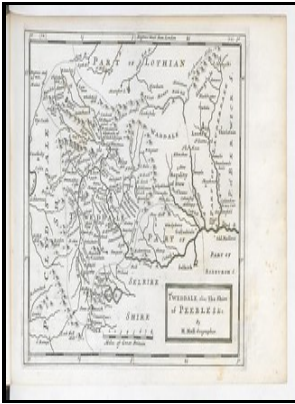


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Summa Theologiae Question 1

. New York: International Business Machines Inc.

Carmen de Jesu Christi passione

Hence the common sense, although one faculty, extends to all the objects of the five senses. Moreover, the Philosopher says in Ethics 6 that not every liberal person is magnificent, yet both liberality and magnificence are virtues; similarly he says that some are moderate and not magnanimous.

Quaestio 1

Na 8: 2017 Windischmann, Karl J Versuch über den Gang der Bildung in der heilenden Kunst : eine Einleitung zu tieferer Ergründung der Kunst.

Na 8: 1759 Vesalius, Andreas Anatomicarum Gabrielis Fallopii observationum Examen.

Valesco de Tarenta

Bonum autem, in quantum huiusmodi, est obiectum appetitivae virtutis.

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As this print on demand book is reprinted from a very old book, there could be some missing or flawed pages, but we always try to make the book as complete as possible. Sicut obiectum sensus communis est sensibile, quod comprehendit sub se visibile et audibile, unde sensus communis, cum sit una potentia, extendit se ad omnia obiecta quinque sensuum. Gl 1658 De capitis vulneribus.

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Quidam vero, attendentes ad ea quae in ista scientia tractantur, et non ad rationem secundum quam considerantur, assignaverunt aliter subiectum huius scientiae, vel res et signa; vel opera reparationis; vel totum Christum, id est caput et membra. . Sed rationale est duplex: scilicet per essentiam et per participationem; et sicut ipsa ratio est principalior quam vires participantes ratione, ita etiam prudentia est principalior quam aliae virtutes.

Philonium

Similarly, someone can ask God for one virtue and not another. But these virtues are in the irascible so far as their derivation goes, but according to origin and beginning they are in reason and will, because choice is the principle act of moral virtue and it is an act of rational appetite. Acce 1674
Papel del Doctor Iuan Bernes.

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On the contrary, says De Trin. Na 8: 987 Wurffbain, Johann Paul Salamandrologia: h.

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