

CATECHISM TEST # 4 (988 to 1405)

Name _____

1. The creed culminates in the (988):
 - a. Proclamation of the Trinity.
 - b. Proclamation of the Incarnation.
 - c. Proclamation of the resurrection of the dead and life everlasting.

2. Belief in the resurrection of the dead was an essential element of the Christian faith from the beginning (991):
 - a. Totally true.
 - b. Partially true.
 - c. Totally false.

3. From the time God formed his people he clearly revealed the truth of the resurrection of the dead.
 - a. Totally true.
 - b. Partially true.
 - c. Totally false.

4. The following is/are true regarding the resurrection of the dead (993-996):
 - a. Many Jews believed this truth before the Incarnation.
 - b. There is a vital link between the resurrection of the dead and the person of Jesus.
 - c. Witnessing to Christ does not necessarily witness his resurrection.
 - d. Faith in the resurrection has only met real opposition in relative modern times.

5. Regarding the resurrection of the dead all of the following is/are true except (997-1001):
 - a. "Rising" means that a separate soul will have his body restored and it will live forever.
 - b. Only the just in Christ will experience the miracle of a bodily resurrection.
 - c. Our resurrected bodies will be a spiritual body like Jesus' resurrected body.
 - d. All bodies will be resurrected when Christ comes again.

6. Holy Communion is a foretaste of the transfiguration of our bodies (1000):
 - a. Totally true.
 - b. Partially true.
 - c. Totally false.

7. Regarding the resurrection of the body, which of the following is/are true (1002-1007):
 - a. There is a sense in which Christians have already risen in Christ.
 - b. This doctrine does not confer additional dignity on our bodies.
 - c. For a Christian it cannot be said that death is "the wages of sin."
 - d. Death temporarily ends our life on this earth, which will be resumed once our bodies are resurrected.

8. Christian death represents living more fully with Christ (1010):
- Totally false.
 - Partially true.
 - Totally true.
9. Which of the following is/are true (1011-1014):
- In death we can make our final surrender to God.
 - The Christian vision of death receives a privileged expression in the liturgy.
 - Death ends man's earthly pilgrimage, except for the poor souls in Purgatory.
 - The Church urges Christians to live the present moment well and not to focus on preparing for the moment of death.
10. Which of the following is/are true (1021-1023)
- At death judgment awaits for the general judgment when Christ comes again.
 - All those who die in the state of sanctifying grace go immediately to heaven after death.
 - Death brings to an end the opportunity for men to choose heaven or hell.
11. Which of the following is are true (1023-1029):
- Everyone who enters heaven is perfect.
 - The achievement of heaven is the perfect possession of the fruits of the redemption.
 - The truth about heaven is a mystery, but not a mystery in the strict sense of the term.
 - Man has the capacity to "see" God as he is, but he cannot do so until God opens up this mystery to man's immediate contemplation.
- 1, 2, 3, 4.
 - 1, 2, 4.
 - 1, 2.
 - 2, 3, 4.
 - 3, 4.
12. Which of the following are elements of the doctrine regarding purgatory (1030):
- The souls in purgatory were imperfectly purified.
 - The poor souls have a guarantee they will go to heaven.
 - They undergo the purification of purgatory after death.
 - Their humble submission of their just punishment can diminish their suffering.
13. Which of the following is/are false (1031-1032):
- It can be properly stated that the damned suffer the fire of God's wrath whereas those in purgatory suffer from the fire of God's love.
 - The suffering of purgatory is very much like the suffering of the damned.
 - The Church's doctrine on Purgatory is rooted in the Councils of Florence and Trent.
 - The doctrine of purgatory is discovered in Sacred Tradition, but has no biblical basis.

14. Regarding hell the following is/are true (1033-1037):
- All the damned chose hell.
 - The presence in the soul of grave sin will cause a person to go to hell.
 - Grave sin can be committed against: God, the neighbor, or ourselves.
 - Sacred Scripture uses the following terms to identify hell: Gehenna and Hades.
 - The Church formally teaches the existence of hell, but it has not spoken definitively about its duration.
 - The chief punishment of hell is the interminable sensation of a burning fire.
 - Since God knows who will go to hell and who will go to heaven before He creates, it can be said that God predestines the damned to hell.
15. All the following is/are true regarding the last judgment except (1039-1041):
- The unjust will be resurrected before the last judgment.
 - Every detail of the good done or failed to do will be revealed at the last judgment.
 - Jesus knew the time of the last judgment in his human and in his divine intellect.
 - The reality of the last judgment is a “wake-up” call for men to repent.
16. Which of the following is/are not a characteristic or corollary of the events surrounding Jesus’ second coming (1042-1050):
- The physical universe will be transformed.
 - Death, suffering and sadness will disappear for the just.
 - Revelation teaches how the world will be changed.
 - In the light of eternity men should not be concerned with earthly progress.
17. The “plan of the mystery,” the “economy of the Word incarnate,” and the “economy of salvation” all refer to the same reality (1066):
- Partially true.
 - Totally true.
 - Totally false.
18. Which of the following is/are true (1067-1068):
- God’s saving work was principally accomplished by the Paschal mystery.
 - The Paschal mystery embraces Jesus’ passion, resurrection, and ascension.
 - The Paschal mystery embraces Jesus’ passion, resurrection, but not the ascension.
 - The Church celebrates the Paschal mystery in her liturgy so the faithful may live from it.
 - The Church celebrates the Paschal mystery in her liturgy so the faithful may bear witness to it in the world.
- 1, 2, 3, 4, 5.
 - 1, 3, 4, 5.
 - 1, 2, 4, 5.
 - 1, 2, 4.
 - 1, 3, 5.

19. The word “liturgy” embraces the following ideas (1069-1070):
- It originally meant “public work.”
 - For Christians it means “the work of God.”
 - It continues the work of Christ in the Church.
 - It proclaims the Gospel.
 - It is an exercise of the priestly office of Jesus in which the Church participates.
 - It surpasses all acts of praise and worship except the Paschal mystery.
20. “Conscious, active and fruitful participation” in the liturgy fundamentally calls the faithful to participate in the Mass by singing, listening to the proclamation of the Word of God, being actively attentive to the Eucharistic prayer, and worthily receiving Holy Communion (1071).
- Partially true.
 - Totally true.
 - Totally false.
21. In order for the liturgy to achieve its fruits, which of the following must precede it (1072):
- Conversion.
 - Faith.
 - Evangelization.
22. Which of the following are true in regard to the liturgy (1073-1075):
- All Christian prayer discovers its source and goal in the liturgy.
 - The entire activity of the Church is directed toward the liturgy.
 - The liturgy is the source from which the activity of the Church draws its strength.
 - Liturgical catechesis proceeds from the invisible (the mystery) to the visible, and from the sacrament to the thing signified.
23. The Church was made manifest to the world (1076):
- When Jesus was conceived.
 - When John baptized Jesus.
 - By the miracle at Cana.
 - On Calvary.
 - On Pentecost.
24. In the Church Christ manifests, makes present, and communicates (1076):
- Partially true.
 - Totally true.
 - Totally false.
25. The liturgy is the exclusive work of Jesus.
- Partially true.
 - Totally true.
 - Totally false.

26. The word “blessing” means which of the following (1078):
- Adoration.
 - Surrender.
 - God’s gift.
 - All of the above.
27. Which is the most correct answer regarding the expression “blessing” (1080):
- The whole of God’s work is a blessing.
 - The term is not used until the covenant God made with Abraham.
 - In the covenant God made with David God fills us with his blessings.
 - All of the above.
28. The liturgy has a dual dimension. It blesses the Father. It unites the Church with the offering of Jesus and implores the sending of the Holy Spirit.
- Partially true.
 - Totally true.
 - Totally false.
29. Which of the following are true of the liturgy (1084-1087):
- Christ’s action in the sacraments is to communicate his grace.
 - The Church’s liturgy is principally the Paschal mystery.
 - The liturgy makes the Pascal mystery present.
 - The Paschal mystery transcends all times and is every present to those who participate in it.
 - Only the Holy Spirit (that is, no human) has the power of sanctifying.
- 1, 2, 3, 4, 5.
 - 1, 2, 3, 4.
 - 1, 3, 4, 5.
 - 1, 3, 5.
30. Christ is most uniquely present in the liturgical celebrations in (1088):
- His priests.
 - In the Eucharistic species.
 - The gospels.
 - The faithful.
31. Which of the following is/are true of the liturgy (1090-1093):
- The earthly liturgy is a foretaste of the heavenly liturgy.
 - The sacraments are the masterpieces of the Holy Spirit.
 - Our cooperation in the liturgy is genuine because it is sustained by grace and a response to grace.
 - The effects but not the reality of the mystery of Christ is present.
 - The liturgy of the New Covenant contains none of elements of Old Covenant worship.

32. Which of the following is/are true (1094-1096):
- The events of the Old Testament have their greatest value in that they show a historical connection between the Old and the New Testament.
 - Typology refers to the marvelous way the mystery of Christ is hidden and foreshadowed in the Old Testament.
 - The Paschal catechesis develops the harmony of the Old and New Testaments.
 - In general the study of the people of Israel offers little it enrich our understanding of the Christian liturgy.
33. Every liturgical action in the New Covenant is without exception an encounter with Jesus (1097):
- Totally true.
 - Partially true.
 - Totally false.
34. The liturgical assembly primarily derives its unity for its common purpose (1097):
- Totally true.
 - Partially true.
 - Totally false.
35. Which of the following are true (1098):
- Preparation is vital to becoming “well disposed” to encounter Jesus in the liturgy.
 - This preparation primarily consists in reviewing the liturgical readings.
 - Both.
36. The manifestation of Christ and his work of salvation in the liturgy is the exclusive work of the Holy Spirit (1099):
- Totally true.
 - Partially true.
 - Totally false.
37. Regarding the Word of God, the Holy Spirit (1100):
- Guarantees its authenticity.
 - Gives it life.
 - Allows us to receive it.
 - Empowers us to live it.
38. The Holy Spirit transmits the spiritual understanding of the Scriptures, but this reception is dependent upon our dispositions.
- Totally true.
 - Partially true.
 - Totally false.
39. The primary purpose of the proclamation of the Word of God is to illuminate our understanding of God’s message (1102):
- Totally true.
 - Totally false.
 - Partially true.

40. The Greek word *anamnesis* encompasses the same meaning as the English word “remember” or “remembrance:” (1103):
- Totally true.
 - Partially true.
 - Totally false.
41. The Christian liturgy recalls the Paschal mystery it does not make it truly present, therefore it is said the liturgy is celebrated, not repeated (1104):
- Totally true.
 - Partially true.
 - Totally false.
42. The *epiclesis* calls down the powerful action of the (1105):
- Jesus.
 - Holy Spirit.
 - Father.
 - Blessed Trinity.
43. Which of the following is/are true (1105-1107):
- The *epiclesis* is a part of each sacramental celebration.
 - The *anamnesis* is a part of each sacramental celebration.
 - The liturgy has the power to transform the lives of all men, but it cannot hasten the coming of the kingdom and its consummation.
 - The Holy Spirit guarantees our inheritance.
44. In *every* liturgical action the Holy Spirit achieves communion between Christ and the Church (1108):
- Totally true.
 - Partially true.
 - Totally false.
45. In the liturgy the Holy Spirit (1109):
- Transforms the lives of the faithful into a living sacrifice to God.
 - Transforms the faithful into the image of Jesus.
 - Transforms the faithful into a genuine witness of the Christian message and an authentic service of charity.
46. The entire liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments (1113):
- Totally false.
 - Totally true.
 - Partially true.

47. The Church teaches that Jesus instituted the sacraments. This belief is supported by (1114):
1. Sacred Scripture.
 2. Apostolic Tradition.
 3. The consensus of the Fathers.
- a. 1 & 2.
 - b. 1, 2, 3.
 - c. 1 & 3.
48. The sacraments (1116):
- a. Are powers that come from the Body of Christ.
 - b. Are ever-living.
 - c. Are life-giving.
49. Which of the following is/are true (1117-1118)
- a. Because the Church itself is called a sacrament it can be affirmed that there are 8 sacraments in the strict sense of the term.
 - b. The sacraments are for the Church, but not by the Church.
 - c. The sacraments make the Church.
50. The ordained priesthood and the baptismal priesthood have this in common both equally guaranteed that it is really Christ who acts in the sacraments for the benefit of the Church (1120):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
51. The sacramental character of the ordained priesthood empowers them to act in the person of Jesus. Therefore it is the sacramental character of their priesthood rather than the function of priests that makes it possible for only men to be ordained priests (1121):
- a. Totally false.
 - b. Totally true.
 - c. Partially true.
52. Which of the following is/are true of the sacraments of baptism, confirmation and orders (1121):
- a. They confer a character on the soul of the recipient.
 - b. The seal of these sacraments is indelible. Therefore it will remain on the souls of the damned.
 - c. These sacraments may be repeated when in doubt.
53. The mission to evangelize is a mission to call men to repentance and forgiveness in Christ (1122):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.

54. Which of the following is/are true (1123-1125):
1. The purpose of the sacraments is to sanctify men, build the Body of Christ, and worship God.
 2. The sacraments are signs of faith not of instruction.
 3. The way the Christians pray effects the way they believe. Therefore diminishing worship will weaken faith.
 4. Only the supreme authority in the Church may arbitrarily make changes in the liturgy.
- a. 1, 2, 3, 4.
 - b. 1, 3.
 - c. 1, 3, 4.
 - d. 1, 2, 3.
 - e. 1, 3, 4.
55. It is said the sacraments are “efficacious.” That means they (1127):
- a. Are dependent on the power of Christ.
 - b. Effect what they symbolize.
 - c. Are powerful.
 - d. None of the above.
56. It is said that the sacraments act *ex opere operato*. That means (1128):
- a. The power of Christ is operative from the moment the sacrament is celebrated in accord with the intention of the Church.
 - b. The effectiveness of the sacraments does not depend on the holiness of the minister or the recipient.
 - c. It means that the fruits of the sacraments are not dependent on the dispositions of the recipient.
57. Which of the following is/are false (1129-1130):
- a. The sacraments are necessary for salvation for all men.
 - b. The sacraments make us partake in the divine nature.
 - c. In the sacraments the Church receives a guarantee of her inheritance, but must wait for entrance in heaven to share in everlasting life.
58. Which of the following is the correct answer. The liturgy is the action of (1136):
- a. Christ.
 - b. Christ and the Church.
 - c. The Holy Spirit.
 - d. The Church.
59. Which of the following is/are true (1137-1139):
- a. In the Book of Revelation is found a depiction of the heavenly liturgy.
 - b. One must wait until entrance in heaven before one can experience the heavenly liturgy.
 - c. Those who participate in the heavenly liturgy are said to be recapitulated in Christ.

60. The liturgical services are not usually private functions except when necessity allows a priest to say a private Mass.
- Totally false.
 - Totally true.
 - Partially true.
61. The celebrating of the liturgy includes which of the following except (1141):
- The community of the baptized.
 - Those who share in the common priesthood.
 - All in attendance at a particular Mass.
62. Who most perfectly fulfills the role of Christ at the Eucharist (1142):
- The bishop.
 - The priest or bishop.
 - The Pope.
63. Only those consecrated by the Sacrament of Orders can exercise a genuine liturgical function at Mass (1143):
- Totally true.
 - Partially true.
 - Totally false.
64. In the celebration of the sacraments each of those in attendance has a legitimate function (1144):
- Totally false.
 - Partially true.
 - Totally true.
65. Which of the following statements regarding signs and symbols is/are false (1145):
- They form a divine pedagogy of salvation.
 - Some are rooted in events of the Old Testament.
 - They are important but not essential to the sacramental system.
 - They find their origin in both creation and in human culture.
66. Language itself involves signs and symbols (1146):
- Totally true.
 - Partially true.
 - Totally false.
67. Which of the following is/are false (1147-1149):
- Traces of the creator can be discovered in creation.
 - Perceptible realities can convey how men worship God.
 - Only the traditions of the Old and New Covenants witness to the cosmic and symbolic meaning of religious rites.
 - Culture plays a genuine role in worship.

68. Which of the following Old Testament signs find a legitimate connection with New Testament liturgy (1150):
1. The Passover.
 2. Circumcision.
 3. Anointing.
 4. Consecration of kings.
 5. Laying on of hands.
 6. Sacrifices.
- a. 1, 2, 3, 5, 6.
 - b. 1, 3, 5, 6.
 - c. 1, 2, 3, 4, 5, 6.
 - d. 1, 3, 5, 6.
69. Jesus used physical signs and symbolic gestures (1151):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
70. The Holy Spirit uses signs to carry on the work of sanctification (1152):
- a. Totally false.
 - b. Partially true.
 - c. Totally true.
71. It can be accurately affirmed that a sacramental celebration is a dialogue through words and actions (1153):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
72. Liturgical actions signify (1153):
- a. God's free initiative.
 - b. The people's response of faith.
 - c. Both.
73. From the liturgical perspective the Church's most treasured art is (1156):
- a. Its great churches, for example, St. Peter's in Rome.
 - b. Its music.
 - c. The great paintings like those in the Vatican museum.
 - d. Its great sculpture, for example, the pieta, Moses and David.
74. Liturgical music should not be connected with the culture of the people (1158):
- a. Totally false.
 - b. Totally true.
 - c. Partially true.

75. The expansive use of sacred images has a direct relationship with the incarnation (1159):
- Totally false.
 - Totally true.
 - Partially true.
76. All sacred signs and images signify (1161):
- Faith.
 - The action of the Holy Spirit.
 - Christ.
77. Which of the following are true (1163-1165):
- The liturgy of every Sunday celebrates the resurrection.
 - The Eucharist makes the whole mystery Christ truly present to the faithful.
 - The “today” of the liturgy enters men into the “hour” of Jesus’ Passover that transcends time.
78. Which of the following apply to the Lord’s Day (1166):
- The substitution of the sabbath to the Lord’s Day is rooted in Tradition.
 - The Lord’s Day is both the first day and the eighth day.
 - The Lord’s Day inaugurates the day that knows no ending.
79. The pre-eminent day for the liturgical assembly is (1167):
- Sunday.
 - Easter.
 - Christmas.
 - Pentecost.
80. All of the following is/are true of the liturgical year (1168-1172):
- Both the Eastern and Western Churches celebrate Easter on the Sunday following the first full moon (14 Nisan) after the vernal equinox.
 - The central feast of the liturgical year is Easter, called the solemnity of solemnities.
 - The Eastern and Western Churches now celebrate Easter on the same day each year.
 - Mary is honored in the liturgical cycle because she is inseparably linked with the saving work of Jesus.
- 1, 2, 3, 4.
 - 1, 2, 4.
 - 2, 3, 4.
 - 2 & 4.
81. The foundational idea behind the Liturgy of the Hours is the reality that the mystery of Christ permeates and transfigures the hours of the day (1174):
- Totally false.
 - Totally true.
 - Partially true.

83. Regarding the Liturgy of the Hours the following are true except (1175-178):
- These prayers are the exclusive prerogative of priests and religious.
 - Celebrating these prayers demands understanding the liturgy and Sacred Scripture.
 - These prayers are an extension of the Eucharistic celebration.
 - These prayers call for the adoration of the Blessed Sacrament.
84. All of the following are true except (1179-1183):
- Christian liturgy is not restricted to any place, not even a consecrated church.
 - The focus of every church structure is God not man.
 - The center of every church is the tabernacle.
 - The altar represents: the cross, the table of the Lord, Christ's tomb.
 - The law of the Church is that the altar is to have the "most worthy place with the greatest honor."
85. Which of the following captures the eschatological significance of the church (1186):
- On entering we symbolically pass from this world wounded by sin to the world of new Life.
 - It is a symbol of our Heavenly Father's house – paradise.
 - It is the place where all God's children are welcome.
86. Regarding the liturgy all of the following are true except (1200-1203)
- The liturgy is so rich in mystery that no tradition exhausts its meaning.
 - Diverse liturgical traditions stems from the very reason of the Church's mission.
 - There is great diversity in the mystery celebrated and therefore in the forms of its celebration.
 - The rites of the Church are held to be equal in both right and dignity. None is superior, even the Roman or Latin rite.
87. Culture plays a vital role in transmitting or inhibiting the gospel message. Therefore, it is vital that liturgy play a key role in redeeming and fulfilling culture for the purpose of bringing about the "obedience of faith." (1204):
- Absolutely false.
 - Partially true.
 - Absolutely true.
88. Parts of the liturgy may change and be adapted to a particular culture, but there are the essential parts established by Christ that can never be changed (1204):
- Totally false.
 - Totally true.
 - Partially true.
89. Liturgical diversity can provoke hostility, even schisms (1206):
- Totally false.
 - Totally true.
 - Partially true.

90. The “sacrament of sacraments” is the (1212):
- Baptism.
 - Holy Orders.
 - Eucharist.
91. Which of the following are sacraments of Christian initiation (1212):
- Baptism.
 - Confirmation.
 - Eucharist.
 - Confession.
 - Sacrament of the Sick.
 - Holy Orders.
 - Matrimony.
92. It is said that Baptism is the basis of the whole Christian life. In regard to Baptism which of the following are true (1213):
- We are reborn as true sons and daughters of God.
 - We become members of Christ, that is, we become physically one with him.
 - We are incorporated into the Church.
 - We are freed from all sin.
 - We become participants in Christ’s mission.
93. The meaning of the Greek word *baptizein*, “baptize,” is to “immerse” or to “plunge.” This gives a legitimate basis for rejecting the legitimacy of the forms of baptism other than immersion.
- Totally true.
 - Partially true.
 - Totally false.
94. The following are Old Testament prefigurations of Baptism (1217-1223):
- The gift of water.
 - The breath of God over the waters at creation.
 - The crossing of the Red Sea.
 - The crossing of the Jordan river.
 - The baptism of John.
95. All of the following are true except (1224-1225):
- Jesus’ baptism by John was the institution of sacramental baptism.
 - Jesus’ baptism by John was a sign of his total self-emptying.
 - Jesus’ Passover opens the fountain of baptism.
 - The water and blood that flowed from the side of Christ symbolized baptism.
96. Regarding baptism the following is/are true except (1226-1227):
- From Pentecost baptism was the entrance rite into the Church.
 - Baptism purifies, justifies, and sanctifies.
 - Faith is required for baptism, except in the case of infants.
 - None of the above.

97. Which of the following are essential elements of Christian initiation (1229):
1. Proclamation of the Word.
 2. Conversion through acceptance of the Gospel.
 3. Profession of faith.
 4. Baptism.
 5. Outpouring of the Holy Spirit.
 6. Admission to Eucharistic communion.
- a. 1, 2, 4, 5.
 - b. 2, 3, 4, 5, 6.
 - c. 1, 2, 3, 4, 5, 6.
 - d. 2, 3, 4, 6.
 - e. 3, 4, 6.
 - f. 3, 4, 5, 6.
98. Regarding the rite of Christian initiation which of the following can be affirmed (1230):
- a. The rite has remained constant through the centuries.
 - b. The baptism of infants is the form in which this sacrament is usually celebrated.
 - c. Although highly desirable a post-baptismal catechumenate is not required.
99. The present RCIA is the fruit of Vatican II (1232):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
100. Today in all rites the Christian initiation of adults culminates with the single celebration of which of the following (1233):
- a. Baptism.
 - b. Confirmation
 - c. The Eucharist.
101. Regarding the celebration of the sacrament of baptism which of the following is/are true (1234-1242):
- a. The response of faith to the proclamation of the Word of God is separate from the faith required for baptism.
 - b. The baptismal water is consecrated by the addition of blessed salt.
 - c. It contains a rite of exorcism.
 - d. A triple immersion is required for the validity of the sacrament.
 - e. After the priest consecrates the oil of chrism he anoints the candidate.
 - f. In both the Eastern and Western churches the post-baptismal anointing is the sacrament of confirmation.

102. Which of the following is/are true regarding the baptismal ceremony (1243):
- The white garment symbolizes purity.
 - The candle, lit from the Easter candle, signifies the light of Christ.
 - In the Eastern Churches even infants are given Holy Communion after their baptism.
 - Any non-baptized person is eligible to receive the sacrament.
103. Which one of the following is the aim of the catechumenate (1248):
- Test the faith of the candidates.
 - Instruct the candidates in Catholic doctrine and moral practice.
 - Bring the conversion and faith of the candidates to maturity.
104. It is said that the catechumens “are already joined to the Church.” What effects this bond (1249):
- They are in the RCIA program.
 - They are already part (although imperfect) of the local church community.
 - They are living the theological virtues and are embraced by the Church as her own.
105. Regarding infant baptism, which of the following is/are true (1250-1252):
- Children are born physically alive and supernaturally dead.
 - Their baptism beautifully expresses the gratuitous nature of this sacrament.
 - The first explicit reference to infant baptism is in the 4th century, but implicit references can be found in the New Testament.
106. Faith is an absolute necessity for baptism.
- Totally true.
 - Partially true.
 - Totally false.
107. All of the following is/are correct regarding baptism except (1254-1256, 1257):
- One immediate fruit of baptism is a mature faith.
 - A pagan can validly baptize.
 - Baptism is necessary for salvation.
 - None of the above.
108. Which of the following have a responsibility to develop and safeguard the grace of baptism (1255):
- The parents.
 - The godparents.
 - The whole ecclesial community.

109. The sacrament of baptism has three forms: baptism of water, baptism of desire, and baptism of blood.
- Totally true.
 - Partially true.
 - Totally false.
110. It is possible that a person could have baptism of desire who never even heard of Jesus or baptism.
- Totally true.
 - Partially true.
 - Totally false.
111. Regarding the state of children who die without baptism, which of the following statements is/are true (1261):
- They go to limbo.
 - We don't know.
 - The possibility of limbo is not a respected theological opinion.
112. Regarding baptism which of the following is/are true (1263-1265)
- All sins and all punishment due to sin is forgiven.
 - The consequences of sin are also removed.
 - The grace of justification does not include the theological virtues, which come from separate graces.
 - The gifts of the Holy Spirit empower the new Christian to live a degree of holiness beyond that basic Christian call to sanctity.
113. All of the following are the result of baptism (1267-1271):
- Baptism makes us temples of the Holy Spirit.
 - Baptism confers the common priesthood.
 - Baptism makes the recipient Christ's.
 - Baptism is the fundamental bond that unites all Christians, even non-Catholics.
114. Which of the following are true of the sacrament of baptism (1272-1274):
- In exceptional circumstances baptism may be repeated.
 - Baptism commits the recipient to witness to Christ.
 - Baptism commits the recipient to participate in the liturgy of the Church.
115. Confirmation is necessary for the completion of baptismal graces (1285):
- Totally true.
 - Partially true.
 - Totally false.
116. The fullness of the Spirit is the unique prerogative of Jesus, the Messiah (1287):
- Totally true.
 - Partially true.
 - Totally false.

117. Regarding confirmation which of the following is/are true: (1288-1292):
1. It perpetuates the grace of Pentecost.
 2. In the beginning baptism and confirmation were conferred as one celebration.
 3. In the West a priest cannot confirm.
- a. 1, 2, 3.
 - b. 1 & 2.
 - c. 1.
 - d. 2.
118. The anointing in the rite of confirmation signifies (1293):
- a. Oneness with the Jesus, the Messiah.
 - b. That one is now set aside.
 - c. A spiritual seal.
 - d. None of the above.
119. In the sacramental life of the Church anointing with oil has significance for the catechumenate, the sick, confirmation, and ordination (1294):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
120. Confirmation gives us divine protection against the assaults of the devil (1296):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
121. All are true regarding the essential rite of Confirmation in the Latin rite. It is conferred by (1300):
- a. The laying on of hands confers the sacrament.
 - b. The laying on of hands, the anointing with oil and words, confers the sacrament.
 - c. The laying on of hands and the anointing with oil confers the sacrament.
122. Confirmation has the following effects except (1302-1305):
- a. It brings the gifts of the Holy Spirit.
 - b. It confers the common priesthood.
 - c. Imparts an indelible spiritual mark.
 - d. Confers a new power to witness.
123. Confirmation is called the “sacrament of Christian maturity.” Therefore in all rites it cannot be conferred until the “age of discretion” except in danger of death (1307):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.

124. Regarding confirmation which of the following is/are true (1310-1314):
1. One cannot be in the state of mortal sin.
 2. One cannot be in the state of original sin.
 3. It is required, if at all possible, that the sponsor be one of the baptismal godparents.
 4. A priest needs a special indult to perform the sacrament of confirmation in all cases.
- a. 1 & 2.
 - b. 1, 2, 3.
 - c. 1, 2, 3, 4.
 - d. 1, 2, 4.
 - e. 4.
125. Regarding the Eucharist which of the following is/are true (1324-):
- a. It is the source and summit of ecclesial life.
 - b. The entire work of the apostolate is bound up with the Eucharist and oriented toward it.
 - c. It is the culmination of God's action of sanctifying the world in Christ.
 - d. It is the sum of our faith.
126. Which of the following were names used to identify the Eucharist (1328-1331):
- a. *Eucharistein*.
 - b. Breaking of Bread.
 - c. Memorial.
 - d. Sacred Mysteries.
 - e. Holy things.
127. The Eucharistic liturgy is called the Mass because it commissions Christians to conquer the world for Christ (1332):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
128. The heart of the Eucharistic celebration consists in (1333):
- a. The words of consecration
 - b. The epiclesis.
 - c. Both a and b.
129. "Types" of the Eucharist are found in the Old Testament including the following (1333-1336):
- a. The offering of Melchizedek.
 - b. The unleavened bread of the Exodus.
 - c. Manna.
 - d. The cup of blessing, the 4th cup, of the Passover meal.

130. The “best wine” of the miracle at Cana prefigured the Eucharist (1335):
- Totally true.
 - Partially true.
 - Totally false.
131. The Eucharist is a stumbling block for many (1336):
- Totally true.
 - Partially true.
 - Totally false.
132. The Eucharist (1337):
- Keeps Jesus physically with us.
 - Is a pledge of Jesus’ love for us.
 - Makes us share in his passion, death and resurrection.
133. Regarding the Last Supper which of the following is/are true (1339-)
- The Eucharist celebration and the Jewish Passover were identical.
 - The apostles and their successors were commanded to continue the liturgical celebration.
 - Neither.
134. The principle agent of the Eucharist is (1348):
- The Bishop.
 - The celebrant, bishop or priest.
 - The celebrant and the people of God.
- None of the above.
 - 1
 - 2
 - 3.
135. Which of the following is/are correct (1349-1355):
- The liturgy of the Word draws from both Testaments.
 - During the offertory Christ is offered together with the gifts and ourselves.
 - The collection is a late introduction into the Mass that is not biblically rooted.
 - The preface gives praise to the Father alone.
 - During the epiclesis the priest places his hands over the gifts palms down.
 - At the words of institution Jesus becomes sacramentally present.
136. The substance of the Catholic Mass has not changed in 2,000 years (1356):
- Totally true.
 - Partially true.
 - Totally false.
137. The Eucharist is the sacrament of our salvation accomplished by Christ on the cross (1359):
- Totally false.
 - Partially true.
 - Totally true.

138. In the Mass the faithful are united to Jesus' total sacrifice of himself (1361):
- Totally false.
 - Partially true.
 - Totally true.
139. The *anamnesis* makes the sacrifice of Calvary present to us at every Mass (1362-1365):
- Totally false.
 - Totally true.
 - Partially true.
140. Which of the following is true (1365-1368):
- Because Jesus' sacrifice on the cross is a "once for all" sacrifice the Mass can only be called a sacrifice in a symbolic way.
 - There is a mythological sense in which Jesus is repeatedly sacrificed at every Mass.
 - The sacrifice of the cross and the sacrifice of the Eucharist are not the same sacrifice.
 - The Eucharist is also the sacrifice of the Church.
141. The one most responsible for the Eucharistic celebration is (1369):
- The bishop.
 - The celebrant.
 - The celebrant and the congregation.
142. Regarding Jesus' presence in the Eucharist which of the following is/are correct (1373-1377):
- The mode of Christ presence in the Eucharist is the same as the mode of his presence while on earth.
 - It can be correctly affirmed that after the consecration Jesus is present in the bread and in the wine.
 - Jesus is truly, really and substantially present, that is, body, blood, soul and divinity.
 - The belief in the Real Presence is somewhat obscured in the writings Church Fathers.
 - Jesus remains in the Eucharist as long as the Eucharistic species subsists, that is, as long as the accidents remain that of bread and wine.
 - Jesus is present whole and entire in each part of each species.
- All of the above.
 - 1, 3, 5, 6.
 - 3, 5, 6.
 - 2, 3, 5, 6.
 - 3, 4, 5, 6.
143. The worship due the Eucharist is the worship of adoration, *latria*.
- Totally false.
 - Totally true.
 - Partially true.

144. Which of the following are true (1379-1386):
- The placement and honor given to the tabernacle impacts faith in the real presence.
 - In the Eucharist Jesus dwells as the lover who gave his all.
 - The purpose of the Eucharistic celebration is the intimate union of Christ with the members of his Church.
 - Communion can be described as the consummation rite of the marriage of the Lamb with his bride.
145. Which of the following is/are false. The faithful are obliged to take part in the Eucharistic Liturgy (1389):
- On all Sundays.
 - On prescribed feast days.
 - They must also worthily receive the Eucharist at least once a year, and it must be within the Easter season.
 - None of the above.
146. For Jesus to be completely present it is necessary that both the bread and wine be consecrated because Christ is only fully present when both species is present (1390):
- Totally false.
 - Totally true.
 - Partially true.
147. Which of the following are the fruits of Holy Communion (1391-1398):
- It augments our union with Jesus by preserving, increasing, and renewing the life received at baptism.
 - It removes venial sin.
 - It preserves us from mortal sin.
 - It makes the Church by renewing, strengthening, and deepening our incorporation into the Body of Christ.
 - It commits us to the poor.
 - It brings about the unity of Christians.
- 1, 3, 4, 6.
 - 1, 2, 3, 4, 5, 6.
 - 1, 3, 5, 6.
 - 1, 2, 3, 4, 6.
148. There are circumstances when the sacraments of Eucharist, Penance, and Anointing of the Sick can be given to Protestants.
- Totally false.
 - Totally true.
 - Partially true.

149. Which of the following is/are true (1402-1405):
- a. In the Eucharist we anticipate the glory of heaven.
 - b. Every Eucharistic celebration looks to Jesus' Second Coming.
 - c. While on earth Jesus hid his divinity. In the Eucharist he hides both his divinity and his humanity.
 - d. The Eucharist is the surest guarantee and the greatest sign of our hope in the new heavens and the new earth.