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Second Parisian University Exemplar; The First Parisian Exemplar; The Second Parisian University Exemplar; The Reconstruction of the Critical Text; The References and Sources in Quodlibet IV; The Edition of Badius; The Genesis of the Exemplars, Represented by a Diagram; Technique of the Edition; Symbols; 1. In the Text Itself; 2. In the Critical Apparatus; Abbreviations

1. In the Critical Apparatus 2. In the Apparatus of Citations; Sigla of the Manuscripts; Quodlibet IV; Utrum relatio prius sit in divina essentia quam in persona; Utrum imago conveniat Spiritui Sancto sicut et Filio; Utrum in Christo sint duae reales filiationes, una ad Patrem, alia ad matrem; Utrum sint idem re natura et suppositum; Utrum unum principium numeri quantitatis discretae sit alterius naturaequam unitas rerum substantialis; Utrum forma numeri denarii sit aliquid extra intellectum

Utrum intellectus creatus se ipsum et ea quae per essentiam eorum sunt in ipso intelligat per se absque omni specie rei intellectae vel per aliquam speciem eius qua informatur Utrum beatus videns seu intelligens Deum nude per essentiam suam formet in se verbum de Deo; Utrum aliquis intellectus creatus ex puris naturalibus possit videre seu intelligere nude divinam essentiam; Utrum caritas re differat a gratia; Utrum Deus a creatura intellectuali dilectione pura naturali possit diligere super omnia alia; Utrum post resurrectionem erunt aliqua individua composita in isto mundo inferiori

Utrum in quidditate rerum sensibilium materialium cadunt plures formae substantiales re differentes

Sommario/riassunto

Henry of Ghent, the most influential philosopher/theologian of the last quarter of the 13th century at Paris, delivered his fourth Quodlibet during 1279. This Quodlibet was written at the beginning of what could be called the height of his career. In total there are 37 questions, which cover a wide range of topics, including theories in theology, metaphysics, epistemology, philosophical anthropology, ethics, and canon law. In these questions Henry presents his mature thought concerning the number of human substantial forms in which he counters the claims of the defenders of Thomas Aquinas, part
