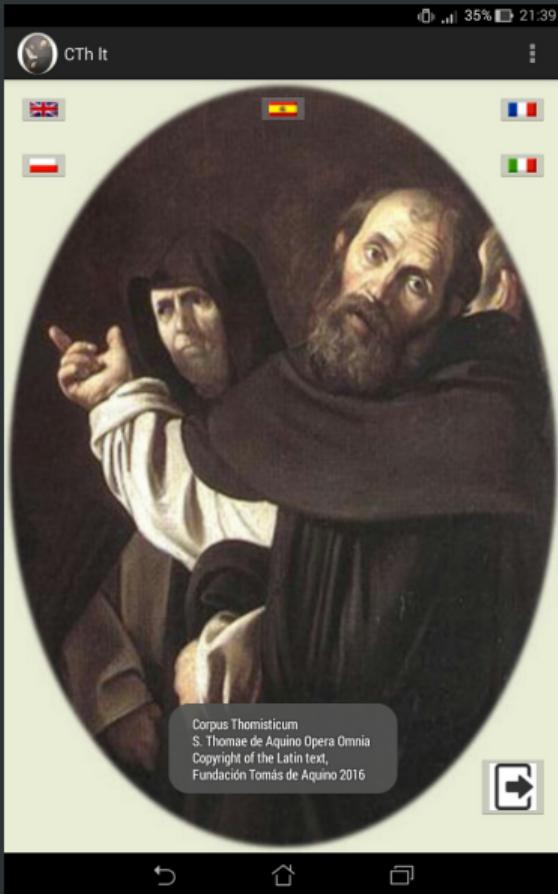


Presenting CTh lt, v. 1.1.1

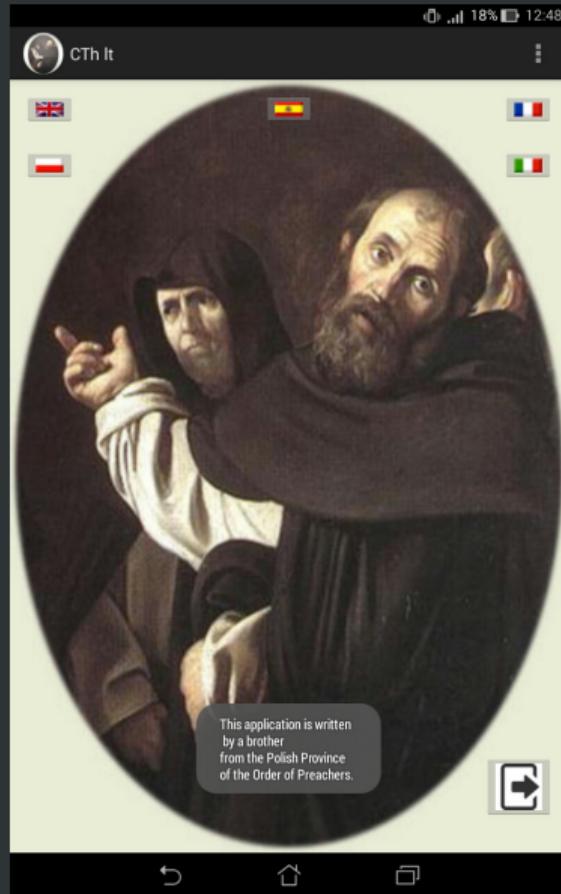


This application for Android tablets or phones allows you to read the complete works of St. Thomas Aquinas and search them by keyword, part, bookmark or index.

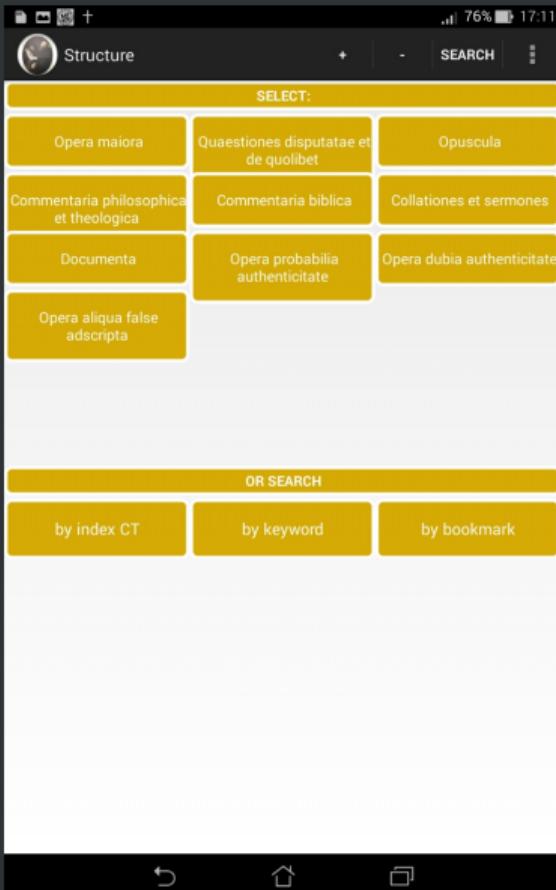
The text is taken from the website of the *Corpus Thomisticum* project (www.corpusthomisticum.org).

You can navigate menus in English, Spanish, French, Polish, or Italian.

The app aims to provide students and scholars a tool for basic research on Thomas, available offline (as during seminars or lectures).

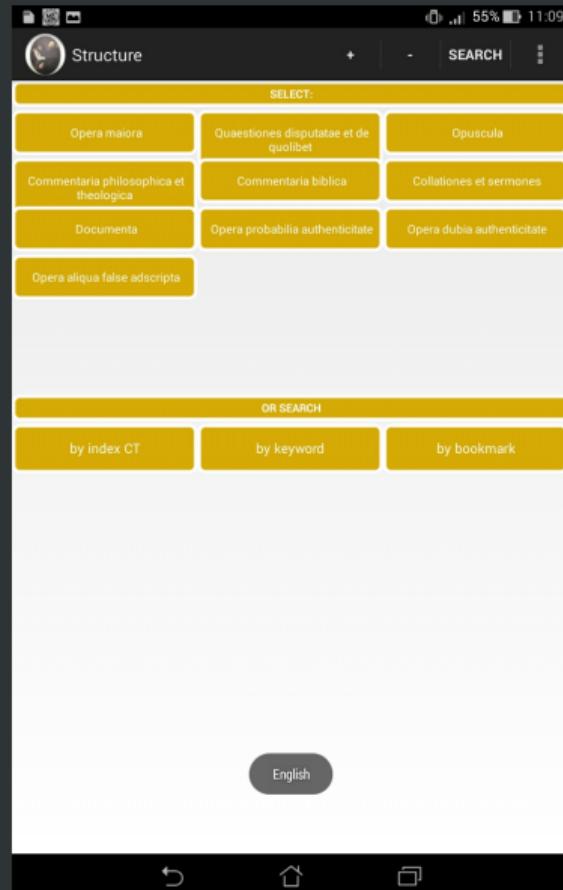


Structure (I)



You can select a work of the *Corpus Thomisticum* or search by keyword or customizable bookmark or ‘index CT’ (the identification number assigned to each passage in the *Corpus Thomisticum*).

The app gives feedback in the form of a small message displayed on screen when you click on an icon or a menu item.



Structure (II)



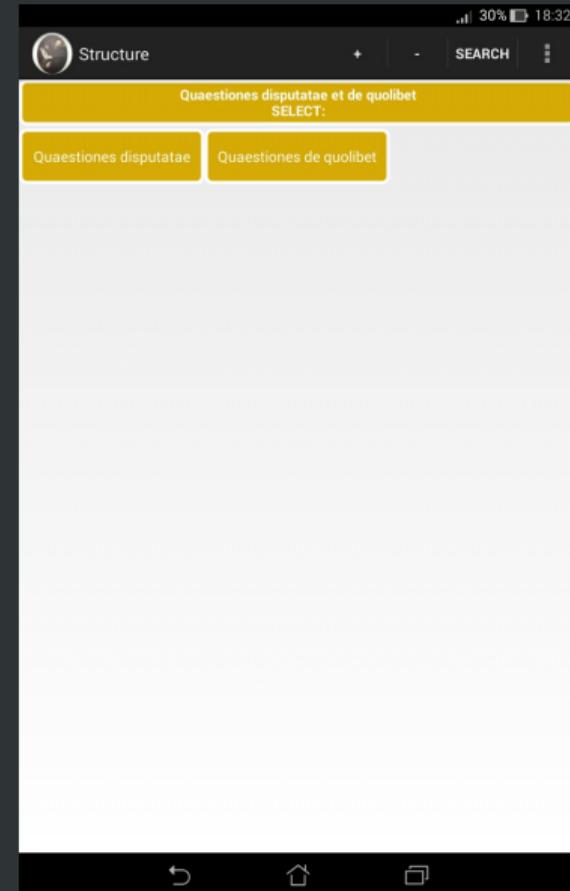
The **Structure** screen contains two grid views.

In both grid, you can make the font larger or smaller by clicking + or -.

The first grid has ten items, from the *Opera maiora* to the *Opera Aliqua False Adscripta*.

From the second grid, you can select a search by ‘index CT’ or keyword or bookmark.

After selecting *Quaestiones disputatae et de quolibet*, you will see the screen shown on the right.



Structure (III)

The screenshot shows a digital interface with a dark background. At the top, there are standard window control buttons (minimize, maximize, close) and a search bar labeled "SEARCH". Below the search bar, the title "Structure" is displayed next to a small profile icon. The main area features a grid of colored boxes. A yellow header row contains the text "Quaestiones disputatae" and "SELECT:". The grid consists of three rows and four columns. The first row contains three boxes: "De spiritualibus creaturis" (yellow), "De unione Verbi" (light blue), and "De veritate" (light blue). The second row contains three boxes: "De potentia" (yellow), "Q. de anima" (light blue), and "De malo" (light blue). The third row contains one yellow box labeled "De virtutibus". At the bottom of the interface are three navigation icons: a left arrow, a home icon, and a right arrow.

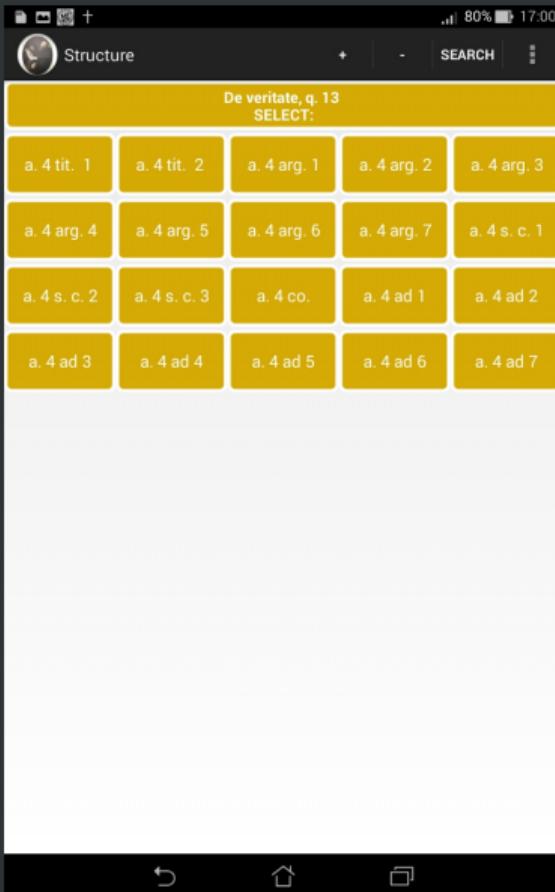
After selecting *Quaestiones disputatae*, you will see the screen shown on the left.

Likewise, after selecting *De veritate*, you will see the set of questions shown on the right.

To navigate to *q. 13 a. 4 arg. 7*, choose *Quaestiones 12-13*.

The screenshot shows a digital interface with a dark background, similar to the one on the left. At the top, there are standard window control buttons (minimize, maximize, close) and a search bar labeled "SEARCH". Below the search bar, the title "Structure" is displayed next to a small profile icon. The main area features a grid of colored boxes. A yellow header row contains the text "De veritate" and "SELECT:". The grid consists of four rows and five columns. The first row contains five boxes: "Quaestio 1" (yellow), "Quaestiones 2-4" (light blue), "Quaestiones 5-7" (light blue), "De libro vitae" (light blue), and "Quaestiones 8-9" (light blue). The second row contains five boxes: "Quaestio 10" (yellow), "Quaestio 11" (light blue), "Quaestiones 12-13" (yellow), "Quaestio 14" (light blue), and "Quaestiones 15-17" (light blue). The third row contains five boxes: "Quaestiones 18-19" (yellow), "Quaestio 20" (light blue), "Quaestio 21" (light blue), "Quaestio 22" (light blue), and "Quaestio 23" (light blue). The fourth row contains three boxes: "Quaestio 24" (yellow), "Quaestiones 25-26" (light blue), and "Quaestiones 27-29" (light blue). At the bottom of the interface are three navigation icons: a left arrow, a home icon, and a right arrow.

Structure (IV)



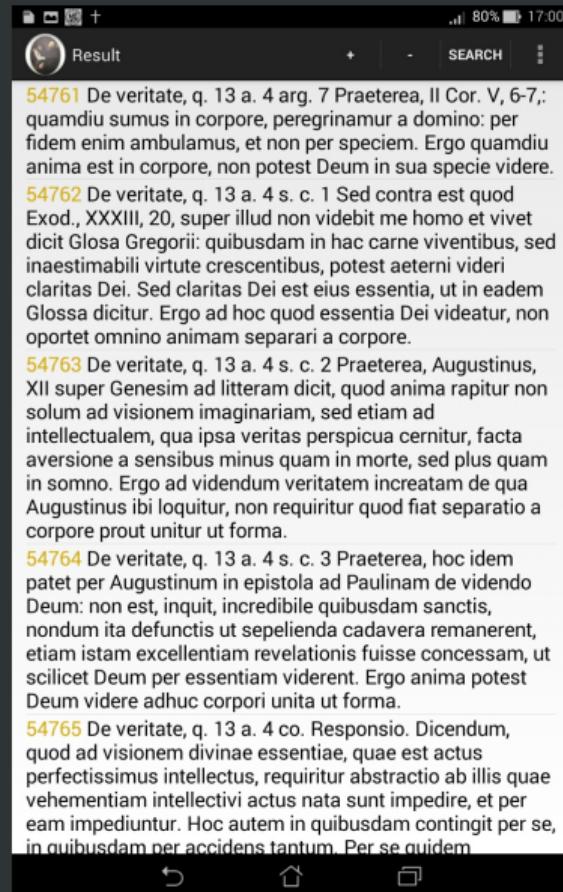
The screenshot shows a software window titled 'Structure'. At the top, there are icons for minimize, maximize, close, and a plus sign. The status bar indicates 80% battery and the time 17:00. Below the title is a search bar with the placeholder 'SEARCH'. The main area contains a grid of 20 numbered items, likely from a classical Latin text. The first row contains five items: a. 4 tit. 1, a. 4 tit. 2, a. 4 arg. 1, a. 4 arg. 2, and a. 4 arg. 3. The second row contains five items: a. 4 arg. 4, a. 4 arg. 5, a. 4 arg. 6, a. 4 arg. 7, and a. 4 s. c. 1. The third row contains five items: a. 4 s. c. 2, a. 4 s. c. 3, a. 4 co., a. 4 ad 1, and a. 4 ad 2. The fourth row contains five items: a. 4 ad 3, a. 4 ad 4, a. 4 ad 5, a. 4 ad 6, and a. 4 ad 7. The background of the grid cells alternates between white and yellow, with the yellow cells containing the selected item, 'a. 4 arg. 7'.

After selecting *Quaestio 12*, you will see the screen shown on the left.

The beginning of the selected item (*De veritate, q. 13 a. 4 arg. 7*) is preceded by its corresponding ‘index CT’, in yellow, as shown on the right.

You get its text in the context of the preceding and consecutive items.

You can select various options from menu (e.g., Search by keyword).



The screenshot shows a software window titled 'Result'. At the top, there are icons for minimize, maximize, close, and a plus sign. The status bar indicates 80% battery and the time 17:00. Below the title is a search bar with the placeholder 'SEARCH'. The main area lists numbered items with their text. Item 54761 is highlighted in yellow: '54761 De veritate, q. 13 a. 4 arg. 7 Praeterea, II Cor. V, 6-7; quamdiu sumus in corpore, peregrinamur a domino: per fidem enim ambulamus, et non per speciem. Ergo quamdiu anima est in corpore, non potest Deum in sua specie videre.' Item 54762 follows: '54762 De veritate, q. 13 a. 4 s. c. 1 Sed contra est quod Exod., XXXIII, 20, super illud non videbit me homo et vivet dicit Glosa Gregorii: quibusdam in hac carne viventibus, sed inestimabili virtute crescentibus, potest aeterni videri claritas Dei. Sed claritas Dei est eius essentia, ut in eadem Glossa dicitur. Ergo ad hoc quod essentia Dei videatur, non oportet omnino animam separari a corpore.' Item 54763 follows: '54763 De veritate, q. 13 a. 4 s. c. 2 Praeterea, Augustinus, XII super Genesim ad litteram dicit, quod anima rapitur non solum ad visionem imaginariam, sed etiam ad intellectualem, qua ipsa veritas perspicua cernitur, facta aversione a sensibus minus quam in morte, sed plus quam in sonno. Ergo ad videndum veritatem increatam de qua Augustinus ibi loquitur, non requiritur quod fiat separatio a corpore prout unitur ut forma.' Item 54764 follows: '54764 De veritate, q. 13 a. 4 s. c. 3 Praeterea, hoc idem patet per Augustinum in epistola ad Paulinam de videndo Deum: non est, inquit, incredibile quibusdam sanctis, nondum ita defunctis ut sepelienda cadavera remanerent, etiam istam excellentiam revelationis fuisse concessam, ut scilicet Deum per essentiam viderent. Ergo anima potest Deum videre adhuc corpori unita ut forma.' Item 54765 follows: '54765 De veritate, q. 13 a. 4 co. Responsio. Dicendum, quod ad visionem divinae essentiae, quae est actus perfectissimus intellectus, requiritur abstractio ab illis quae vehementiam intellectivi actus nata sunt impedire, et per eam impediuntur. Hoc autem in quibusdam contingit per se, in quibusdam per accidentis tantum. Per se guidem'

Search (I)

The screenshot shows a mobile application interface. At the top, there is a navigation bar with icons for back, forward, home, and search. The title "Search" is displayed. Below the title, there is a search bar with the text "eubulia" and a yellow "Search" button. The main content area displays several numbered entries from a Latin text, each containing the word "EUBULIA".

12178 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 arg. 1 Ulterius. Philosophus, in 6 Ethic., adjungit prudentiae tres,.....
Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 arg. 1 Ulterius.
Philosophus, in 6 Ethic., adjungit prudentiae tres, scilicet
EUBULIA, synesim, et gnomen; et videtur quod male. Quia ipse dicit in eodem Lib. quod prudens est totaliter consiliativus..... synesim, et gnomen; et videtur quod male. Quia ipse dicit in eodem Lib. quod prudens est totaliter consiliativus. Sed **EUBULIA**, ut ipse dicit, est bona consiliatio..... ut ipse dicit, est bona consiliatio. Ergo **EUBULIA** idem est quod prudentia, et non pars....

12181 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 arg. 1 Ulterius. A quodam philosopho Graeco attribuuntur prudentiae partes decem,..... Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 arg. 1 Ulterius. A quodam philosopho Graeco attribuuntur prudentiae partes decem, scilicet **EUBULIA**, solertia, providentia, regnativa, militaris, politica, oeconomica, dialectica, rhetorica, physica; et videtur quod male. Quia physica scientia quaedam est de necessariis, et de his non est prudentia, ut dicit philosophus in 6 Ethic. Ergo physica non est pars prudentiae....

12194 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 co. Ad tertiam quaestionem de partibus quas ponit philosophus sciendum est, quod sunt partes quasi..... et judicando de inventis. Inventio autem in agendis consilium est; et ideo oportet haberi virtutem per quam ratio consilietur; et haec est **EUBULIA**, quae, secundum philosophum, est rectitudo consilii, qua bonum inquiritur convenientibus mediis secundum debitum tempus, et alias circumstantias;....

12198 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 co. Ad quartam quaestionem de partibus decem quas assignat philosophus Graecus, dicendum est, quod non..... ipsum est habitus viam facere potens ad majus, idest melius, ut fiat sicut

You can search by a word or phrase (e.g., **EUBULIA**). The results are shown on the left, in red and capitalized. **EUBULIA** was found in several places:

- [12178] Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 arg. 1,
- [12181] Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 arg. 1,
- [12194] Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 co.,
- [12198] Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 co.

Each passage contains a corresponding ‘index CT’, an item name and a beginning of the first sentence of the item. Each case of the word **EUBULIA** is preceded by dots (.....) and a text of maximum length of 150 characters. The consecutive text of maximum length of 150 characters is present as well. If you click on an item, you can read the selected item in the context of the preceding and consecutive items.

If you select [12178] Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 arg. 1 in the **Search** screen, you will see the **Result** screen shown on the right. The preceding and consecutive items are available. You can return to the **Search** screen to see the other passages containing **EUBULIA**.

The screenshot shows a mobile application interface. At the top, there is a navigation bar with icons for back, forward, home, and search. The title "Result" is displayed. Below the title, there is a list of entries. The first entry is highlighted in red.

12178 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 arg. 1 Ulterius. Philosophus, in 6 Ethic., adjungit prudentiae tres, scilicet eubuliam, synesim, et gnomen; et videtur quod male. Quia ipse dicit in eodem Lib. quod prudens est totaliter consiliativus. Sed eubulia, ut ipse dicit, est bona consiliatio. Ergo eubulia idem est quod prudentia, et non pars ejus.

12179 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 arg. 2 Praeterea, synesis est bona dijudicatio. Sed judicium in operabilibus est ipsa electio. Cum igitur eligere recte sit prudentiae proprium, videtur quod synesis sit idem quod prudentia.

12180 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 3 arg. 3 Praeterea, Damascenus, in 3 Lib. de fide, dicit, quod gnome idem est quod sententia. Sed sententia ad judicium pertinet. Ergo videtur quod synesis et gnome non different.

Quaestiuncula 4

12181 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 arg. 1 Ulterius. A quodam philosopho Graeco attribuuntur prudentiae partes decem, scilicet eubulia, solertia, providentia, regnativa, militaris, politica, oeconomica, dialectica, rhetorica, physica; et videtur quod male. Quia physica scientia quaedam est de necessariis, et de his non est prudentia, ut dicit philosophus in 6 Ethic. Ergo physica non est pars prudentiae....

12182 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 arg. 2 Praeterea, dialectica et rhetorica artes quaedam sunt et scientiae. Sed prudentia dividitur contra scientiam et artem in 6 Ethic. Ergo non sunt partes ejus.

12183 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 arg. 3 Praeterea, philosophus dicit in 6 Ethic., quod politica est idem quod prudentia. Ergo non debet poni pars ejus.

12184 Super Sent., lib. 3 d. 33 q. 3 a. 1 qc. 4 arg. 4 Praeterea, multa alia exercitia sunt in civitatibus quam militaris. Ergo

Search (II)

Search

indexes CT

judicium

Search

28220 Contra Gentiles, lib. 4 cap. 96 n. 3 Oportet.....
Contra Gentiles, lib. 4 cap. 96 n. 3 Oportet autem **JUDICIUM**
proportionale esse his de quibus iudicatur. Et quia.....
proportionale esse his de quibus iudicatur. Et quia finale
JUDICIUM erit de praemio vel poena visibilium corporum,
conveniens est ut..... erit de praemio vel poena visibilium
corporum, conveniens est ut illud **JUDICIUM** visibiliter
agatur. Unde etiam Christus in forma humanitatis iudicabit,
quam omnes possint videre, tam boni quam mali. Visio
autem divinitatis eius..... omnes possint videre, tam boni
quam mali. Visio autem divinitatis eius beatos facit, ut in
tertio est ostensus: unde a solis bonis poterit videri.
JUDICIUM autem animarum, quia de invisibilibus est,
invisibiliter....

28222 Contra Gentiles, lib. 4 cap. 97 tit. De statu mundi.....

28266 I^a q. 1 a. 6 co. Respondeo dicendum quod haec
doctrina maxime sapientia est inter omnes sapientias
humanas, non quidem in aliquo genere..... sapientia est
inter omnes sapientias humanas, non quidem in aliquo
genere tantum, sed simpliciter. Cum enim sapientia sit
ordinare et iudicare, **JUDICIUM** autem per altiorem causam
de inferioribus habeatur; ille sapiens dicitur in unoquoque
genere, qui considerat causam altissimam illius generis.
Ut....

28269 I^a q. 1 a. 6 ad 3 Ad tertium dicendum quod,..... I^a q.
1 a. 6 ad 3 Ad tertium dicendum quod, cum **JUDICIUM** ad
sapientem pertineat, secundum duplicem modum iudicandi,
dupliciter sapientia accipitur. Contingit enim aliquem
iudicare, uno modo per modum....

29053 I^a q. 16 a. 1 co. Respondeo dicendum quod, sicut
bonum nominis id in quod tendit constitutio ipsius volumi

25% 11:25

Within the *Corpus Thomisticum* project, different variants of words are used for the digital transcription of Latin text of works of St. Thomas Aquinas. (e.g., a word **judicium** is present in the *Scriptum super Sententias*, while a word **iudicium** is used mainly in the *Summa contra Gentiles* and in the *Summa Theologiae*).

Word **iudicium** in the *Opera maiora*:

cases	places	pl. freq.	title - type
0	-	-	<input checked="" type="checkbox"/> <i>Scriptum super Sententias</i> - Opera maiora
46	28	0.59%	<input checked="" type="checkbox"/> <i>Summa contra Gentiles</i> - Opera maiora
42	31	0.60%	<input checked="" type="checkbox"/> <i>Summa Theologiae I</i> - Opera maiora
123	86	1.61%	<input checked="" type="checkbox"/> <i>Summa Theologiae III</i> - Opera maiora
267	181	2.26%	<input checked="" type="checkbox"/> <i>Summa Theologiae II-II</i> - Opera maiora
70	44	0.91%	<input checked="" type="checkbox"/> <i>Summa Theologiae III</i> - Opera maiora

Word **judicium** in the *Opera maiora*:

cases	places	pl. freq.	title - type
487	336	1.43%	<input checked="" type="checkbox"/> <i>Scriptum super Sententias</i> - Opera maiora
0	-	-	<input checked="" type="checkbox"/> <i>Summa contra Gentiles</i> - Opera maiora
0	-	-	<input checked="" type="checkbox"/> <i>Summa Theologiae I</i> - Opera maiora
0	-	-	<input checked="" type="checkbox"/> <i>Summa Theologiae III</i> - Opera maiora
0	-	-	<input checked="" type="checkbox"/> <i>Summa Theologiae II-II</i> - Opera maiora
0	-	-	<input checked="" type="checkbox"/> <i>Summa Theologiae III</i> - Opera maiora

During searching by keyword you should take into account different variants of words in the transcription.

Search

indexes CT

judicium

Search

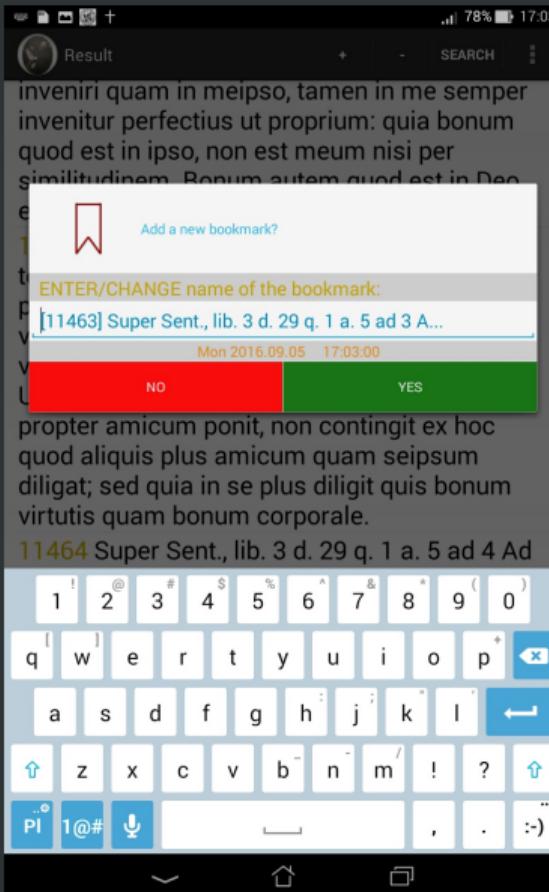
23480 Super Sent., lib. 4 d. 50 q. 2 a. 4 qc. 2 co. Ad
secundam quaestionem dicendum, quod misericordia vel
compassio potest inveniri in aliquo..... modo ex electione
misericordia vel compassio nascitur, prout scilicet aliquis
vult malum alterius repellere; unde in illis quae non volumus
secundum **JUDICIUM** rationis repellere, compassionem talem
non habemus. Peccatores autem, quamdiu sunt in hoc
mundo, in tali statu sunt quod sine paejudio divinae....

23486 Super Sent., lib. 4 d. 50 q. 2 a. 4 qc. 3 ad 3 Ad tertium
dicendum, quod in viatore non est laudabile quod delectetur
de poenis aliorum secundum..... mentis indicant; sicut
patet de verecundia et misericordia et poenitentia de malo;
sed in comprehensoribus non potest esse passio, nisi
consequens **JUDICIUM**....

86785 Super Psalms, pr. In omni opere suo dedit
confessionem sancto, et excelsio in verbo gloriae. Eccli. 47.
Verba haec dicuntur de David ad literam;..... leguntur,
quaes non erant implenda in talium hominum regno, sed
impleta fuere in regno Christi, in cuius figura dicta sunt:
sicut Psal. 71: Deus **JUDICIUM** etc. qui est secundum
titulum de regno David et Salomonis; et aliquid ponit in eo
quod excedit facultatem ipsius, scilicet, orientur in diebus
ejus..... habet amen, amen. Et in hoc notatur finis libri
cujuslibet secundum eos: et hoc est primo in Psalm. 40:
beatus qui intelligit. Item in 71: Deus **JUDICIUM** tuum. Item
in 88: misericordias domini. Item in 106, scilicet in secundo:
confitemini; et sunt quinque libri. Sed haec distinctio non
est apud..... in miserere mei Deus, qui est Psalmus
poenitentiae. Secunda justitiae: et haec consistit in iudicio,
et finitur in Psal. 100: misericordiam et **JUDICIUM**. Tertia
laudem gloriae concludit aeternae; et ideo finitur: omnis

27% 11:22

Result and Bookmarks (I)



While reading the text in the **Result** screen you can add a new bookmark by clicking on an item.

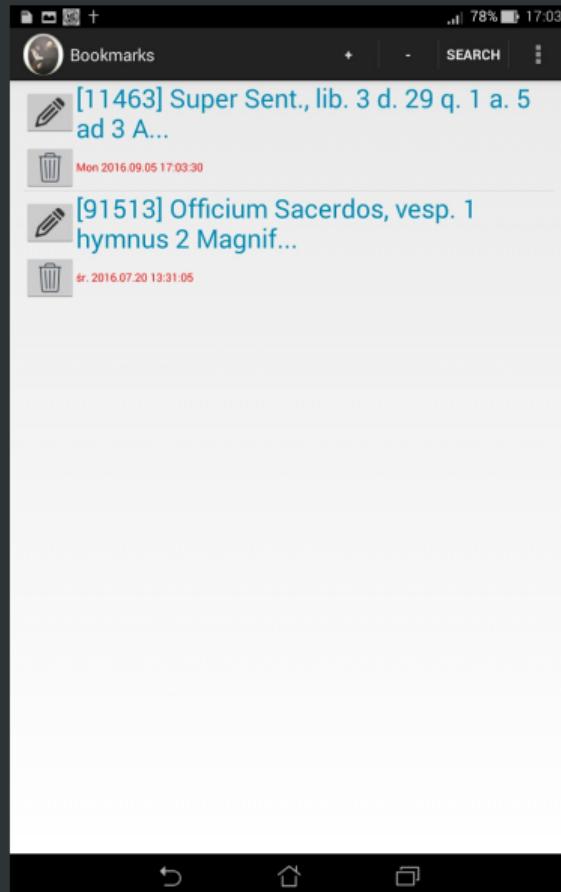
You can set/change a name of the bookmark as shown on the left.

If you select **Bookmarks** from menu, you will get a list of bookmarks, as show on the right.

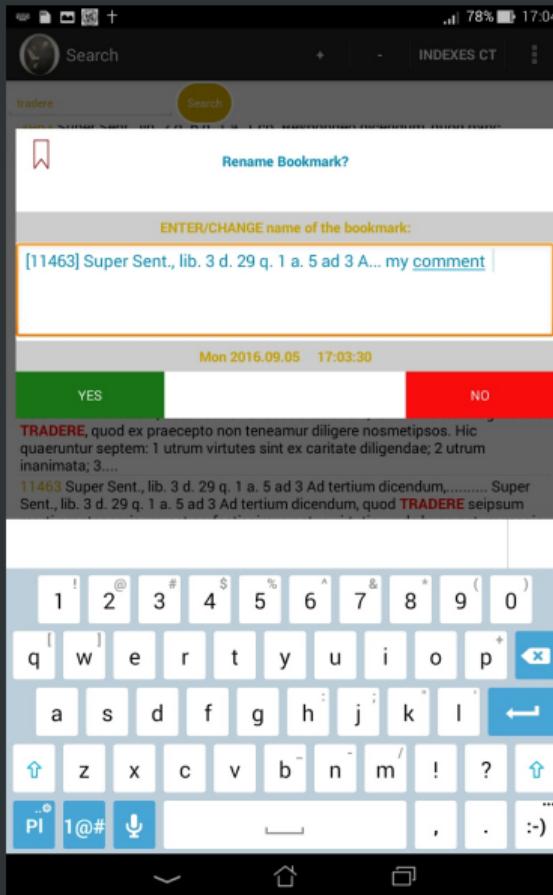
You can rename or delete bookmarks by selecting the corresponding icons.

When you click on the text, written in blue or red color, you get the corresponding item, e. g.:

[11463] Super Sent., lib. 3 d. 29 q. 1 a. 5 ad 3



Result and Bookmarks (II)

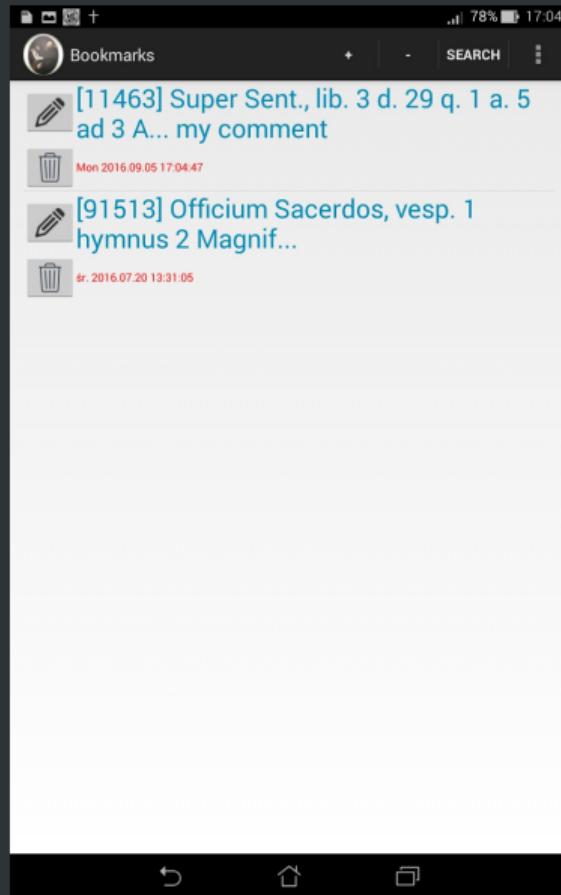


After selecting **rename** icon, you will see the screen shown on the left.

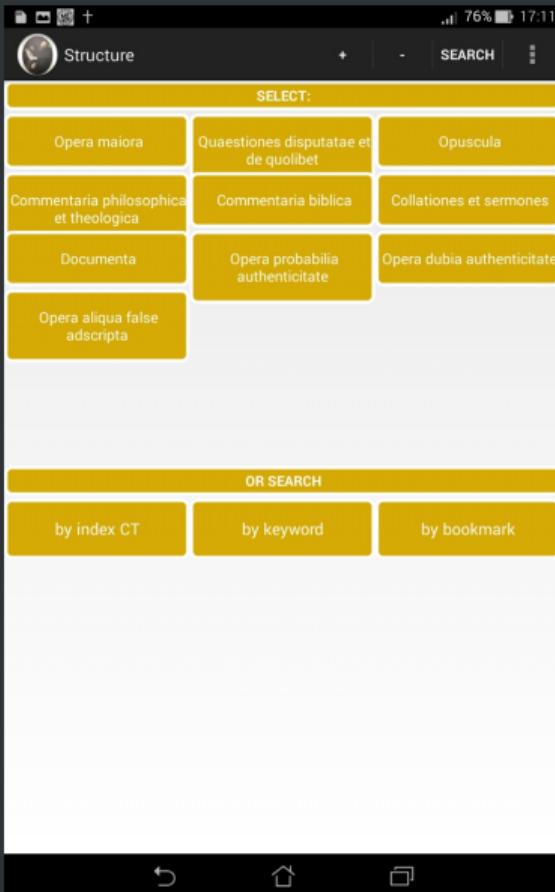
You can add your comment, e. g.: **my comment**.

After selecting **YES** to **rename** bookmark, you will get a list of bookmarks, as show on the right.

The newest bookmark will be the first of the list of the bookmarks
(at the top of the screen).



Indices CT (I)



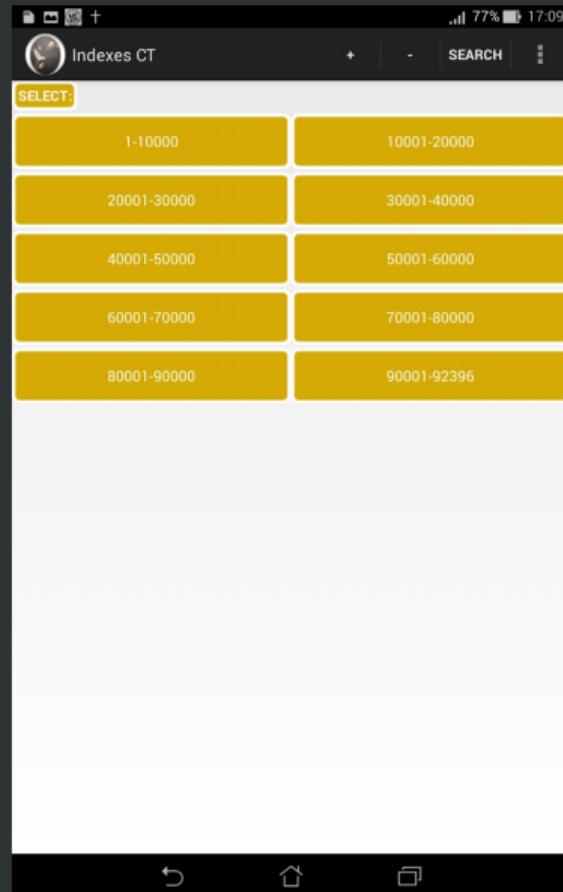
The screenshot shows the 'Structure' search interface. At the top, there are icons for back, forward, and search, along with a battery level of 76% and time of 17:11. Below this is a 'SEARCH' bar. The main area is titled 'SELECT:' and contains several categories in yellow boxes:

Opera maiora	Quaestiones disputatae et de quolibet	Opuscula
Commentaria philosophica et theologica	Commentaria biblica	Collationes et sermones
Documenta	Opera probabilia authenticitate	Opera dubia authenticitate
Opera aliqua false adscripta		

At the bottom, there is an 'OR SEARCH' section with three buttons: 'by index CT', 'by keyword', and 'by bookmark'. The footer has icons for back, forward, and search.

As shown down on the left, you can search by ‘index CT’ to find a passage in the *Corpus Thomisticum*.

E.g., to find 73698, select the appropriate range of indices (70001–80000), as shown on the right.

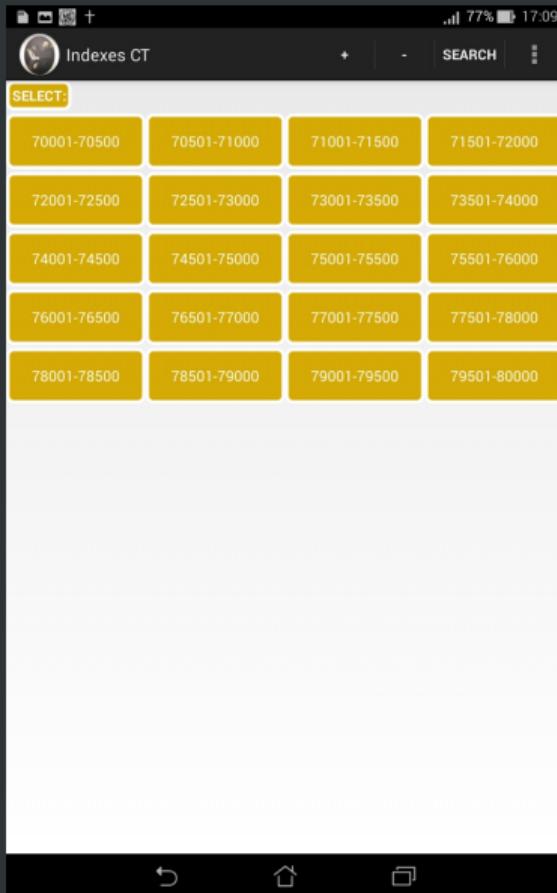


The screenshot shows the 'Indexes CT' search interface. At the top, there are icons for back, forward, and search, along with a battery level of 77% and time of 17:09. Below this is a 'SEARCH' bar. The main area is titled 'SELECT:' and contains two columns of index ranges in yellow boxes:

1-10000	10001-20000
20001-30000	30001-40000
40001-50000	50001-60000
60001-70000	70001-80000
80001-90000	90001-92396

The footer has icons for back, forward, and search.

Indices CT (II)

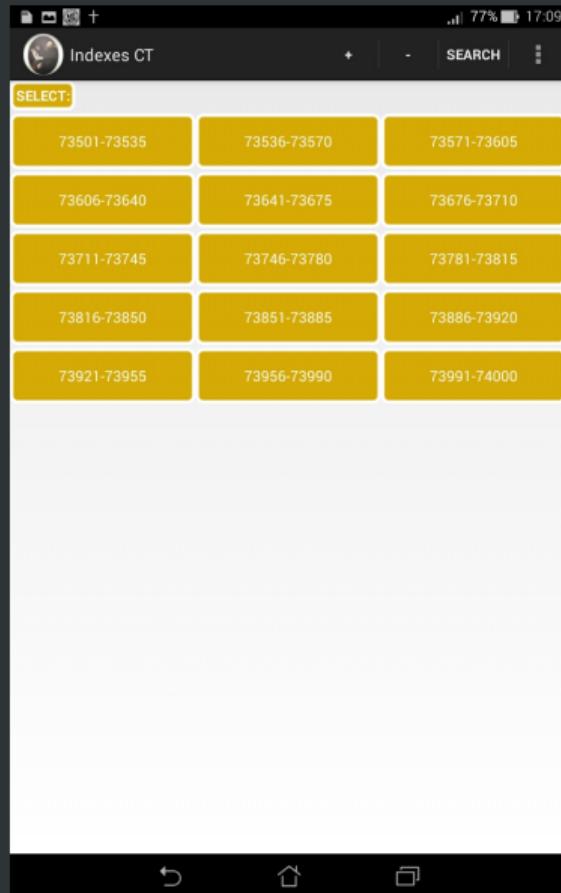


A screenshot of a smartphone displaying a mobile application titled "Indexes CT". The top status bar shows signal strength, battery level at 77%, and the time 17:09. Below the status bar is a header with a profile icon, the title "Indexes CT", and standard navigation icons (+, -, SEARCH, menu). The main area is a grid of 16 yellow buttons, each containing a six-digit index number. The numbers are arranged in four rows of four. A yellow box highlights the first button in the first row: "70001-70500".

70001-70500	70501-71000	71001-71500	71501-72000
72001-72500	72501-73000	73001-73500	73501-74000
74001-74500	74501-75000	75001-75500	75501-76000
76001-76500	76501-77000	77001-77500	77501-78000
78001-78500	78501-79000	79001-79500	79501-80000

After selecting *70001-80000*,
you get the screen shown on the left.

Select *73501-74000* to approach *73698*
and get the screen shown on the right.



A screenshot of a smartphone displaying the same mobile application as the left screen. The top status bar, header, and main grid of index numbers are identical. However, the first button in the first row, "70001-70500", is now highlighted in a darker shade of yellow, indicating it has been selected. The other buttons remain in their original light yellow state.

73501-73535	73536-73570	73571-73605
73606-73640	73641-73675	73676-73710
73711-73745	73746-73780	73781-73815
73816-73850	73851-73885	73886-73920
73921-73955	73956-73990	73991-74000

Indices CT (III)

Zapisywanie zrzutu ekranu...

Indexes CT

SEARCH

SELECT:

73676	73677	73678	73679	73680	73681
73682	73683	73684	73685	73686	73687
73688	73689	73690	73691	73692	73693
73694	73695	73696	73697	73698	73699
73700	73701	73702	73703	73704	73705
73706	73707	73708	73709	73710	
69776a	84795a	91972a	92361a		

↔ ⌂ ⌂ ⌂

After selecting 73676–73710, you will see the screen shown on the left.

Click on 73698 to read

[73698] Sententia Ethic., lib. 5 l. 10 n. 3 ,

shown in the context of the preceding and consecutive items (**Result** screen).

Result

SEARCH

73698 Sententia Ethic., lib. 5 l. 10 n. 3 Deinde cum dicit: et quidem iustitia etc., probat quod dictum est, scilicet quod iustitia non sit medietas durarum malitiarum, sicut aliae virtutes morales. Et circa hoc duo facit. Primo assumit quid sit iustitia. Secundo adiungit quaedam ad concludendum propositum, ibi, iniustificationis autem et cetera. Circa primum duo facit: primo proponit quid sit iustitia. Secundo quid sit iniustitia, ibi, iniustitia autem et cetera. Dicit ergo primo, quod iustitia est habitus, secundum quem ille qui est iustus, dicitur esse operativus iusti; et hoc secundum electionem; quia sicut supra in secundo dictum est, virtus moralis est habitus electivus. Hoc autem, quod dicitur operativus iusti, potest adduci ad iustitiam directivam commutationum, in qua magis apparent ratio iustitiae propter aequalitatem rei: unde addit et distributivus ut comprehendat etiam iustitiam distributivam, quae consistit in aequalitate proportionis.

73699 Sententia Ethic., lib. 5 l. 10 n. 4 Potest autem aliquis secundum electionem operari iustum tam in commutationibus quam in distributionibus, dupliciter. Uno modo inter se et alterum: et quantum ad hoc dicit: et ipsi - sibi - ad alium; alio modo inter duos alios, quod pertinet ad iudicem vel arbitrum, unde subdit et alteri ad alterum. Quomodo autem iustus operetur iustum, manifestat per exclusionem contrarii, subdens: quod non sic facit, quod de rebus eligibilibus, puta divitiis et honoribus, plus conferat sibi et minus proximo; et de rebus nocivis, id est laboriosis et poenalibus, e converso plus proximo quam sibi; sed aequaliter secundum proportionem; et hoc observat non solum inter se et alium, sed etiam inter duos alios.

73700 Sententia Ethic., lib. 5 l. 10 n. 5 Deinde cum dicit: iniustitia autem etc., proponit quid sit iniustitia; et dicit quod iniustitia e contrario est habitus secundum electionem operativus iusti: quod quidem contingit in superabundantia vel defectu rerum utilium vel nocivarum, quas accipit praeter debitam proportionem. Propter quod sicut iustitia dicitur medietas, quia est operativa mediis, ita etiam iniustitia dicitur superabundantia et defectus quia est factiva superabundantia et defectus, ita

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