

CATECHISM TEST # 5 (1420 to 1948)

Name _____

1. Which of the following are called the sacraments of healing (1421):
 - a. Baptism.
 - b. Confirmation.
 - c. Eucharist.
 - d. Confession.
 - e. Matrimony.
 - f. Anointing of the Sick.
 - g. Holy Orders.

2. The sacrament of Confession (1422):
 - a. Heals our relationship with God.
 - b. Heals our relationship with the Church.
 - c. Both a and b.

3. All of the following are correct regarding confession except (1425-1427)
 - a. Jesus links the forgiveness of our sins with our forgiveness of others.
 - b. The struggle of conversion is a battle against concupiscence which causes the world, the flesh and the devil to be alluring.
 - c. The sacrament of reconciliation is the principle place for the first and fundamental conversion.

4. Which of the following is/are correct (1428-1429):
 - a. The challenge to live the Christian life is called the “second conversion.”
 - b. The endeavor of conversion is a human work.
 - c. The endeavor of conversion is the work of grace.

5. Acts of penance are meaningless unless they express a genuine interior conversion.
 - a. Totally false.
 - b. Totally true.
 - c. Partially true.

6. Which of the following is/are false (1431-1432):
 - a. True repentance is a radical reorientation of one’s whole life to God and away from evil.
 - b. Conversion demands a resolution to change one’s life.
 - c. The horror of sin can only be understood in relationship to the greatness of God.
 - d. None of the above.

7. Fasting, prayer, and almsgiving are forms of penance (1434):
 - a. Totally true.
 - b. Partially true.
 - c. Totally false.

8. Conversion is accomplished by which of the following (1435):
 1. Concern for the poor.
 2. Defending justice.
 3. Fraternal correction.
 4. Spiritual direction.
 5. Acceptance of suffering.
 - a. 1, 2, 3, 4, 5.
 - b. 1, 3, 4, 5.
 - c. 3, 4, 5.
 - d. 2, 3, 4, 5.

9. The Eucharist is the greatest source of conversion (1436):
 - a. Totally false.
 - b. Partially true.
 - c. Totally true.

10. Which of the following is/are false (1440-1445):
 - a. Before all else sin damages communion with the Church.
 - b. Only God forgives sins.
 - c. Jesus gave the apostles and their successors the power to forgive sins.
 - d. Jesus gave the apostles the power to reconcile sinners with the Church.
 - e. One can be reconciled with God and not reconciled with the Church.

11. Christ instituted the sacrament of Penance for all sinful men (1446):
 - a. Totally true.
 - b. Totally false.
 - c. Partially true.

12. The concrete form for administering the sacrament of reconciliation has remained essentially unchanged over the centuries (1447):
 - a. Totally false.
 - b. Partially true.
 - c. Totally true.

13. Contrition, confession, and satisfaction have always been a vital part of the sacrament of reconciliation (1448):
 - a. Totally false.
 - b. Totally true.
 - c. Partially true.

14. The key words in the current formula of absolution are: “your sins are forgiven in the name of the Father, and of the Son, and of the Holy Spirit (1449):
 - a. Totally true.
 - b. Totally false.
 - c. Partially true.

15. Which of the following is the most important of the penitent's acts in receiving the sacrament of confession (1451):
- Contrition.
 - Confession.
 - Fulfillment of the penance.
16. Perfect contrition embraces the love of God above all else, whereas attrition contains a divided heart.
- Totally true.
 - Totally false.
 - Partially true.
17. Confession to a priest is an essential part of the sacrament of penance (1456):
- Totally false.
 - Partially true.
 - Totally true.
18. Catholics are obligated to confess venial sins (1458):
- Totally false.
 - Partially true.
 - Totally true.
19. Restitution is required to repair sins that harm the neighbor (1459):
- Totally false.
 - Totally true.
 - Partially true.
20. All of the following can forgive sins (1461):
- Bishops.
 - Priests.
 - Deacons, but only in the danger of death.
21. Which of the following is/are false (1462-1463):
- In order to licitly forgive sins a priest needs "faculties," that is, a commission from their bishop, religious superior, the Pope, or Canon Law.
 - The absolution given by a priest without "faculties" is valid, that is, the sins are forgiven.
 - Regardless of the circumstances a priest who lacks those special faculties cannot forgive sins that incur excommunication.
 - The penalty of excommunication condemns a person to damnation.
22. Which of the following are true regarding the sacrament of confession (1466-1467):
- When hearing confessions the priest fulfills Christ's ministry as judge.
 - When hearing confession the priest acts as the master of God's forgiveness.
 - A priest is forbidden to break the secrecy of confession, even under torture and death or the probability of grave harm to others.

23. Which of the following is/are correct (1468-1470):
1. The whole power of the sacrament of Penance consists in reconciling us with the Church.
 2. Confession anticipates the judgment that awaits us at the end of our earthly life.
 3. Sin may damage, but it cannot break the fraternal communion in the Church.
- a. 1, 2, 3.
 - b. 1, 2.
 - c. 2.
 - d. 2, 3.
 - e. 1, 3.
24. An indulgence is a remission before God of the eternal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church, which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.
- a. Totally false.
 - b. Totally true.
 - c. Partially true.
25. Which of the following is/are true (1472):
- a. A plenary indulgence removes either part or all of the temporal punishment due to sin.
 - b. Sin damages and can even destroy our communion with God.
 - c. Every sin entails an unhealthy attachment to creatures.
26. Which of the following is false (1473):
- a. The forgiveness of sin, mortal or venial, so fully restores communion with God that the possibility of eternal damnation from those sins is totally removed.
 - b. Even with the forgiveness of sins in the sacrament of confession the temporal punishment for sin remains.
 - c. The temporal punishment of sin is self-inflicted because our attachment to sin causes a divided heart.
 - d. None of the above.

27. Which of the following is/are true (1474-1477):
1. The family bond that exist between the saints in heaven and those on earth or in purgatory strengthens and aids those who are not yet in paradise.
 2. The *Catechism* speaks of the Church's treasury which consists of the merits of Christ and the prayers and good works of the Blessed Virgin Mary and the saints.
 3. The merits of the Blessed Virgin Mary and the saints are added to the merits of Jesus to form the treasury of the Church.
 4. The merits of the Blessed Virgin Mary and the saints do not add to the merits of Jesus but reflect their infinite power.
- a. 1, 2, 4.
 - b. 1, 2, 3.
 - c. 1 & 2.
 - d. 2, 3, 4.
 - e. 1 & 4.
28. Regarding indulgences which of the following is/are true (1478):
- a. The biblical basis for the doctrine of purgatory is found in Jesus' commissioning the apostles to forgive sins after his resurrection.
 - b. The infinite merits of Jesus are the source of all indulgences.
 - c. The doctrine of purgatory motivates the church militant to perform works of devotion, penance, and charity.
29. Regarding the sacrament of confession which of the following are false (1480-1484):
- a. It is not accurate to describe the celebration of this sacrament as a liturgical action.
 - b. The Church recognizes several legitimate formulas of absolution.
 - c. The practice of general absolution, where no sins are confessed to a priest and absolution is simultaneously given to all the attendees, is absolutely forbidden without any exceptions.
 - d. In danger of death any priest, even one who has been excommunicated, can validly and licitly forgive any sins.
30. The Catechism teaches that illness usually leads to anguish, self-absorption, sometimes even despair and revolt against God, therefore Jesus instituted the anointing of the sick (1501):
- a. Totally false.
 - b. Totally true.
 - c. Partially true.
31. Which of the following are true (1503-1510):
- a. Jesus the heavenly physician heals souls and bodies.
 - b. Illness affords many the splendid opportunity to take up ones cross and follow Christ.
 - c. Apart from the sacrament of the sick, the Holy Spirit gives some a genuine gift of healing.
 - d. Jesus gave the Church the charge to heal and take care of the sick.
 - e. There is no biblical foundation for the sacrament of the sick, but it is firmly rooted in Sacred Tradition.
32. Which of the following is true (1511-1515):

- a. There is historical evidence of the anointing of the sick in the early centuries of Christianity.
- b. The sacrament of the sick was recognized in councils as early as the 6th century (Constantinople II), and is affirmed in the councils of Florence and Trent.
- c. The sacrament of the sick is reserved for those in proximate danger of or at the point of death.
- d. Old age alone is a sufficient reason for one to receive the sacrament of the sick.
- e. This sacrament may not be repeated for the same illness.

33. Which of the following can administer the sacrament of the sick (1516):

- a. Bishop.
- b. Priest.
- c. Permanent Deacon.

34. When possible which is the proper order in receiving the following sacraments (1517):
1. Eucharist.
 2. Confession.
 3. Sacrament of the sick.
- a. 3, 2, 1.
 - b. 2, 3, 1.
 - c. 2, 1, 3.
35. Which of the following is/are essential elements of the sacrament of the sick (1519):
1. Confession.
 2. Anointing with oil.
 3. Prayer.
 4. A priest lays on hands.
 5. Reception of the Eucharist.
- a. 2, 3, 4.
 - b. 1, 2, 3, 4, 5.
 - c. 1, 2, 3, 4.
 - d. 2, 3, 4, 5.
36. Regarding the sacrament of the sick which of the following is/are true (1520-1524):
- a. The first grace of this sacrament is forgiveness.
 - b. This sacrament unites the recipient with the passion of Jesus.
 - c. This sacrament brings about the intercession of the saints and prepares the recipient for his final journey.
 - d. Viaticum is another name for the sacrament of the sick.
37. Regarding the sacrament of Orders which of the following is false (1534):
- a. This sacrament is directed first to the holiness of the recipient.
 - b. Service is a vital to the fundamental meaning of this sacrament.
 - c. It confers a real and unique consecration.
38. Which of the following are true degrees of the sacrament of orders (1536):
- a. Episcopate.
 - b. Presbyterate.
 - c. Diaconate.
39. The term *ordo* refers to a designated body in the Church. Thus the Church speaks of the order (*ordo*) of bishops. Which of the following are also orders in the Church (1537):
- a. Priests.
 - b. Virgins.
 - c. Widows.
 - d. Deacons.
40. The term “ordination” is currently used in the Church to describe the rite of conferring the sacrament of orders (1538):
- a. Totally false.
 - b. Totally true.
 - c. Partially true.

41. Regarding the Old Testament priesthood, which of the following is/are true (1539/1543):
1. The priesthood of Melchizedek predates the Levitical priesthood.
 2. The Levitical priesthood and its sacrificial system were given as a punishment for the apostasy of the golden bull at Sinai.
 3. The priests of the Old Testament acted as mediators between God and men.
 4. The Aaronic high priesthood and institution of the 70 elders has no relationship to the priesthood of the New Covenant.
- a. 1, 2, 3, 4.
 - b. 1, 3, 4.
 - c. 1, 2, 3.
 - d. 2, 3, 4.
 - e. 2, 3.
42. Jesus is said to be a priest according to the order of Melchizedek. Which of the following is/are true (1544):
- a. It is the priesthood of the first born son that finds its origin in the Book of Genesis.
 - b. It is superior to the priesthood of Aaron and the Levites as is evident by the fact that Abraham received a blessing from Melchizedek and paid him a tithe.
 - c. In both the Old Testament and the New Testament the concept of priest is connected with the idea of fatherhood.
43. Regarding Christ's priesthood which of the following is/are true (1545-1547):
1. Jesus' redemptive sacrifice is said to be unique, that is, "once for all." That means that Jesus' priestly work ended on Calvary.
 2. Regarding the ministerial priesthood it can be accurately said that Jesus is always the priest acting behind the priest.
 3. The reality of subordinate priests to the priesthood of Christ does not diminish Christ's priesthood but shows its power.
 4. When the faithful exercise the "common priesthood of the baptized" they are not sharing in the unique priesthood of Jesus Christ.
- a. 1, 2, 3, 4.
 - b. 1, 2, 3.
 - c. 2, 3.
 - d. 2, 3, 4.
44. The unique quality of the ministerial priesthood is that a priest performs his priestly duties in the person of Christ the Head (*in persona Christi Capitis*) (1548):
- a. Totally false.
 - b. Totally true.
 - c. Partially true.
45. The sacrament of orders is such that the Mass or the absolution of Judas would have no less potency than the Mass or the absolution of St. John the Evangelist (1549-1550):
- a. Totally true.
 - b. Totally false.
 - c. Partially true.

46. The priesthood is by its very essence committed to the service of Christ and his Mystical Body (1551):
- Totally false.
 - Totally true.
 - Partially true.
47. The exercise of the “power” of the priesthood must be governed by the image of Christ crucified (1551):
- Totally false.
 - Partially true.
 - Totally true.
48. Which of the following are false (1552-1553):
- Priests have a double role. They represent Christ and they also represent the Church.
 - Priests function in the name of the *whole* Church.
 - Because they are mediators priests are the delegates of the community.
49. The fullness of the priesthood is conferred on which of the following (1555-1557):
- Bishop.
 - Priest.
 - Deacon.
50. Which of the following are true of the episcopate (1558):
- He receives the office of sanctifying.
 - He receives the office of ruling.
 - He receives the office of teaching.
 - In an eminent and visible manner he takes the place of Jesus himself.
51. Which of the following is/are true of the office of bishop (1559-1561):
- Only those bishops become a member of the college of bishops if several bishops participate in his consecration.
 - Each bishop is a lawful pastor of the whole Church of Christ.
 - In the celebration of the Eucharist there is no special significance of the bishop-celebrant as opposed to the priest-celebrant because both are true priests with the power to consecrate.
 - None of the above.
52. Which of the following is/are true (1562-1566):
- Priests are co-workers of bishops.
 - The authority of priests descends directly from Christ.
 - The authority of priests comes through the bishop to Christ.
 - Priests do not depend on bishops for the exercise of their office, but on the sacramental character of their ordination.
 - Priests exercise their office in a supreme degree when administering the sacrament of reconciliation.

53. Which of the following is true (1567-1571):
1. Bishops should look upon their priests as their spiritual children.
 2. The priesthood of a diocese forms an intimate sacramental brotherhood.
 3. Unlike bishops and priests deacons do not have a special character imprinted on their souls.
 4. The permanent diaconate is the creation of Vatican II.
- a. 1, 2, 3, 4.
 - b. 1, 2.
 - c. 1, 2, 4.
54. Which are essential elements of the rite of orders (1573):
1. Anointing the head and hands of the man to be ordained with oil.
 2. The bishop's imposition of hands on the head of the candidate.
 3. The bishop specific consecratory prayer.
- a. 2.
 - b. 1, 2, 3.
 - c. 2 & 3.
 - d. 1, 3.
55. Which of the following are false (1575-1580):
- a. Only bishops can confer the sacrament of orders.
 - b. Only men have the right to receive the sacrament of orders.
 - c. In the Eastern Churches married men may be ordained bishops and priests.
56. Which of the following is true (1577):
- a. If the priesthood were merely a matter of function both men and women could be ordained.
 - b. That men only can be validly ordained is a Tradition that goes back to Jesus himself.
 - c. The sacramental character of the priesthood, which empowers a priest to act in the person of Christ and consecrates him to embrace the Church as his bride in a life of service, helps explain the reason Jesus only ordained men (*veri*).
57. Priests who are laicized lose the special character of the priesthood (1582-1583):
- a. Totally false.
 - b. Partially true.
 - c. Totally true.
58. The unworthiness of a priest can negatively impact Christ acting through his office (1584):
- a. Totally true.
 - b. Totally false.
 - c. Partially true.
59. The grace of ordination primarily gives the bishop (1585-1586):
- a. The grace to teach.
 - b. The grace to administrate his diocese.
 - c. The strength to guide and defend the Church.

60. Which of the following are special objects of the grace of the ordination of deacons (1588):
- Service of the liturgy.
 - Service of the Gospel
 - Service in the works of charity.
61. The sacrament of matrimony is ordered to which of the following (1601):
- The good of the spouses.
 - Procreation.
 - Education of offspring.
62. Marriage is a covenant created by God that was elevated to a sacrament by Jesus (1602):
- Totally true.
 - Totally false.
 - Partially true.
63. Which of the following are false (1603-1605):
- The “life” element of marriage is the unitive aspect.
 - The “love” element of marriage is the procreative aspect.
 - God created the vocation of marriage and imprinted it into the nature of humans.
 - The nature of marriage finds a meaning in the fact that God created men and women in his image.
 - Women were created for men, not vice versa.
 - Only the supreme authority of the Church can break the bond of a valid marriage.
- 1, 2, 3, 4, 5, 6.
 - 1, 2, 3, 4, 5.
 - 1, 2, 5, 6.
 - 1, & 2.
 - 5, & 6.
64. It can be said that sin is at the heart of all marital discord (1606):
- Totally true.
 - Totally false.
 - Partially true.
65. Marriage is the great school to learn unselfishness (1609):
- Totally true.
 - Totally false.
 - Partially true.
66. Which of the following is true (1610-1611):
- In the Old Testament polygamy is not explicitly rejected.
 - In the Old Testament polygamy is portrayed as terrible.
 - The law of Moses allowed divorce in order to protect wives.
 - The Old Testament does little to prepare the chosen people to accept Jesus’ teaching on the indissolubility of marriage.

67. In the New Testament the relationship of a husband and wife in marriage is intertwined in the relationship of Jesus and the Church (1612-1613, 1616):
- Totally true.
 - Totally false.
 - Partially true.
68. The grace of fidelity in marriage flows from Jesus' fidelity on the cross (1615-1616):
- Totally false.
 - Partially true.
 - Totally true.
69. The spousal love between Jesus and the Church intertwines in the entire Christian life (1617):
- Totally false.
 - Partially true.
 - Totally true.
70. Which of the following is/are true (1619-1620):
- Jesus established the sacrament of matrimony and virginity for the Kingdom.
 - Virginity is both an unfolding of baptismal grace and a sign of expectation of Jesus return.
 - Fidelity in marriage and fidelity in virginity are totally dependent on grace.
71. Which of the following is false (1621-1623):
- In the Latin Rite it is a requirement that the sacrament of matrimony be celebrated during the Mass.
 - In the Western tradition the spouses are the ministers of the sacrament of matrimony.
 - In the Eastern tradition the priest or bishop is the minister of the sacrament of matrimony.
 - In the Eastern tradition the spouses are the ministers of the sacrament of matrimony, but the blessing of the priest or bishop is required for validity.
72. For validity in marriage which of the following is/are required (1625-1628):
- Free consent.
 - Free of coercion or grave external fear.
 - Both.
73. A marriage is invalid if freedom of consent is lacking (1628):
- Totally false.
 - Partially true.
 - Totally true.
74. An annulment is the legal process in which the Church for grave reasons dissolves the marital bond and declares the marriage null and void.
- Totally true.
 - Totally false.
 - Partially true.

75. Apart from the divine law the Church requires that a sacramental marriage follow the ecclesiastical form, for example, the priest or bishop be present as the official witness of the Church. When this is lacking it may invalidate the marriage.
- Totally false.
 - Totally true.
 - Partially true.
76. Which of the following is true (1632-1637):
- Disparity of cult is the marriage of a Catholic and a baptized non-Catholic.
 - The Church expresses caution regarding marriages in which one spouse is not a Catholic.
 - Permission is needed for the validity of mixed marriages and marriages of disparity of cult.
 - The Church can require preparation before marriage on the condition of validity.
77. Which of the following are false (1638-1642):
- Love and fidelity is possible because of the special grace of sacramental marriage.
 - A non-consummated marriage between baptized persons can be dissolved.
 - Educating children primarily references the preparation children need to make their way in adult life.
78. Which of the following is true. Conjugal love demands the total gift of self (1643):
- Totally false.
 - Totally true.
 - Partially true.
79. Which of the following is/are true. Total fidelity in marriage is demanded by which of the following (1644-1646):
- The mutual exchange of persons.
 - The good of children.
 - The fidelity of Christ to his bride.
80. Which is correct regarding the following statement. Only grace can effect the total self-giving love demanded in marriage (1647-1648):
- Totally false.
 - Totally true.
 - Partially true.
81. Which is correct regarding the following statement. There are situations in which it is morally permissible for spouses to separate or even obtain a civil divorce (1649-1650):
- Totally false.
 - Totally true.
 - Partially true.
82. Which is correct regarding the following statement. No civil divorce gives the moral right to either of the parties to contract a new civil union (1650):
- Totally true.
 - Totally false.
 - Partially true.

83. Which is correct regarding the following statement. Divorced persons who enter into a civil marriage (1650-1651):
- Place themselves in an habitual state of adultery.
 - Cannot receive the Eucharist.
 - May receive the Eucharist if they are convinced that their first marriage was invalid.
84. Which of the following statements is/are true (1652-1654):
- By the very nature of marriage marital love is ordered to procreation.
 - By the very nature of marriage marital love is ordered to the education of offspring.
 - Children are the supreme gift of marriage.
 - The Church is the foremost and principal educator of children.
 - Spouses who are not capable of having children often carry a heavy burden because they are not able to live a conjugal life with full meaning.
- 1, 2, 3, 4, 5.
 - 1, 2, 3, 4.
 - 1, 2, 3.
 - 1 & 3.
 - 1, 2, 4, 5.
 - 1, 2, 5.
85. The expression “Domestic Church” (*Ecclesia domestica*) is used because (1655-1658):
- The family is a miniature “family of God.”
 - Believing families are islands of radiant faith amid an ocean of unbelief and excess.
 - It is in the family that the members exercise the priesthood of the baptized.
 - Isolated single persons without family also constitute a domestic church.
86. Sacramentals are sacraments instituted by the Church (1667):
- Totally true.
 - Partially true.
 - Totally false.
87. Which of the following is/are true regarding the institution of sacramentals. They were created for the sanctification of (1668):
- Certain ministries of the Church.
 - Certain states of life.
 - A great variety of circumstances in Christian life.
 - The use of many things helpful to man.
- 1 & 2
 - 1, 2, 3.
 - 1, 2, 3, 4.
 - 1, 2, 4.

88. Sacramentals always include (1668):
1. Prayer.
 2. A specific Sign.
- a. 1 only.
 - b. 2 only.
 - c. 1 & 2.
89. Regarding Sacramentals which of the following is/are false (1669-1670):
- a. Sacramentals derive from the power of the keys and sacrament of orders.
 - b. Because they concern ecclesial life, the administration of sacramentals are reserved to the ordained ministry.
 - c. Sacraments work *ex opere operato*, whereas sacramentals confer grace by the prayer of the Church.
 - d. The proper use of almost anything can be directed toward our sanctification.
90. Regarding sacramentals which of the following is/are true (1671-1673):
- a. Blessings have the first place among sacramentals.
 - b. Some blessings consecrate persons to God, for example, widows.
 - c. Special blessings can be given to objects.
 - d. Any priest or deacon can perform a solemn exorcism with the permission of the bishop.
 - e. A rite of exorcism is imbedded in every valid baptism.
91. Regarding popular piety the Church, which of the following is/are true: (1674-1676):
- a. The Church approves of the veneration of relics, pilgrimages and the rosary.
 - b. Popular piety extends the liturgical life of the Church and in rare circumstances replaces it.
 - c. The exercise of popular piety is exclusively subject to the general norms of the Church.
92. Regarding the death of a Christian, which of the following is/are true (1681-1683):
1. Death ends his sacramental life.
 2. Death fulfills his new birth in Christ.
 3. Death is the last journey, which each person must make alone.
- a. 1, 2, 3.
 - b. 1, & 2.
 - c. 1 & 3.
 - d. 2, & 3.
93. Regarding Christian funerals, which of the following is/are true (1684-1690):
- a. It is a liturgical celebration even if there is no Mass.
 - b. Celebrations in the home, the church, and the cemetery constitute one celebration not three types of celebrations.
 - c. The Eucharist is the Church's efficacious communion with the departed.

94. Regarding the Christian life, which of the following is/are true (1691-1694):
1. Christians share in the divine nature.
 2. Faith confesses, whereas the sacraments communicate.
 3. The sacraments and prayer are the conduits of grace and the gifts of the Spirit.
 4. Every Christian is called to live a life in perfect communion with God.
- a. 1, 2, 3, 4.
 - b. 1, 2, 3.
 - c. 1 & 2.
 - d. 2 & 3.
 - e. 2, 3, 4.
95. Which of the following is/are true (1695-1696):
- a. The term “justified” refers to the removal of original sin and the restoration of the life of grace.
 - b. The term “sanctified” refers to the process of faithfully living the Christian faith.
 - c. Every person is given the choice: life or death.
 - d. The Christian bears “fruit” by charity in action, not by faith alone.
96. The Christian needs training, catechesis, to live the life of grace. In this regard which of the following is/are true (1697-1709):
- a. Only the Holy Spirit is referred to as the Master of the interior life.
 - b. Grace is needed for justification and it is absolutely necessary for every good work.
 - c. Until a person acknowledges that he is a sinner, he does not know himself.
 - d. Jesus is always the first and last reference point of training in the Christian life.
 - e. The power of grace is that elevates humans to be and to live as true sons and daughters of God, that is, to live now in a way that is super (above) nature.
97. Regarding the beatitudes which of the following is/are false (1716-1717):
- a. In the beatitudes we discover the heart of Jesus’ teaching.
 - b. In the beatitudes we discover the real Jesus.
 - c. They teach how a Christian should live.
 - d. They buttress our hope.
 - e. None of the above.
98. Regarding the beatitudes which of the following is/are true (1718-1719):
- a. They respond to the longing of every human heart.
 - b. They reveal the goal of human existence.
 - c. Both a and b.

99. Regarding Christian beatitude which of the following is/are true (1720-1724):
1. The reality of sanctifying grace surpasses both our ability to attain it and to understand it.
 2. True happiness is attained in God alone.
 3. Wealth and fame easily become false gods.
 4. Perfection is achieved in everyday acts.
 5. Every human action that pleases God is the work of grace from the beginning, in the middle and at the end.
- a. 1, 2, 3, 4, 5.
 - b. 1, 2, 3, 4.
 - c. 2, 3, 4, 5.
 - d. 2, 3, 4.
100. God created humans with the dignity of a person who could initiate and control his own destiny by his innate capacity of intellect and will. This is the meaning of human freedom. (1730):
- a. Totally True.
 - b. Partially True.
 - c. Totally false.
101. Freedom is the power, rooted in reason and will, to act or not to act, and so to perform deliberate actions on one's own responsibility (1731):
- a. Totally True.
 - b. Partially True.
 - c. Totally false.
102. The basis of praise or blame, merit or reproach is (1731):
- a. God's law.
 - b. Freedom.
 - c. The natural law.
103. Regarding human freedom, which of the following is true (1731-1734):
1. Freedom attains its perfection when its choices are made wisely.
 2. Even in heaven humans have the capacity of choosing between good and evil because mankind is always free.
 3. The choice to serve what is evil is slavery not freedom.
 4. All human acts are imputable.
- a. 1, 2, 3, 4.
 - b. 1, 2, 3.
 - c. 2 & 3.
 - d. 3.
 - e. 1 & 4.
 - f. 2, 3, 4.
 - g. 3 & 4.
104. Which of the following diminish or even nullify responsibility for one's actions (1735):
- a. Ignorance.
 - b. Inadvertence.

- c. Duress.
 - d. Fear.
 - e. Habit.
 - f. Inordinate attachments.
 - g. Psychological factors.
 - h. Pressure.
105. We are accountable for every willed act (1736):
- a. Totally True.
 - b. Partially True.
 - c. Totally false.
106. One is not morally responsible for actions that are indirectly voluntary (1736):
- a. Totally True.
 - b. Partially True.
 - c. Totally false.
107. For a bad effect to be imputable which of the following is/are required (1737):
- a. The effect must be foreseeable.
 - b. There must be a possibility of avoiding the evil effect.
 - c. The evil effect must be grave matter.
 - d. None of the above.
108. Which of the following is/are true (1738):
- 1. Every human without exception must be respected as a free and responsible person.
 - 2. The right to exercise freedom is inalienable.
 - 3. The right of individual freedom has a priority over public order, but not the common good.
- a. 1, 2, 3.
 - b. 1 & 2.
 - c. 2 & 3.
 - d. 1 & 3.
109. Which of the following are true (1739-1740):
- 1. Without freedom there can be no sin.
 - 2. Man's freedom is unlimited, but fallible, that is, man can fail—even sin.
 - 3. In exercising freedom man can do or say everything.
 - 4. It is a false idea of freedom to think that man is self-sufficient.
 - 5. Every deviation from the moral law without exception violates one's freedom.
 - 6. Every voluntary deviation from the moral law is sinful, but it is not necessarily a rejection of divine truth.
- a. 1, 2, 3, 4, 5, 6.
 - b. 2, 3, 5, 6.
 - c. 1, 4, 5.
 - d. 1, 2, 4, 5.

110. Which of the following is/are true (1741-1742):
- a. Without sanctifying grace true freedom is impossible.
 - b. Jesus is the truth that makes men free.
 - c. Grace supersedes, transforms and overpowers human freedom so we can be truly free in Christ.
 - d. Docility is an important factor facilitating or impeding one's spiritual development.
111. Every deliberate human act has a moral component, that is, it is either good or evil (1749):
- a. Totally false.
 - b. Partially true.
 - c. Totally true.
112. Which of the following determine the morality of human acts (1750):
1. The object.
 2. The end.
 3. The circumstances.
- a. 1 & 2.
 - b. 1, 2, 3.
 - c. 2 & 3.
 - d. 1 & 4.
113. Regarding the object of a human act, which of the following is/are true (1751):
1. The object is outside of the acting subject.
 2. The chosen object morally specifies the act of the will.
 3. It is the matter of every human act.
- a. 1, 2, 3.
 - b. 1 & 3.
 - c. 2 & 3.
 - d. 1 & 2.
 - e. 2.
114. Because it lacks objectivity the intention is not an essential element that determines the morality of an act (1752):
- a. Totally false.
 - b. Partially true.
 - c. Totally true.
115. Regarding intention which of the following is/are true (1752):
- a. Intention can be defined as a movement of the will toward the end.
 - b. Intention is always limited to directing individual actions.
 - c. Intention is capable of directing one's whole life toward God.
116. Which of the following is/are true (1753):
- a. A good intention can make an intrinsically disordered act good.
 - b. There is no exception to the dictum: the end does not justify the means.
 - c. A bad intention can make an intrinsically good act evil.

117. Which are of the following is/are true regarding circumstances (1754):
1. Circumstances are one of the primary elements that determine the moral goodness of actions.
 2. Circumstances can so diminish the morality of an act that in a particular place the act may diminish from mortal to venial.
 3. Circumstances can change the moral quality of acts themselves.
- a. 2.
 - b. 1.
 - c. 3.
 - d. 1, 2, & 3.
 - e. 1 & 2.
118. Which of the following is/are true (1755):
- a. When the object of an act is good nothing can reduce it to an evil act.
 - b. Some acts are always wrong.
 - c. There are some acts that can never be the correct moral choice.
119. It is morally acceptable to judge the morality of human acts based on the intention of the person acting and the circumstances involved (1755-1756):
- a. Totally false.
 - b. Partially true.
 - c. Totally true.
120. The reality of “passions” is a residue of Original Sin (1762-1764):
- a. Totally true.
 - b. Partially true.
 - c. Totally false.
121. The following is/are true regarding passions (1765-1767):
1. Hatred and love are the most basic passions.
 2. One can love either good or evil.
 3. In themselves passions are morally neutral.
 4. Passions are called voluntary when commanded by the will.
 5. Passions are called involuntary when the will does not place obstacles in their way.
- a. 1, 2, 3, 4, 5.
 - b. 3 & 4.
 - c. 3, 4, 5.
 - d. 2, 3, 4, 5.
122. Regarding passions which of the following is/are true (1768-1770):
- a. Strong passions are decisive for the morality of actions.
 - b. Passions are usually good when they contribute to a good action.
 - c. The moral perfection of humans consists in choosing the good by the will alone, assisted by grace, but engagement of the sensitive appetite then becomes irrelevant.
 - d. None of the above.

123. Conscience does which of the following (1777):
- Enjoins a person to do good and avoid evil.
 - Judges the morality of choices.
 - Bears witness to truth in reference to the divine source of truth.
 - All of the above.
124. Conscience is defined as a judgment of reason whereby the person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. (1778):
- Totally false.
 - Partially true.
 - Totally true.
125. Man is morally bound to follow what he knows to be just and right (1778):
- Totally true.
 - Partially true.
 - Totally false.
126. Regarding conscience which of the following is/are true (1779-1782):
- There is a moral obligation to follow the voice of conscience.
 - The dignity of persons requires an upright moral conscience.
 - Conscience enables one to assume responsibility for one's acts.
 - Man has a right to freely act in conscience.
127. Conscience must be formed by which of the following (1783, 1785)
- Reason.
 - Revelation.
 - The Church
128. The education of conscience is very important but not indispensable (1783):
- Totally false.
 - Partially true.
 - Totally true.
129. Regarding conscience which of the following is/are true (1784-1785):
- Educating one's conscience is a lifelong task.
 - An educated conscience guarantees freedom and brings peace.
 - None of the above.
130. A morally right judgment is in accord with reason and with the divine law (1786):
- Totally false.
 - Partially true.
 - Totally true.
131. A properly formed conscience will not encounter situations that make moral judgments difficult and less assured, but they may be hard to carry out (1787):
- Totally false.
 - Partially true.
 - Totally true.

132. Regarding conscience which of the following principles always apply (1789):
- Genuine love always proceeds by way of respect for one's neighbor and his conscience.
 - The Golden Rule.
 - One may usually not do evil so that good may result from it.
133. Which of the following is/are true (1790-):
- Humans are always obliged to obey a certain judgment.
 - Ignorance excuses personal responsibility.
 - None of the above.
134. Which of the following contribute to errors of judgment in moral conduct (1792):
- Lack of grace.
 - Ignorance of Jesus Christ.
 - Rejection of the Church's authority.
 - False idea of freedom.
 - Bad example
135. Invincible ignorance can prevent an evil act from being imputed. In this case the action is no longer evil (1793):
- Totally true.
 - Partially true.
 - Totally false.
136. A good and pure conscience is primarily enlightened by (1794):
- The natural law.
 - True faith.
 - The use of reason.
137. Virtues are firm attitudes, stable dispositions, habitual perfections of intellect and will that (1804):
- Govern our actions.
 - Order our passions.
 - Guide our conduct according to reason and faith.
138. Which are the cardinal virtues (1805):
- Prudence.
 - Patience.
 - Justice.
 - Kindness.
 - Fortitude.
 - Charity.
 - Temperance.
139. Justice is the moral virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it (1806-1807):
- Totally true.
 - Partially true.
 - Totally false.

140. Justice toward God is called the virtue of religion (1807):
- Partially true.
 - Totally true.
 - Totally false.
141. Prudence enables one to conquer fear, even fear of death, and to face trials and persecutions (1808):
- Totally true.
 - Partially true.
 - Totally false.
142. Temperance is the virtue that moderates the attraction of pleasures and provides balance in the use of created goods (1809):
- Totally true.
 - Partially true.
 - Totally false.
143. Human virtues, as opposed to the theological virtues, can be acquired and perfected by education, by deliberate acts and by a perseverance ever renewed in repeated efforts (1818):
- Totally true.
 - Partially true.
 - Totally false.
144. To live with moral balance which of the following is/are needed (1811):
- Grace.
 - Prayer.
 - Sacraments.
 - Doing good and avoiding evil.
145. The human virtues are not rooted in the theological virtues which have God as their direct object (1812):
- Totally true.
 - Partially true.
 - Totally false.
146. Regarding the theological virtues which of the following is/are true (1813):
- They are infused by God.
 - Together with the moral virtues they are the foundation of Christian moral activity.
 - They make merit possible.
147. Faith allows a person to believe truths that cannot be attained through any natural means. Therefore it is said that faith gives sight to the blind (1814):
- Partially true.
 - Totally true.
 - Totally false.

148. Mortal sin “kills” the virtue of faith (1815):
- Totally true.
 - Partially true.
 - Totally false.
149. What does the statement mean: “faith apart from works is dead” (1815)?
- Seriously evil works “kills” the virtue of faith.
 - Faith that is not obedient is valueless because it does not make one a living member of Christ’s body.
 - All of the above.
150. The true disciple of Christ is obligated to (1816):
- Surrender to faith.
 - Keep the faith.
 - Witness the faith.
 - Spread the faith.
- 1, 2, 3.
 - 1, 2, 3, 4.
 - 2, 3, 4.
 - 2 & 3.
 - 1 & 2.
151. The service of and witness to the faith are necessary for salvation (1818):
- Totally true.
 - Partially true.
 - Totally false.
152. The virtue of hope does which of the following (1818):
- It inspires activities that are ordered to the kingdom of heaven.
 - Eliminates discouragement.
 - Sustains in times of abandonment.
 - Creates an expectation for eternal beatitude.
153. Regarding Christian hope which of the following is are true (1819-1821):
- It fulfills the hope of the chosen people.
 - It unfolds from the beginning of Jesus’ preaching.
 - Jesus is the basis of our hope.
- 1, 2, 3.
 - 2 & 3.
 - 1 & 3.
154. Charity is a theological virtue that is exclusively directed to God (1822):
- Partially true.
 - Totally true.
 - Totally false.

155. How does Jesus make charity a new commandment (1823)?
- He reinforces the Golden Rule.
 - Jesus makes his love the measure of our love.
 - Jesus gives us the beatitudes.
156. Which of the following apply to the virtue of charity (1823-):
- It requires that we love our enemies.
 - If a soul lacks charity it is spiritually dead.
 - Charity is the soul of the virtues much like the Holy Spirit is the soul of the spiritual life.
 - It elevates the human ability to love to the supernatural perfection of divine love.
157. The fruits of charity are (1829):
- Joy, peace, and mercy.
 - Holiness, justice, and peace.
 - Goodness, mercy, and justice.
 - Kindness, wisdom, and joy.
158. Which of the following are gifts of the Holy Spirit (1831):
- Counsel.
 - Peace.
 - Fortitude.
 - Mercy.
 - Knowledge.
 - Justice, Piety.
 - Understanding.
 - Joy.
 - Piety.
 - Fear of the Lord.
 - Wisdom.
159. Which of the following is/are true (1831-1832):
- The gifts of the Holy Spirit complete and perfect the virtues of those who receive them.
 - The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory.
 - Neither.
 - Both.
160. The forgiveness of sins is at the heart of the Gospel (1846):
- Partially true.
 - Totally true.
 - Totally false.
161. God created us without us and he saves us without us; thus, “where sin increased, grace abounded all the more” (1847-1848):
- Partially true.
 - Totally true.
 - Totally false.

162. Which of the following is/are true. Sin is an offense against (1849):
- Reason.
 - Truth.
 - Right conscience.
 - Love for God.
 - Love of neighbor.
163. At its core every sin is an offense against God (1850):
- Totally false.
 - Partially true.
 - Absolutely true.
164. Every sin is disobedience rooted in pride (1850):
- Totally true.
 - Partially true.
 - Totally False.
165. The evil of sin is most clearly manifested in (1851):
- The sin of Adam.
 - The murder of Abel.
 - The Passion.
166. Sins can be distinguished according to which of the following (1852-1853):
- The virtues they oppose.
 - Excess or defect.
 - The commandments violated.
 - Spiritual or carnal.
 - Thoughts, words, deeds, and omission.
- 1, 2, 3, 4, 5.
 - 1, 3, 4, 5.
 - 1, 3, 5.
 - 2, 3, 4, 5.
 - 1 & 3.
167. The distinction between moral and venial sin is rooted in Sacred Scripture (1854-1855):
- Totally true.
 - Partially true.
 - Totally False.
168. Without a new initiative of God's mercy mortal sin cannot be forgiven (1856):
- Partially true.
 - Totally true.
 - Totally false.

169. Regarding the gravity of sin which of the following is/are true (1857-1860):
- All of the following conditions must be met in every situation: grave matter, full knowledge, and deliberate consent.
 - Mortal is mortal, that is, it kills the supernatural life of the soul. Therefore all mortal sins have the same gravity.
 - It is a basic assumption that ignorance can diminish the gravity of a mortal sin and that many are presumed to be ignorant of the principles of the moral law.
 - Human freedom does not make mortal sin a possibility.
170. We can correctly judge that certain acts are gravely sinful, for example, abortion. Therefore it is not a rash judgment to conclude that an abortionist is in a state of mortal sin unless he repents from this terrible sin (1861):
- Totally true.
 - Partially true.
 - Totally False.
171. It is theologically correct to term mortal sins grave or big sins and venial sins as small sins (1862):
- Totally False.
 - Totally true.
 - Partially true.
172. The “unforgivable sin” is the refusal to accept God’s mercy by repenting (1864):
- Totally False.
 - Totally true.
 - Partially true.
173. Sin creates an appetite for sin, which leads to more sin, even vices.
- Totally False.
 - Totally true.
 - Partially true.
174. Certain sins are called “capital sins” because they lead to other sins (1866):
- Totally true.
 - Partially true.
 - Totally False.
175. Select the correct answer(s). Certain sins “cry to heaven.” Among these are the sins of (1867):
- Sodomy.
 - Injustice to the wage earner.
 - Evil done to widows.
176. One objectively commits a mortal sin if he cooperates with the commission of a mortal sin (1868):
- Totally False.
 - Partially true.
 - Totally true.

177. "Social sin" is sin in the strict sense of the term (1869):
- Totally true.
 - Partially true.
 - Totally False.
178. "Social sin" is the name given to social situations and institutions that lead men to sin (1869):
- Totally False.
 - Partially true.
 - Totally true.
179. Each person has an individual and a collective vocation. The one calls for transformation into Christ, the latter calls from witnessing the image of Christ to the world.
- Totally true.
 - Partially true.
 - Totally False.
180. Love of the neighbor is connected with the love of God, but it is not inseparable from it (1878):
- Totally true.
 - Totally false.
 - Partially true.
181. Society, which is an extraneous addition to man's nature, is defined as a group of persons bound together organically by a principle of unity that goes beyond each one of them (1879-1880):
- Totally true.
 - Totally false.
 - Partially true.
182. The common good not the individual is the principle, the subject and the end of all social institutions (1881):
- Totally false.
 - Partially true.
 - Totally true.
183. Regarding societies which of the following is/are true (1882-1884):
- No societies are necessary to man.
 - There are no dangers to associations as long as they are voluntary.
 - The principle of subsidiary states that the community of the lower order should not interfere in the internal life of a community of the higher order.
 - God reserves all power to himself.
 - All of the above.
 - None of the above.
184. The principle of subsidiary is not opposed to collectivism (1885):
- Totally true.
 - Totally False.
 - Partially true.

185. Regarding the following which is/are true (1886-1889):
- Society is essential to the fulfillment of man's vocation.
 - The inversion of means and ends diverts society and obstructs man's ultimate end.
 - The process of conversion extends to the institutions of society.
 - Justice is the greatest social commandment.
186. That some are invested with authority is useful but not necessary to preserve the institutions of society (1897-1898):
- Totally true.
 - Partially true.
 - Totally False.
187. The authority required by the moral order derives from (1899):
- God.
 - The people.
 - God and the people.
188. Men have an obligation of obedience and respect to those who exercise legitimate authority (1900):
- Totally False.
 - Partially true.
 - Totally true.
189. Regarding authority which of the following is/are true (1901-1904):
- It is possible for regimes whose nature is contrary to the natural law and to the fundamental rights of persons to achieve the common good.
 - Unjust laws or measures contrary to the moral order do not bind in conscience.
 - Balanced power can lead to the arbitrary will of men.
190. Regarding the common good which is/are true (1905-1910):
- The common good is ordered to the good of the individual.
 - The human person has certain fundamental and inalienable rights.
 - It does not require the well being of the group itself.
 - Peace must be achieved by any means available.
 - The state has an obligation to defend the common good and individuals.
- 1, 2, 3, 4, 5.
 - 1, 2, 5.
 - 1, 2, 4, 5.
 - 2, 3, 4, 5.
191. Which of the following is/are true (1911-1912):
- The unity of the human family implies a universal common good.
 - It is a principle of the common good that the order of persons must be subordinated to the order of things.
 - Neither.
 - Both.

192. Which of the following properly pertains to responsibility and participation (1913-1917):
1. Participation is encouraged, but it is not an obligation that is inherent in the dignity of the human person.
 2. The first order of participation is personal responsibility.
 3. The education of the family and conscientious work is the first order of personal responsibility in human society.
 4. Taking an active part in public life is not a high priority of citizens.
 5. Continual conversion is required of the social partners in order to fulfill the ethical obligations of a society.
- a. 1, 2, 3, 4, 5.
 - b. 1, 2, 3, 5.
 - c. 2, 3, 5.
 - d. 2, 3, 4, 5.
193. Social justice concerns individuals and associations. It deals with what is their due, according to their nature and their vocation (1928):
- a. Totally False.
 - b. Partially true.
 - c. Totally true.
194. The transcendent dignity of man is the foundation and guiding principle of obtaining social justice (1929):
- a. Totally true.
 - b. Partially true.
 - c. Totally False.
195. Which of the following statements is/are true (1930-1933):
- a. The rights of society are prior to the rights of individuals.
 - b. Legislation by itself cannot do away with the fears, prejudices, and attitudes of pride and selfishness that obstructs the establishment of truly fraternal societies.
 - c. The obligation to be a neighbor has special urgency in relationship to the disadvantaged.
 - d. We are obligated to see Christ in those who think or act differently from us.
196. Which of the following statements is/are true (1934-1938):
- a. All men, without exception, have the same nature, the same origin, and the same destiny. Therefore they all, without exception, enjoy an equal dignity.
 - b. Although man needs others in balance talents are distributed equally.
 - c. Differences encourage generosity, kindness, and sharing.
 - d. It is not fair to characterize excessive economic and social disparity between individuals and peoples as “sinful inequalities.”
197. The principle of solidarity is also called “friendship” or “social charity.”
- a. Totally false.
 - b. Totally true.
 - c. Partially true.

198. Solidarity is manifested in the first place by (1940):
- a. The distribution of goods.
 - b. Remuneration for work.
 - c. Both a & b.
199. Which of the following is/are true (1941-1942):
- a. The principle of solidarity demonstrates that in the present world we all rise and fall together.
 - b. The principle of solidarity pertains only to material goods but not to the spiritual goods of the faith.
 - c. Both.
 - d. Neither.