**AQUINAS: Morality and Natural Law**

1. Aquinas
2. Christianized version of Aristotle’s theories
   * 1. Views Aristotle’s theories as incomplete
     2. they cannot be complete without Christian insights
3. Theology and Philosophy
   * 1. Theology begins with the sacred principles revelation provides.
     2. Philosophy begins with subject matter that observation provides
     3. Both use reason to develop clear ad comprehensible knowledge and both overlap.
4. Humans are directed towards ends which become means for other ends. Such succession moves toward a final end.
5. The final end
   * 1. Desirable for its own sake
     2. Sufficient itself to satisfy us
     3. Attainable by the wise among us
6. Natural and supernatural happiness
   * 1. Two sources of truth
        1. Provided by human faculties
        2. Revealed by god
7. Free will : people are responsible unless they are physically compelled or are ignorant about what they involve
8. Natural law as source and authority regarding proper choice
9. Three components of voluntary acts
   1. Kind of act
   2. Kind of motive
   3. Circumstance
10. Aquinas’ Theory gains strength from
    1. Knowing and assenting to natural law
    2. Interpreting and applying them to concrete situations
11. God as creator and determiner of all things and their purposes
    1. Universal efficient cause of all being
    2. Perfect in being, causing and ruling.
    3. Directing themselves to their appointed end by their own actions
12. An individual has a free will directed toward distinct human ends
    1. Every agent intends an end while acting, either the action itself or a thing made by the action
    2. There is an end which the agent seeks nothing further.
13. The highest end for humanity is contemplation of the truth and of the divine
    1. Every agent acts for a good
       1. Directed in some way to being
       2. Movement for some perfection
       3. Every intellectual agent acts for an end and determines its own end.
       4. All things are directed to one good as their last end
       5. All things are directed to the highest good: God
14. Our nature makes it difficult to achieve intellectual and moral virtue and higher wisdom cannot be found within our natural life
    1. Ultimate happiness is not on contemplating first principles of nature or in the sciences.
    2. Man’s ultimate happiness consists in wisdom based on consideration of divine things: of God
15. God is the lawgiver: humans posess rational and volitional capacities to comprehend and obey eternal law
    1. God’s idea for an ordered universe and controls all things in it
16. Participation of rational being in eternal law is natural law
    1. Being: The same thing cannot be affirmed and denied at the same time.
    2. Good is to be done and promoted; evil avoided.
    3. Law that nature has taught to all animals
17. Voluntary acts are
    1. Initiated by the agent
       1. Voluntary
       2. Acts out of fear or concupiscence are voluntary because the will is moved towards it, but acts out of compulsion are not from the will
    2. Done for a rationally ascertained end
18. Grounds where an act might not claim responsibility because of ignorance
    1. Ignorance deprives one of knowledge, which is a condition of voluntariness
    2. Concomitant, ignorance even if it were known would still be done, does not cause involuntariness, but nonvoluntariness.
    3. Consequent, if the ignorance itself is voluntary.
    4. Antecedent, not voluntary, and if it would have been known he would not have done otherwise.
19. Difference of good or bad acts derive from object to which reason directs the will
    1. Goodness of the will is from the fact that a man wills that which is good
    2. Will is not always directed to the truly good, but sometimes to the apparent good.
    3. If man is prevented from willing the good he ought to will, he does evil.
    4. Will’s object is proposed to it by reason.
20. Conscience and will
    1. Will in following errant conscience is evil
    2. Good, indifferent or evil natured acts.
    3. If reason proposes that an act is evil, tending toward it is evil.
    4. Every will at variance with reason, whether right or erring, is evil.