
 IMELDA CHLODNA-BLACH

 La enseñanza como ministerio, en base a consideraciones
 de santo Tomás de Aquino

*Teaching as Ministry, on the basis of Considerations
 of Saint Thomas Aquinas*

 [393-405]

El documento enfatiza el hecho de que los actos de caridad sean intrínsecos a la naturaleza del proceso de educación y aprendizaje. El acto de la educación es una conexión única de la vida contemplativa y activa. El acto de la educación libera al hombre del mal que experimenta. Este mal –explica Santo Tomás– es la ignorancia, la falta de conocimiento y comprensión de la verdad. Toda persona tiene derecho a la educación, ya que es un bien natural y necesario, por la que mejora su vida personal. El trabajo del maestro se presenta como una ocupación muy importante y responsable; la adquisición de conocimientos sobre la realidad y su transmisión.

The paper emphasizes that the acts of charity are intrinsic to the nature of the process of teaching and learning. The act of education is a unique connection of contemplative and active life. The act of education frees the evil from the man who experiences it. This evil –explained St. Thomas– is ignorance, lack of knowledge and understanding of the truth. Every person has the right to education because it is his natural and necessary good, by which he improves his personal life. Teacher’s work appears as a very important and responsible occupation; the acquisition of knowledge about reality and its transmission.

 PALABRAS CLAVE: Tomás de Aquino, educación, caridad, ignorancia.

KEY WORDS: Thomas Aquinas, education, charity, ignorance.

Teaching as Ministry, on the Basis of Considerations of Saint Thomas Aquinas

Imelda Chlodna-Blach

The issue of education, including teaching is discussed from the perspective of various scholarly disciplines, i.e. pedagogy, psychology, sociology and philosophy. These sciences take into consideration different aspects of this issue. Some of them analyze education considering its components, teaching methods, others search for the answer to the question concerning its aim and matter. The ancient Greeks placed importance to the role of education in the human life, purporting that “no political structure can last long unless it takes care of careful and purposeful education of its smartest and most valuable representatives, even if does not adopt the stance that they have to belong to the most privileged landowning class.”¹

Theoreticians and thinkers who dwelled upon this subject have repeatedly posed the question about the role of a teacher in the process of education. The answer depends on the one hand on the specificity of a given science and on the other hand on the conception of education that one accepts at the starting point. Most theories share the view that the teacher is one of the key components of education and that he fulfils substantial role in the process of teaching.

On making reference to contemporary times, it is worth to pose yet another question, namely: is the authority of a teacher still of importance? How do the people practising this profession refer to their job - is it a vocation or perhaps merely transferring knowledge and a usual gainful work? And what is the specificity of this particular profession? In order to find

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¹ W. JAEGER, *Paideia, the shaping of Greek character*, 51.

answers to the aforementioned questions, we have to throw light on the ethos of teacher.

This issue requires to be discussed at present, since we notice the questioning and perhaps even the decline of the authority of a teacher and lack of understanding of his role in the process of teaching. We even come across statements that the ethos of a teacher and a scholar is currently standing in the face of a crisis caused by the lack of consideration over the specificity of his work. In order to explain such an important problem, let us refer to philosophy, since only philosophy arrives at the ultimate causes of all the issues.

St. Thomas Aquinas, who discusses this issue in his treaty *De magistro*, included in the collection of disputes *De veritate (About the Truth)*² will be our guide as far as these considerations are concerned. A philosopher answers three basic questions: who is, in this matter, a teacher? What distinguishes his actions from the action of the other people? From where does he derive the power and strength to perform his work?

I. A teacher - in other words who?

Let us first resolve the issue concerning the person of a teacher as such. St. Thomas starts with posing the question: who can be a teacher?³ Can it be a human being, or maybe this is the title that can only be bestowed upon God? Referring to St. Augustine, St. Thomas states that in the acute sense only God deserves to be called a teacher, since he is the benefactor of truth which precedes all cognition.

Referring to the authority of Aristotle, and, precisely speaking, to his conception of act and possibility as well as causality, St. Thomas justifies that a human being is also - though in a different sense - capable of tea-

² This is the dispute led by Saint Thomas with his great predecessors: Aristotle and St. Augustine. The views of both these thinkers had significant influence over the content of the treatise *About a teacher*. He adopted from Aristotle, *inter alia* the conception of act and the possibility as well as causality. The pedagogy of St. Augustine, in turn, gave St. Thomas distinct theological features. The issue *De magistro* belongs to the so called *disputationes quodlibetales*, that is to public disputes accessible not only to the academic environment of the 13th century university, but for everyone willing to partake. See M. KRASNODĘBSKI, *Człowiek i paideia [A human being and paideia]*, 90-91. See also A. SZUDRA-BARSZCZ, *Elementy pedeutologii scholastycznej, czyli o Tomasza z Akwinu rozumieniu nauczyciela i nauczania [The elements of the scholastic pedeutology, in other words: about the way in which Saint Thomas Aquinas]*, 16.

³ THOMAS AQUINAS, *De magistro*, 505-525.

ching. A person - a teacher is the cause of knowledge in his student, but not directly, but by means of the natural reason of a student. Aquinas purports that similarly to the situation in which one person can give birth to the other person, he can also teach the other one.

Thanks to God we have the power to give birth and give life and similarly we have the power to cognize and teach. As he writes: "That God is the Father of all the people does not exclude that a human being can be called father. For this reason, it cannot be excluded that a human being can be called a teacher."⁴ A teacher, in the most ideal meaning of this word is God himself.

Nevertheless, he does not deprive us of the process of independent learning, and does not give us ready-made knowledge in return, but in his creative freedom he made us beings, who can themselves learn the truth contained in the world of beings and objects.

Through the connection between teaching and the First Teacher, namely God, Thomas aims at reminding that a human - a teacher is not the creator of truth but its servant. God teaches us by giving us the ability to learn from objects in which he placed the truth about them and about himself. He gave us the light of the reason and deposited in us the seeds of knowledge." The ideal of a teacher is becoming similar to the prototype of the ideal Teacher.⁵

God made us capable of cognizing the truth contained in the surrounding world. St. Thomas states that the actions of a teacher constitute service and compares them to the menial role of a physician: There are two ways to recovery, namely, a natural way, or a natural way, yet supported by medicine. Similarly, there are two ways of gaining knowledge. Firstly, when the natural reason attains the cognition of what is unknown, we speak about discovering. Secondly, when the natural reason is supported by someone from the outside, then we speak about teaching."⁶ All in all, both a physician and a teacher can be called the servants of nature. The task of the first one is to stimulate the inborn ability to recover that is present in the patient and the second one has to stimulate the natural cognitive skills of a student.⁷

St. Thomas explains the process of acquiring knowledge: "The mind achieving the cognition of something unknown through a discovery, ap-

⁴ *Ibidem*, 508.

⁵ A. MARYNIARCZYK, "O ethosie nauczyciela w ujęciu św. Tomasza z Akwinu" [*About the ethos of a teacher as interpreted by St. Thomas Aquinas*], 400.

⁶ THOMAS AQUINAS, *De magistro*, 511.

⁷ THOMAS AQUINAS, *De veritate*, q. 11, a. 1 resp.

plies the common, almost cognizable rules to what is limited by the matter and draws some general conclusions and the subsequent ones. Therefore, we speak that someone teaches someone else when he presents this person a set of signs reflecting the process, through which the reason itself goes. In such a case, the natural reason of a student arrives at cognizing what is unknown. We say that a physician causes restoration to health thanks to the nature of the ill and by the same token one person causes knowledge in the other person thanks to the operation of the natural reason of the student. This precisely is the definition of teaching and this is why we say that one person teaches another and is his teacher.”⁸ It seems that there is some kind of natural predisposition in the human mind, which refers to cognition by the mind on the basis of the experiencing of the first notions and reasons of human mind. The development of science is based on these rules.⁹ As K. Kowalski notices, the influence of St. Augustine is easily discernible within this passage of the treatise.¹⁰ Knowledge is present within the student and with the help of a teacher this knowledge is capable of turning from the state of possibility to the act. For this reason, in the process of cognition the brain does not create the knowledge, but rather formulates it. In the process of teaching it takes place with the participation of an external reason (a teacher), nonetheless it happens irrespective of this person; the mind does not lose its independence. A teacher fulfils the function of a serving intermediary and influences the internal factor, which is the main causative in the process of learning - “it strengthens it and supplies him with the tools and help, which use the power of nature to attain the goal.”¹¹

A teacher, in some way, reminds the student of the natural way towards cognition, taking place in himself and for this reason provokes him to cognition.¹² Therefore, Thomas defines the actions of the teacher to supporting the natural cognizing powers and serving the other person and God. Helping the pupil to unveil the truth contained in matter, the teacher sets the student on the trail of the voice of the one, who does not give knowledge through illumination, but renders a human being capable of learning from

⁸ *Ibidem*.

⁹ M. SZYMONIK, “Ideal nauczyciela w traktacie De Magistro św. Tomasza z Akwinu” [The ideal of a teacher in the treatise De magistro by St. Thomas Aquinas, 156.

¹⁰ K. KOWALSKI, “Nauczanie i nauczyciel podług św. Augustyna i św. Tomasza z Akwinu” [Teaching according to St. Augustin and St. Thomas Aquinas], 86.

¹¹ THOMAS AQUINAS, *Summa theologiae*, vol. 8, 115.

¹² *Ibidem*, *De veritate*, q. 11, a. 1 resp.

reality; from things inside of which he contained the truth about them and also about himself.¹³ The True Teacher does not place the knowledge in an updated form. He supplies a human with natural cognitive powers and, precisely speaking, with the light of the mind and makes him capable of cognizing the truth by himself.¹⁴

Thomas distinguishes the possible intellect, which does not constitute the basis for knowledge, but gives the possibility to understand the reality. By contrast, a human being acquires knowledge on the level of the agent intellect, which combines the sensations acquired by senses, with which it was recognized by the possible intellect. Agent intellect confronts it with the notions present in culture and in this way creates clear cognition (in contrast to unclear cognition on the level of the possible intellect).¹⁵

For this reason, knowledge has the character of an agent possibility, which is why a human can teach oneself - then the self-education takes place - as well as teaches someone else. In the second case Thomas underlines the necessity to fully and completely possess the taught knowledge. It is only in such a way that a teacher is capable of achieving a positive result of the teaching process. As he writes: "The process of teaching presupposes the ideal working of knowledge in the case of a professor or a teacher. A teacher has therefore to fully and distinctly possess the knowledge, which he causes in someone else, same as the disciple acquires it thanks to teaching."¹⁶ Teaching means causing knowledge in the other person through the action of the natural intellect. In other words, this process presupposes transferring the information from the state of potential to the updated state in the mind of a disciple.

II. What is the specificity of the work of a teacher?

Let us now move on to the subsequent issue concerning the specificity of the work of a teacher. We will strive to answer the question: what distinguishes his work?

¹³ M. SZYMONIK, "Ideal nauczyciela w traktacie De Magistro św. Tomasza z Akwinu", 154.

¹⁴ A. SZUDRA-BARSZCZ, *Elementy pedeutologii scholastycznej* [*The elements of scholastic pedeutology*], 46.

¹⁵ M. KRASNODĘBSKI, *Człowiek i paideia*, 91-92.

¹⁶ THOMAS AQUINAS, *De magistro*, 517.

St. Thomas not only deems that the actions of a teacher are a kind of ministry but also emphasizes that teaching is a kind of art in the classical sense because it is an action that has its objective and requires the knowledge of the specific rules and principles.

The objective of teaching is accelerating the process of discovering the truth. A disciple discovers it much quicker, using the knowledge and the experience of the teacher.¹⁷ The principle of teaching is contemplation. As Mikołaj Krasnodębski notices, characterising the work of a teacher, Thomas underlines the tight bond between theory and practice - practice influences theory and theory shapes practice, indicating its principles: “in the act of teaching we find the twofold matter, which is denoted by the fact that the act of teaching combines two complementary elements: the first matter is albeit the object that is being taught and the second is the person acquiring the knowledge”. Taking into account the first one, the act of teaching belongs to the contemplative life, and for the reason of the second one it belongs to the agent life. Nonetheless it turns out that taking into account the objective of teaching, this process belongs to agent life, because it, in the end, directs the teaching towards the matter of an agent life. Therefore, it is specific to the sphere of an agent life rather than to the contemplative sphere, although it, in some way, as we already stated, belongs also to contemplative life.”¹⁸ All in all, as we may have already noticed, St. Thomas distinguishes between agent and contemplative life for the reason of matter and objective.

The matter of an agent life consists of earthly possessions, towards which the actions of a human being are directed. By contrast, the matter of a contemplative life includes the intelligible principles of objects contemplated by the person.

The objective of an agent life is human action directed towards what is useful for the others. Whereas the objective of a contemplative life is to examine the truth, which is not clearly as discernible, and which in the future life will be perfectly visible for us.¹⁹ Consequently, contemplation constitutes the basis for the didactic work. It designates the intellectual delight over being.

¹⁷ M. KRASNODEBSKI, *Człowiek i paideia*, 92-93.

¹⁸ THOMAS AQUINAS, *De magistro*, 4, resp.

¹⁹ THOMAS AQUINAS, *De magistro*, p. 526.

It is the joy of intellect and willpower because of the presence of being. In the opinion of Aquinas, the process of acquiring knowledge is accompanied by joy and pleasure. As far as the methods of teaching are concerned, a good teacher should condescend to the level of a disciple, adequately divide the transmitted content and explain it, using examples.²⁰ Teaching relies upon transmitting the others the truth that has previously been contemplated and studied by the teacher himself.²¹ As St. Thomas writes: “For it pertains to the man having wisdom and knowledge to be able to teach, in so far as he is able to express his interior concept in words, so as to bring another man to understand the truth.”²² A teacher should therefore consider a given issue in order to discover the truth and then transmit the auditors the results of his investigations.

As a result, contemplation precedes action. A life of a teacher is twofold by nature: inner (contemplative) and external (agent). Teaching consists in sharing the fruit of the inner contemplation. The balance between both types of life constitutes the basis of a true activity of a teacher.²³

Moreover, the term teaching (Latin: *educere*) denotes for Thomas both educating and teaching. Consequently, Thomas accentuates two features typical of this kind of activity, namely kindness as a personal relationship in education and charity (*miser cordia*), that is the “spiritual alms.”²⁴

Thomas views charity as a moral virtue consisting in offering the other person what he or she craves most that is personal bonds, dignity and knowledge.²⁵ The charity understood in such a way goes beyond the frames of justice and does not boil down to giving someone something for some reason, but is a special kind of love.

Thomas underlines that the title of the teacher (master) signifies first and foremost the ministry of love and a work of charity. For this reason, this kind of ministry should be first and foremost distinguished by zeal and engagement full of love and responsibility.²⁶ Thomas purports that: “The desire to teach that is to share the possessed knowledge with other people,

²⁰ THOMAS AQUINAS, *O przekazywaniu wiedzy anielskiej*, 428.

²¹ THOMAS AQUINAS, *Summa theologiae*, II-II, q. 81, a. 3, o. 3.

²² THOMAS AQUINAS, *Suma teologiczna*, vol. 23, q. 181, a. 3, 162.

²³ A. MARYNIARCZYK, “O ethosie nauczyciela w ujęciu św. Tomasza z Akwin” [About the ethos of a teacher as interpreted by St. Thomas Aquinas], 398.

²⁴ *Ibidem*. See also M. KRASNODĘBSKI, *Człowiek i paideia*, 93.

²⁵ *Ibidem*.

²⁶ A. MARYNIARCZYK, “O ethosie nauczyciela w ujęciu św. Tomasza z Akwin”, 398.

means the desire to fulfil the act of love (...). The life of a teacher signifies observing the truth formulated by thought and transferring it to other people out of love towards them, all in all it is the most ideal - though still awkward - of all the accessible manners of following the God's footsteps.²⁷ Still, the essence as well as the objective of the work of the teacher is often misunderstood.

It turns out to be the case when the overriding motive of his or her action becomes gaining haughty pride or popularity, instead of the welfare of the other, making a good impression on the students or impressing them with intellectual brilliance, instead of cultivating their maturity and freedom.

A true teacher does not pour knowledge by force but helps the students in gaining knowledge themselves.²⁸ As St. Thomas writes: "the teacher only brings exterior help as the physician who heals". (...) The master does not cause the intellectual light in the disciple, nor does he cause the intelligible species directly: but he moves the disciple by teaching, so that the latter, by the power of his intellect, forms intelligible concepts, the signs of which are proposed to him from without."²⁹ A teacher, who is aware of his mission, should have the complete knowledge on the taught subject. He or she also needs the persuasive power and the possibility to prove the truth, which is supported by the gift of wisdom, and also needs the ability to formulate and express one's thoughts in such a way to illuminate the other people and he is supported by the gift of wisdom.³⁰

It is clearly visible that Thomas emphasizes the role of a teacher in the process of education. The participation of the other –the teacher– is a trait distinguishing this process.³¹ He claims that he is the causative power of unveiling the truth and intellectual contemplation. Referring to the Greek *paidei* Thomas indicates that both in education and in teaching personal relationships are indispensable, since they continue the community that is established among the teachers and the disciples.

²⁷ E. GILSON, *Tomizm. Wprowadzenie do filozofii św. Tomasza z Akwinu [Tomism. Introduction to the philosophy of St. Thomas Aquinas]*, 12.

²⁸ A. MARYNIARCZYK, "O ethosie nauczyciela w ujęciu św. Tomasza z Akwin", 399.

²⁹ THOMAS AQUINAS, *Summa theologiae*, I, q. 117, a. 1, ad 1 and 3.

³⁰ THOMAS AQUINAS, *Summa theologiae*, II-II, 177, 1 resp.

³¹ A. SZUDRA-BARSZCZ, *Elementy pedeutologii scholastycznej [The elements of scholastic pedeutology]*, 23.

III. What is the source of the power and the strength to act possessed by the teacher?

As St. Thomas instructs, since teaching is an act of charity and a true spiritual love, one has to fully devote oneself to it.³² In addition, teaching is not exclusively the domain of scholars and priest, but it is the obligation of every human being. It is not only an occupational obligation, but first and foremost a moral one, resulting from the nature of the process of teaching in itself.³³ This action in its essence directed towards cognizing the truth that is towards the personal welfare. The right to teach is bestowed upon the teacher by the knowledge possessed by him, on the basis of which he shall share it with the other people and in this way fulfil the act of love.

Although the task of teaching is given to every human being - as a task and a gift, on the basis of their personal structure, not every human being is a teacher.³⁴ In order to properly conduct this ministry, the teacher has to be distinguished, inter alia by the special attitude, characterised of patience, consideration and sagacity and magnanimity.³⁵ Sagacity and patience belong to the cardinal virtue – manliness. The task of these features is to overcome the discouragement, which appears in the context of the encountered obstacles. The meaning of sagacity in the work of a teacher was also emphasized by father Jacek Wroniecki.³⁶

This virtue, in spite of not being a cardinal virtue, is crucial to the work of a teacher and a tutor. It is the prerequisite for understanding and gentleness. It allows to counteract discouragement and impatient acting. It helps in waiting for the fruits of the undertaken work, which in case of an activity of this kind are not immediate and at times one has to wait over quite a period of time. What is more, according to St. Thomas the power of teaching does not consist in the transferred word, but in the attitude of a servant.³⁷

³² E. GILSON, *Tomism. An introduction*, 13.

³³ A. SZUDRA-BARSZCZ, *Elementy pedeutologii scholastycznej, czyli o Tomasza z Akwinu rozumieniu nauczyciela i nauczania*, 71.

³⁴ *Ibidem*, 58.

³⁵ M. SZYMONIK, *Ideał nauczyciela w traktacie De Magistro św. Tomasza z Akwinu*, 160.

³⁶ J. WIRONIECKI, *Wychowanie człowieka. Pisma wybrane [Human education. Selected writings]*, 190-191.

³⁷ "Doctores sapientiam non communicant nisi per ministerium". THOMAS AQUINAS, *Principium Rigans montes*, point 4.

Except for these criteria, St. Thomas pinpoints also the following ones: poverty, honesty, being directed towards truth, the balance between teaching others and learning and responsibility. The philosopher appealed also to submit the work of a teacher to the ideal of poverty, accentuating its spiritual aspect. He understood it above all as humbleness towards the possessed knowledge and the awareness that the objective of teaching is not adding the detailed pieces of knowledge, but the knowledge reaching beyond that what is cognized by means of the senses.³⁸

Yet another prerequisite is the honesty of a teacher, connected to the dignity of his profession. As St. Thomas states, the dignity does not consist of the amount of benefits and privileges connected to the performed function. On the contrary, the dignity is connected to the right to teach, since it is only available for those who possess the knowledge he teaches to a sufficient extent. Thus, the teacher is obliged to constantly perfect his knowledge and abilities.

Yet another feature characteristic of the attitude of a teacher is the direction towards truth. The truth - personal welfare constitutes the main objective of an intelligent life of a human being and that withstanding the objective of a teacher is first and foremost help the students in discovering the truth.³⁹ Teaching is coupled with auto-didactics, which in turn lies in a close proximity to the obligation to maintain the balance between teaching others and learning. It consists in transferring the truth which has previously been considered. The work of a teacher combines the two courses of action: the practical one (active life) and theoretic (contemplative life). The pursuit for knowledge awakes in him the willingness to teach and constitutes the foreground of wisdom.⁴⁰

Moreover, teaching, just like any other action, is closely connected to responsibility. A teacher is responsible for the transferred knowledge both before God as well as before the fellow human being. The responsibility towards the student is reflected, among others, by encouraging the students to active engagement and to the affirmation of truth.

Taking into consideration all the above studies, one may draw a conclusion important also for the contemporary teachers, educators and scholars.

³⁸ A. SZUDRA-BARSZCZ, *Elementy pedeutologii scholastycznej, czyli o Tomasza z Akwinu rozumieniu nauczyciela i nauczania*, 61.

³⁹ THOMAS AQUINAS, *Summa theologiae*, vol. 8, p. 115.

⁴⁰ A. SZUDRA-BARSZCZ, *Elementy pedeutologii scholastycznej, czyli o Tomasza z Akwinu rozumieniu nauczyciela i nauczania*, 64.

The main objective of their work should be the postulate of impartial searching for and teaching the truth and above all the responsibility for the fellow human being.

In this context St. Thomas underlines that the essence of the work of a teacher is the highest possible form of personal life, which is available for a human being.⁴¹ Moreover it cannot be forgotten that work should be treated as a ministry and specifically as the ministry of love and the work of charity. Thanks to reason a human being discovers the truth, which is not created by a human being. In addition, he or she should not be satisfied with the quest for the truth but according to the rule of charity has to share the truth with others.

Let us once again emphasize that the acts of love towards fellow human being, and more precisely the acts of charity are intrinsic to the nature of the process of teaching and learning.

The act of education is a kind of combination of contemplative and agent life.⁴² Charity, in turn, is in its essence the act of love towards the fellow human being. In this way he or she becomes delivered from the evil that he or she experiences.⁴³

As St. Thomas clarifies this evil is ignorance, the lack of knowledge and understanding of truth. This lack is a significant evil for a human being because it concerns the mind, which is the most human part of a person. The ignorance of truth is viewed by Aquinas as an evil, consisting in the lack of good. For this particular reason, he states that according to the tradition of the fathers of the Church - education has to be connected to the act of spiritual alms (*eleemosyna*), teaching the uneducated the words of wisdom, completing and giving someone else the knowledge he or she needs.⁴⁴ The people possessing the knowledge - understanding the surrounding reality serve the other using signs and words, helping them to get to know the truth.⁴⁵ The teachers themselves are as little as or as much as the servants of the didactic process.

Every human being has the right to education, because it is the natural and necessary good, by means of which a person is perfecting its rational

⁴¹ A. MARYNIARCZYK, "O ethosie nauczyciela w ujęciu św. Tomasza z Akwin", 401.

⁴² THOMAS AQUINAS, *Quaestiones disputatae de veritate*, q. 11, a. 4.

⁴³ THOMAS AQUINAS, *Summa theologiae*, II-II, q. 30, a. 1, resp. See also P. SKRZYDLEWSKI, "Prawo człowieka do edukacji" [*Human right to education*], 141.

⁴⁴ THOMAS AQUINAS, *Quaestiones disputatae de veritate*, q. 11, a. 4.

⁴⁵ *Ibidem*, q. 11, a. 3, ad 6.

personal life. From such a perspective, the work of a teacher presents itself as a lofty and responsible task. The essence of this work is the conscientious gaining and transferring the knowledge about reality.

Genuine learning about reality can only be acquired by a sage. For this reason, the ministry of a teacher should bear the hallmarks of wisdom. St. Thomas himself used to pray for the gift of wisdom using the following words: "Ineffable Creator, You make eloquent the tongues of infants. Refine my speech and pour forth upon my lips the goodness of Your blessing. Grant to me keenness of mind, capacity to remember, skill in learning, subtlety to interpret, and eloquence in speech. May You guide the beginning of my work, direct its progress, and bring it to completion."⁴⁶

Imelda Chłodna-Blach
Universidad Católica Juan Pablo II de Lublin
 imeldach@kul.lublin.pl

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⁴⁶ THOMAS AQUINAS, *Prayer for the gift of wisdom*, 534-535.

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