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## Questio lix

**3<sup>a</sup> ar.** In angelis ē libez arbitriū excellenti<sup>9</sup>.  
q̄ iboibz In q̄cūqz ē itellect<sup>9</sup> i illo ē li.  
be. ar. p3 sic. q̄cūqz h3 li. iudiciū q̄ agit i illo ē li. ar.  
s̄ q̄cūqz h3 itellectū h3 li. iudiciū. qz cognoscat vni  
uersalē rōnē boni ex q̄ p̄t iudicare hoc v̄ illud eē  
bonū indr̄t. s̄ i angelis ē itellect<sup>9</sup> excellēti<sup>9</sup> q̄  
in hoibus ergo zc.

**quartus ar.** Appetit<sup>9</sup> i angelis nō di  
uidit̄ irasabile<sup>9</sup> z cōcupis  
cibile p3 sic in q̄cūqz nō ē nisi appetit<sup>9</sup> itellecti<sup>9</sup>  
nō diuidit̄ i irasabile<sup>9</sup> z cōcupisabile<sup>9</sup>. s̄ sol<sup>9</sup> appe  
tit<sup>9</sup> sensitiv<sup>9</sup>. qd̄ p3. qz cū potētie nō distinguāt̄  
s̄m materialē distinctōem obiectoz. s̄ soluz s̄m  
formalē rōnē obiecti. vbiq̄z ē vna cōis rō for  
malis obiecti ibi n̄ distinguit̄ potētia s̄m diuersi  
tatē. pprioz obiectoz q̄ sub illo cōi cōtinēt̄. s̄ in  
pre itellectiā ē vna cōis formalis rō obiecti appe  
tit<sup>9</sup> qd̄ ē bonū s̄m cōez rōnē boni ergo zc. Sed  
i āgelis n̄ ē nisi appetit<sup>9</sup> itellectiv<sup>9</sup> ergo n̄ diuidit̄.

**Questio lx** De dilectione angeloz z  
h3. v. ar.

**1<sup>a</sup> ar.** In angelis necē ē ponere dilectōnē na  
turalē p3 sic. In oī nāfa itellectuali seu  
h̄ntē itellectū necē ē ponere dilectōem naturalē  
qz sp̄ illud qd̄ ē nāfe oz saluari i h̄ntib<sup>9</sup> itellectū  
qz sp̄ p̄us saluaf̄ i posteriori s̄ natura ē p̄oz itelle  
ctu. qz natura vni<sup>9</sup> cui<sup>9</sup> qz rei ē sua essentia q̄ ē p̄  
mū int̄ oīa q̄ prinēt̄ ad ip̄am rē ergo. s̄ hoc est  
cōe oī nature vt hēat aliq̄z īclinatōem q̄ ē ei<sup>9</sup> na  
turalis appetit<sup>9</sup> vel amor ergo oz q̄ i oīb<sup>9</sup> h̄nti  
bus nō solū itellectū s̄ v̄lit̄ i oībus īueniā talis  
īclinatio seu natur alis appetit<sup>9</sup> vel amor diuer