

## Question 53

### Of the Local Movement of the Angels

Article One: Whether an angel can be moved locally?

Objection 1: Since angels are without parts it seems inconceivable that angels could be moved because in no sense could an angel be considered where it was and where it will be. This is because the Philosopher has said that which is devoid of parts is not movable. (Physic. Vi, text/ 32. 86)

Obj. 2: A beautified angel is not moved locally for angels are perfect beings and the perfect is not moved.

Obj. 3: Moving implies wanting something. Angels are not in desire of anything so they don't move.

On the contrary: Since Christ's soul descended into Hell movement locally is not limited by perfection.

I answer that: TA says that a beatified angel can be moved locally.

Reply to obj. 1: The Philosopher referenced is Aristotle and he demonstrates what is indivisible according to quantity referring to a place necessarily indivisible. This cannot be with angels. The very fact that an angel can occupy the parts of two places does so by application of magnitude.

Reply to obj. 2: "Movement of that which is in potentiality is the act of an imperfect agent. Energy implies actuality. An angel has energy and can act so it must have ability to have moved locally.

Reply obj.: Angels move on the need of others and it is consistent with the angels who are independent of having to move locally for themselves, but they do move for others.

Article Two: Whether an Angel Passes through Intermediate Space:?

Obj. 1: Angels being indivisible are confined to a point and to move through space would be applying individual points infinitely. That just cannot be.

Obj. 2: You don't have to pass through space physically for we can and angels also think of movement and we don't have to actually do it. Therefore an angel can pass through space without movement.

Obj. 3: On the contrary: Passing through intermediate space is not a problem for an angel because the process of change from one place to another. It doesn't have to be moving through intervening space to get to a destination in mid-space.

I answer that: If the movement of an angel does have to be continuous it can move through intermediary space. But if an angel's substance is not subject to place as contained thereby, but is above it as containing it, therefore it is under his control to apply himself to a place just as he wills, whether through or without the intervening space.

### Cont. Question 53 Article: Two

Reply to obj. 1: The location of an angel is not per magnitude, but according to contact of power and so the angel's place can be divisible and not always a point. As said before, infinity of points is not possible as a description of an angel's movement through intermediary space.

Reply to obj. 2: There is no comparison between an angel's movement locally and his essence applied to various places. For the essence of the soul is not applied to the things thought of, but rather to the things thought of are in it already.

Reply to obj. 3: Movement must precede change, but continuous movement is only experienced in its conclusion not in part of the movement through mid-space. Hence, the succession of the various places, even without the mid-space, constitutes such movement.

### Article Three: Whether the Movement of an Angel Is Instantaneous?

Obj. 1: Bodies move through time, but an Angel is not limited, but since an angel has no body it is able to move instantaneously.

Obj. 2: An angel's movement is much simpler than an object. Remote and near are not a hindrance to an angel because it is not affected by a subject illuminated successively. It does not reach sooner something near than remote. These can be reached simultaneously.

Obj. 3: Movement in the instant of time occurs as from a place in time for angels because at the last instant of such time he is in the term wherefrom; or else he is partly in the one, and partly in the other, so it follows that he is divisible, which is not possible, Therefore, during the preceding time, he is either in the place immediately preceding, which is taken as the term wherefrom, or else he is partly in one and partly in the other and would be divisible.

On the contrary: Every movement of an angel is in time since there is a before and after in it.

I answer that: Some local movement of an angel is instantaneous according to some. TA indicates that an angel's movement can be instantaneous or not depending on the need or circumstances.

Reply to Obj. 1: The swiftness of the angel's movement is not measure by the quantity of his power, but according to the determination of the will and the need of the moment.

Reply to Obj. 2: "Illumination is the term of a movement; and is an alteration, not a local movement." TA Light is thought to be moved from what is near to what is more remote. But the angel's movement is local, and the sides, it is not the term of movement; hence there is no comparison.

Reply to Obj. 3: "This objection is based on continuous time: But the same time of an angel's movement can be con-continuous. An angel applies the power to move by need for others by instant or by time.

## 53. Q & A

1. Whether an angel can be moved locally? TA says that a beatified angel can be moved locally.
2. Can an Angel Pass through Intermediate Space:? If the movement of an angel does have to be continuous it can move through intermediary space. But if an angel's substance is not subject to place as contained thereby, but is above it as containing it, therefore it is under his control to apply himself to a place just as he wills, whether through or without the intervening space.
- 3, Whether the Movement of an Angel Is Instantaneous? Some local movement of an angel is instantaneous according to some. TA indicates that an angel's movement can be instantaneous or not depending on the need or circumstances.

## Question 54.

### Of The Knowledge of Angels

#### Article One: Whether an Angel's Act of Understanding is His Substance?

Obj. 1: It would appear that an angel's act of understanding is his substance for the angel is not only higher, but also simpler than the active intellect of a soul. Aristotle implies that the substance of the active intellect is its own action and therefore much more is the angel's substance and his understanding.

Obj. 2: Life seems its essence when it comes to the action of the intellect. Therefore, the action of the intellect is the essence of an angel who understands.

Obj. 3: " Further, if the extremes be one, then the middle does not differ from them, because extreme is further from extreme than the middle is. But in an angel the intellect and the object understood are the same, at least in that as he understands his own essence. Therefore, the act of understanding, which is between the intellect and the thing understood, is one with the substance of the angel who understands."

On the Contrary: Only in God do we find no variation between understanding and substance. Otherwise, it would not be true that neither the action of an angel, nor any other creature, is its substance.

I answer that: It is impossible for the action of an angel, or of any creature to be its own substance. For an action is properly the actuality of a power, the comparison is just as existence is the actuality of a substance or of an essence. Since actuality is opposed to potentiality, it is impossible for anything which is not a pure act to mix with some admixture of potentiality. Only in God is substance and existence the same.

Question 54. Article One cont.

Reply obj. 1: "When the active intellect is said to be its own action, such predication is not essential, but concomitant because its very nature consists in an act." The intellect must be active and not passive for action accompanies it.

Reply obj. 2: "The relation between life and to live is not the same as that between essence and to be, but rather as that between a race and to run, one of which signifies the act in the abstract, and the other in the concrete. Hence, it does not follow, if to live is to be, that life is essence."

Reply obj. 3: "The action which is transient, passing to some extrinsic object, is really a medium between the agent and the object receiving the action. The action which remains within the agent, is not really a medium between the agent and the object, but only according to the manner of expression, for it really follows the union of the object with the agent." The act of understanding requires the union of the object understood and the one who understands it.

Article Two: Whether in the Angel to Understand Is to Exist?

Obj. 1: "It would seem that in the angel to understand is to exist. For in living things to live is to be, as the Philosopher says (De Anima ii., text. 37) But to understand is in a sense to live (libid.). Therefore, in the angel to understand is to exist."

Obj. 2: "Further, cause bears the same relation to cause, as effect to effect. But the form whereby the angel exists is the same as the form by which he understands at least himself. Therefore in the angel to understand is to exist."

On the Contrary: "The angel's act of understanding is his movement, as is clear from Dionysius (Div. Nom. iv). But to exist is not movement. Therefore in the angel to be is not to understand."

I answer that: "Action does not equal existence in the angel or the creature for that matter. There is a twofold class of action; one which passes out to something beyond, and causes passion in it as burning, and cutting; and another which does not pass outwards, but which remains within the agent." (TA) "Hence, the Divine nature alone is its own act of understanding and its own act of will." This is because God alone stands alone.

Reply to obj. 1: "Life is sometimes taken for the existence of the living subject; sometimes also for a vital operation, that is, for one whereby something is shown to be living."

Reply to obj. 2: "An angel cannot understand everything by his essence. The essence of an angel is the reason of his entire existence, but not the reason of his whole act of understanding." (TA) (PM) Consequently, in its own specific nature as such an essence, it is compared to the existence of the angel, whereas to his act of understanding it is compared as included in the idea of a more universal object, namely, truth and being. Thus it is evident, that, although the form is the same, yet it is not the principle of existence and of understanding according to the same formality. On this account it does not follow that in the angel *to be* is the same as *to understand*."

### Question 54 Article 3

Article three: Whether an Angel's Power of intelligence Is His life?

Obj. 1: The angel is his own power of intelligence or so it would seem per Dionysius since he styles angels intellects and minds in his writings. It seems that an angel's power or faculty of understanding is not different from his essence.

Obj. 2: If the angel's power of intelligence is anything besides his essence, then it must be an accident and that is besides the essence of anything. An angel cannot be a simple form for it would be beside itself for a simple form cannot be a subject.

Obj. 3: Since angels are of simple form and are close to God it appears to be simpler than primary matter and therefore, much more is an angel his own power of intelligence.

On the contrary: Dionysius says that angels are divided into substance, power and operation. All three are distinct in each angel.

I answer that: No creature has the power to act or be operative in its faculty to be the same as its essence. "But in every creature the essence differs from the existence, and is compared to it as potentiality to act. Neither an angel's power of intelligence nor is the essence of any creature its power of operation." (TA) (PM)

Reply to Obj. 1: "An angel is described as intellect and mind because all of his knowledge is intellectual and not feeling ordered. In contrast, the knowledge of a soul is partly intellectual and partly sensitive or feeling oriented." (PM)

Reply to Obj. 2: "A simple form which is pure act cannot be the subject of accident, because subject is compared to accident as potentiality is to act. God alone is such in form; as mentioned by the philosopher, Boethius stating that the simple form which is not its own existence, but is compared to it as potentiality is to act, and the subject of accident; and of such accident as follows the species; for such accident belongs to the form—whereas an accident which belongs to the individual, and which does not belong to the whole species, results from the matter, which is the principle of individuation." (PM)

Reply to Obj. 3: There is no comparison between the power of matter as potentiality in regard to substantial being itself and the power of operation in regards to accidental being.?

Article Four: Whether There Is an Active and a Passive Intellect In an Angel?

Obj. 1: It would seem that an angel operates within both an active and passive intellect.

Obj. 2: The angel gives and receives from higher angels. There must be an active and passive element to an angel.

On the Contrary: There is no active and passive element in an angel because of their relation to the phantasms like the colors of sight and the coloring of light.

#### Question 54 Article 4 I answer that

I answer that: There cannot be active and passive intellect in angels because they are neither sometimes understanding only in potentiality, and not actually. Angels apprehend intelligible actuality and also intelligible potentiality, so long as they are clearly visible outside the soul. Angels do not read minds. They simply are excellent readers of external expressions of the inner soul. (PM)

Reply to Obj. 1: Since in angels knowledge is not generated but is present naturally and therefore there is no need to consider active and passive intellect.

Reply to Obj. 2: "There is no need to speak of Angels having a passive and active intellect for if anyone wishes to call these by the names of active and passive intellect, he will then be speaking equivocally, and it is not about names that we need trouble."(PM)

Article Five: Whether There Is Only Intellectual knowledge in the Angels?

Obj. 1: Augustine claims that Angels have feelings.

Obj. 2: Also, Isidore says that the angels have learned many things by experience.

Obj. 3: Dionysius says that since the demons have an imagination it is therefore, likely than Angels also have imaginations.

On the Contrary: Gregory says that man is common to beasts on the sensitive issues and with Angels in the intellect issues.

I answer that: "Experience can be attributed to the angels according to the likeness of the things known, although not by likeness of the faculty knowing them. We have experience when we know single objects through the senses: the angels likewise know single objects, as we shall show (A. 57, A. 2), yet not through the senses. But memory can be allowed in the angels, according as Augustine puts it in the mind; although it cannot belong to them in so far as it is a part of the sensitive soul." (TA)

#### Q & A Question 54

1. Is an Angel's act of understanding his substance? It is impossible for the action of an angel, or of any creature to be its own substance. For an action is properly the actuality of a power, the comparison is just as existence is the actuality of a substance or of an essence. Since actuality is opposed to potentiality, it is impossible for anything which is not a pure act to mix with some admixture of potentiality. Only in God is substance and existence the same.

2. Is it the same for an angel to understand and to exist? : "Action does not equal existence in the angel or the creature for that matter. There is a twofold class of action; one which passes out to something beyond, and causes passion in it as burning, and cutting; and another which does not pass outwards, but which remains within the agent." (TA) "Hence, the Divine nature alone is its own act of understanding and its own act of will." This is because God alone stands alone.

54 Q & A Question #2 Cont.

3. Is the power of an angel's intelligence His essence? No creature has the power to act or be operative in its faculty to be the same as its essence. "But in every creature the essence differs from the existence, and is compared to it as potentiality to act. Neither an angel's power of intelligence nor is the essence of any creature its power of operation." (TA) (PM)

4. Is there an active and passive intellect in an angel? There cannot be active and passive intellect in angels because they are neither sometimes understanding only in potentiality, and not actually. Angels apprehend intelligible actuality and also intelligible potentiality, so long as they are clearly visible outside the soul. Angels do not read minds. They simply are excellent readers of external expressions of the inner soul. (PM)

5. Do angels have only intellectual knowledge? "Experience can be attributed to the angels according to the likeness of the things known, although not by likeness of the faculty knowing them. We have experience when we know single objects through the senses: the angels likewise know single objects, as we shall show (A. 57, A. 2), yet not through the senses. But memory can be allowed in the angels, according as Augustine puts it in the mind; although it cannot belong to them in so far as it is a part of the sensitive soul." (TA)

Question 55

Of the Medium of the Angelic Knowledge

Article One: Whether the Angels Know All Things by Their Substance?

Obj. 1: It appears that angels know all things by their substance. Dionysius says that according to the proper nature of a mind angels know the things which are happening upon earth. But an Angel's nature is his essence. Therefore the angel knows things by his essence.

Obj. 2: The very substance is the same as the one understanding it and therefore the intellect is the same as the object understood.. And the object understood is the same as the one who understands.

Obj. 3: Dionysius says that the angel knows all things in his substance because all angels participate with higher or lower angels and therefore share their intelligence and is contained within each.

On the contrary: Dionysius says that angels are enlightened by the form of things and therefore they know by the form of things, and not by their own substance.

I answer that: "The intellectual power of the angel extends to understanding all things: because the object of the intellect is universal being or universal truth. The angel's essence, however does not comprise all things in itself, since it is an essence restricted to a genus and species." (TA) Only God knows all things by His essence. An Angel has to accumulate knowledge and therefore cannot know all things by his substance.

## Question 55 Article One Cont.

Reply to Obj. 1: When an angel is said to know things according to his own nature, the medium of the knowledge needs to be considered. Since the medium is the likeness of the thing known, and attributes to the knowing power, which belongs to the angel of his own nature.

Reply to Obj. 2: Now, it is precisely the same thing to say in things which are without matter, such as the angel, the intellect is the same thing as the object understood, that the intellect in act is the thing understood in act; for a thing is actually understood, precisely because it is immaterial.

Reply to Obj. 3: "All things are perfectly and according to their own formality in God's essence, as in the first and universal power from which everything proceeds. Therefore, God has a proper knowledge of all things and an angel has not, but only a common knowledge."

### Article Two: Whether Angels Understand by Species Drawn from Things?

Obj. 1: "For everything understood is apprehended by some likeness within him who understands it... Now, the angel's knowledge is not the cause of existing things; that belongs to the Divine knowledge alone. Therefore, it is necessary for the species, by which the angelic mind understands to be derived from things." (TA)

Obj. 2: Nothing inhibits us from saying that an angel understands by the very substance of the one understanding it. (PM)

Obj. 3: The angel does not understand by species drawn from things, his knowledge would be indifferent as to things present and distant; and so he would be moved locally to no purpose.

On the contrary: Dionysius says that the angels do not gather their Divine knowledge from things divisible or sensible.

I answer that: In the angels, the power of understanding is naturally complete by intelligible species, in so far as they have such species connatural to them, so as to understand all things which they can know naturally. Angels attain their intelligible perfection through an intelligible outpouring, whereby they received from God the species of things known, together with their intellectual nature. (TA) Augustine says that the other things which are lower than the angels are so created that they first receive, existence in the knowledge of the rational creature, and then in their own nature.

Reply to Obj. 1: Images of creatures in the mind of an angel are fashioned by God and thereby are drawn from God.

Reply to Obj. 2: No matter how powerful the angelic mind might be, it could not reduce material forms to an intelligible condition, except it were first to reduce them to the nature of imagined forms; which is impossible, since the angel has no imagination, as was said above (Q. 54, A.5).

Reply to Obj. 3: The angel moves not to gain knowledge, but to perform an operation. The angel's knowledge is quite indifferent as to what is near or distant.



### Question 55 Article 3

Article Three: Whether the Higher Angels Understand by More Universal Species than the Lower Angels?

Obj. 1: It would seem that angels do not understand by species abstracted from things. Therefore it cannot be said that the species of the angelic intellect are more or less universal.

Obj. 2: General knowledge is less perfect than specific. It would appear then that the lower angels who may have gained specific information would be more able to understand than the higher angels who only have a general collection of information and thereby a lesser understanding.

Obj. 3: Here again, the higher angels may appear to know more on a general level than the lower angels on a specific level. Therefore, the higher angel will not be able to have a proper knowledge of each to general and the specific.

On the Contrary: Dionysius says that the higher angels have a more universal knowledge than the lower. The higher angels have more universal forms.

I answer that: It is necessary for the lower intelligences to know by many forms what God knows by one, and by so many forms the more according as the intellect is lower. Thus the higher the angel is, by so much the fewer species will he be able to apprehend the whole mass of intelligible objects. Therefore his forms must be more universal, each one of them, as it were, extending to more things. As an example with humans some are more intelligent than others and can grasp a concept by its entirety without the need to take the information in tiny portions at a time. (TA)

Reply to Obj. 1: "It is accidental to the universal to be abstracted from particulars, in so far as the intellect knowing it derives its knowledge from things." The universal idea of things are in the angelic mind to the degree that an intellect which does not derive its knowledge from things, the universal will not be abstracted from things, but in a measure will be pre-existing to them.

Reply to Obj. 2: To know anything universally can be taken in two senses: In one way, on the part of the thing known, namely, that only the universal nature of the thing is known. There is another way, which is on the part of the medium of such knowledge. In this way it is more perfect to know a thing in the universal, for the intellect, which by one universal medium can know each of the things which are properly contained in it, is more perfect than one which cannot.

Reply to Obj. 3: "Divine essence on account of its eminence, is in like fashion taken as the proper type of each thing contained therein: hence each one is likened to it according to its proper type. The same applies to the universal form which is in the mind of the angel, so that, on account of its excellence, many things can be known through it with proper knowledge.

### Q & A Question 55

1. Do angels know all things by their substance? "The intellective power of the angel extends to understanding all things: because the object of the intellect is universal being or universal truth. The angel's essence, however does not comprise all things in itself, since it is an essence restricted to a genus and species." (TA) Only God knows all things by His essence. An Angel has to accumulate knowledge and therefore cannot know all things by his substance.

Q & A Question 55 cont.

2. Do the angels understand by species drawn from things? In the angels, the power of understanding is naturally complete by intelligible species, in so far as they have such species connatural to them, so as to understand all things which they can know naturally. Angels attain their intelligible perfection through an intelligible outpouring, whereby they received from God the species of things known, together with their intellectual nature. (TA) Augustine says that the other things which are lower than the angels are so created that they first receive, existence in the knowledge of the rational creature, and then in their own nature.

3. Do the higher angels understand by more universal species than the lower angels? It is necessary for the lower intelligences to know by many forms what God knows by one, and by so many forms the more according as the intellect is lower. Thus the higher the angel is, by so much the fewer species will he be able to apprehend the whole mass of intelligible objects. Therefore his forms must be more universal, each one of them, as it were, extending to more things. As an example with humans some are more intelligent than others and can grasp a concept by its entirety without the need to take the information in tiny portions at a time. (TA)