

Theology 3 Practice Exam (Sample)

Study Guide



Everything you need from our exam experts!

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Introduction

Preparing for a certification exam can feel overwhelming, but with the right tools, it becomes an opportunity to build confidence, sharpen your skills, and move one step closer to your goals. At Examzify, we believe that effective exam preparation isn't just about memorization, it's about understanding the material, identifying knowledge gaps, and building the test-taking strategies that lead to success.

This guide was designed to help you do exactly that.

Whether you're preparing for a licensing exam, professional certification, or entry-level qualification, this book offers structured practice to reinforce key concepts. You'll find a wide range of multiple-choice questions, each followed by clear explanations to help you understand not just the right answer, but why it's correct.

The content in this guide is based on real-world exam objectives and aligned with the types of questions and topics commonly found on official tests. It's ideal for learners who want to:

- Practice answering questions under realistic conditions,
- Improve accuracy and speed,
- Review explanations to strengthen weak areas, and
- Approach the exam with greater confidence.

We recommend using this book not as a stand-alone study tool, but alongside other resources like flashcards, textbooks, or hands-on training. For best results, we recommend working through each question, reflecting on the explanation provided, and revisiting the topics that challenge you most.

Remember: successful test preparation isn't about getting every question right the first time, it's about learning from your mistakes and improving over time. Stay focused, trust the process, and know that every page you turn brings you closer to success.

Let's begin.

How to Use This Guide

This guide is designed to help you study more effectively and approach your exam with confidence. Whether you're reviewing for the first time or doing a final refresh, here's how to get the most out of your Examzify study guide:

1. Start with a Diagnostic Review

Skim through the questions to get a sense of what you know and what you need to focus on. Your goal is to identify knowledge gaps early.

2. Study in Short, Focused Sessions

Break your study time into manageable blocks (e.g. 30 - 45 minutes). Review a handful of questions, reflect on the explanations.

3. Learn from the Explanations

After answering a question, always read the explanation, even if you got it right. It reinforces key points, corrects misunderstandings, and teaches subtle distinctions between similar answers.

4. Track Your Progress

Use bookmarks or notes (if reading digitally) to mark difficult questions. Revisit these regularly and track improvements over time.

5. Simulate the Real Exam

Once you're comfortable, try taking a full set of questions without pausing. Set a timer and simulate test-day conditions to build confidence and time management skills.

6. Repeat and Review

Don't just study once, repetition builds retention. Re-attempt questions after a few days and revisit explanations to reinforce learning. Pair this guide with other Examzify tools like flashcards, and digital practice tests to strengthen your preparation across formats.

There's no single right way to study, but consistent, thoughtful effort always wins. Use this guide flexibly, adapt the tips above to fit your pace and learning style. You've got this!

Questions

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- 1. Which of the following is a core principle of Catholic Social Teaching?**
 - A. Dignity of the human person**
 - B. Preference for the poor and vulnerable**
 - C. The common good and solidarity**
 - D. Subsidiarity and care for creation**

- 2. In Catholic theology, Mary intercedes for the Church as what?**
 - A. The Mother of the Church**
 - B. The Queen of Heaven**
 - C. A fellow apostle**
 - D. An angelic messenger**

- 3. What does the creation of humans for relationship and communion imply?**
 - A. Humans are created for relationship and communion**
 - B. Humans are created to live in isolation**
 - C. Humans are created to dominate others**
 - D. Humans are created solely for personal achievement**

- 4. Natural law is defined as which of the following?**
 - A. God's or nature's law that defines right from wrong and is higher than human law; discoverable by reason; universal; permanent; immutable; applicable everywhere**
 - B. A set of rules created by rulers that change with time**
 - C. A ceremonial code observed only by some societies**
 - D. A non-universal moral code**

- 5. Which option illustrates practicing contentment rather than coveting?**
 - A. Taking someone else's things**
 - B. Envy toward others' success**
 - C. Contentment with one's own possessions**
 - D. Desiring what belongs to another person**

- 6. All laws are based on what?**
- A. Local government**
 - B. Cultural norms**
 - C. Human consensus**
 - D. Eternal/divine law**
- 7. Which of these actions clearly violates the principle of not coveting?**
- A. Desiring a neighbor's property excessively**
 - B. Being grateful for one's own belongings**
 - C. Respecting others' boundaries**
 - D. Taking someone else's things**
- 8. Which statement about impediments to freedom is NOT listed?**
- A. Habit**
 - B. Duress**
 - C. Inordinate attachments**
 - D. Prudent judgment**
- 9. How are Sacred Tradition and Sacred Scripture related in Catholic teaching?**
- A. Sacred Scripture is the written record of the Gospel.**
 - B. Sacred Tradition is the living transmission of the Gospel.**
 - C. Sacred Tradition and Sacred Scripture originate from the same source and are interpreted together under the guidance of the Holy Spirit.**
 - D. They are completely separate and independent.**
- 10. What does human law do?**
- A. Never changes**
 - B. Is strictly spiritual**
 - C. Evolves/changes overtime to meet needs of people**
 - D. Applies only to church rituals**

Answers

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1. B
2. A
3. A
4. A
5. C
6. D
7. D
8. D
9. C
10. C

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Explanations

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1. Which of the following is a core principle of Catholic Social Teaching?

- A. Dignity of the human person**
- B. Preference for the poor and vulnerable**
- C. The common good and solidarity**
- D. Subsidiarity and care for creation**

The option for the poor and vulnerable is a central ethical lens in Catholic social teaching. It claims that justice in society must be judged by how it treats those most in need, ensuring their rights are protected and their voices are heard. This priority flows from the inherent dignity of every person, but it makes the concrete shapes of policy—laws, economics, and social structures—answerable to the condition of the marginalized. It's not about ignoring others; it's about ensuring that the needs of the vulnerable guide how resources, power, and institutions are used, so that structural injustices are addressed and participation is opened to all. While dignity, the common good and solidarity, and subsidiarity and care for creation are all essential principles, the preferential option for the poor and vulnerable provides the decisive criterion that many CST formulations highlight as the distinguishing, guiding priority for action.

2. In Catholic theology, Mary intercedes for the Church as what?

- A. The Mother of the Church**
- B. The Queen of Heaven**
- C. A fellow apostle**
- D. An angelic messenger**

Mary intercedes for the Church most precisely as the Mother of the Church. In Catholic teaching, Mary's motherly role extends to all believers, since she cooperates with God in giving birth to the Body of Christ and continues to care for its members through her prayers. This is especially affirmed in Vatican II's teaching that Mary is the mother of all Christians, directing her maternal intercession toward the Church's needs. She intercedes because she is united with Christ as his mother, not as a divine mediator or as an equal to the apostles, and her title highlights that nurturing, intercessory relationship with the Church. Other titles like Queen of Heaven are richly honored but point more to her exalted place in heaven, while calling her a fellow apostle would misrepresent her unique role in salvation history, and an angelic messenger describes a different being entirely.

3. What does the creation of humans for relationship and communion imply?

- A. Humans are created for relationship and communion**
- B. Humans are created to live in isolation**
- C. Humans are created to dominate others**
- D. Humans are created solely for personal achievement**

Humans are created for relationship and communion. This means our lives are made for loving fellowship with God, with one another, and with creation itself. The idea rests on humans bearing God's image, which includes the capacity and call to relate. Because God's own nature is relational (the Trinity) and humanity is made to share in that love, true flourishing comes through community, worship, mutual service, and responsible stewardship. That understanding rules out solitary living, domination over others, or chasing personal achievement in isolation, since these neglect the central relational purpose built into human nature. So the creation for relationship and communion best captures why people exist and how they are meant to live together.

4. Natural law is defined as which of the following?

- A. God's or nature's law that defines right from wrong and is higher than human law; discoverable by reason; universal; permanent; immutable; applicable everywhere**
- B. A set of rules created by rulers that change with time**
- C. A ceremonial code observed only by some societies**
- D. A non-universal moral code**

Natural law refers to moral principles that are universal, timeless, and knowable by human reason. It is considered to be higher than human-made laws and grounded either in nature or in God, guiding what is right or wrong everywhere at all times. The description that emphasizes a higher authority, discoverability by reason, and universal, permanent applicability captures this idea most accurately. In contrast, rules created by rulers can change with time; ceremonial codes may apply only to some societies; and a non-universal moral code fails to meet the universal, unchanging standard that natural law asserts.

5. Which option illustrates practicing contentment rather than coveting?

- A. Taking someone else's things**
- B. Envy toward others' success**
- C. Contentment with one's own possessions**
- D. Desiring what belongs to another person**

The main idea is choosing contentment over coveting. Contentment means being satisfied with what you have and not longing for others' possessions. The option that shows contentment with your own possessions best demonstrates this attitude, because it reflects gratitude and sufficiency rather than a restless desire for more. Coveting, on the other hand, is desiring what belongs to someone else and often leads to envy or actions to obtain what isn't ours. Taking someone else's things points to theft, while envy toward others' success shows a longing for what others have. Desiring what belongs to another person also fits coveting. So the option describing contentment with one's own possessions is the clear example of practicing contentment rather than coveting.

6. All laws are based on what?

- A. Local government
- B. Cultural norms
- C. Human consensus
- D. Eternal/divine law**

Laws are grounded in a transcendent standard of order that remains constant beyond any one culture or political system. The idea is that there is an eternal or divine order—often described as eternal or divine law—by which right and justice are measured. Human laws should reflect or participate in that higher order, and when they don't, they're not truly just laws. This view helps explain why the basis of law isn't just local rules, cultural habits, or the sheer will of the majority. Local government provides structures for creating and enforcing rules, and cultural norms or human consensus influence what gets written into law, but they don't offer a universal, unchanging standard of morality. Eternal/divine law, by contrast, is seen as the objective source of right and wrong that human law should align with. If a law violates that higher order, it's judged unjust, no matter how widely it's accepted.

7. Which of these actions clearly violates the principle of not coveting?

- A. Desiring a neighbor's property excessively
- B. Being grateful for one's own belongings
- C. Respecting others' boundaries
- D. Taking someone else's things**

Not coveting means cultivating contentment and avoiding the longing for what belongs to someone else, choosing to respect others' property. The action that clearly violates this is taking someone else's things, because it is the concrete consequence of covetous desire—acting to seize what isn't yours. Desiring a neighbor's property excessively expresses coveting in attitude, which is forbidden, but the violation becomes explicit when one acts to obtain it. Gratitude for one's own belongings and respecting others' boundaries align with not coveting and illustrate healthy, respectful attitudes toward property.

8. Which statement about impediments to freedom is NOT listed?

- A. Habit**
- B. Duress**
- C. Inordinate attachments**
- D. Prudent judgment**

In discussions of freedom in moral theology, certain forces can impede a person's ability to choose the good. Habit can be an impediment because repeated actions form patterns that push the will toward automatic behavior, reducing deliberate, free choice. Duress represents real external pressure that constrains the will, making choices under compulsion rather than freely chosen. Inordinate attachments refer to excessive bindings to goods (like wealth, power, or even people) that distort judgment and place a tempting priority on those goods over the true good. Prudent judgment, however, is not an impediment. It is the thoughtful discernment within the virtue of prudence that helps a person decide rightly and act freely. So the statement that is not listed as an impediment is prudent judgment.

9. How are Sacred Tradition and Sacred Scripture related in Catholic teaching?

- A. Sacred Scripture is the written record of the Gospel.**
- B. Sacred Tradition is the living transmission of the Gospel.**
- C. Sacred Tradition and Sacred Scripture originate from the same source and are interpreted together under the guidance of the Holy Spirit.**
- D. They are completely separate and independent.**

In Catholic teaching, Sacred Tradition and Sacred Scripture form one deposit of faith handed on from the Apostles. They originate from the same divine source and are meant to be read and understood together, with the Holy Spirit guiding the Church in interpreting them. Sacred Scripture is the written record of the Gospel, inspired by God and safeguarded through the Church. Sacred Tradition is the living transmission of the Gospel—the ongoing proclamation, liturgy, creeds, and teachings handed down through the generations. They are not separate or independent; each completes the other. Scripture needs Tradition to be correctly understood within the Church's living faith, and Tradition grounds Scripture in the fuller context of the Church's worship and teaching. The Church relies on the Magisterium—the teaching authority guided by the Holy Spirit—to interpret both Scripture and Tradition so they remain coherent as the single Deposit of Faith.

10. What does human law do?

- A. Never changes
- B. Is strictly spiritual
- C. Evolves/changes overtime to meet needs of people**
- D. Applies only to church rituals

Human law evolves to meet the changing needs and norms of a community. Laws are created to regulate behavior, maintain social order, protect rights, and pursue the common good. As societies shift—through new technologies, economic changes, cultural values, or emerging moral understandings—the legal framework adapts to reflect those shifts. For example, many legal systems have changed over time to abolish slavery, extend voting rights, or protect privacy in the digital age. This shows that human law is not fixed or purely spiritual; it is a human-made structure that develops as people's circumstances change. It also isn't limited to church rituals, since its scope covers civil life—property, contracts, crimes, public safety, and more—though it may be informed by moral and religious perspectives.

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Next Steps

Congratulations on reaching the final section of this guide. You've taken a meaningful step toward passing your certification exam and advancing your career.

As you continue preparing, remember that consistent practice, review, and self-reflection are key to success. Make time to revisit difficult topics, simulate exam conditions, and track your progress along the way.

If you need help, have suggestions, or want to share feedback, we'd love to hear from you. Reach out to our team at hello@examzify.com.

Or visit your dedicated course page for more study tools and resources:

<https://theology3.examzify.com>

We wish you the very best on your exam journey. You've got this!

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