**The fifth way- the governance of things**

Saint Thomas Aquinas was an Italian [Catholic](http://en.wikipedia.org/wiki/Catholic) priest in the [Dominican Order](http://en.wikipedia.org/wiki/Dominican_Order), and an immensely influential [philosopher](http://en.wikipedia.org/wiki/Philosopher) and [theologian](http://en.wikipedia.org/wiki/Theologian). The works for which he is best known are the [*Summa Theologica*](http://en.wikipedia.org/wiki/Summa_Theologica) and the [*Summa Contra Gentiles*](http://en.wikipedia.org/wiki/Summa_Contra_Gentiles). One of the 33 [Doctors of the Church](http://en.wikipedia.org/wiki/Doctor_of_the_Church), he is considered by many Catholics to be the Catholic Church's greatest theologian and philosopher. The philosophy of Aquinas has exerted enormous influence on philosophy and was greatly influenced and significantly adapted the works of [Aristotle](http://en.wikipedia.org/wiki/Aristotelianism), which he fused with the thought of [Augustine](http://en.wikipedia.org/wiki/Augustine_of_Hippo). Aquinas believed "that for the knowledge of any truth whatsoever man needs Divine help, that the intellect may be moved by God to its act."

However, he believed that human beings have the natural capacity to know many things without special [divine revelation](http://en.wikipedia.org/wiki/Divine_revelation), even though such revelation occurs from time to time, *"especially in regard to [topics of] faith”.* Tom (as he was definitely not called by his mates) wrote arguably his most famous philosophical contribution in [*Summa Theologica*](http://en.wikipedia.org/wiki/Summa_Theologica)where he set out 5 ways to prove the existence of God. Three of these are to be found in the cosmological argument, but the fifth is centered on the idea of **regularity** in the universe and is therefore the focus of our study now…

**Below you will find the fifth way, in its original format (well, sort of, it would be unfair to expect you to translate Latin!). Please try and translate the passage below into more ‘plain’ English, and in so doing, work out what he’s on about…**

“The fifth way is based on the governance of things. We see that some things lacking cognition, such as natural bodies, work toward an end, as is seen from the fact that they always (or at least usually) act the same way and not accidentally, but by design. Things without knowledge tend toward a goal, however, only if they are guided in that direction by some knowing, understanding being, as is the case with an arrow and archer. Therefore, there is some intelligent being by whom all natural things are ordered to their end, and we call this being God."

**Translation**

Aquinas' design argument here is basically suggesting that inanimate objects (E.g. Planets), could not have ordered themselves (i.e. got themselves into the orbits they have), because they lack the intelligence to do so. Yet as the planets are aligned so perfectly, this means it must have been done so by a Being with the intelligence to do so. Now although humans are intelligent, they cannot move planets, so that leaves us with God (who Aquinas believed could).

Nature suggests a realm of order, in that things seem to have an innate sense of *regularity (order)*. For Aquinas, anything which has in it a sense of *regularity*, requires the aid of a 'guiding hand'. For instance, an arrow only hits the target, because it has been fired by an archer. Thus if nature appears ordered, it must have a 'guiding hand', who Aquinas believed was God.

**Summarise Aquinas’ Teleological Argument into the 5 parts**

Premise 1

Premise 2

Premise 3

Premise 4

Conclusion



Explain in your own words the archer and arrow analogy



* This tree knows when to shed its leaves, yet it doesn’t have intelligence like human beings
* **According to Aquinas, God regulates the tree to make it do this**