

Preparing for Standardized Tests with Chapter 3: English Test Questions from the ACT

Directions: In the passage that follows, certain words and phrases are underlined and numbered. Choose the word or phrase that best expresses the idea, makes the statement appropriate for standard written English, or is worded most consistently with the style and tone of the passage as a whole. If you think the original version is best, choose “NO CHANGE.” In some cases, you will find a question about the underlined part. You are to choose the best answer to the question.

For each question, choose the alternative you consider best and circle the corresponding letter. Read each part of the passage carefully before you choose your answers.

Danielle, who was preparing for the Sacrament of Confirmation and had serious doubts, went to her teacher, Mrs. Tapia. She said, “I do not think that I can receive the Sacrament of Confirmation because there are many ways in which the Church is not holy.” Mrs. Tapia responded, “You raise an important question, and your question does have an answer. The Church is holy, Danielle, but people in the Church are human, meaning that they sin.”

- Danielle, who was preparing for the Sacrament of Confirmation and had serious doubts, went to her teacher, Mrs. Tapia.
 - NO CHANGE
 - and who was doubting seriously
 - but doubted that she would receive it,
 - and, had serious doubts
- She said, “I do not think that I can receive the Sacrament of Confirmation because there are many ways in which the Church is not holy.”
 - NO CHANGE
 - Mrs. Tapia
 - Danielle
 - Her friend
- Mrs. Tapia responded, “You raise an important question, and your question does have an answer.”
 - NO CHANGE
 - but your question
 - that
 - and it does
- The Church is holy, Danielle, but people in the Church are human, meaning that they sin.”
 - NO CHANGE
 - Church are human sinners.”
 - Church are human; they sin.”
 - Church are human, they sin.”

The main point of this interchange is . . .

- All questions have answers.
- The holiness of the Church can be confused with the holiness of its members.
- Danielle should not receive Confirmation because of her doubts.
- all of the above

Name _____ Date _____

Handout 3-A

Quotes by Thomas Merton



The whole idea of compassion is based on a keen awareness of the interdependence of all these living beings, which are all part of one another, and all involved in one another.

A life is either all spiritual or not spiritual at all. No man can serve two masters. Your life is shaped by the end you live for. You are made in the image of what you desire.

Art enables us to find ourselves and lose ourselves at the same time.

The beginning of love is to let those we love be perfectly themselves, and not to twist them to fit our own image. Otherwise we love only the reflection of ourselves we find in them.

We are living in a world that is absolutely transparent, and God is shining through it all the time . . . He is everywhere, He is in everything, and we cannot be without Him.

We are not at peace with others because we are not at peace with ourselves because we are not at peace with God.

The biggest human temptation is to settle for too little.

Our job is to love others without stopping to inquire whether or not they are worthy. That is not our business, and, in fact, it is nobody's business. What we are asked to do is love, and this love itself will render both ourselves and our neighbor worthy if anything can.

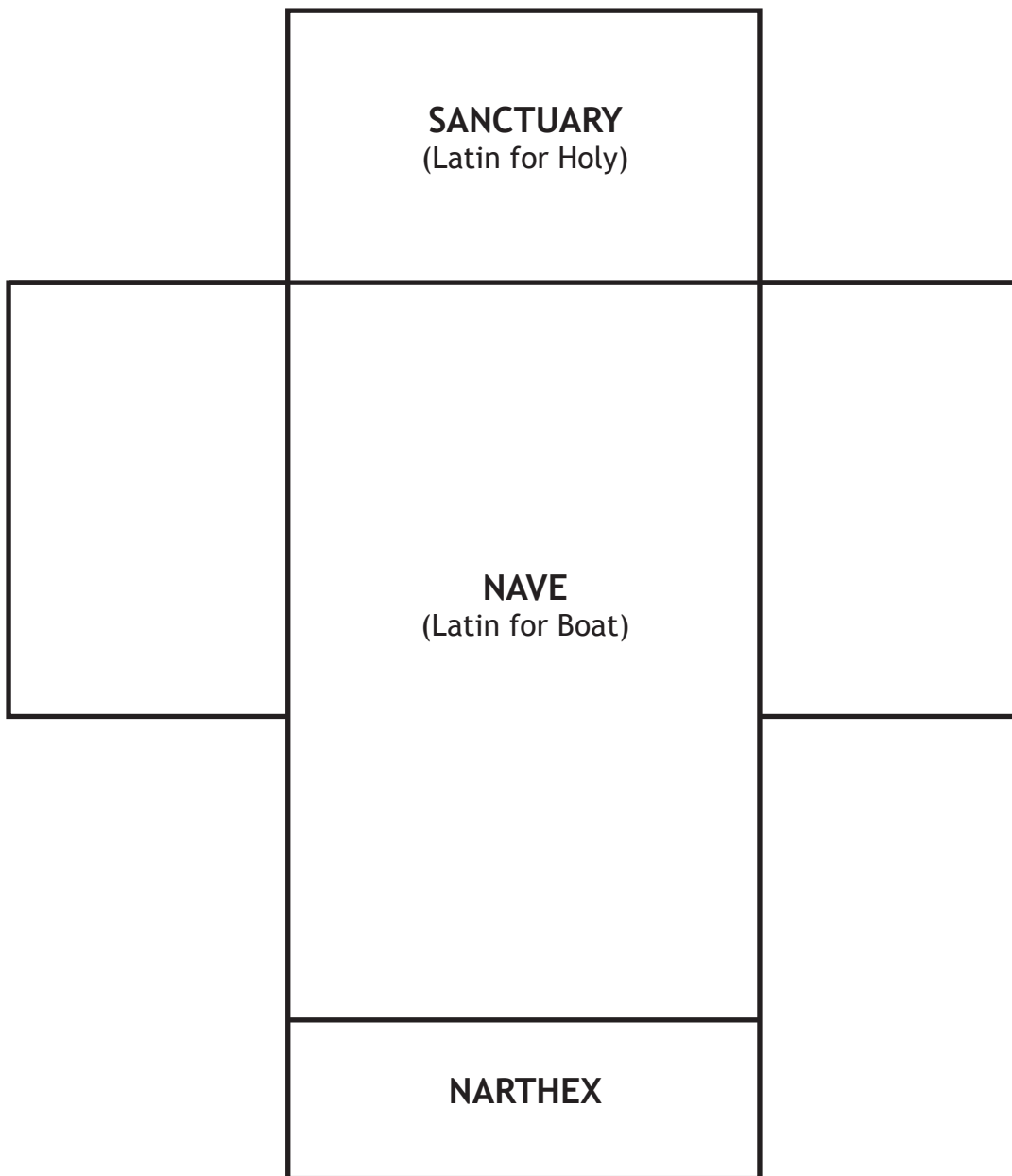
If you want to identify me, ask me not where I live, or what I like to eat, or how I comb my hair, but ask me what I think I am living for, in detail, and ask me what I think is keeping me from living fully for the thing I want to live for.



Name _____ Date _____

Handout 3-B

The Three Parts of a Catholic Church Building



Name _____ Date _____

Handout 3-C

What Can We Learn about the Narthex and Nave in a Catholic Church?

The Narthex

- A narthex is often called a vestibule.
- The narthex was originally the place where the catechumens stayed during the Liturgy of the Word. Since they had not been baptized, they were not fully part of the community.
- The doors between the narthex and the nave are symbolic. When a person leaves the narthex to enter the nave, he or she is leaving the world behind to enter God's house. The holy water with which the person crosses himself or herself symbolizes Baptism, the entryway to the Church.

The Nave

- The nave received its name from the idea that the People of God are on a boat with Peter's successor, the pope, sailing through the storms of life.
- The floor symbolizes the foundation of Faith.
- The roof symbolizes charity, which covers a multitude of sins.
- There is often a statue of Mary on the left holding Jesus so that he is looking forward to the congregation (Mary always shows us Jesus).
- There is often a statue of St. Joseph on the right, patron saint of workers.
- The Stations of the Cross are usually hung on the walls.

Name _____ Date _____

Handout 3-D

What Can We Learn about the Sanctuary in a Catholic Church?

The sanctuary (from the word for “holy”) has five furnishings:

- an ambo, the place where the readings are read. This is usually three steps above the nave to symbolize Christ’s preaching, which was often on a hillside.
- a chair for the celebrant, the priest
- the great crucifix
- the tabernacle—the place where the Body of Christ is held so that it can be given to people who are unable to come to Mass such as people who are sick or in jail. Next to the tabernacle is the sanctuary lamp, which indicates the real presence of Christ.
- an Altar—the altar is the table around which Christ gathers his people. The altar is also a place of sacrifice so there are relics placed underneath the altar of a saint, ideally a martyr. (Relics are some object, notably part of the body or clothes, remaining as a memorial of a departed saint.)

The Sacristy or Vestry

- You can see the “sacred” or holiness in the word “sacristy.” It can also be called a vestry because it is the place where vestments and sacred vessels are kept along with candles and other items needed for the Mass.
- There is a special sink, called a sacrarium, in the sacristy. Although nothing should be left of the wine or the bread when these items are cleaned, the idea of any piece of the Body of Christ or drop of the Blood of Christ going down the sewer is abhorrent. The sacrarium sink empties into the ground rather than going into the regular sewer system.

Scrupulosity

Just because a person feels confident in God's forgiveness does not mean that he or she can do anything he or she likes. You may have met people that have the attitude "Sin now, pray later." True knowledge of God's love, however, leads us to strive for holiness.

At the other extreme, there are people who take sin very seriously, so seriously that they are regularly plagued by the fear that they have committed a sin when none occurred or anxious that they committed a mortal sin when only a venial sin was committed. This condition is called scrupulosity, and it can afflict people striving for holiness. In fact, this is a misunderstanding of holiness.

Characteristics of Scrupulosity

The scrupulous person may

- believe that there is only a slight difference between venial and mortal sin
- believe that his faults are rooted in sin
- believe that a fleeting impure (sexual or vengeful) thought is sinful
- believe that any imperfection puts a barrier between him and God
- believe that our only hope is the Sacrament of Reconciliation and because sin is so frequent, she must receive the sacrament continually

Some Possible Helps for Scrupulosity

1. Distinguish clearly between different kinds of sin.
2. Distinguish between "neutral thoughts" and "sinful thoughts."
3. Avoid an obsession with already confessed sins.

Commonly, a scrupulous person worries about forgetting to confess sins from previous experiences of Reconciliation or confesses sins that were previously forgiven.

4. Realize that God's grace is not easily dislodged.

Be aware that God's grace is not easily dislodged by sinful actions, much less by smaller imperfections. Remind the person that thinking that one is a horrible sinner and incapable of God's love is in some ways a problem with pride because we think of ourselves as more powerful than we are and minimize God's grace. Our deepest choice for God withstands many venial sins.

5. Believe that people are basically good.

Explaining to scrupulous people that their outlook resembles a Reformation approach rather than a Catholic approach to human nature may help them feel some peace. For Luther and Calvin, the Fall and Original Sin dislodged grace from the human heart so that God does not elevate his people. The Catholic understanding of Redemption is that we have a new nature with God's grace, which makes us able to do good. The classical Protestant Reformers believed humans were intrinsically bad—the view of the scrupulous person—while Catholics see humanity as basically good. (*Note that modern-day Protestants do not all subscribe to this understanding of humanity.)

Name _____ Date _____

Handout 3-F

How to Go to Confession

1. Spend some time examining your conscience. Consider your actions and attitudes in each area of your life (e.g., Faith, family, school/work, social life, relationships). Ask yourself: Is this area of my life pleasing to God? What needs to be reconciled with God? With others? With myself?
2. Sincerely tell God that you are sorry for your sins. Ask God for forgiveness and for the grace you will need to change what needs changing in your life. Promise God that you will try to live according to his will for you.
3. Approach the area for confession. Wait an appropriate distance until it is your turn.
4. Make the Sign of the Cross with the priest. He may say: "May God, who has enlightened every heart, help you to know your sins and trust his mercy." You reply: "Amen."
5. Confess your sins to the priest. Simply and directly talk to him about the areas of sinfulness in your life that need God's healing touch.
6. The priest will ask you to pray an Act of Contrition. Pray an Act of Contrition you have committed to memory. Or, say something in your own words, like: "Dear God, I am sorry for my sins. I ask for your forgiveness, and I promise to do better in the future."
7. The priest will talk to you about your life, encourage you to be more faithful to God in the future, and help you decide what to do to make up for your sins—your penance.
8. The priest will then extend his hands over your head and pray the Church's official prayer of absolution:
God, the Father of mercies, through the Death and Resurrection of his Son, has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.
You respond: "Amen."
9. The priest will wish you peace. Thank him and leave.
10. Go to a quiet place in church and pray your prayer of penance. Then spend some time quietly thanking God for the gift of forgiveness.

Name _____ Date _____

Handout 3-G

Patron Saints

| Groups | Patron Saints |
|--|--|
| Actors | Genesius |
| Air travelers | Joseph of Cupertino |
| Alabama residents | Our Lady of the Gulf |
| Alaska residents | Our Lady of the Kodiak and the Islands |
| Altar servers | John Berchmans |
| American Indians, Native Americans | Anthony of Padua |
| Americas | Our Lady of Guadalupe |
| Animals | Francis of Assisi, Nicholas of Tolentino |
| Archers | Sebastian |
| Armies | Maurice |
| Artists | Luke, Catherine of Bologna |
| Athletes | Sebastian |
| Authors | Francis de Sales |
| Bakers | Elizabeth of Hungary, Nicholas of Myra |
| Boy Scouts | George |
| Cake Makers | Honoratus |
| Cancer Patients | Michael Argemir |
| Catechists | Charles Borromeo, Robert Bellarmine |
| Catholic Youth | Aloysius Gonzaga |
| Choirs | Dominic Salvo |
| Craftworkers | Luke |
| Dancers | Vitus |
| Danger from Robbers | Leonard of Noblac |
| Desperate Situations | Jude, Gregory the Wonderworker, Rita of Cascia |
| Doubters | Joseph |
| Earthquakes | Emygdus, Francis Borgia |
| Fisherman | Andrew the Apostle, Peter |
| Gardeners | Adelard, Rose of Lima |
| Girl Scouts | Agnes of Rome |
| Headaches | Teresa of Avila |
| Horses | Martin of Tours |
| Immigrants | Francis Xavier Cabrini |
| Juveniles in Detention | Dominic Savio |
| Learning | Ambrose, Catherine of Alexandria |
| Lightning Protection | Magnus of Fussen, Vitus |
| Pets | Antony the Abbot |
| Poets | David, Columba |
| Sailors | Brendan, Francis of Paola |
| Scholars | Brigid of Ireland, Thomas Aquinas |
| Speech and Debate | John Chrysostom |
| Schools | Thomas Aquinas |
| Sick people | John of God, Camillus de Lellis |
| Skiers | Bernard of Montjoux, Andronicus and Athanasia |
| Soldiers | Joan of Arc |
| Spas | John the Baptist |
| Students | Catherine of Alexandria, Thomas Aquinas |
| Swimmers | Adjutor |
| Television | Clare, Gabriel the Archangel |

Handout 3-G

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|--------------------------------|---|
| Travelers | Raphael the Archangel |
| United States of America | Immaculate Conception of Mary |
| World Youth Day | Kateri Tekakwitha |
| Youth | Aloysius Gonzaga, Maria Goretti, John Berchmans |

(Information taken from "Patron Saints," Catholic Online, <http://www.catholic.org/saints/patron.php>.)