

# Contents

---

Acknowledgments	ix
Abbreviations	xi
Introduction	xiii
I. Aquinas on the Nature of Metaphysics	3
1. Division of the Theoretical Sciences and the Place of Metaphysics, 4	
2. The Subject of Metaphysics, 11	
II. Our Discovery of the Subject of Metaphysics	23
1. Our Knowledge of Being as Real, 23	
2. Our Discovery of Being as Being, 44	
PART ONE. Aquinas and the Problem of the One and the Many in the Order of Being	
III. The Problem of Parmenides and Analogy of Being	65
1. The Problem of Parmenides as Formulated by Aquinas, 66	
2. Thomas's Views concerning the Analogy of Being, 73	
IV. Participation and the Problem of the One and the Many	94
1. The Meaning of Participation, 96	
2. Participation in <i>Esse</i> , 110	
3. Participation, Composition, Limitation, 124	
V. Essence- <i>Esse</i> Composition and the One and the Many	132
1. The <i>Intellectus Essentiae</i> Argument, 137	

2. Arguments Based on the Impossibility of More Than One Being in Which Essence and *Esse* Are Identical, 150
3. The "Genus" Argument, 157
4. Arguments Based on Participation, 161
5. Argumentation Based on the Limited Character of Individual Beings, 170

VI. Relative Nonbeing and the One and the Many	177
1. Relative Nonbeing, 177	
2. Distinction of Any Finite Being from Other Beings, 183	
3. Essence as Relative Nonbeing, 186	
4. A <i>Caveat</i> , 190	
5. Derivation of the Transcendentals, 192	

## PART TWO. The Essential Structure of Finite Being

VII. Substance-Accident Composition	197
1. General Understanding of Substance and Accident, 198	
2. Derivation of the Predicaments, 208	
3. "Definitions" of Substance and Accident, 228	
VIII. Substance, Accidents, and <i>Esse</i>	238
1. <i>Esse</i> and the Individual Subject ( <i>Suppositum</i> ), 238	
2. Accidents and Accidental Being, 253	
3. The Causal Relationship between Substance and Accidents, 266	
4. The Relationship between the Soul and Its Powers, 275	
IX. Prime Matter and Substantial Form	295
1. The Distinction between Matter and Form, 296	
2. The Nature of Prime Matter, 312	
3. Substantial Form and Its Unicity, 327	
4. The Individuation of Material Substances, 351	

## PART THREE. From Finite Being to Uncreated Being

X. Argumentation for God's Existence (Introductory Remarks)	379
1. Faith, Reason, and the Issue of God's Self-Evidence, 380	
2. Aquinas and the Anselmian Argumentation, 391	
XI. Argumentation for God's Existence in Earlier Writings	400
1. <i>In I Sent.</i> , d. 3, 400	
2. <i>De ente et essentia</i> , c. 4, 404	
3. <i>De veritate</i> , q. 5, a. 2, 410	
4. <i>Summa contra Gentiles</i> I, cc. 13, 15, 413	
5. <i>Compendium theologiae</i> I, c. 3, 440	

xii. The Five Ways	442
1. The First Way, 444	
2. The Second Way, 459	
3. The Third Way, 462	
4. The Fourth Way, 469	
5. The Fifth Way, 480	
6. The Uniqueness of God, 485	
7. The Unity of the Five Ways, 497	
xiii. Quidditative Knowledge of God and Analogical Knowledge	501
1. Quidditative Knowledge of God, 502	
2. Analogical Knowledge of God, 543	
3. Conclusions on Our Knowledge of God, 572	
xiv. Concluding Remarks	576
1. God-to-Creatures Argumentation for Essence- <i>Esse</i> Composition and Distinction, 585	
2. From Unparticipated to Participated Being, 590	
3. Quidditative Knowledge of God and the Subject of Metaphysics, 593	
4. Epilogue, 594	
Bibliography	597
Index of Names	617
Index of Topics	622