



Name: \_\_\_\_\_

Date: \_\_\_\_\_

### Words to know:

inanimate (*non-living*), conscious (*aware of one's own existence, thoughts, and desires*), intelligible (*able to be understood with the intellect*)

When you're trying to understand something, one of the most important things to ask is: \_\_\_\_\_?

St. Thomas Aquinas, following Aristotle, speaks about this as the \_\_\_\_\_ or the finality of a thing: that for the sake of which it \_\_\_\_\_. This is sometimes given a more modern name: \_\_\_\_\_, drawn from the Greek word for an "end," \_\_\_\_\_.

St. Thomas thinks that teleology is a universal truth; that everything that acts, acts for an \_\_\_\_\_.

Now, Aquinas thinks that there is a kind of \_\_\_\_\_ in all things.

A tree seeks	A stone	A match

In other words, there is an \_\_\_\_\_ that our minds discover, already existing in the universe. And we detect it whenever there is a reliable pattern of \_\_\_\_\_.

St. Thomas argues that this order ultimately must come from an \_\_\_\_\_, which he calls God, who is the ultimate \_\_\_\_\_ of all things.

If things have a natural tendency or inclination, if they are directed towards something, then they will be most perfectly \_\_\_\_\_ when they are most perfectly doing what they are directed at doing.

This teleology is not only a description of things. It also tells us something crucial about what is \_\_\_\_\_ for a thing and what leads to its \_\_\_\_\_.

**Comprehension question:** What do you think is a human being's telos or end?