



B

le p[ro]p[ri]u[m] bonu[m] p[er] quod dicitur a[cc]iditabile est  
 canq[ue] q[uo]d id bonu[m] q[uo]d dicitur e[ss]e suu[m] cedat ali  
 et id tale d[omi]n[u]m no[n] pot[est] e[ss]e s[ed] pena subice  
 p[ro]p[ri]u[m] q[uo]d i[n] statu i[n]nocen[ti]e no[n] fuit tale d[omi]n[u]m  
 ho[m]i[n]i ad ho[m]i[n]em. Tunc no[n] d[omi]n[u]m aliq[ui]s  
 ut lib[er] q[ui] dirigat ip[s]u[m] ad p[ro]p[ri]u[m] bonu[m]  
 qui dirigat ut ad bonu[m] om[n]i[n]e. Et ta  
 nu[m] ho[m]i[n]i ad ho[m]i[n]em i[n] statu i[n]nocen[ti]e s[ed]  
 p[ro]p[ri]u[m] d[omi]n[u]m. P[ri]mo quid[em] q[uo]d ho[m]i[n]i naturalit[er]  
 sociale. Vn[de] ho[m]i[n]es i[n] statu i[n]nocen[ti]e socialit[er]

talitate recipiunt q[uo]d p[er] se tim[en]do q[uo]d tim[en]t  
 ho[m]i[n]i i[n] mortal[itate] i[n] statu i[n]nocen[ti]e. **Q**uod in mor  
 talitate p[ro]mittit ho[m]i[n]i i[n] p[ri]mu[m]. s[ed] i[n] illud n  
 p[ro]p[ri]u[m] v[er]o mort[is] ultra non erit. s[ed] ho[m]i[n]i no[n] fuit  
 abitu[m] i[n] statu p[ro]mittit ut p[ri]mu[m] meretur  
 s[ed] ho[m]i[n]i i[n] statu i[n]nocen[ti]e fuit no[n] fuit i[n] mortal[itate].  
**S**i at[er] e[st] q[uo]d dicitur ad Jo. v. q[uo]d p[ro]p[ri]u[m] i[n] t[er]m[in]e  
 mort[is] q[uo]d an[te] p[ro]p[ri]u[m] erit ho[m]i[n]i i[n] mortal[itate]. **Q**uod  
 dicitur aliquid p[ro]p[ri]u[m] dicitur i[n]corruptibile t[er]m[in]e  
 cu[m] vno modo ex p[ar]te m[er]ito. s[ed] q[uo]d no[n] h[ab]et  
 i[n]corruptibile ut h[ab]et vnu[m] fuit



License: [public\\_domain](#) – Antwerpen, Erfgoedbibliotheek Hendrik Conscience, Fragm. 162 a-b, fol. [1]v – Thomas de Aquino, <i>Summa theologica</i>  
(<https://fragmentarium.ms/view/page/F-1gon/9144/68000>)