

Amor amicitiae

1. If many form union, then voluntary aspect of union will be amor amicitiae, consciously mutual good will and good deeds 1156a 4

Love whole more than part 1a 2ae 109 3

Koinonia basis of amor amicitiae -- 1161b 11, 2 2ae 23 1 c

Amor amicitiae natural to married life 1162a 16 ff

Sacramentum nuptiarum & friendship human - will dwell down part.

2. Of love in general

a) whether tendency is natural, sensitive, rational, love is "principium motus tendentis in finem amatum" 1 2ae 26 1; est complacentia boni; est primum principium in executione 1 2ae 25 1; 25 2; 27 4; 28 6 whence all other tendencies, hope fear, joy sadness, etc., according to further circumstances re good loved

b) love is passio, something effected, 1 2ae 26 1; appetibile apprehensum movet appetitum 1a 80

distinguish condition and cause

cause is bonum; condition sibi conveniens

condition: faculty operates w respect to proper object

cause: what de facto moves faculty to its act; in

case of will, distinction of spec and exercitium; spec, the goodness of the object; exerc, the goodness of the will, ultimately of the first mover of will

c) object of rational appetite is bonum commune, the excellent in all its generality

hence possibility of friendship, eteros autos, alter ipse 1166a32 1169b7 1170b6 1161b29 -- of friendship to oneself IX 8, 2 2ae 25 a 4.5; 26 a3.4.5

sibi conveniens in rational is reasonableness; that precisely is what rational appetite tends to, wants

hence man incurably moral, idealistic -- Dawnists

hence rationalization ideology: suit corrupt reason to suit one's loves instead of correcting loves into harmony with reason; Niebuhr; Newman -- vicious circle, gra

d) foregoing abstract, analytical -- in concrete amare est velle alicui bonum -- Personal love & Objective love up to 26 4, 1a

amor amicitiae: erga eum cui amatur, amor simpliciter et per se -- erga id quod ei amatur, amor concupiscentiae, amor non simpliciter neque secundum se sed secundum quid, nempe alteri -- illud prius, hoc posterius 1 2ae 26 4c etlm cf eros, eunoia IX 5, 2 2ae 27 a 2

amicitia addit: consciously mutual good will, good & deeds in Koinonia

ie love of excellent is actus primus of quasi abstract us towards cement of koinonia

Amor amicitiae con'd

2.

e) Illustration of foregoing from Thomas on charity

2 2ae 25 2 c "per amicitiam amatur aliquid dupliciter: uno modo, sicut ipse amicus, ad quem amicitiam habemus et cui bonum volumus: alio modo, sicut bonum, quod amico volumus." cf 25 3 c; 23 1 c

2 2ae 23 5 c "nam charitatis finis est unus, scilicet divina bonitas: est etiam una communicatio beatitudinis aeternae (ie communicatio divinae bonitatis) super quam haec amicitia fundatur"

2 2ae 25 6 c sinners are lovable out of charity "quod homines sunt beatitudinis capaces"

2 2ae 26 2 c God to be loved more than neighbour: "ipse enim diligitur sicut beatitudinis causa; proximus autem sicut beatitudinem ab eo simul nobiscum participans"

2 2ae 26 3 c God to be loved more than self, same reason

3. Derivatives of love

cf means and intermediate or secondary ends

a choice of means: instr; med est id q non volitur pr se

b secondary objects of love

personal amor amicitiae: amare amicos amici 2 2ae 23 1 2m

objective amor concupiscentiae: reproductive of excellence,

eg bonum sui diffusivum (spec actus) desire to extend,

multiply excellence by participations imitations reproductions

eg Deus qua imitabilis ad extra

both combined: God's love of rational creatures

parents' love of children

c why we love person; virtute qua bonus est -- finis qui

what we give person: beneficentia -- finis quo

4. Married love

//eros to philia 1157a 10

a Natural order, kata phusin 1162a 16 utile delect

Spnt order -- new ordo charitatis 22ae 26 aa 9-11 - *servant's love*

b Love of children 1161b18 and euergesia IX 7

c Self love to love friend IX 8

Amor Dei super omnia -- voluntas finis causa eorum ad finem
metaphorical justice 1 2ae 113 1; loss of la 95 1

d Quoad se, in perfectis: first love of God whence other loves

Intim, this
vinculants
e Quoad nos, in progredientibus: thru' imperfect to perfect
love -- eros; philia delect, utilis; philia honesti; growth
re honestum -- by living together 1170all -- by ~~erasing~~
purification of care for partner and offspring

e Potentia propter actum completum, perfectum -- hence
marriage qua unio, koinonia for advance in charity as primar
ia ratio et causa DB 2232

The One and the Many

An instance of finality easily overlooked because not
in abstract nor from any one particular type of potency

A many tends to form an unity (essential) union (dynamic)

Exemplar: SS Trinitas

instead of "perfectio pura is in God" read "what is in
God is perfectio pura"; unio multorum est in Deo; ergo
unio multorum est perfectio pura
if essential unity, the many depressed, eliminated
if dynamic union, the unity is imperfect
SS Trinitas essential unity of real many

Exempla:

elements into compounds; compounds into organisms -- essent
man into societies: fr. marr. state, comm. war etc.-- dyna
marr. somewhat more than dynamic: two in one flesh
God and man: unio hypost, sanc grace, vis beat
Sth explains vis beat by union of soul and body
de la Taille generalizes to hypost and sanc grace
Myst Body: proprie etsi analogice a Body
Marr and Myst Body
Basis: eph 5 31, cf Cor
Norm and exemplar: Xt and Church
Primarius finis: suboles ecclesiae DB
Primaria ratio et causa: spir advance DB 2232
Seal: sacrament

Metaphysical basis

multa qua multa (1) not actus perf bonum, quia bonum et uni /convertuntur
(2) not malum, privatio
ergo potentia ad unum, unionem, perfectionem, actum
potentia est propter actum; ergo finality
but omnia propter Deum; reditus ad unitatem Corp Myst

The One and the Many. Con'd.

Modus operandi of tendency to unity, union.

1. In general: incompleteness of isolation and capacity to be completed fulfilled by union w, unity in other
2. Not necessarily a particular potency by itself; can be a bias, orientation in all potencies, active as well as passive.
3. Ontological character: (1) because concrete, union is not of abstract aspects but concrete things into concrete unity; (2) inasmuch as all potencies are involved, directly or indirectly, the being itself, the root of all the potencies is realized, completed
4. In particular, re marriage
Fertility, opp. sterility, an active potency
Fecundity, passive potency, spermatozoon and ovum
Bisexuality, a semi-fecundity -- act is conception, union of separated semi-fecundities - *semi-fecundity qua "semi"*
Sex: in broad sense, rises upon and from bisexual fecundity; but distinct from fecundity, sterile can have full sexual development, while fertile can suffer impotence and aberration of homosexuality; most manifest in corporal organs, corporeal structure -- maximum difference; does not involve any specific difference sensitive or rational potencies, both man and woman have same number of senses, and same kinds of senses, emotions, conations, understanding, will but does involve a typical modification in all of these so that one sex complementary to other, father head and mother heart of home.
5. Fecundity for offspring
Bisexual fecundity qua bisexual for conception
Sex for union
In each case, potentia est propter actum suum.
But correlation: bisexuality is for fecundity, both because diversitas in stirpe and because conception which is act of bisexuality is beginning of offspring (material cause) which is act of fecundity
NB bisexuality = bisexual fecundity qua bisexual; hence complete subordination no difficulty, since in concrete bisexuality as defined is identical with fecundity.

The One and the Many Con'd 3

Modus operandi

6. Sex (qua extending beyond and separable from fertility and fecundity) has twofold aspect, instrumental, material of principles explained earlier

Act of sex is union: married life in all its aspects including sexual intercourse

Intercourse: materially, part of union instrumentally, subserves fecundity, it re-unites what bisexuality divides -- ut in pluribus it terminates per se in conception -- statistical law emphasizes at once both distinction of sex and its act union from bisexual fecundity and its act conception, embryo, infant, child, son, and fact that instrumental aspect is only aspect

Still none the less instrumental, for true of all instrumentality, at least in natural order

Now, causa causae est causa causati, holds in order of final causes as well as efficient De causis lect 1 and multo magis causa est prima

Union is for conception, conception is for offspring Hence offspring is finis primarius

7. God causes -- soul infus
: bisexual fertility - semi fecundity / -- mat disp
: instrumental aspect -- conception
: sex - union :
: material aspect

8. Is sex and union, because instrumental, a trick God plays on us to achieve his ends? Doms p

If instrumental aspect not simply an aspect but the whole of sex and union, Yes? Otherwise, No

b) Marriage and intercourse of sterile not without finality and significance even the instrumental aspect lacking

c) Aristotelian biology -- Lavaud, shift of accent RTh Doms' dilemma

Intercourse not per identitatem an act of generation, but by statistical law instrumental to generation

d) Some instrumentality not against dignity of rational creature, because instrumental in all acts.

Primary and Secondary Ends.

1. Problem of primary ends: there are two
 - a) fecundity to offspring
 - b) eros to charity
2. Duplex ordo in rebus 1a 22 2l a 1 ad 3m
forwards: unum creatum propter aliud
upwards: omnia propter Deum
3. Omnia propter Deum
 - a) intrinsic metaphysical analysis (interpretative)
utrum omnia Deum appetunt, multo magis causa finalis
 - b) in rational creatures both conscious
will of end cause of will of eorum quae ad finem
 - c) advance in perf erga finem
 - a grace in soul, in will, infused virtues
 - b graces of external order, opp education in virtueBoth from Xtian marriage
 - d) Love of God above all
Love of self to perfect love of God /God
Love of wife and then of children from perfect love of
4. Hence prim fin and prim rat et causa are complementary
 - a) prim fin - in q unum creatum propter aliud
 - b) prim rat et causa - in q omnia propter Deum

Quoad se Tendency to prim fin caused by tendency to prim rat et causa -- will of end cause of will of eorum quae ad finem
Tendency to prim fin has-form is materiale to formale
of tendency to prim rat et causa.

In progr Tendency to prim fin educational towards advance of perfection in tendency to prim rat et causa

Generaliter Tendency to prim rat et causa not peculiar to marriage ie what is peculiar to marriage is but special ordo charit, modification of obligation lying falling on all to love God above all things and neighbour as self
Tendency to prim rat et causa (1) because formal to material of external acts (educ et proc prolis) and because (2) qua formal merely a modification of universal obligation at once easily overlooked and easily understood wt mention hence CIC omits
Cnst conn -- matr pressius, towards actuation of fertility
matr latius, communico etc, actuation of sex

Primary and secondary ends (2)

5. Ulterior effects of actuation of potency

a mutuum adiutorium: in all things of life, unum ex pr aliud
in advance in perfection 1170a 11

b hon remedium: material level, sedative to passion
formal level: just as concupiscence in man
leads to intense viciousness because of rational gone astray
so also cure of concupiscence maxime in orientating rational
to last end

Both secondary ulterior effects flow from both prim
fin and from prim rat et causa, but mut adiut ~~mere-from~~
mainly from latter, hon remed principally from latter

The Pattern of Marriage

There exists problem of marriage

- a everyone has praised Doms for putting question
- b no one has offered to solve it in terms of trad. categories

Triple ground of problem

- a increasing knowledge
 - a' biological: Doms' dilemma
 - b' psychological: reflection advances as well as external observation
- b increasing fervour
 - a' Church at loss in face of modern world, intensifying spiritual life of children, exhorting to Catholic Act
 - b' Children feel pressure of world: divorce, limited fam, need to think out: hence metaphysical problem becomes pastoral problem -- ontological significance of bisexuality (don't be misled by Doms' pastoral interest into
- gx thinking that a clear restatement that solves no int problem will meet issue) of a b' personalism vs ind-colle
- c unsatisfactory formulae
 - a' anomaly of two primary ends: finis primarius, primaria ratio et causa -- diff in conception of end, of relevance of end
 - b' obscurity in notion of secondary end

Problem is problem

- a Doctrine perfectly clear in itself
- b Question is, How does it all hang together? How is it related to nature, to Myst Body, spnt truth
- c A matter of understanding
 - a' fides quaerens intellectum
 - b' aliquam intelligentiam

Solution is pattern

- a Distinguish elements involved
- b Correlate them, inter se, fin ult, myst nexu

NB NOT OUT TO PROVE SOMETHING BUT TO UNDERSTAND WHAT WE ALREADY KNOW TO BE TRUE, FIDES QUAERENS INTELLECTUM AND NOT FIDES QUAERENS FUNDAMENTUM, THEOLOGY NOT ETHICS

The Idea of End: what is finis operis

Potentia est propter actum suum

activa: produces effect

in genere: cause is not for effect

instrumental cause qua instrumental is for effect (b virg)

this ordination is according to legem nat if the the instrumentality is natural and-the-instrument-is-used and the ordination imposes obligation if the instr is used de facto or if it ought to be used (a contracept b?rhythm) [question mark: rhythm may be wrong because of de facto use]

instrumentality is from given view-point, does not exhaust concrete natural reality

Contrary to Platonism: everything sensitive or corporeal eo ipso is instr; body not part of man but instrument of soul; sicut nauta in nave

Arist Thom: omne ens est bonum; is not mere utility but has in itself a value; everything but God is instrumental at least in q producit esse; the transcendental view-point, including all, still there are others that are included; nothing is instrumental from every view-point, not even materia prima which enters into the constitution of things Hence instrumental active potency is not merely instrumental; it will also have other aspects, a value in se, even the subordinate value of materiale to some formale

passiva: receives effect, is for this reception, actuation its whole function is to make perfection a perfection of a given kind; est propter actum universaliter

Special cases:

Intermediate ends: potentia procedit per actus incompletos ad actum completum

eg fecundity (pass pot) embryo infant child son

stages: not means, not simply the end of given pass poss

Secondary ends: the end is actus, therefore an active cause, therefore capable of producing other things, which also may be ends -- eg health primary end, fit for work a secondary end Suppl 65 a 1; Doms Desclee 88 assumes live to work, therefore primary end means to secondary

Materia propter formam: parents dispose matter, God inf soul

Materiale propter formale: actus exterior matter to interior an intrinsic subordination; both matter and form for the whole, but matter for form; matter also for itself inasmuch as part of whole, hence not purely instrumental, mere means In both cases, instances of pot pr actum

actio qua actus - prof. formam finis pr. a
plena qua potentia - ea quae sunt in se
qua potentia - propter actum
qua materiale pr. formam - potest pr. actum

la 2ae 21 3 c actus bonus vel malus habet rationem... rectitudinis vel peccati scdm ordinem ad finem

The Idea of the End: id pr quod cuius gr est vel fit aliud

Irrelevant notion: omne agens agit propter finem
finis movet agentem -- finis operantis

Reason: it always presupposes something more fundamental at least quoad nos and w respect to solving problem

a God: ad intra, improprie, God uncaused
ad extra, possibles

Deus non vult hoc quia vult illud sed vult hoc esse propter illud -- not multiplex volition sed obiectiva ordinatio

we have no intuition of divine essence and so no direct knowledge of this ordo thru God

we have revelation, but the ordo, the explanatory correlation, is not revealed, fides quaerens intellectum

thus we are left with examination of data-of not God, God's will, but the intrinsic order of things, which is revelation of God's lex aeterna (analogia naturae for theol spec)

ad extra, actual

Same holds: quidquid ad extra, per denom extrin; content of extrin denomination found from examination of extrinsic denominator

b Man: either de facto finis operantis, and then irrelevant neither metaphysics nor morals based on what happens to be done in particular cases -- metaphysics on what cannot but be; morals on what ought to be or de iure finis operantis, what man ought to intend and choose, and then this presupposes the norm of morality, the objective order that determines the subjective obligation

Hence

a Unsatisfactory interpr of Cat Rom, Cas Con, primaria ratio et causa refers to finis operantis

States moral norm for finis operantis, and if this norm correct, then there is presupposed an objective and corresponding finis operis

b Analysis has to be intrinsic, finis operis, not what God or man intends but what the thing is built for

c Applicable not merely to nat appet but also to will itself when we speak of will, from view point of fin operis