

Blackfriars Hall, Oxford : Aquinas Series Seminar 2021

«**De Magistro: Aquinas and the Education of the Whole Person**»

May 27: « Learning failures and scholarly vices »

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De veritate, q. 11, a. 1, ad 11 In the pupil, the intelligible forms of which knowledge received through teaching is constituted are caused directly by the agent intellect and mediately by the one who teaches. For the teacher sets before the pupil signs of intelligible things (*rerum intelligibilium signa*), and from these the agent intellect derives the intelligible likenesses and causes them to exist in the possible intellect. Hence, the words of the teacher, heard or seen in writing, have the same efficacy in causing knowledge as things which are outside the soul. For from both the agent intellect receives intelligible likenesses, although the words of the teacher are more proximately disposed to cause knowledge than things outside the soul, in so far as they are signs of intelligible forms.

Summa contra Gentiles, Book II, Ch. 98 (n° 12) [...] whereas man requires diverse likenesses in order to know diverse things. And the higher his intellect, the more things is he able to know through fewer; and so it is that particular examples must be presented to the slow-witted to enable them to acquire knowledge of things
[homo autem ad diversa cognoscenda diversas similitudines requirit. Qui etiam, quanto altioris fuerit intellectus, tanto ex paucioribus plura cognoscere potest: unde his qui sunt tardi intellectus, oportet exempla particularia adducere ad cognitionem de rebus sumendam.]

Summa theologiae, II-II, q. 171, proem. Postquam dictum est de singulis virtutibus et vitiis quae pertinent ad omnium hominum conditiones et status, nunc considerandum est de his quae specialiter ad aliquos homines pertinent. Invenitur autem differentia inter homines, secundum ea quae ad habitus et actus animae rationalis pertinent, tripliciter. [...] secundum diversas gratias gratis datas [...]. Alia vero differentia est secundum diversas vitas, activam scilicet et contemplativam, quae accipitur secundum diversa operationum studia. [...] Tertio modo, secundum diversitatem officiorum et statuum

& a. 1, ad 4: [...] as regards the raising of the mind, according to *Job* 32: 8, 'The inspiration of the Almighty giveth understanding': while revelation is necessary, as regards the very perception of Divine things, whereby prophecy is completed; by its means the veil of darkness and the veil of ignorance is removed, according to *Job* 12: 22, 'He discovereth great things out of darkness.'

[Sic igitur ad prophetiam requiritur inspiratio quantum ad mentis elevationem, secundum illud *Iob* XXXII, inspiratio omnipotentis dat intelligentiam, revelatio autem, quantum ad ipsam perceptionem divinorum, in quo perficitur prophetia; per ipsam removetur obscuritatis et ignorantiae velamen, secundum illud *Iob* XII, qui revelat profunda de tenebris.]

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