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How the Early Albertus Magnus Transformed

Abstract

*In his early works (1240–50), Albertus Magnus transforms and overturns Augustine’s anthropology of interiority, especially the doctrines of noetic illumination, memory, knowledge by assimilation to an interior object, and the soul’s natural place in the cosmos. Three of the early Albert’s major works manifest distinct approaches to Augustine’s anthropology: the *De Homine*, the *Commentary on the Sentences* and the commentaries on Dionysius. The critique of Augustinian interiority reaches a crescendo in the Dionysian commentaries. Here, Albert offers a new Aristotelian-Dionysian synthesis that emphasizes the place of mediations, especially material creation and Scripture, in human cognition.*