

# XI ANNUAL CATHOLIC KNOWLEDGE BOWL

## QUESTIONS ON CCC Part 3: Life in Christ, Chapter 1

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1. The human person, from conception is destined for eternal beatitude and is endowed with \_\_\_\_ to pursue “what is true and good”.

- a. love, hate, and free will
- b. a spiritual soul, intellect, free will
- c. eternal life
- d. predestination

**Answer – B: a spiritual soul, intellect, free will** “Endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in “seeking and loving what is true and good.” **CCC 1711 (Gaudium et Spes 15 § 2).**

2. Human beings, having been wounded by their nature as a result of \_\_\_\_, are subject to error and inclined to sin in exercising their freedom.

- a. free will
- b. original sin
- c. conception
- d. personal sin

**Answer – B: original sin** “Man, having been wounded in his nature by original sin, is subject to error and inclined to evil in exercising his freedom.” **CCC 1714**

3. We are \_\_\_\_ to follow the moral law, which urges us “to do what is good and avoid what is evil”.

- a. smart
- b. driven
- c. obliged
- d. encouraged

**Answer - C: obliged** “Man is obliged to follow the moral law, which urges him ‘to do what is good and avoid what is evil’ (cf. GS 16). This law makes itself heard in his conscience.” **CCC 1713**

4. The \_\_\_\_ respond(s) to the natural desire for happiness, which is of divine origin and draws us to the One who can fulfill it.

- a. Beatitudes
- b. Ten Commandments
- c. Greatest Commandment
- d. Greatest and second greatest commandments

**Answer – A: Beatitudes** “The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it.” **CCC 1718**

5. The more docile we are to the promptings of grace, the more we grow in \_\_\_\_\_ and confidence during the trials, pressures and constraints of the world.
- a. inner freedom
  - b. awareness
  - c. submission
  - d. compliance

**Answer – A: inner freedom** “Freedom and grace. The grace of Christ is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests especially in prayer, the more docile we are to the promptings of grace, the more we grow in inner freedom and confidence during trials, such as those we face in the pressures and constraints of the outer world. By the working of grace the Holy Spirit educates us in spiritual freedom in order to make us free collaborators in his work in the Church and in the world:” **CCC 1742**

6. \_\_\_\_\_ makes the human person responsible for the acts of his deliberate choice.
- a. Concupiscence
  - b. God the Father
  - c. Original Sin
  - d. Freedom

**Answer – D: Freedom** “Freedom characterizes properly human acts. It makes the human being responsible for acts of which he is the voluntary agent. His deliberate acts properly belong to him.” **CCC 1745**

7. Deliberate human acts which are acts that are freely chosen through a judgment of conscience can \_\_\_\_\_.
- a. be morally neutral, i.e., neither good nor evil.
  - b. be good and evil at the same time.
  - c. not be objectively judged in many circumstances.
  - d. be morally evaluated as good or evil.

**Answer – D: be morally evaluated.** “Freedom makes man a moral subject. When he acts deliberately, man is, so to speak, the father of his acts. Human acts, that is, acts that are freely chosen in consequence of a judgment of conscience, can be morally evaluated. They are either good or evil.” **(1732)**

8. The three “sources” of the morality of human acts are:
- a. The object, intention, and the circumstances
  - b. The actor, recipient, and the end consequences
  - c. The actor, recipient, and the desired consequences
  - d. The Father, Son, and Holy Spirit

**Answer – A: The object, the intention, and the circumstances** “The object, the intention, and the circumstances make up the three ‘sources’ of the morality of human acts.” **CCC 1757**

9. An evil action cannot be justified by reference to \_\_\_\_\_.
- a. original sin
  - b. a good intention
  - c. concupiscence
  - d. desired intent

**Answer – B: a good intention** “ ‘An evil action cannot be justified by reference to a good intention’ (cf. St. Thomas Aquinas, Dec. praec. 6). The end does not justify the means.” **CCC 1759**

10. \_\_\_\_\_ incline us to act or not act in regard to something felt or imagined to be good or evil.
- a. Feelings or passions
  - b. Love and hate
  - c. Anger and hate
  - d. Pride or selfishness

**Answer - A: Feelings or passions** “The term ‘passions’ belongs to the Christian patrimony. Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil.” **CCC 1763**

11. Of the passions, the most fundamental one is \_\_\_\_\_.
- a. pride
  - b. anger
  - c. love
  - d. fear

**Answer – C: love** “There are many passions. The most fundamental passion is love, aroused by the attraction of the good. Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the pleasure and joy of the good possessed. The apprehension of evil causes hatred, aversion, and fear of the impending evil; this movement ends in sadness at some present evil, or in the anger that resists it.” **CCC 1765**

12. In themselves passions are:
- a. good or evil depending on the circumstances
  - b. overrated
  - c. neither good nor evil
  - d. involuntary commands of the will

**Answer – C: neither good nor evil.** “In themselves passions are neither good nor evil. They are morally qualified only to the extent that they effectively engage reason and will. Passions are said to be voluntary, “either because they are commanded by the will or because the will does not place obstacles in their way.” It belongs to the perfection of the moral or human good that the passions be governed by reason.” **CCC 1767**

13. Human beings intuit the good and suspect evil by their \_\_\_\_\_.

- a. emotions
- b. wisdom
- c. spirituality
- d. experience

**Answer - A: emotions.** “The term ‘passions’ refers to the affections or the feelings. By his emotions man intuit the good and suspects evil.” **CCC 1771**

14. Whether a particular choice is approved as good or denounced as evil is the judgment of \_\_\_\_\_.

- a. our moral conscience
- b. our confessor
- c. our Holy Father
- d. the magisterium

**Answer - A: our moral conscience.** “Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.” **CCC 1777**

15. Every person \_\_\_\_\_ to act in conscience and in freedom so as to personally make moral decisions, especially in religious matters.

- a. seldom has the right
- b. does not have the right
- c. has the right
- d. often has the right

**Answer - C: has the right** “Man has the right to act in conscience and in freedom so as personally to make moral decisions. “He must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters.” **CCC 1782**

16. The education of the conscience \_\_\_\_\_.

- a. is a lifelong task.
- b. completed by late adolescence.
- c. not expected.
- d. is complete at conception.

**Answer - A: is a lifelong task.** “The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart.” **CCC 1784**

17. A conscience which is in ignorance or makes erroneous judgments is \_\_\_\_\_.

- a. unfortunate, but part of the human experience
- b. to be expected
- c. always free of guilt
- d. not always free of guilt

**Answer - D: not always free of guilt.** “Conscience can remain in ignorance or make erroneous judgments. Such ignorance and errors are not always free of guilt.” **CCC 1801**

18. An habitual and firm disposition to do good acts and give the best of self is \_\_\_\_\_.

- a. our conscience
- b. faith
- c. grace
- d. virtue

**Answer - D: a virtue** “A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions. The goal of a virtuous life is to become like God.” **CCC 1803**

19. Faith, hope, and charity, are \_\_\_\_\_.

- a. cardinal virtues
- b. theological virtues
- c. the basis of the greatest commandment
- d. none of the above

**Answer - B: theological virtues** “There are three theological virtues: faith, hope, and charity. They inform all the moral virtues and give life to them.” **CCC 1841**

20. To choose something gravely contrary to the divine law and to the ultimate good of a human being, both knowing and willing it, is \_\_\_\_\_.

- a. an act of excommunication
- b. an unforgivable sin
- c. a mortal sin
- d. a venial sin

**Answer - C: a mortal sin** “To choose deliberately—that is, both knowing it and willing it—something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. This destroys in us the charity without which eternal beatitude is impossible. Unrepented, it brings eternal death.” **CCC 1874**