

Objection 1. It would seem that an angel is not in a place. For Boethius says (*De Hebdom.*): “The common opinion of the learned is that things incorporeal are not in a place.” And again, Aristotle observes (*Phys.* iv, text 48,57) that “it is not everything existing which is in a place, but only a movable body.” But an angel is not a body, as was shown above (q. 50). Therefore an angel is not in a place.

Objection 2. Further, place is a “quantity having position.” But everything which is in a place has some position. Now to have a position cannot benefit an angel, since his substance is devoid of quantity, the proper difference of which is to have a position. Therefore an angel is not in a place.

Objection 3. Further, to be in a place is to be measured and to be contained by such place, as is evident from the Philosopher (*Phys.* iv, text 14,119). But an angel can neither be measured nor contained by a place, because the container is more formal than the contained; as air with regard to water (*Phys.* iv, text 35,49). Therefore an angel is not in a place.

On the contrary, It is said in the *Collect**: “Let Thy

holy angels who dwell herein, keep us in peace.”

I answer that, It is befitting an angel to be in a place; yet an angel and a body are said to be in a place in quite a different sense. A body is said to be in a place in such a way that it is applied to such place according to the contact of dimensive quantity; but there is no such quantity in the angels, for theirs is a virtual one. Consequently an angel is said to be in a corporeal place by application of the angelic power in any manner whatever to any place.

Accordingly there is no need for saying that an angel can be deemed commensurate with a place, or that he occupies a space in the continuous; for this is proper to a located body which is endowed with dimensive quantity. In similar fashion it is not necessary on this account for the angel to be contained by a place; because an incorporeal substance virtually contains the thing with which it comes into contact, and is not contained by it: for the soul is in the body as containing it, not as contained by it. In the same way an angel is said to be in a place which is corporeal, not as the thing contained, but as somehow containing it.

And hereby we have the answers to the objections.

* Prayer at Compline, Dominican Breviary