

## Chapter III – Man’s Life

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

1. Since my (*idea*) (*imagination image*) of a square applies to all squares it is universal.
2. Because it is universal, it cannot have any \_\_\_\_\_ in its make-up; for \_\_\_\_\_ individualises things.
3. My idea is a (*material*) (*spiritual*) reality.
4. My ideas are formed by my estimative sense. (*True*) (*False*).
5. In knowing anything I form two likenesses of it: one, called an image, in my \_\_\_\_\_; and one, called an idea, in my \_\_\_\_\_.
6. When I think of an angel, my (*imagination image*) (*idea*) presents the angel to me as he really is.
7. When I think of a myriagon as a figure with ten thousand sides, my (*imagination image*) (*idea*) is vague, whereas my (*imagination image*) (*idea*) is perfectly clear.
8. In forming a judgment I unite or separate two \_\_\_\_\_.
9. In reasoning I unite or separate two \_\_\_\_\_.
10. When I make my intellect watch itself functioning I perform an act of \_\_\_\_\_.
11. Judgment, reasoning and reflection are all spiritual acts because they imply \_\_\_\_\_ which are spiritual realities.
12. The will is a faculty which (*knows truth*) (*seeks goodness*).
13. When I choose a thing, I make myself like the thing chosen, so that I can tell what kind of person I am from what I deliberately choose. (*True*) (*False*).
14. The estimative sense (*can*) (*cannot*) reflect on itself.
15. The fact that I can judge two and two to be four proves that my soul is a \_\_\_\_\_ reality, and as such can never cease to \_\_\_\_\_.
16. In knowing and loving itself intellectually, my soul produces in itself a faint image of the life God leads in the \_\_\_\_\_; hence it is made in the image of God.
17. Our Divine Lord’s sadness in the Garden of Olives was (*a passion*) (*an emotion*).
18. Since man is an animal endowed with reason, he is rightly defined as a \_\_\_\_\_ animal.
19. Since my intellect and my will are spiritual faculties, \_\_\_\_\_ alone can satisfy for ever their limitless yearning for truth and goodness.

20. Atheistic evolution is absolutely impossible because it teaches that animals by their own power alone gave themselves \_ \_ \_ \_ \_ \_ \_ life, though they had none to give.

1. Since my *idea* of a square applies to all squares it is universal. 2. Because it is universal, it cannot have any *matter* in its make-up; for *matter* individualises things. 3. My idea is a *spiritual* reality. 4. My ideas are formed by my estimative sense. *False*. 5. In knowing anything I form two likenesses of it: one, called an image, in my *imagination*; and one, called an idea, in my *intellect*. 6. When I think of an angel, my *idea* presents the angel to me as he really is. 7. When I think of a myriagon as a figure with ten thousand sides, my *imagination image* is vague, whereas my *idea* is perfectly clear. 8. In forming a judgment I unite or separate two *ideas*. 9. In reasoning I unite or separate two *judgments*. 10. When I make my intellect watch itself functioning I perform an act of *reflection*. 11. Judgment, reasoning and reflection are all spiritual acts because they imply *faculties* which are spiritual realities. 12. The will is a faculty which *seeks goodness*. 13. When I choose a thing, I make myself like the thing chosen, so that I can tell what kind of person I am from what I deliberately choose. *True*. 14. The estimative sense *cannot* reflect on itself. 15. The fact that I can judge two and two to be four proves that my soul is a *spiritual* reality, and as such can never cease to *exist*. 16. In knowing and loving itself intellectually, my soul produces in itself a faint image of the life God leads in the *Trinity*; hence it is made in the image of God. 17. Our Divine Lord's sadness in the Garden of Olives was *an emotion*. 18. Since man is an animal endowed with reason, he is rightly defined as a *rational* animal. 19. Since my intellect and my will are spiritual faculties, *God* alone can satisfy for ever their limitless yearning for truth and goodness. 20. Atheistic evolution is absolutely impossible because it teaches that animals by their own power alone gave themselves *intellectual* life, though they had none to give.