

CATHOLIC KNOWLEDGE BOWL QUESTIONS

Topic: Catechism of the Catholic Church

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1. We must take reasonable care of our life and physical health taking into account the needs of others and _____.
 - a. government regulations
 - b. the common good
 - c. the teachings of Lenin
 - d. modern society

Answer B) Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good. Concern for the health of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: food and clothing, housing, health care, basic education, employment, and social assistance. **CCC 2288**

2. Sick or handicapped persons should be helped to _____.
 - a. lead lives as normal as possible
 - b. commit suicide
 - c. enter institutions
 - d. diminish the financial burden on their families

Answer A) Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible. **CCC 2276 (See also CCC 1503)**

3. Direct euthanasia is _____.
 - a. a basic human right
 - b. morally acceptable
 - c. morally unacceptable
 - d. not a matter of Church jurisdiction

Answer C) Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. **CCC 2277**

4. We are stewards, not owners of our life; God remains _____.
- a. the Supreme Dictator
 - b. the sovereign Oppressor
 - c. the Supreme Task Master
 - d. the sovereign Master of life

Answer D) Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of. **CCC 2280 (See also CCC 2258)**

5. Abortion willed either as an end or a means is _____.
- a. acceptable when deemed necessary
 - b. gravely contrary to moral law
 - c. venially sinful
 - d. is okay if allowed by civil law

Answer B) Since the first century the Church has affirmed the moral evil of every procured abortion. ... Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law: You shall not kill the embryo by abortion and shall not cause the newborn to perish. God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes. **CCC 2271 (See also Gaudeum et spes, 76)**

6. The Fathers of the spiritual life in the Deuteronomic and prophetic traditions insist that prayer is _____.
- a. a remembrance of God often awakened by the memory of the heart
 - b. rote repetition of traditional words
 - c. a way of dictating to God our needs and desires
 - d. found only in prayer books with an imprimatur

Answer A) Prayer is the life of the new heart. It ought to animate us at every moment. ... This is why the Fathers of the spiritual life in the Deuteronomic and prophetic traditions insist that prayer is a remembrance of God often awakened by the memory of the heart: **CCC 2697**

7. The cycle of the liturgical year and its great feasts are _____.
- a. monotonous
 - b. to be ignored
 - c. basic rhythms in a Christians life of prayer
 - d. repetitious

Answer C) The Tradition of the Church proposes to the faithful certain rhythms of praying intended to nourish continual prayer. Some are daily, such as morning and evening prayer, The cycle of the liturgical year and its great feasts are also basic rhythms of the Christian's life of prayer. **CCC 2698**

8. Christian tradition has retained three major expressions of prayer: ____.
- a. vocal, meditative, and contemplative
 - b. meditative, musical, and liturgical
 - c. contemplative, yoga, and hari krishna
 - d. vocal, non-descript, and grace before meals

Answer A) The Lord leads all persons by paths and in ways pleasing to him, and each believer responds according to his heart's resolve and the personal expressions of his prayer. However, Christian Tradition has retained three major expressions of prayer: vocal, meditative, and contemplative. They have one basic trait in common: composure of heart. **CCC 2699**

9. Habitual distractions in prayer reveals to us _____.
- a. our helplessness in prayer
 - b. our preferential love for God
 - c. our selfishness
 - d. our attachments

Answer D) The habitual difficulty in prayer is distraction. To set about hunting down distractions would be to fall into their trap, when all that is necessary is to turn back to our heart: for a distraction reveals to us what we are attached to, and this humble awareness before the Lord should awaken our preferential love for him and lead us resolutely to offer him our heart to be purified. **CCC 2729**

10. The battle against the possessive and dominating self requires _____.
- a. vigilance, sobriety of heart
 - b. selfishness
 - c. self-imposed penances
 - d. craftiness

Answer A) In positive terms, the battle against the possessive and dominating self requires *vigilance*, sobriety of heart. When Jesus insists on vigilance, he always relates it to himself, to his coming on the last day and every day: *today*. The bridegroom comes in the middle of the night; the light that must not be extinguished is that of faith: "'Come,' my heart says, 'seek his face!'" **CCC 2730**

11. Dryness belongs to contemplative prayer when the person praying has no taste for _____.
- a. spicy food
 - b. exaggerated penances
 - c. thoughts, memories, and feelings, even spiritual ones
 - d. words, songs, and revelations, even modern ones

Answer C) Another difficulty, especially for those who sincerely want to pray, is dryness. Dryness belongs to contemplative prayer when the heart is separated from God, with no taste for thoughts, memories, and feelings, even spiritual ones. This is the moment of sheer faith clinging faithfully to Jesus in his agony and in his tomb. **CCC 2731**

12. The most common yet most hidden temptation for a person who prays is _____.
- a. lack of faith
 - b. lack of priorities
 - c. lack of atmosphere
 - d. lack of presumption

Answer A) The most common yet most hidden temptation is our lack of faith. It expresses itself less by declared incredulity than by our actual preferences. When we begin to pray, a thousand labors or cares thought to be urgent vie for priority; ... it is the moment of truth for the heart: what is its real love? Sometimes we turn to the Lord as the last resort. Sometimes we enlist the Lord as an ally, but our heart remains presumptuous. **CCC 2732**

13. Acedia is a form of depression due to _____.
- a. lax ascetical practice
 - b. decreasing vigilance
 - c. carelessness of heart
 - d. all of the above

Answer D) Another temptation, to which presumption opens the gate, is *acedia*. The spiritual writers understand by this a form of depression due to lax ascetical practice, decreasing vigilance, carelessness of heart. "The spirit indeed is willing, but the flesh is weak." **CCC 2733**

14. The "ways" of coming to know God from creation have a twofold point of departure _____.
- a. the physical world and the human person
 - b. chemistry and physics
 - c. astronomy and horoscopes
 - d. angels and saints

Answer A) ... the person who seeks God discovers certain ways of coming to know him. These are also called proofs for the existence of God, not in the sense of proofs in the natural sciences, but rather in the sense of "converging and convincing arguments", which allow us to attain certainty about the truth. These "ways" of approaching God from creation have a twofold point of departure: the physical world, and the human person. **CCC 31**

15. A person can come to a knowledge of God as the origin and end of the universe starting from the world's _____.
- a. movement and becoming
 - b. contingency
 - c. order and beauty
 - d. all of the above

Answer D) The world: starting from movement, becoming, contingency, and the world's order and beauty, one can come to a knowledge of God as the origin and the end of the universe. **CCC 32**

16. Ever since the creation of the world, God's invisible nature has been clearly perceived in _____.
- a. all the things that have been made.
 - b. the stars.
 - c. the storms.
 - d. all natural disasters.

Answer A) As St. Paul says of the Gentiles: For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. **CCC 32**

17. St. Augustine says that created beauty is subject to change, but God the Beautiful One is _____.
- a. mortal
 - b. changeless
 - c. non-existent
 - d. decaying

Answer B) And St. Augustine issues this challenge: Question the beauty of the earth, question the beauty of the sea, question all these realities. All respond: "See, we are beautiful." Their beauty is a profession [confession]. These beauties are subject to change. Who made them if not the Beautiful One [Pulcher] who is not subject to change? **CCC 32**

18. The human person's God-given soul is the "seed of eternity we bear in ourselves, which cannot be reduced to the merely _____.
- a. eternal"
 - b. material"
 - c. invisible"
 - d. healthy"

Answer B) The human person: With his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, In all this he discerns signs of his spiritual soul. The soul, the "seed of eternity we bear in ourselves, irreducible to the merely material", can have its origin only in God. **CCC 33**

19. In different ways humans can come to know that there exists the first cause and final end of all things, the reality called _____.
- a. the Devil
 - b. Saints
 - c. God
 - d. heaven

Answer C) The world, and man, attest that they contain within themselves neither their first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different ways, man can come to know that there exists a reality which is the first cause and final end of all things, a reality "that everyone calls God". **CCC 34**

20. The proofs of God's existence can predispose one to faith and help one to see that faith is not opposed to _____.
- a. curiosity
 - b. astrology
 - c. reason
 - d. finiteness

Answer C) Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with him, God willed both to reveal himself to man, and to give him the grace of being able to welcome this revelation in faith. The proofs of God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason. **CCC 35**