Medieval Astrology Profile for Thomas Aquinas

V.1 October 23, 2015 (Longevity, Physiognomy, Victor of the Chart, Manners)

Introduction to delineation of appearance and character in natal astrology. The following document is a hand-written analysis of **Thomas Aquinas**, using the principles of medieval predictive astrology. The discipline of natal astrology focuses on the fate of an individual based on a horoscope cast for the moment of birth. Within natal astrology, the 1st house occupying the eastern horizon at birth describes the native: physical vitality, appearance, and character. Between the Hellenistic and Medieval eras several specialized models were developed to assess these characteristics. They include **longevity** (vitality and length of life), **physiognomy** (form and shape of the face and body), **victor of the chart** (overall life purpose), **manners** (social conduct including ethical behavior), and **temperament** (elemental mix of fire, earth, air, and water with applications in medical astrology). Prior research has presented models and results for longevity (*A Rectification Manual: The American Presidency*, Chapter 4) and physiognomy (*Astrological Physiognomy: History and Sources* & *Astrological Physiognomy: Empirical Tests of the Leo Rising Decan*).

Victor of the Chart. Included are two competing models for computing the victor of the chart said to be the single most powerful planet in the horoscope. According to Plato's follower Porphyry, the planet signifying the victor of the chart by configuration in the natal horoscope shows the life choice made by the soul prior to incarnation. Plato explains the details of his soul model in *The Myth of Er* found in the closing pages of *The Republic*. Porphyry and his peer Antiochus offer specific rules for determining the victor of the chart. The method of Antiochus/Porphyry is compared to a later method for determining the victor suggested by the Jewish Rabbi Abraham ben Meir ibn Ezra, a philosopher and astrologer active in the 12th century. For a discussion of these two models, see the companion paper *Victor of the Chart: Testing Methods of Antiochus/Porphyry and Ibn Ezra*, which serves as a key to what is presented here.

Manners. Plato was not alone among Greek philosophers in conceiving models for the soul. Aristotle's model of vegetative, sensitive, and intellective soul levels (assigned respectively to the plant, animal, and human kingdoms) was taken up by Ptolemy, who found a correspondence between the sensitive and intellective soul and Moon and Mercury in the natal horoscope. The configuration of the Moon and Mercury, with special emphasis given to their rulers, is a second method for analyzing the soul. Ptolemy introduces this model in *Tetrabiblos III.13* "Of the Quality of the Soul.*"* Subsequent authors refer to this model as the "Significators of the Soul" or "Manners." A summary template for the Moon and Mercury is presented in the paper and will be developed further in future versions.

Acknowledgements

Birth Data Thomas Aquinas. Born 1225-1227. Roccasecca, Kingdom of Sicily. No birth data available.
What follows is a hypothetical or divinatory rectification.

Photo Image
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Thomas Aquinas

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Thomas Aquinas (January 28, 1225 to March 7, 1274)

Source for the following biographical sketch is the Catholic Encyclopedia, originally published in 1913, whose copyright has expired. I reprint Part I, discussion of his life here. Other parts which include discussions of his written works, are available through the following link:

D J Kennedy. "Saint Thomas Aquinas". Catholic Encyclopedia, 1913. *CatholicSaints.Info*. 19 May 2012. Available online: http://catholicsaints.info/catholic-encyclopedia-saint-thomas-aquinas/
Last accessed: October 23, 2015

Catholic Encyclopedia – Saint Thomas Aquinas

Philosopher, theologian, doctor of the Church (Angelicus Doctor), patron of Catholic universities, colleges, and schools. Born at Rocca Secca in the Kingdom of Naples, 1225 or 1227; died at Fossa Nuova, 7 March, 1274.

I. LIFE

The great outlines and all the important events of his life are known, but biographers differ as to some details and dates. Death prevented Henry Denifle from executing his project of writing a critical life of the saint. Denifle's friend and pupil, Dominic Prümmer, O.P., professor of theology in the University of Fribourg, Switzerland, took up the work and published the "Fontes Vitae S. Thomae Aquinatis, notis historicis et criticis illustrati"; and the first fascicle (Toulouse, 1911) has appeared, giving the life of Saint Thomas by Peter Calo (1300) now published for the first time. From Tolomeo of Lucca . . . we learn that at the time of the saint's death there was a doubt about his exact age (Prümmer, op. cit., 45). The end of 1225 is usually assigned as the time of his birth. Father Prümmer, on the authority of Calo, thinks 1227 is the more probable date (op. cit., 28). All agree that he died in 1274.

Landulph, his father, was Count of Aquino; Theodora, his mother, Countess of Teano. His family was related to the Emperors Henry VI and Frederick II, and to the Kings of Aragon, Castile, and France. Calo relates that a holy hermit foretold his career, saying to Theodora before his birth: "He will enter the Order of Friars Preachers, and so great will be his learning and sanctity that in his day no one will be found to equal him" (Prümmer, op. cit., 18). At the age of five, according to the custom of the times, he was sent to receive his first training from the Benedictine monks of Monte Cassino. Diligent in study, he was thus early noted as being meditative and devoted to prayer, and his preceptor was surprised at hearing the child ask frequently: "What is God?"

About the year 1236 he was sent to the University of Naples. Calo says that the change was made at the instance of the Abbot of Monte Cassino, who wrote to Thomas's father that a boy of such talents should not be left in obscurity (Prümmer, op. cit., 20). At Naples his preceptors were Pietro Martini and Petrus Hibernus. The chronicler says that he soon surpassed Martini at grammar, and he was then given over to Peter of Ireland, who trained him in logic and the natural sciences. The customs of the times divided the liberal arts into two courses: the Trivium, embracing grammar, logic, and rhetoric; the Quadrivium, comprising music, mathematics, geometry, and astronomy . . . . Thomas could repeat the lessons with more depth and lucidity than his masters displayed. The youth's heart had remained

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pure amidst the corruption with which he was surrounded, and he resolved to embrace the religious life.

Some time between 1240 and August, 1243, he received the habit of the Order of Saint Dominic, being attracted and directed by John of Saint Julian, a noted preacher of the convent of Naples. The city wondered that such a noble young man should don the garb of poor friar. His mother, with mingled feelings of joy and sorrow, hastened to Naples to see her son. The Dominicans, fearing she would take him away, sent him to Rome, his ultimate destination being Paris or Cologne. At the instance of Theodora, Thomas's brothers, who were soldiers under the Emperor Frederick, captured the novice near the town of Aquapendente and confined him in the fortress of San Giovanni at Rocca Secca. Here he was detained nearly two years, his parents, brothers, and sisters endeavouring by various means to destroy his vocation. The brothers even laid snares for his virtue, but the pure-minded novice drove the temptress from his room with a brand which he snatched from the fire. Towards the end of his life, Saint Thomas confided to his faithful friend and companion, Reginald of Piperno, the secret of a remarkable favour received at this time. When the temptress had been driven from his chamber, he knelt and most earnestly implored God to grant him integrity of mind and body. He fell into a gentle sleep, and, as he slept, two angels appeared to assure him that his prayer had been heard. They then girded him about with a white girdle, saying: "We gird thee with the girdle of perpetual virginity." And from that day forward he never experienced the slightest motions of concupiscence.

The time spent in captivity was not lost. His mother relented somewhat, after the first burst of anger and grief; the Dominicans were allowed to provide him with new habits, and through the kind offices of his sister he procured some books – the Holy Scriptures, Aristotle's Metaphysics, and the "Sentences" of Peter Lombard. After eighteen months or two years spent in prison, either because his mother saw that the hermit's prophecy would eventually be fulfilled or because his brothers feared the threats of Innocent IV and Frederick II, he was set at liberty, being lowered in a basket into the arms of the Dominicans, who were delighted to find that during his captivity "he had made as much progress as if he had been in a studium generale" (Calo, op. cit., 24).

Thomas immediately pronounced his vows, and his superiors sent him to Rome. Innocent IV examined closely into his motives in joining the Friars Preachers, dismissed him with a blessing, and forbade any further interference with his vocation. John the Teutonic, fourth master general of the order, took the young student to Paris and, according to the majority of the saint's biographers, to Cologne, where he arrived in 1244 or 1245, and was placed under Albertus Magnus, the most renowned professor of the order. In the schools Thomas's humility and taciturnity were misinterpreted as signs of dullness, but when Albert had heard his brilliant defence of a difficult thesis, he exclaimed: "We call this young man a dumb ox, hut his bellowing in doctrine will one day resound throughout the world."

In 1245 Albert was sent to Paris, and Thomas accompanied him as a student. In 1248 both returned to Cologne. Albert had been appointed regent of the new studium generale, erected that year by the general chapter of the order, and Thomas was to teach under him as Bachelor. (On the system of graduation in the thirteenth century see ORDER OF PREACHERS – II, A, 1, d). During his stay in Cologne, probably in 1250, he was raised to the priesthood by Conrad of Hochstaden, archbishop of that city. Throughout his busy life, he frequently preached the Word of God, in Germany, France, and Italy. His sermons were forceful, redolent of piety, full of solid instruction, abounding in apt citations from the Scriptures.

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In the year 1251 or 1252 the master general of the order, by the advice of Albertus Magnus and Hugo a S. Charo (Hugh of Saint Cher), sent Thomas to fill the office of Bachelor (sub-regent) in the Dominican studium at Paris. This appointment may be regarded as the beginning of his public career, for his teaching soon attracted the attention both of the professors and of the students. His duties consisted principally in explaining the "Sentences" of Peter Lombard, and his commentaries on that text-book of theology furnished the materials and, in great part, the plan for his chief work, the "Summa theologica".

In due time he was ordered to prepare himself to obtain the degree of Doctor in Theology from the University of Paris, but the conferring of the degree was postponed, owing to a dispute between the university and the friars. The conflict, originally a dispute between the university and the civic authorities, arose from the slaying of one of the students and the wounding of three others by the city guard. The university, jealous of its autonomy, demanded satisfaction, which was refused. The doctors closed their schools, solemnly swore that they would not reopen them until their demands were granted, and decreed that in future no one should be admitted to the degree of Doctor unless he would take an oath to follow the same line of conduct under similar circumstances. The Dominicans and Franciscans, who had continued to teach in their schools, refused to take the prescribed oath, and from this there arose a bitter conflict which was at its height when Saint Thomas and Saint Bonaventure were ready to be presented for their degrees. William of St-Amour extended the dispute beyond the original question, violently attacked the friars, of whom he was evidently jealous, and denied their right to occupy chairs in the university. Against his book, "De periculis novissimorum temporum" (The Perils of the Last Times), Saint Thomas wrote a treatise "Contra impugnantes religionem", an apology for the religious orders (Touron, op. cit., II, cc. vii sqq.). The book of William of St-Amour was condemned by Alexander IV at Anagni, 5 October, 1256, and the pope gave orders that the mendicant friars should be admitted to the doctorate.

About this time Saint Thomas also combated a dangerous book, "The Eternal Gospel" (Touron, op. cit., II, cxii). The university authorities did not obey immediately; the influence of Saint Louis IX and eleven papal Briefs were required before peace was firmly established, and Saint Thomas was admitted to the degree of Doctor in Theology. The date of his promotion, as given by many biographers, was 23 October, 1257. His theme was "The Majesty of Christ". His text, "Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works" (Psalm 103:13), said to have been suggested by a heavenly visitor, seems to have been prophetic of his career. A tradition says that Saint Bonaventure and Saint Thomas received the doctorate on the same day, and that there was a contest of humility between the two friends as to which should be promoted first.

From this time Saint Thomas's life may be summed up in a few words: praying, preaching, teaching, writing, journeying. Men were more anxious to hear him than they had been to hear Albert, whom Saint Thomas surpassed in accuracy, lucidity, brevity, and power of exposition, if not in universality of knowledge. Paris claimed him as her own; the popes wished to have him near them; the studia of the order were eager to enjoy the benefit of his teaching; hence we find him successively at Anagni, Rome, Bologna, Orvieto, Viterbo, Perugia, in Paris again, and finally in Naples, always teaching and writing, living on earth with one passion, an ardent zeal for the explanation and defence of Christian truth. So devoted was he to his sacred task that with tears he begged to be excused from

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accepting the Archbishopric of Naples, to which he was appointed by Clement IV in 1265. Had this appointment been accepted, most probably the "Summa theologica" would not have been written.

Yielding to the requests of his brethren, he on several occasions took part in the deliberations of the general chapters of the order. One of these chapters was held in London in 1263. In another held at Valenciennes (1259) he collaborated with Albertus Magnus and Peter of Tarentasia (afterwards Pope Innocent V) in formulating a system of studies which is substantially preserved to this day in the studia generalia of the Dominican Order (cf. Douais, op. cit.).

It is not surprising to read in the biographies of Saint Thomas that he was frequently abstracted and in ecstasy. Towards the end of his life the ecstasies became more frequent. On one occasion, at Naples in 1273, after he had completed his treatise on the Eucharist, three of the brethren saw him lifted in ecstasy, and they heard a voice proceeding from the crucifix on the altar, saying "Thou hast written well of me, Thomas; what reward wilt thou have?" Thomas replied, "None other than Thyself, Lord" (Prümmer, op. cit., p. 38). Similar declarations are said to have been made at Orvieto and at Paris.

On 6 December, 1273, he laid aside his pen and would write no more. That day he experienced an unusually long ecstasy during Mass; what was revealed to him we can only surmise from his reply to Father Reginald, who urged him to continue his writings: "I can do no more. Such secrets have been revealed to me that all I have written now appears to be of little value" (modica, Prümmer, op. cit., p. 43). The "Summa theologica" had been completed only as far as the ninetieth question of the third part (De partibus poenitentiae).

Thomas began his immediate preparation for death. Gregory X, having convoked a general council, to open at Lyons on 1 May, 1274, invited Saint Thomas and Saint Bonaventure to take part in the deliberations, commanding the former to bring to the council his treatise "Contra errores Graecorum" (Against the Errors of the Greeks). He tried to obey, setting out on foot in January, 1274, but strength failed him; he fell to the ground near Terracina, whence he was conducted to the Castle of Maienza the home of his niece the Countess Francesca Ceccano. The Cistercian monks of Fossa Nuova pressed him to accept their hospitality, and he was conveyed to their monastery, on entering which he whispered to his companion: "This is my rest for ever and ever: here will I dwell, for I have chosen it" (Psalm 131:14). When Father Reginald urged him to remain at the castle, the saint replied: "If the Lord wishes to take me away, it is better that I be found in a religious house than in the dwelling of a lay person." The Cistercians were so kind and attentive that Thomas's humility was alarmed. "Whence comes this honour", he exclaimed, "that servants of God should carry wood for my fire!" At the urgent request of the monks he dictated a brief commentary on the Canticle of Canticles.

The end was near; extreme unction was administered. When the Sacred Viaticum was brought into the room he pronounced the following act of faith:

If in this world there be any knowledge of this sacrament stronger than that of faith, I wish now to use it in affirming that I firmly believe and know as certain that Jesus Christ, True God and True Man, Son of God and Son of the Virgin Mary, is in this Sacrament . . . I receive Thee, the price of my redemption, for Whose love I have watched, studied, and laboured. Thee have I preached; Thee have I taught. Never have I said anything against Thee: if anything was not well said, that is to be attributed to my ignorance. Neither do I wish to be obstinate in my opinions, but if I have written anything

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erroneous concerning this sacrament or other matters, I submit all to the judgment and correction of the Holy Roman Church, in whose obedience I now pass from this life.

He died on 7 March, 1274. Numerous miracles attested his sanctity, and he was canonized by John XXII, 18 July, 1323. The monks of Fossa Nuova were anxious to keep his sacred remains, but by order of Urban V the body was given to his Dominican brethren, and was solemnly translated to the Dominican church at Toulouse, 28 January, 1369. A magnificent shrine erected in 1628 was destroyed during the French Revolution, and the body was removed to the Church of Saint Sernin, where it now reposes in a sarcophagus of gold and silver, which was solemnly blessed by Cardinal Desprez on 24 July, 1878. The chief bone of his left arm is preserved in the cathedral of Naples. The right arm, bestowed on the University of Paris, and originally kept in the Saint Thomas's Chapel of the Dominican church, is now preserved in the Dominican Church of S. Maria Sopra Minerva in Rome, whither it was transferred during the French Revolution.

A description of the saint as he appeared in life is given by Calo (Prümmer, op. cit., p. 401), who says that his features corresponded with the greatness of his soul. He was of lofty stature and of heavy build, but straight and well proportioned. His complexion was "like the colour of new wheat": his head was large and well shaped, and he was slightly bald. All portraits represent him as noble, meditative, gentle yet strong. Saint Pius V proclaimed Saint Thomas a Doctor of the Universal Church in the year 1567. In the Encyclical "Aeterni Patris", of 4 August, 1879, on the restoration of Christian philosophy, Leo XIII declared him "the prince and master of all Scholastic doctors". The same illustrious pontiff, by a Brief dated 4 August, 1880, designated him patron of all Catholic universities, academies, colleges, and schools throughout the world.

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Research Interests

- James Hillman, *The Soul's Code*, p. 38
- Prominent philosophers
- Astrological signature for 'Thomism' within the Catholic Church

Rectification

Available Birth Data

There is no published birth day or birth time for Thomas Aquinas. The horoscope is presented on a hypothetical or divinatory basis only. The date is based on the current Feast Day for Aquinas. See 'Delineation of scholasticism' for details on the choice of this date.

Proposed Rectification

<u>Thomas Aquinas</u>
28-Jan-1225 AD JC
1:18:08 PM
LMT -00:54:41
Roccasecca, Italy
13e40, 41n33
ASC 27GE10'07"

Configuration of the Chart

The rationale behind this divinatory rectification is to place the Sun-Mercury conjunction in the 9th house of god. This makes the Ascendant Gemini which signifies intellectual curiosity. This motivation is satisfied in 9th house affairs, higher education, religion, and God.

Firdaria

This choice places the Sun above the horizon for a diurnal figure. What is a compelling match to the diurnal Firdaria series is his choice to abandon the religion of his parents for the Dominicans as soon as the major Mercury period started. There are some other matches, but this is arguably the most important.

Key Directions (for specific measurements see following page)

+the Sun-Mercury conjunction directed to the MC followed by 1-2 years his matriculation to the University of Naples where he was (speculatively) introduced to the philosophy of Aristotle.

+the Sun-Mercury conjunction directed to the DSC timed death.

+directing the dexter sextile of the MC to the Sun-Mercury conjunction timed his vision in 1273.

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Solar Arc Directions

5-Feb-1241. *dsa Mercury conj MC*
8-Feb-1241. *dsa Sun conj MC*

No exact event match but followed his matriculation at University of Naples Autumn 1239.
By primary direction (not shown) these measurements are 24/26-Sep-1240.
Speculatively, it was at the University of Naples where Aquinas was introduced to philosophy of Aristotle, Averroes, and Maimonides.

12-Feb-1252. *dsa Saturn conj Sun*
14-Feb-1252. *csa Sun conj Saturn*

Returned to Paris to study for Masters degree in Theology, February 1252.

25-Feb-1265. *dsa Mercury sextile Lot of Fortune*
27-Feb-1265. *dsa Sun sextile Lot of Fortune*

Pope Clement IV summoned Aquinas to Rome to serve as papal theologian, ordered him to teach at the Roman convent of Santa Sabina, began work on Summa Theologiae.

7-Mar-1274. *dsa ASC opposed Sun*
9-Mar-1274. *dsa ASC opposed Mercury*

Death, 7-Mar-1274

6-Mar-1277. *dsa ASC opposed Venus*

Condemnations of 1277 based on 210 propositions, some based on Aquinas' work.
Venus rules the 12th of enemies and in this direction comes to the 7th house cusp of conflict.

Primary Directions

REG	D	Mercury/Capricorn	P	dex sextile MC c. => Sun	6-Dec-1273
REG	D	Mercury/Capricorn	P	dex sextile MC c. => Mercury	8-Dec-1273

December 6, 1273 is the date of Aquinas' famous vision after which he wrote not more and started preparing for death. One account states Aquinas was seen levitating during his vision. Note the Distributor Mercury/Capricorn falls in the 8th house of death.

Primary Directions - Posthumous

REG	D	Venus/Pisces	P	MC c. => Sun	31-Aug-1567
REG	D	Venus/Pisces	P	MC c. => Mercury (l=0)	3-Sep-1567
PT	D	Venus/Pisces	P	MC d. => North Node	4-Sep-1567

Pope Pius V promoted Aquinas to the position of Doctor of the Church in 1567. For this project I was unable to find the specific date this action was taken. Beginning with late August 1567 through mid-1569, there are several sets of primary directions involving Sun, Mercury, North Node, and the MC. The first set I report here and identifies the time period 31-Aug-1567 to 4-Sep-1657 as a possible time. Note the small probability that the MC-North Node by direct motion and the MC-Sun/Mercury directions by converse motion will meet at the same time.

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Delineation of Scholastisicm: Mercury/Aquarius-rx as Victor of the Horoscope

Thomas Aquinas is a key philosopher who fused Aristotelian philosophy to Catholic Church theology. Aquinas had a profound impact on philosophy during the Middle Ages and simply cannot be avoided if we wish to link Aristotle to modern schools of philosophy.

The date of January 28, 1225 does not correspond to any birth record. As such this rectification is divinatory in nature. I am actually only concerned with delineating an astrological signature for 'Medieval Scholasticism' and its contemporary moniker 'Thomism.' An approximate date or time will suffice. In the Church calendar, January 28 is the feast day of Thomas Aquinas, reflecting a calendar change made in in 1969 which replaced Aquinas' prior feast day of March 7 (known date of death) because March 7 frequently occurred during the Easter Season.

On a whim, I entered January 28, 1225 and noticed a rare configuration: cazimi Mercury at inferior conjunction with the Sun. In addition Venus was close by with the Sun-Mercury-Venus stellium placed in the bound of Jupiter/Aquarius. Setting aside the influence of Venus and Jupiter, consider delineating Mercury/Aquarius as scientific learning because Mercury signifies knowledge and Aquarius is a Saturn-ruled sign associated with hoarded mental knowledge common to scientific endeavors of all types. The fixed mode of Aquarius adds axioms, rules, and procedures to the delineation. So far so good. Now how do we get from this configuration to Aquinas' introduction of Scholasticism to the Medieval Catholic Church?

Very often I have seen the Leo-Aquarius axis assigned to philosophical debates between humanism (Leo) and science (Aquarius). At times, this debate has pitted the church against science because the Sun ruling Leo can be assigned to God since the 9th house of God, religion, and philosophy is the house of the Sun's joy and Leo is the sign ruled by the Sun. As presented, the divinatory horoscope has no planets in Leo. However the Sun ruling Leo is placed in Aquarius, the sign of the Sun's detriment, which happens to be home territory for scientific learning. I suggest Sun/Aquarius can be delineated as 'men of God interested in science.' As for Mercury/Aquarius-rx, so far in my research a consistent finding is retrograde planets act like they are placed in the opposite sign up until the point of inferior conjunction (for Mercury and Venus) at which point they begin to reclaim characteristics of their actual sign placement which fully manifests once the planet turns direct. Applying this finding to Aquinas, Mercury/Aquarius-rx acts like Mercury/Leo which effectively places Mercury's scope for study and research in Leo assigned to the house of God. A mere 21 seconds of one degree before the exact inferior conjunction, Mercury in the position cast for this divinatory horoscope is placed in the strongest possible solar phase for advocacy of scientific learning within the Catholic Church. Beyond the conjunction itself, see also that Saturn and Jupiter rule the Sun-Mercury conjunction respectively by sign and bound, both are in signs of their rulership, both are in the strongest possible solar phase (oriental from rising to waxing sextile), Saturn is conjunct the Lot of Fortune, and Jupiter is angular in the 7th. The configuration of these rulers is extremely strong and ensures that whatever advocacy Mercury makes to the Church on behalf of scientific learning will be beneficial and long lasting.

Beyond these observations, which still have to be classified as completely divinatory in nature considering the lack of any factual birth data, we can also examine known horoscopes for persons other than Thomas Aquinas who have been influenced by his philosophy. This is a common technique I use to discover planet/sign signatures for topics or items not included in delineation lists given by traditional astrological authors.

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Consider findings from this sample of individuals associated with contemporary Thomism based on an Astrodatabank search:

Name	Birth Data	Potential Signature
Alasdair Macintyre	12-Jan-1929, no time Glasgow, Scotland	Mercury 6AQ59 Moon 10AQ29
Etienne Gilson	13-Jun-1884, 12:00 Noon Paris, France AA-rated, Quoted BC/BR	Moon 15AQ19
G. E. M. Anscombe	18-Mar-1919, no time Limerick, Ireland	Saturn 22LE28-rx
Jacques Maritain	18-Nov-1882, 1:00 PM Paris, France AA-rated, BC/BR in hand	ASC 24AQ16 Moon 28AQ22
James Schall	20-Jan-1928, no time Pocahontas, Iowa	Mercury 6AQ58
Josef Peiper	4-May-1904, no time Elte, German Empire	Saturn 20AQ24
Ralph McInerny	24-Feb-1929, no time Minneapolis, Minnesota	Mercury 10AQ13
Reginald Garrigou-Lagrange	21-Feb-1877, no time Auch, France	Mercury 6AQ31 Venus 14AQ22
Martin Grabman	5-Jan-1875, no time Winterzhofen, Germany	Saturn 13AQ04
Pope Leo XIII	2-Mar-1810, 7:00 PM, Carpineto Romano, Italy AA-rated, BC/BC in hand	Mercury 18AQ26 Moon 3AQ37

Of this list, arguably Pope Leo XIII is the most important because his encyclical Aeterni Patris of August 4, was the most important action taken by the contemporary papacy which launched the revival of Thomism as the official philosophy of the Catholic Church.

Compared to cazimi Mercury at 16AQ06 in the divinatory horoscope for Thomas Aquinas, the number of planets closely conjunct this degree (or opposite in the case of Saturn/Leo-rx for Anscombe) is impressive and provides additional confirmation of the relevance of Mercury/Aquarius-rx as the signature for Medieval Scholasticism as advocated by Thomas Aquinas.

For a divinatory horoscope, there is no purpose in formally computing the victor using supplemental tables used to compute the victor for other individuals studied in this project.

Based on this discussion, there is no doubt in my mind that the victor for Thomas Aquinas is the cazimi Mercury/Aquarius-rx.

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Firdaria

SUN 10 yrs		28-Jan-25	Victor	Life Event
Sun	Venus	3-Jul-26		
Sun	Mercury	7-Dec-27	X	
Sun	Moon	12-May-29		
Sun	Saturn	16-Oct-30		
Sun	Jupiter	20-Mar-32		
Sun	Mars	24-Aug-33		
VENUS 8 yrs		28-Jan-35		
Venus	Mercury	20-Mar-36	X	
Venus	Moon	12-May-37		
Venus	Saturn	3-Jul-38		
Venus	Jupiter	25-Aug-39		
Venus	Mars	15-Oct-40		
Venus	Sun	6-Dec-41		
MERCURY 13 yrs		28-Jan-43	X	End-April 1244. Joined Dominican order. May-1244. Kidnapped by family who attempted to brainwash Aquinas and talk him out of joining Dominicans.
Mercury	Moon	6-Dec-44	X	Autumn 1245. Aquinas set free by his family, traveled to Paris and studied under Albert the Great.
Mercury	Saturn	15-Oct-46	X	
Mercury	Jupiter	24-Aug-48	X	Summer-1948. Travels with Albert to Cologne.
Mercury	Mars	3-Jul-50	X	Feb-1252. Returned to Paris for Masters in Theology
Mercury	Sun	11-May-52	X	
Mercury	Venus	21-Mar-54	X	
MOON 9 yrs		28-Jan-56		Spring-1256. Awarded Masters in Theology
Moon	Saturn	12-May-57		
Moon	Jupiter	24-Aug-58		
Moon	Mars	7-Dec-59		
Moon	Sun	20-Mar-61		
Moon	Venus	3-Jul-62		
Moon	Mercury	16-Oct-63	X	
SATURN 11 yrs		27-Jan-65		Feb-1265. Summoned to Rome by Pope Clement IV to serve as papal theologian. Began work on Summa Theologiae.
Saturn	Jupiter	24-Aug-66		
Saturn	Mars	20-Mar-68		
Saturn	Sun	15-Oct-69		
Saturn	Venus	12-May-71		
Saturn	Mercury	6-Dec-72	X	6-Dec-1273. Vision. No longer wrote after this date. 7-Mar-1274. Death.
Saturn	Moon	3-Jul-74		

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