



Logic

SETON HOME STUDY SCHOOL

Lesson Plan ♦ **Answer Keys** ♦ **Tests** ♦ **Quarter Report Forms**



Course Manual

MAT412_19A



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Outer Cover: *Glorification of St. Ursula and Her Companions*, by Vittore Carpaccio

Inner Cover: *Saint Albert the Great*, by Tommaso da Modena

animals. However, there is a drastic jump from non-rational beings to rational beings. Man is both body and soul, both material and non-material. Man's soul is immortal and is the principle of his rational abilities. Above man are the created spirits. This is the category that includes all the angels. The angels are pure spirits without material bodies.

Above the angels would be GOD. God is Uncreated Being. Like the angels, God is pure spirit, but God is infinitely greater than them. Just as there is a drastic jump from non-rational beings to rational beings, there is an infinite jump from created rational beings (spirits and man) to the Uncreated Rational Being, GOD.

The Nature of Man and the Categories of Creation

Chapter 2 in the textbook includes an analysis of the question, "What is man?" However, this analysis fails to take into account man's soul, which is *non-material*. It is precisely man's soul which enables him to be a *rational* being. Thus, it is misleading to define man as simply a "rational animal," where an *animal* is "a sentient, living, *material* substance." In his totality, man is *not* merely a material substance. Man is the union of a material substance (his body) and a *non-material* substance (his soul).

A better definition of *man* would be "a rational, sentient, living being that is the union of a material substance and a non-material substance." An animal is solely a material substance; an animal has no rational soul. A spirit is solely a non-material substance; a spirit has no body. *Man is the union of a body and a soul, the union of a material substance and a non-material substance.* Because of this, there is a huge difference between man and the rest of creation.

To better understand the categories of God's creation, study the diagram on the next page, along with the following terms:

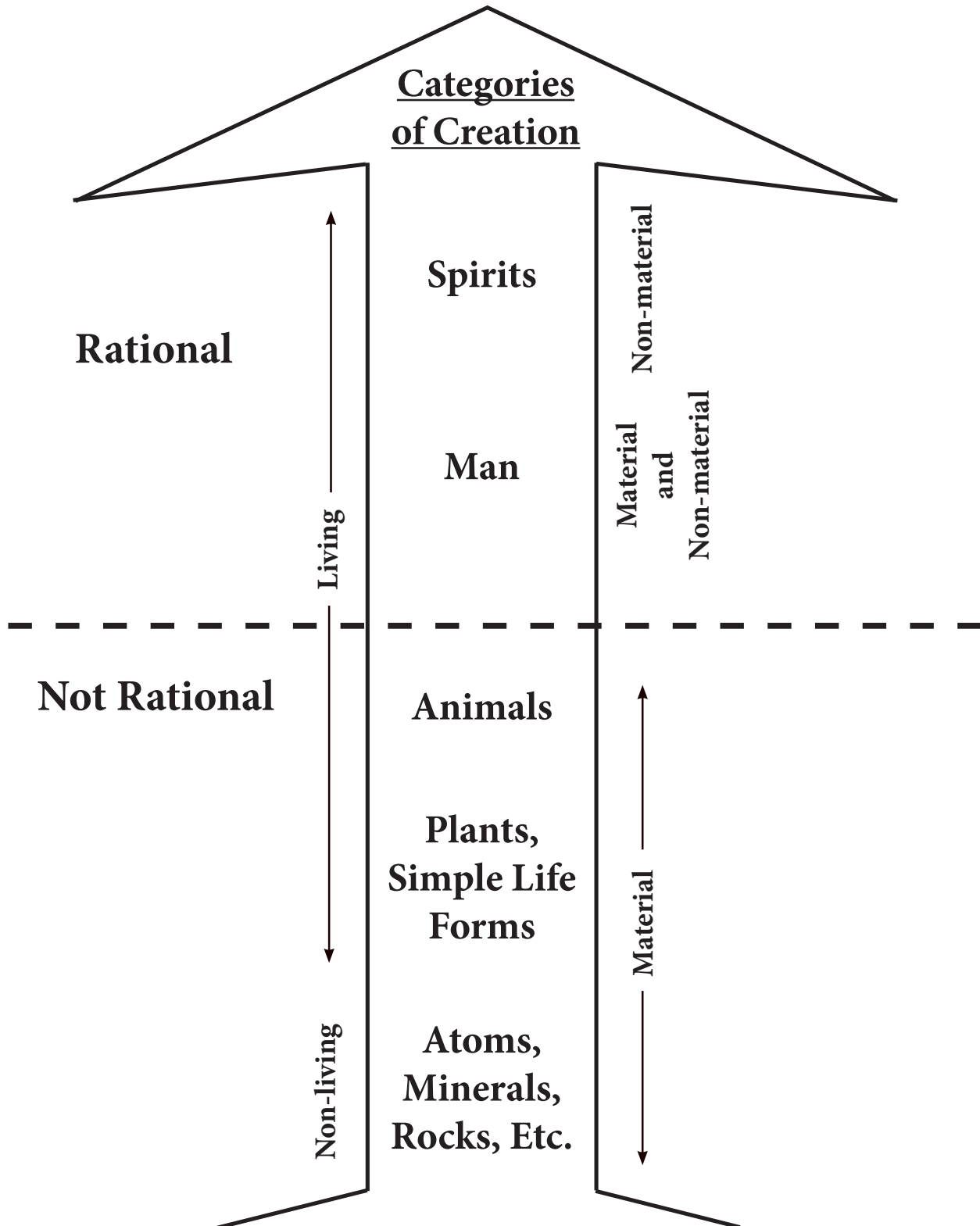
Substance: The book defines "substance" as anything that exists (i.e., "it is something rather than nothing"). However, that is actually a better definition for *being*. The word "substance" is richer in meaning. *Substance* is what a being fundamentally is, as it exists in and by itself. As Catholics, we use the term *transubstantiation* to describe the miracle of the Holy Eucharist: At the Consecration in the Mass, the *substance* (what it fundamentally is) changes from bread and wine to the Body and Blood of Jesus Christ.

Material: *Material* refers to a being that is physical. The being itself, or at least its effects (as with the wind), can be detected physically in some way (seen, heard, touched, etc.), even if, in some cases (as with oxygen and many other gases), a scientific instrument would be needed to detect it.

Living: *Living* refers to a being that can act on its own in some way. Non-living things (like rocks) can only be acted upon. A living being in the physical (material) creation manifests growth or self-maintenance through metabolism, reproduction, and adaptation to changes in its environment.



Diagram Showing the Categories of God's Creation





Sentient: *Sentient* means possessing some or all of the five senses: seeing, hearing, smelling, tasting, and touching. Plants are living things that grow and reproduce, but they are not sentient, because they lack senses.

Non-material: *Non-material* refers to a being that is not physical. The spirits are non-material, as is the soul of man.

Rational: A *rational* being is one that can think and reason. Man and the spirits, like our Creator, are rational. Everything else in creation is not rational. Man is not governed merely by instincts, as are animals. By instinct, an animal will eat when it is hungry. Man might be very hungry and yet *decide* not to eat—for example, because he is fasting. A dog will not fast voluntarily if food is available and it is hungry.

Day 2:

Workbook: Do Exercises for Chapter 2: Day 1 and Exercises for Chapter 2: Day 2 on pages 13 – 15.

Day 3:

Workbook: Do Exercises for Chapter 2: Day 3, Exercises for Chapter 2: Day 4, and the Review Exercises on pages 15 – 17.

Day 4:

Textbook: Review Chapter 2.

Day 5:

Take the quiz on Chapter 2.

WEEK FOUR

Day 1:

Textbook: Read Chapter 3, “Signification and Supposition,” on pages 21 – 25. Don’t forget your notes. If you purchased the DVD, watch Lesson 4, on Chapter 3.

NOTE: In the right margin of the first page of Chapter 3 there is a bullet point that states: “Signification and supposition are the two properties of the term.” Remember that a “Term” is the verbal expression of the mental act of “Simple Apprehension.” These two properties can be subdivided further. Signification includes “univocal terms,” “equivocal terms,” and “analogous terms.” Supposition includes “material supposition” which refers to verbal existence – the word itself, “logical supposition” which to mental existence – the concept of the term, or “real supposition” which refers to something as it actually exists in the world.

Univocal terms are ones that always have the same meaning no matter how they are used. “Tasty” and “jigsaw” are two terms that always mean the same thing no matter how they are used, these are univocal. You might say but in “jigsaw puzzle”

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