

## AQUINAS ON EFFICIENT CAUSATION AND CAUSAL POWERS

In this innovative book, Gloria Frost reconstructs and analyzes Aquinas's theories on efficient causation and causal powers, focusing specifically on natural causal powers and efficient causation in nature. Frost presents each element of Aquinas's theories one by one, comparing them with other theories, as well as examining the philosophical and interpretive ambiguities in Aquinas's thought and proposing fresh solutions to conceptual difficulties. Her discussion includes explanations of Aquinas's technical scholastic terminology in jargon-free prose, as well as background on medieval scientific views – including ordinary language explanations of the medieval physical theories which Aquinas assumed in formulating his views on causation and causal powers. The resulting volume is a rich exploration of a central philosophical topic in medieval philosophy and beyond, and will be valuable especially for scholars and advanced students working on Aquinas and on medieval natural philosophy.

GLORIA FROST is Professor of Philosophy at the University of St. Thomas, Minnesota. She has published articles in journals including *Journal of the History of Philosophy*, *British Journal for the History of Philosophy*, *Oxford Studies in Medieval Philosophy* and *Ergo*.

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To my greatest effects Cecelia, Maria, Thomas and Joseph  
and to Jacob my co-cause in all things

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## *Abbreviations for Aquinas's Works*

<i>Compend. Theo.</i>	<i>Compendium theologiae</i>
<i>De malo</i>	<i>Quaestiones disputatae de malo</i>
<i>De mixt. element.</i>	<i>De mixtione elementorum</i>
<i>De operat. occult.</i>	<i>De operationibus occultis naturae ad quendam militem ultramontanum</i>
<i>De pot.</i>	<i>Quaestiones disputatae de potentia</i>
<i>De prin. nat.</i>	<i>De principiis naturae</i>
<i>De spirit. creat.</i>	<i>Quaestio disputata de spiritualibus creaturis</i>
<i>De ver.</i>	<i>Quaestiones disputatae de veritate</i>
<i>De virt.</i>	<i>Quaestiones disputatae de virtutibus</i>
<i>In De anima</i>	<i>Sentencia libri De anima</i>
<i>In De caelo</i>	<i>In libros De caelo et mundo expositio</i>
<i>In De causis</i>	<i>In librum De causis expositio</i>
<i>In De sensu</i>	<i>Sentencia libri De sensu et sensato</i>
<i>In Div. nom.</i>	<i>Super librum Dionysii De divinis nominibus</i>
<i>In Gen. et Cor.</i>	<i>In librum primum De generatione et corruptione expositio</i>
<i>In Meta.</i>	<i>In duodecim libros Metaphysicorum expositio</i>
<i>In Peri Herm.</i>	<i>Expositio libri Peryermeneias</i>
<i>In Phys.</i>	<i>In octo libros Physicorum expositio</i>
<i>In Post Anal.</i>	<i>Expositio libri Posteriorum Analyticorum</i>
<i>In Sent.</i>	<i>In quatuor libros Sententiarum</i>
<i>Q.D. de anima</i>	<i>Quaestiones disputatae de anima</i>
<i>Quodl.</i>	<i>Quaestiones quodlibetales</i>
<i>ScG</i>	<i>Summa contra gentiles</i>
<i>ST</i>	<i>Summa theologiae</i>
<i>Super Io.</i>	<i>Super Evangelium S. Ioannis lectura</i>

I cite divisions within texts according to the following abbreviations:  
 d. = distinction, q. = question, a. = article, ob. = objection, lec. = lectio,

c. = chapter. Citations refer to the corpus of the text unless otherwise indicated. Roman numerals are used to indicate book numbers of works with multiple books, e.g. *In I Sent.* = first book of the Sentences.

Whenever possible I cite the Leonine edition of Aquinas's texts. The abbreviation used for this edition is "Leon." Editions used for works not contained in the Leonine edition are listed in the Bibliography.