. ord., marg.*, in Cant. 8, 12 (*Biblia cum glossa*, ed. RUSCH, t. II, 723b): «Non optando loquitur; quis enim optet eum quem diligit fugere, set memor sue conditionis illius uoluntati consentit». 123–124 Omnia ... illis] Mt. 7, 12.

10. ITEM. Duo sunt mortui et constet ecclesie alterum esse reprobum, set nesciat utrum: ecclesia uult istos saluari quia istum uult saluari et illum similiter, ergo istos.

CONTRA. Scit deum uelle istos saluari, ergo debet et idem uelle.

RESPONDEO. Hoc est duplex: "ecclesia uult istos saluari"; aut intelligitur de dicto aut de re. Si de dicto, falsa est: non enim uult hoc deum. Si de re duplex est similiter: composita falsa est, et secundum hoc "istos saluari" supponit optabile quoddam; si diuisim uera est, et est sensus: istos uult saluari.

SET sacerdos non dicet «Fidelium deus etc.»? Nonne dicet communem orationem pro illis? 150

NON, set pro utroque specialem.

11. ITEM. Augustinus: «Cum pro omnibus baptizatis offerantur sacrificia offeratur etc.», et ita ecclesia orat pro omnibus baptizatis defunctis et orat quod uult; ergo uult omnes saluari. Ergo uult contrarium illius quod scit deum uelle.

RESPONDEO. Auctoritas sic intelligenda: «Cum pro omnibus», idest pro quibuscumque siue pro istis siue pro illis: ita hec dictio 'omnibus' non tenetur collectiue. Simile: mulier accedens ad omne pecus, idest ad quodcumque, siue ad istud siue ad illud. 155

12. ITEM. Cum Christus petierit remotionem calicis quam noluit, quare non potest homo similiter petere contrarium eius quod scit deum uelle? 160

RESPONDEO. Christus non petiit hoc simpliciter set sub condicione uoluntatis patris.

149 dicet] K | dicit α 155 Auctoritas] *scripsi* (*cum* Cb) | actio K, dictio α 157 quodcumque] omne α 160 similiter petere] K (*cum* Cb) | uelle similiter α 162 patris] et illud petiit ex sensualitate non ex ratione cum (ratio [!] *add.* L) uolebat sensualitate (-tem L) ita orare (orare *om. sed postea rest. et post nec loc.* L) nec fuerunt in (in *om.* L) Christo contrarie uoluntates *add.* α

149 Fidelium deus etc.] Cf. *Rituale Romanum*, Exsequiarum ordo, c. 3, Absolutio supra defunctum, Oremus (*Rituale* 1925, 123). 152 Augustinus] Cf. *Aug., Ench.*, 29, 110, CCSL 46, 108–109 (PL 40, 283–284): «Cum ergo sacrificia, siue altaris siue quarumcumque eleemosynarum, pro baptizatis defunctis omnibus offeruntur, pro ualde bonis gratiarum actiones sunt, pro non ualde bonis propitiationes sunt, pro ualde malis etiam si nulla sunt adiumenta mortuorum qualescumque uiuorum consolationes sunt. Quibus autem prosunt, aut ad hoc prosunt ut sit plena remissio, aut certe ut tolerabilior fiat ipsa damnatio». 159 calicis] Cf. Mt. 26, 39.42.

[Redactio c]

Vtrum homo licite possit uelle
contrarium eius quod scit deum uelle

5 Queritur si homo licite possit uelle contrarium eius quod scit deum uelle; ut si uelit patrem meum mori et sciam *eum uelle hoc: nunquid* possum uelle contrarium?

1. QUIDAM DIXERVNT *quod bene possum uelle contrarium eius quod scio deum uelle ut in casu proposito*, nec ideo uoluntas mea contraria est uoluntati dei, nec uolo contrarium uoluntati *dei*, set uolito uoluntatis *dei*, et ita uolita sunt contraria, sicut
10 si nescirem uoluntatem dei et uellem patrem meum uiuere licet deus uellet eum mori, *non ideo uoluntas mea esset contraria uoluntati dei, set uolita essent contraria, non uoluntates.*

SET CONTRA. Super illum locum Psalmi_{100,3-4} «Non adhesit michi cor prauum» dicit Glossa: «Prauam, idest distortum, habet cor qui non uult omnia que | deus
15 uult».

Item, in illo Psalmo_{26,1} «Dominus illuminatio mea» super illum uersum et «qui iuxta illam omnes qui recti sunt corde» dicit Glossa: «Rectum cor habet qui uult hoc quod scit deum uelle».

Item, in fine epistule ad Colossenses_{4,12}: «ut simus pleni et perfecti in uoluntate dei», ibi dicit Glossa idem.

Item, sicut dicitur in epistola ad Corinthios, debemus petere ita, ut supponamus uoluntatem nostram uoluntati *dei in omnibus*. *Item, sub hac condicione debemus petere ut det nobis quod petimus: «sicut scis et sicut uis et sicut nouisti expedire», ut dicit Augustinus. Cum ergo in omni oratione debemus supponere uoluntatem nostram uoluntati
25 dei, ergo a simili in uoluntate, et ita debeo uelle omne quod scio deum uelle.*

CAMB018, Redactio c: Cb 253^{va}–254^{vb} — In hac redactione eae sententiae inclinatis litteris imprimuntur, quae identice etiam in redactione a inueniuntur

2–4 Vtrum ... uelle] Cb *Index* 13 Psalmi] spali *praem. sed del.* Cb

6 possum uelle contrarium] Cf. AUG., *Ench.*, 26, 101, CCSL 46, 103 (PL 40, 279). 14 dicit Glossa] Cf. *Gl. ord., interl.*, in Ps. 100, 3–4 (ed. RUSCH, t. II, 581b): «Quod habet qui non uult omnia que deus uult». 16–17 qui ... corde] Ps. 93, 15. 17 dicit Glossa] PETR. LOMB., Ps. 93, 15 (PL 191, 870): «Et qui habent eam, id est iustitiam, omnes sunt recto corde, id est hoc uolunt quod Deus uult», necnon *Gl. ord., interl.*, in eodem (*Biblia cum glossa*, t. II, 576a). 21 ad Corinthios] Cf. II Cor. 10, 5 «et omnem altitudinem extollentem se aduersus scientiam Dei et in captiuitatem redigentes omnem intellectum in obsequium Christi». 23–24 dicit Augustinus] Cf. AUG., *Cura mort.*, 16, 20, ed. J. ZYCHA, CSEL 41, 654, 8–9.

Item, Micheas^{2,11} dixit «Vtinam essem uir non habens spiritum et mendacium potius loquerer» et Glossa dicit: «Optabat alio spiritu loqui et ita non potuit licite aliud loqui quam sciuit deum uelle».

Item, iste scit deum uelle patrem suum mori, ergo scit hoc esse iustum, ergo scit contrarium esse iniustum, ergo non debet uelle illud. 30

Item, si dicatur quod licite potest uelle patrem suum uiuere et hoc propter pietatem et compassionem, a simili potest uelle istum reprobum saluari, de cuius reprobatione constat.

SET CONTRA. *Iste scit quod si ille sit reprobus nunquam saluabitur; ergo scit quod si necessarium est eum esse reprobum impossibile est eum saluari; set necessarium est eum esse reprobum (sit quod deus iusserit, ergo impossibile est eum saluari), et uult etiam saluari; ergo uult quiddam quod scit impossibile; ergo stulte uult illud.* 35

Item, quantum ad hoc quod constat isti de uoluntate dei per reuelationem, assimilatur status eius statui futuro, quia si omnia reuelarentur isti que reuelantur *illis qui sunt in celo nichil differret status illius a statu illorum quantum ad scientiam; et dicis quod iste potest uelle contrarium eius quod scit deum uelle per reuelationem; ergo a simili qui sunt in patria possunt similiter uelle contrarium eius quod sciunt deum uelle, quia quantum ad hoc quod iste scit uoluntatem dei similis est illis qui sunt in patria.* 40

Item, ex quo iste potest uelle contrarium eius quod scit deum uelle, quare non *eodem modo* potest dicere contrarium eius quod scit deum uelle? 45

Hiis rationibus moti DICIMVS quod nullus potest licite uelle contrarium eius quod scit deum uelle. Vnde secundum hanc opinionem hec est ratio quare nulli potest reuelari sua dampnatio, quia *si reuelaret alicui sua dampnatio*, cum teneatur *non uelle contrarium eius quod scit deum uelle, teneretur uelle se esse dampnandum et ita desperare* cum tamen quilibet teneatur habere spem. 50

SET CONTRA. Nonne dominus dixit Iudeis «In peccatis uestris moriemini»? set mori in peccatis est esse reprobum; et ita reuelauit Iudeis quod essent reprobi.

Cb 254^{ra} RESPONDEO. Reuera dominus | uage destinauit populum Iudaicum de quo quidam erant reprobi quidam saluandi; et ita illi qui audiebant nesciebant pro quibus reddebatur locutio uera. Et ita nulli facta est reuelatio sue reprobationis; *et est talis modus loquendi sicut si dicam duobus "mali homines estis" quia de genere mali sunt.* 55

2. ITEM. Dominus per Ezechielem^{33,14}: «Si dicente me impio "morte morieris" et conuersus penitentiam egerit, saluabitur»; et ita potest dominus dicere impio

36 deus iusserit] deus serit Cb 50 desperare] desperare (!) Cb, *sed forsitan mendose, cum red. 'a' desperaret habeat* 56 dicam] dicam (?) *in plica folii codicis, unde de eo quod legimus dubitare licet*

27 Glossa dicit] Cf. *Gl. ord., marg.*, in Mich. 2, 11 (*Biblia cum glossa*, ed. RUSCH, t. III, 406a): «Vtinam de spiritu meo, qui falsi posset, et non de spiritu dei, qui non mentitur». 51 In peccatis ... moriemini] Ioh. 8, 21. 57 per Ezechielem] Cf. Ezech. 33, 14: «Si sin autem dixero impio morte morieris et egerit paenitentiam a peccato suo feceritque iudicium et iustitiam».

“morte morieris”, et morte mori hoc est in peccato mori; et hoc est esse reprobum; ergo potest dicere alicui quod sit reprobus et ita potest reuelare alicui suam dampnationem.

RESPONDEO. Aliud est dicere aliud est reuelare. Reuelare enim est facere credere quod sit uerum; set licet dominus dicat alicui quod morte morietur, potest tamen licite credere quod dominus dicat aliud uoce quam ea significetur et debet hoc credere; *siue ergo dominus siue angelus dixerit michi “morte morieris” nunquam crederem quod diceret uerbis id quod communiter illis significatur.*

3. ITEM. Cum quidam falsus propheta prophetasset bonum populo Iudaico sicut in Ieremia^{28,6} legitur, dixit Ieremias «Amen, sic faciat dominus»,

CONTRA: ipse Ieremias prius prophetauerat malum et a spiritu sancto et scienter prophetauit; ergo sciuit quod hoc quod falsus propheta dixit erat contrarium uoluntati diuine; ergo non debuit id orare cum nullus debeat uelle contrarium *eius quod scit deum uelle.*

RESPONDEO. Ieremias uoluit hoc uoluntate sensualitatis, non rationis; uel dicitur quod non orauit simpliciter set sub condicione, scilicet si deo placeret.

4. ITEM. Ibidem dicit Glossa: «Optat fieri quod ille mentitur»; *uidetur ergo male optare, cum sciuit deum uelle contrarium; uel: si optabat fieri et licite, ergo a simili licite potuit uelle; et si hoc, aliquis licite potest uelle contrarium eius quod scit deum uelle.*

RESPONDEO. Optat fieri, idest optaret si optabile esset. Simile: «Optabam anathema esse pro fratribus meis», idest: “optarem si optabile esset”. Item, aliud simile: «Magnum chaos signatum est inter nos et uos ut qui uolunt – idest: etsi uellent – non possent». Vel: ‘optabat’ idest: “modo optantis se habuit”. Simile in Marcho^{6,48} Iesus uolebat discipulos preterire, idest: “modo uolentis preterire se habuit”. Vel: optabat hoc ex sensualitate (orabat enim pro eis et compatiebatur eis).

Item, notandum quod est uoluntas qua quis uult aliquid et est uoluntas qua quis non uult aliquid, set uellet, et hac uoluntate potest dici *quod Ieremias uoluit fieri quod ille falsus propheta predixit*: uellet enim fieri si dominus placeret et per hanc distinctionem potest solui illa auctoritas Augustini: «Viuit peccandi uoluntas et sequeretur opus si speraretur impunitas».

64 dominus] *interl.* Cb 71 uelle] uelle *ex orare s.l.* Cb

75 dicit Glossa] *Gl. ord., marg.*, in Ierem. 28, 6 (*Biblia cum glossa*, ed. RUSCH, t. III, 144a). 78–79 Optabam ... meis] Rom. 9, 3. 80–81 Magnum ... possent] Cf. Lc. 16, 26: «Et in his omnibus inter nos et uos chasma magnum firmatum est ut hii qui uolunt hinc transire ad uos non possint neque inde huc transmeare». 88 auctoritas Augustini] AUG., *En. Ps.*, 118, sermo 25, 7 (CCSL 40, 1752, u. 20s.); PETR. LOMB., *Ps.*, 118, 120 (PL 191, 1103 B); ipsius Stephani q. CAMB096 *De timore seruili* (QUINTO 1994, 226; ed. QUINTO 1992, 141).

Item, uide quod sequitur in Glossa premissa: «Et potius illud uellet quam se uerum dicere». Vnde Micheas_{2,11} ait: «Vtinam essem uir non habens spiritum propheticum et mendacium potius loquerer». Set nonne ex quo habuit caritatem debuit uelle potius alium peccare quam se? Vtique. Ergo sic expone: idest de eo quod ille dixit potius uoluit esse uerum quam de hoc quod ipsemet dixit; et hoc “si deo placeret”, suple, alioquin restaret questio, *quia nec de hoc quod ipsemet dixit deberet uelle simpliciter potius esse factum cum sciret deum uelle contrarium.*

5. ITEM. Ex quo Abraham | tenebatur credere se facturum quiddam quod est contrarium iuri naturali in genere, et hoc ratione precepti, scilicet se immolaturum filium, et ex quo Petrus teneretur credidisse domino si dictum esset ei a domino eo tempore quando dictum est istud «antequam gallus cantet ter me negabis», quare non eodem modo tenebatur credere se peccaturum mortaliter? Et si hoc, *ergo uerum est quod* alicui potest reuelari *se peccaturum* mortaliter; sit ita: iste tenetur credere *se peccaturum* mortaliter et scit quod si peccet mortaliter deus uult permittere eum peccare; ergo teneretur uelle idem, *scilicet* deum uelle permittere eum peccare *cum in omnibus debeat uelle omne id quod scit deum uelle; alioquin distortum haberet cor; etsi hoc contrarium deberet orare, ne permetteret eum deus cadere*, quia sic docuit deus orare, dicens «et ne nos inducas in temptationem», idest “ne permittas nos cadere”.

Propter hoc DICIMVS quod nulli potest reuelari se peccaturum mortaliter, quia nunquam erat homo in tali statu nec potest esse in presenti quin semper debeat orare ne deus permittat eum cadere, set si fieret talis reuelatio non deberet orare hoc cum sciret deum uelle *permittere hoc; et ita deberet uelle deum uelle permittere cum debeat uelle omne id quod scit deum uelle.*

6. ITEM. Numquid potest alicui reuelari se peccaturum uenialiter? Hoc uidetur, cum sciat quod nullo modo possit esse in presenti diu quin moueatur saltem primo motu. Hoc probetur sicut supra probatum est de mortali.

Et si hoc, CONTRA: sit quod reuelatum fuerit alicui quod peccabit uenialiter. Iste scit se peccaturum uenialiter; ergo scit deum uelle permittere; hoc ergo debet uelle idem, *scilicet deum uelle permittere se peccaturum uenialiter.*

CONTRA. *Bonum est cauere ueniam peccatum, ergo bonum est ut caueat, uel uelle cauere*; ergo licite potest iste orare ut caueat uel uelle cauere, et ita potest licite uelle contrarium eius quod scit deum uelle.

110 erat] erat *scripsi* (cum 'a') | erit Cb

90 in Glossa] *Gl. ord., marg.*, in Ierem. 28, 6 (*Biblia cum glossa*, ed. RUSCH, t. III, 144a): «Et cupit pro rerum prosperitate magis illum quam se uera dicere, unde alius propheta: “Vtinam non essem vir habens spiritum et mendacium potius loquerer”». 98–99 immolaturum filium] Cf. Gen. 22, 2. 100 antequam ... negabis] Mt. 26, 34. 105–106 distortum ... cor] Cf. supra p. 94, u. 14–15. 107 et ne ... temptationem] Mt. 6, 13; Lc. 11, 4. 115–116 primo motu] Cf. Stephani q. CAMB032 *De primis motibus*, ed. LOTTIN 1931, 103–115 (reimpressam in *Psychologie et morale*, II-I, 1948, 504–513).

RESPONDEO. Sicut non potest reuelari alicui se peccatum mortaliter, ita nec uenialiter. De tali loquor uenialiter quod subest libero arbitrio, ut ebrietas et similia, quia si posset talis reuelatio fieri homini, cum ex reuelatione constaret ei deum uelle 125
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ET QUID? Nonne Petrus tenebatur credere deum dixisse se negaturum Christum?

RESPONDEO. Non, immo aliud illis uerbis.

7. ITEM. *Iste est in actu fornicandi et scit deum uelle subtrahere sibi gratiam, et uelle etiam subtrahere; ergo debet uelle idem et ita optare.*

CONTRA. *Debet dolere de subtractione gratie, non ergo debet uelle subtractionem gratie fieri.*

Item, iste scit se peccasse; ergo scit deum uoluisse subtrahere gratiam sibi et debet uelle omne id quod scit deum uelle, ergo debet uelle idem; ergo debet ei placere quod deus subtrahit sibi gratiam.

RESPONDEO. Debet uelle deum uoluisse subtrahere sibi gratiam, non tamen debet placere, nec iste qui est in actu peccati debet optare ut sibi gratia subtrahatur, licet uelle debeat. Differentia enim est inter uelle et optare: uelle est consentire, optare est delectari. Vnde super illum locum in Canticis^{8,14} «Fuge dilecte mi et assimulare capree hynnuloque ceruorum», dicit Glossa: «Non est uox optantis. Quis enim optat eum quem diligit fugere? set memor sue condicionis diuine uoluntati consensit». Debet ergo uelle deum subtrahere sibi gratiam, non se peccasse; licite ergo potest uelle hoc et tamen dolere de eodem. Item, «Conuertantur peccatores in infernum». Glossa: «Non est optatio set predictio».

CONTRA. *Nonne licite potuit optare hoc cum sciuit deum uelle hoc?*

RESPONDEO. *Licite potuit uelle, non tamen optare: ut supra dictum, est optare est delectari, et ideo dicitur "non est optatio set predictio".*

9. ITEM. Reuelatum est michi istum esse prescitum; numquid teneor eum diligere ad uitam eternam ex quo est proximus meus et ita eum habere uitam eternam, cum sciam deum uelle contrarium, et ita uelle contrarium eius quod scio deum uelle? Hoc etiam uidetur: «Quid tibi uis fieri alii feceris». Si in tali statu esses, et possibile

146 dicit Glossa] *Gl. ord., marg.*, in Cant. 8, 12 (ed. RUSCH, t. II, 723b): «Non optando loquitur; quis enim optet eum quem diligit fugere, set memor sue conditionis illius uoluntati consentit». 149–150 Conuertantur ... infernum] Ps. 9, 18. 150 Glossa] Cf. AUG., *S. dom. m.*, I, 22, 76 (CCSL 35, 86). 157 Quid ... feceris] Cf. Tb. 4, 16; Mt. 7, 12; Lc. 6, 31; HIER., *Epist.*, 121, 8 (CSEL 56/1, 33¹⁰); AUG., *S.*, 9, 10, 15 (CCSL 41, 136⁵³³); ОТТО 1962, 16.

esset quod scires te esse reprobum, tu uelles ut ille oraret pro te ad uitam eternam; ergo idem debes ei facere.

RESPONDEO. Non debeo diligere istum, *quem scio reprobum*, ad uitam eternam, nec orare ut habeat uitam eternam. Quod uero dicitur: «Quodcumque uultis ut faciant uobis homines hec eadem facite illis», sic intellige, idest: quaecumque uelle debetis, *in statu scilicet communi, et modo (!) uelle debeo quod* si essem in tali statu *ne aliquis oraret pro me.*

Notandum quod si possibile esset quod alicui reuelaretur sua *perditio*, et fieret talis reuelatio, teneretur desperare et sperare *quia teneretur* ad duo contradictorie opposita sicut diabolus.

9. ITEM. *Tu scis* istum esse prescitum; sit ita: non debes orare pro isto; eodem modo, si ecclesia sciat *istum esse reprobum* non debet orare pro eo; set possibile est istum saluari et non nisi per merita ecclesie (quicumque enim saluatur per merita ecclesie saluatur); ergo cum ecclesia sciat possibile esse, debet niti ad hoc ut saluetur, et ita ecclesia debet orare pro isto.

RESPONDEO. Sicut possibile est quod iste saluetur ita possibile est *ecclesiam orare pro eo.*

10. ITEM. *Redigatur ecclesia usque ad x personas et sit quod* duo sint mortui et constet ecclesie alterum esse reprobum, set nesciat utrum: ecclesia uult istos saluari quia istum uult saluari et illum similiter, ergo istos; *quod si est, ergo contrarium eius uult quod scit deum uelle.*

RESPONDEO. Hoc duplex “ecclesia uult istos saluari”; *potest enim fieri sermo* de re uel de dicto. Si *fiat sermo* de dicto, falsa est *quia nichil dictum est “uult hoc deum”*. *Secundum hoc quod fit sermo de re, duplex est quia potest intelligi composite, et secundum hoc falsa est, quia secundum hoc hec uox ‘istos saluari’ designat optabile quiddam et ideo falsa.* Si intelligatur diuisim, uera est, et est sensus: istos uult saluari.

SET sacerdos cum orat pro illis dicetne «Fidelium deus *omnium conditor et redemptor animabus famularum*» uel quid dicit? *Nonne dicit* orationem communem pro illis?

NON, set pro utroque specialem.

11. ITEM. Augustinus dicit: «Cum pro omnibus baptizatis defunctis sacrifi-

158 ad] ad *scripsi cum ‘a’* | om. Cb 171–172 cum ... et ita] om. *sed rest. i.m.* Cb 188 omnibus] omnibus *scripsi (cum Aug. et ‘a’)* | quibuscumque Cb

161–162 Quodcumque... illis] Mt. 7, 12. 175 x personas] Forsitan resp. Gen. 18, 32.

184–185 Fidelium ... famularum] Cf. *Missa plurimum defunctorum*, Exequiarum ordo, Oremus (*Rituale* 1925, 124). 188 Augustinus dicit] Cf. AUG., *Ench.*, 29, 110 CCSL 46, 108–109 (PL 40, 283–284): «Cum ergo sacrificia, siue altaris siue quarumcumque eleemosynarum, pro baptizatis defunctis omnibus offeruntur, pro ualde bonis gratiarum actiones sunt, pro non ualde bonis propitiationes sunt, pro ualde malis etiam si nulla sunt adiumenta mortuorum qualescumque uiuorum consolationes sunt. Quibus autem prosunt, aut ad hoc prosunt ut sit plena remissio, aut certe ut tolerabilior fiat ipsa damnatio».

190 cia ecclesie offerantur quibusdam etc.», et ita ecclesia orat pro omnibus baptizatis defunctis et orat quod uult; ergo uult omnes baptizatos defunctos saluari.

CONTRA. *Scit deum nolle, ergo uult quiddam cuius | contrarium scit deum uelle.*

Cb 254vb

RESPONDEO. Auctoritas sic intelligenda est. «Cum pro omnibus etc.», idest: pro quibuscumque offerantur, idest siue pro istis siue pro illis offerantur, *habent aliquem sequentium effectuum*; uel Glossa “et ita”: et hec dictio ‘omnibus’ non tenetur collectiue. Simile: mulier accedens ad omne pecus, idest: “ad quodcumque”, quasi “siue ad illud siue ad istud”.

12. ITEM. Ex quo Christus petiit amotionem calicis quam uoluit et sciuit quod hoc noluit pater, quare non potest homo similiter petere contrarium eius quod scit deum uelle?

200 RESPONDEO. Christus non petiit hoc simpliciter set sub condicione uoluntatis patris.

13. ITEM. *Iste est prescitus et tamen bonus; sit ita: iste meretur uitam eternam, et dignus est uita eterna, et debet habere uitam eternam, ut ‘debet’ notet debitum, respiciat meritum. Non tamen iustum est ut habeat: non enim exigit iustitia dei ut habeat uitam eternam qui finaliter esset bonus.*

205 *Item, auctoritas dicit quod omnes sancti optauerunt ramos oleastri saluari cum oliua, hoc est plenitudinem gentium cum Iudeis; set sciuerunt bene quod hoc noluit deus, et ita uoluerunt quiddam cuius contrarium sciuerunt deum uelle.*

210 RESPONDEO. *Optabant, idest modo optantium se habebant (compatientur enim eis); uel: optabant, idest optarent si deo placeret.*

194 sequentium] effectum *praem. sed del.* Cb

206 auctoritas] *Gl. ord., marg., ad Is. 17, 12 (Biblia cum glossa, ed. RUSCH, t. III, 31b).*

CZY WOLNO CZŁOWIEKOWI CHCIEĆ CZEGOŚ,
O CZYM WIE, ŻE JEST PRZECIWNIE TEMU, CO CHCE BÓG?
WYDANIE KRYTYCZNE JEDNEJ KWESTII
STEFANA LANGTONA († 1228)

S T R E S Z C Z E N I E

Pochodząca z *Quaestiones theologiae* Stefana Langtona kwestia, która stanowi przedmiot niniejszej edycji, stawia pytanie: „Vtrum homo licite possit uelle contrarium eius quod scit deum uelle?”. Jest ona oznaczona numerem 18 na liście kwestii Langtona odnalezionej w rękopisie z Cambridge, St. John's Library, C 7. Natomiast, gdybyśmy mieli uporządkować *Quaestiones* Langtona w porządku, w jakim dyskutował je, wykładając *Sentencie* Piotra Lombarda, to nasza kwestia należałaby do materii księgi pierwszej, a dokładniej do tej części dzieła, gdzie rozważa się niektóre atrybuty Boga jedyne (po uprzednim przedstawieniu zagadnień związanych z Trójcą). Artykuł niniejszy składa się z wprowadzenia oraz właściwej edycji krytycznej trzech zachowanych wersji *quaestio*. We wstępie dowodzi się, że trzy wersje kwestii mają za pierwowzór dysputę, której Langton przewodniczył podczas wykładów w swojej szkole. Została ona zapisana przez dwóch skrybów (*reportatores*), których kopie dały początek dwóm wersjom rękopiśmiennym tekstu. Pierwsza *reportatio* (= *reportatio b*) została zachowana w tekście przekazanym przez jedną rodzinę rękopisów (= rodzina φ); druga *reportatio* (= *reportatio a*) dała po przepracowaniu dwa warianty tekstu, z których jeden został przekazany przez rodzinę rękopisów (= rodzina ψ), drugi zaś przez pojedynczy rękopis.

Trzy różne wersje zostały tu opublikowane tak, jak przekazała je nam rękopiśmienna tradycja, bez próby połączenia ich w jeden tekst harmonizujący trzy reportacje. W ten sposób możemy przestudiować trzy zapisy tego samego tekstu, który w swojej pierwotnej wersji, to znaczy w takiej, w jakiej został wygłoszony, jest już dla nas bezpowrotnie stracony.

IS IT ADMISSIBLE FOR A MAN TO WILL DIFFERENTLY FROM
 GOD (IF, INDEED, HE KNOWS WHAT GOD WILLS)?
 A CRITICAL EDITION OF A THEOLOGICAL *QUAESTIO*
 BY STEPHEN LANGTON († 1228)

S U M M A R Y

In the article one of Stephen Langton's *Quaestiones theologiae* is published in a critical edition. The *quaestio* is devoted to the problem *Vtrum homo licite possit uelle contrarium eius quod scit deum uelle* and occupies position n° 18 in an index of Langton's *Quaestiones* found in MS Cambridge, St. John's College Library, C 7. In fact, if we were to order Langton's *Quaestiones* as if they were discussing the topics found in Peter Lombard's four books of *Sentences*, this *quaestio* would belong to Book I, more precisely to a section of the work where some attributes of the one God are discussed (after an account of the mystery of the Trinity has been given). The problem arises from the consideration of the divine attribute "will", where such questions occur as whether divine will is always fulfilled, or whether man is bound to will all that God wants (given that God's will is known by man). The article consists of a text-critical introduction followed by an edition of the three preserved versions of the *quaestio*. In the introduction it is argued that the three versions transmitted in the manuscript tradition all depend upon a unique disputation presided over by Langton in his school. The presence of three versions is explained by assuming that the disputation was recorded by two different scribes (*reportatores*), giving origin to two different written records of it (*reportationes*). The first *reportatio* (= *reportatio b*) has been elaborated into a text transmitted by a first textual family (= family φ); the second *reportatio* (= *reportatio a*) has been elaborated into two different texts, one transmitted by a second textual family (= family ψ) and one transmitted by a single MS. The different versions are published according to the strict rules of critical edition, without trying to produce a unique text harmonizing the three *reportationes*, but rather leaving them as the manuscript tradition has delivered them to us, in the conviction that each version represents a reception of the single oral performance that, in its actual wording, is irreparably lost.