

XI Annual Catholic Knowledge Bowl

QUESTIONS ON SACRAMENTS

By Sharon Patek, St. Cyril and Methodius Catholic Church, Shiner, TX

1. _____ is “the source and summit of the Christian faith”.

- A. Baptism
- B. Confirmation
- C. Eucharist
- D. Holy Orders

Answer - C: The Eucharist is “the source and summit of the Christian life.” “The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch”. **CCC 1324**

2. Anointing with sacred chrism, incorporating a person into Christ, and making the person priest, prophet and king describes the _____.

- A. Sacrament of Confirmation
- B. Sacrament of Baptism
- C. Eucharist
- D. Anointing of the Sick

Answer – B: The *anointing with sacred chrism*, perfumed oil consecrated by the bishop, signifies the gift of the Holy Spirit to the newly baptized, who has become a Christian, that is, one "anointed" by the Holy Spirit, incorporated into Christ who is anointed priest, prophet, and king. **CCC 1241**

3. Through _____ we enter into the sacramental life of faith.

- A. Confirmation
- B. Eucharist
- C. Reconciliation
- D. Baptism

Answer – D: The proclamation of the Word of God enlightens the candidates and the assembly with the revealed truth and elicits the response of faith, which is inseparable from Baptism. Indeed Baptism is "the sacrament of faith" in a particular way, since it is the sacramental entry into the life of faith. **CCC 1236**

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4. The sacrament of Confirmation is necessary:

- A. For the completion of the baptismal grace
- B. To get Married in the Catholic Church
- C. To receive God's grace
- D. For entry into heaven

Answer – A: Baptism, the Eucharist, and the sacrament of Confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. **CCC 1285**

5. Which of the following is included in the Sacrament of Confirmation?

- A. Water
- B. White garment
- C. Oil of Catechumen
- D. Sacred Chrism

Answer – D: Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (*chrism*) was added to the laying on of hands. This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit."¹⁰⁰ **CCC 1289**

6. Which of the following are Gifts of the Holy Spirit?

- A. Love, Patience, Joy
- B. Wisdom, Knowledge, Love,
- C. Knowledge, Wisdom, Peace
- D. Wisdom, Fortitude, Knowledge

Answer – D: The seven *gifts* of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David.¹⁰⁹ They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations. **CCC 1303**

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7. Which of the following is **NOT** a name that refers to the Sacrament of the Eucharist?

- A. The Covenant
- B. The Body and Blood of Christ
- C. Holy Communion
- D. Breaking of the Bread

Answer – A: The inexhaustible richness of this sacrament is expressed in the different names we give it. **CCC 1328** The Breaking of Bread, because Jesus used this rite, part of a Jewish meal, when as master of the table he blessed and distributed the bread, above all at the Last Supper. **CCC 1329** Holy Communion, because by this sacrament we unite ourselves to Christ who makes us sharers in his Body and Blood to form a single body. **CCC 1331**

8. The Eucharist strengthens our ability to love and ____.

- A. break our disordered attachments to created things
- B. wipe away venial sins
- C. perform loving actions
- D. do all the above

Answer – D: As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity wipes away venial sins. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him: **CCC 1394**

9. Individual confession and absolution is the only ordinary way to reconcile ourselves with God and the Church because we need _____.

- A. Christ's forgiveness
- B. re-integration into the community
- C. both of the above
- D. none of the above

Answer – C: "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession." There are profound reasons for this. Christ is at work in each of the sacraments. He personally addresses every sinner. 'My son,

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your sins are forgiven.' ...He raises them up and reintegrates them into fraternal communion. ..." **CCC 1484**

10. During what century, did the practice of private Confession begin in the Catholic Church?

- A. Seventh
- B. Eighth
- C. Ninth
- D. Tenth

Answer – A: During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, ... From that time on, the sacrament has been performed in secret between penitent and priest... In its main lines, this is the form of penance that the Church has practiced down to our day. **CCC 1447**

11. Jesus is the _____ the sick have need of.

- A. Teacher
- B. Good Shepherd
- C. Physician
- D. Savior

Answer – C: Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that "God has visited his people"¹⁰⁴ and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins;¹⁰⁵ he has come to heal the whole man, soul and body; he is the physician the sick have need of.¹⁰⁶

CCC 1503

12. Which parts of the body are anointed during the sacrament of Anointing of the Sick?

- A. Chest and hands
- B. Forehead and hands
- C. Chest and Forehead
- D. Forehead and lips

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Answer – B: The sacrament of Anointing of the Sick is given to those who are seriously ill by anointing them on the forehead and hands with duly blessed oil - pressed from olives or from other plants - saying, only once: "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up." **CCC 1513**

13. Among the seven sacraments, the sacrament of _____ is intended to strengthen those being tried by physical and spiritual illness.

- A. Baptism
- B. Eucharist
- C. Anointing of the Sick
- D. Reconciliation

Answer – C: "Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that 'God has visited his people' and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins; ... His preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians toward all those who suffer in body and soul. It is the source of tireless efforts to comfort them". **CCC 1503**

14. The ordinary ministers of the sacrament of Anointing of the Sick are:

- A. Deacons and Bishops
- B. Priests and Bishops
- C. Priests and Deacons
- D. All of the above

Answer – B: Only priests (bishops and presbyters) are ministers of the Anointing of the Sick. ¹³¹ ... The faithful should encourage the sick to call for a priest to receive this sacrament. The sick should prepare themselves to receive it with good dispositions, assisted by their pastor and the whole ecclesial community, which is invited to surround the sick in a special way through their prayers and fraternal attention. **CCC 1516**

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15. The sacrament of Holy Orders contains three degrees. Which of the following is NOT a degree?

- A. Episcopate
- B. Papal
- C. Presbyterate
- D. Diaconate

Answer – B: Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate. **CCC 1536**

16. Through the sacrament of Holy Orders, priests share in the _____ in a subordinate degree and are co-workers of the Bishop.

- A. sacraments
- B. Bishop's ministry
- C. Pope's ministry
- D. parish works

Answer – B: "Christ ... has, through his apostles, made their successors, the bishops namely, sharers in his consecration and mission; and these, in their turn, duly entrusted in varying degrees various members of the Church with the office of their ministry." "The function of the bishops' ministry was handed over in a subordinate degree to priests so that they might be appointed in the order of the priesthood and be co-workers of the episcopal order for the proper fulfillment of the apostolic mission that had been entrusted to it by Christ." **CCC 1562 – 1565**

17 Who has the right to receive the sacrament of Holy Orders?

- A. No one
- B. Unmarried men
- C. Men of a certain age
- D. Everyone

Answer – A: No one has a *right* to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God.⁶⁹ Anyone who thinks he recognizes the signs of God's call to the

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ordained ministry must humbly submit his desire to the authority of the Church, who has the responsibility and right to call someone to receive orders. Like every grace this sacrament can be *received* only as an unmerited gift. **CCC 1578**

18. The unity and indissolubility of marriage is seen in the image of ____ .

- A. the Song of Song's 'love is strong as death'
- B. the wedding feast at Cana
- C. God's Covenant with Israel
- D. All the above

Answer – D: “Seeing God's covenant with Israel in the image of exclusive and faithful married love, the prophets prepared the Chosen People's conscience for a deepened understanding of the unity and indissolubility of marriage.¹⁰² ... Tradition has always seen in the Song of Solomon a unique expression of human love, insofar as it is a reflection of God's love—a love 'strong as death' that 'many waters cannot quench.'” “The Church attaches great importance to Jesus' presence at the wedding at Cana. She sees in it the confirmation of the goodness of marriage and the proclamation that thenceforth marriage will be an efficacious sign of Christ's presence. **CCC 1611, 1613**

19. What does a case of marriage with ***disparity of cult*** mean?

- A. One spouse is Catholic and the other is not baptized.
- B. Both spouses are Catholic.
- C. One spouse is Catholic and the other is baptized non-Catholic.
- D. Both spouses are not baptized.

Answer – A: In many countries the situation of a *mixed marriage* (marriage between a Catholic and a baptized non-Catholic) often arises. It requires particular attention on the part of couples and their pastors. A case of marriage with *disparity of cult* (between a Catholic and a non-baptized person) requires even greater circumspection. **CCC 1633**

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20. The Sacrament of Marriage of its nature is ordered _____.

- A. To the good of the spouses
- B. For the procreation of children
- C. For the education of children
- D. All the above

Answer – D: “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.” **CCC 1601**