

Diocese of Davenport

11th Grade

Reading Diocesan Assessment

2009

Do not write in this test booklet.

This page left blank intentionally.

DIRECTIONS:

The following test has multiple choice questions.

Read the story and then on the multiple choice questions please review all of the choices and select the one you think best answers the question.

SAMPLE QUESTION:

1. Which of these would you find growing in a desert?
- A. A maple tree
 - B. A dandelion
 - C. A cactus
 - D. A corn plant

SAMPLE Please completely fill in the circles that best represent your responses. Fill in marks like this: ● not like this: ⊗

1.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	34.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	67.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D
2.	<input type="radio"/> A <input type="radio"/> B <input checked="" type="radio"/> C <input type="radio"/> D	35.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	68.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D
3.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	36.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	69.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D
4.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	37.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	70.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D
5.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	38.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	71.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D
6.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	39.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D	72.	<input type="radio"/> A <input type="radio"/> B <input type="radio"/> C <input type="radio"/> D

CODES:

Bettendorf Lourdes	01
Burlington Notre Dame	02
Clinton Prince of Peace	04
Dav. Assumption	05
Dav. All Saints	06
Dav. JFK	07
Dav. St. Paul the Apostle	08
DeWitt St. Joseph	09
Holy Trinity	10
Iowa City Regina	11
Keokuk Catholic	12
Muscatine Bish. Hayes	13
Ottumwa Seton	14
Washington St. James	15

from **Kaffir Boy in America**

Mark Mathabane

I Leave South Africa

The plane landed at Atlanta's International Airport the afternoon of September 17, 1978. I double-checked the name and description of Dr. Killion's friend who was to meet me.

5 Shortly after the plane came to a standstill at the gate, and I was stashing Dr. Killion's letter into my totebag, I felt a tap on my shoulder, and turning met the steady and unsettling gaze of the Black Muslim.

10 "Are you from Africa?" he asked as he offered to help me with my luggage.

"Yes." I wondered how he could tell.

"A student?"

"Yes." We were aboard a jumbo jet, almost at
15 the back of it. From the throng in front it was clear that it would be some before we disembarked, so we fell into conversation. He asked if it was my first time in the United States and I replied that it was. He spoke in
20 a thick American accent.

"Glad to meet you, brother," he said. We shook hands. "My name is Nkwame."

"I'm Mark," I said, somewhat intimidated by his aspect.

25 "Mark is not African," he said coolly. "What's your African name, brother?"

"Johannes."

"That isn't an African name either."

I was startled by this. How did he know I had
30 an African name? I hardly used it myself because it was an unwritten rule among black youths raised in the ghettos to deny their tribal identity and affiliation, and that denial applied especially to names. But I
35 didn't want to offend this persistent stranger, so I gave it to him. "Thanyani."

"What does it stand for?"

How did he know that my name stood for something? I wondered in amazement. My worst fears were confirmed. Black Americans
40 did indeed possess the sophistication to see through any ruse an African puts up. Then and there I decided to tell nothing but the truth.

"The wise one," I said, and quickly added, "but the interpretation is not meant to be
45 taken literally, sir.

We were now headed out of the plane. He carried my tennis rackets.

"The wise one, heh," he mused. "You Africans sure have a way with names. You
50 know," he went on my great warmth, "one of my nephews is named after a famous African chief. Of the Mandingo tribe, I believe. Ever since I saw 'Roots' I have always wanted to know where my homeland is."

55 I found this statement baffling for I thought that as an American his homeland was America. I did not know about "Roots."

"Which black college in Atlanta will you be attending, Thanyani?" he asked. "You will be
60 attending a black college, I hope?"

Black colleges? I stared at him. My mind conjured up images of the dismal tribal schools I hated and had left behind in the ghetto. My God, did such schools exist in America?

65 "No, sir," I stammered. "I won't be attending school in Atlanta. I'm headed for Limestone College in South Carolina."

"Is Limestone a black college?"

"No, sir," I said hastily.

70 "What a pity," he sighed. "You would be better off at a black college."

I continued staring at him.

He went on. "At a black college," he said with emphasis, "you can meet with your true

75 brothers and sisters. There's so much you
can teach them about the true Africa and the
struggles of our people over there. And they
have a lot to teach you about being black
in America. And, you know, there are lots of
80 black colleges in the South."

I nearly fainted at this revelation. Black
schools in America? Was I hearing things or
what? I almost blurted out that I had
attended black schools all my life and
85 wanted to have nothing to do with them.
But instead I said, "Limestone College is
supposed to be a good college, too, sir. It's
integrated."

"That don't mean nothing," he snapped.
"Integrated schools are the worst places for
90 black folks. I thought you Africans would
have enough brains to know that this
integration business in America is a fraud. It
ain't good for the black mind and culture.
Integration, integration," he railed. "What
95 good has integration done the black man?
We've simply become more dependent
on the white devil and forgotten how to do
things for ourselves. Also, no matter how
integrated we become, white folks won't
100 accept us as equals. So why should we
break our backs trying to mix with them,
heh? To them we will always be niggers."

I was shaken by his outburst. I longed to
105 be gone from him, especially since he had
drawn me aside in the corridor leading
toward customs. The Black Muslim must
110 have realized that I was a complete stranger
to him, that his bitter tone terrified and
confused me, for he quickly recollected
himself and smiled.

115 "Well good luck in your studies, brother," he
said handing me my rackets. "By the way,
where in Africa did you say you were from?
120 Nigeria?"

"No. South Africa."

"South what!" he said.

"South Africa," I repeated. "That place with all
those terrible race problems. Where
125 black people have no rights and are being
murdered every day."

I expected my statement to shock him;
instead he calmly said, "You will find a lot of
South Africa in this country, brother. Keep
130 your eyes wide open all the time. Never let
down your guard or you're dead. And while
your up there in South Carolina, watch out
for the Ku Klux Klan. That's their home. And
don't you ever believe that integration
nonsense."

135 He left. I wondered what he meant by his
warning. I stumbled my way to customs.
There was a long queue and when my turn
came the white, somber-faced immigration
official, with cropped reddish-brown hair,
140 seemed transformed into an Afrikaner
bureaucrat. I almost screamed. He demanded
my passport. After inspecting it, he asked to
see my plane ticket. I handed it to him.

"It's a one-way ticket," he said.

145 "Yes, sir. I couldn't afford a return ticket," I
answered, wondering what could be wrong.

"Under the student visa regulations you're
required to have a return ticket," he said
icily. "Otherwise how will you back home?
150 You intend returning home after your studies,
don't you?"

"Yes, sir."

"Then you ought to have a return ticket." I
remained silent.

155 "Do you have relatives or a guardian in
America?"

I speedily handed him a letter from Stan
Smith, along with several completed
immigration forms indicating that he had
160 pledged to be my legal guardian for the
duration of my stay in the States. The
immigration official inspected the documents,
then left his cubicle and went to consult his
superior. I trembled at the thought that I
165 might be denied entry into the United States.
But the one-way ticket, which created the
impression that I was coming to America for
good, was hardly my fault. Having had no
money to purchase a ticket of my own, I had
depended on the charity of white friends, and

170I was in no position to insist that they buy me a return ticket. The immigration official came back. He stamped my passport and welcomed me to the United States. I almost fell on my knees and kissed the hallowed ground.

175“Welcome to America, Mark,” a tall, lean-faced white man greeted me as I came out of customs. It was Dr. Waller.

His kind voice and smiling face, as he introduced himself and asked me if I had a
180good flight, raised my spirits. As we walked toward the baggage claim area I stared at everything about me with childlike wonder. I scarcely believed I had finally set foot in the America. I felt the difference between South
185Africa and America instantly. The air seemed pervaded with freedom and hope opportunity. Every object seemed brighter, newer, more modern, fresher, the people appeared better dressed, more intelligent, richer, warmer, happier, and full of energy — despite the
190profound impersonality of the place.

“I would like to use the lavatory,” I told Dr. Waller.

“There should be one over there.” He pointed to a sign ahead which reads RESTROOMS.
195“I’ll wait for you at the newsstand over there.”

When I reached the restroom I found it had the sign MEN in black and white on it. Just before I entered I instinctively scoured the walls to see if I had missed the other more
200important sign: BLACKS ONLY or WHITES ONLY, but there was none. I hesitated before entering: this freedom was too new, too stranger, too unreal, and called for the utmost caution. Despite what I believed about America, there still lingered in the recesses
205of my mind the terror I had suffered in South Africa when I had inadvertently disobeyed the racial etiquette, like that time in Pretoria when I mistakenly boarded a white bus, and Granny had to grovel before the irate
210redneck driver, emphatically declare that it was an insanity “not of the normal kind” which had made me commit such a crime, and to appease him proceeded to wipe, with her lovely tribal dress, the steps where I had

trod. In such moments of doubt such traumas made me mistrust my instincts. I saw a
215lanky black American with a mammoth Afro enter and I followed. I relieved myself next to a white man and he didn’t die.

The black American washed his hands and
220began combing his Afro. I gazed at his hair with wonder. In South Africa blacks adored Afros and often incurred great expense cultivating that curious hairdo, in imitation of black Americans. Those who succeeded
225in giving their naturally crinkly, nappy, and matted hair, which they loathed, that buoyant “American” look were showered with praise and considered handsome and “glamorous,” as were those who successfully gave it the
230permanent wave or jerry-curl, and bleached their faces white with special creams which affected the pigmentation.

I remember how Uncle Pietrus, on my father’s side, a tall, athletic, handsome man who earned slave wages, was never without
235creams such as Ambi to bleach his face, and regularly wore a meticulously combed Afro greased with Brylcreem. Many in the neighborhood considered him the paragon of manly beauty, and women were swept away
240by his “American” looks.

From time to time he proudly told me stories of how, in the center of Johannesburg, whites who encountered black men and women with bleached faces, Afros, or
245straightened hair, and clad in the latest fashion from America, often mistook them from black Americans and treated them as honorary whites. A reasonable American accent made the masquerade almost foolproof. So for many blacks there were
250these incentives to resemble black Americans, to adopt their mannerisms and lifestyles. And the so-called Coloreds (mixed race), with their naturally lighter skin and straightened hair, not only frequently took
255advantage of this deception but often passed for whites. But they were rarely secure in their false identity. And in their desperation to elude discovery and humiliation at being subjected to fraudulent race-determining tests like the pencil test (where the authorities

260 run a pencil through one's hair: if the pencil
slides smoothly through, one gets classified
white; if it gets tangled that's "positive" proof
of being black), they often adopted racist
attitudes toward blacks more virulent than
265 those of the most racist whites.

I had sense enough to disdain the practice of
whitening one's skin. I considered it pathetic
and demeaning to blacks. As for the com-
panies which manufactured these popular
270 creams, they are insidiously catering to a
demand created by over three hundred years
of white oppression and domination. During
that traumatic time the black man's culture
and values were decimated in the name of
275 civilization, and the white man's culture and
values, trumpeted as superior, became the
standards of intelligence, excellence, and
beauty.

I left the bathroom and rejoined Dr. Waller at
the newsstand. I found him reading a
magazine.

280 "There's so much to read hear," I said,
running my eyes over the newspapers,
magazines, and books. Interestingly, almost
all had white faced on the cover, just as in
South Africa.

"Yes," replied Dr. Waller

285 I was shocked to see pornography
magazines, which are banned in South
Africa, prominently displayed. The puritan
and Calvinistic religion of the Afrikaners
sought to purge South African society of
"influences of the devil" and "materials
290 subversive to the state and public morals"
by routinely banning and censoring not only
books by writers who challenged the status
quo, but also publications like Playboy.

"So many black people fly in America," I said.

295 "A plane is like a car to many Americans,"
said Dr. Waller.

"To many of my people cars are what planes
are to Americans."

300 At the baggage-claim area I saw black and
white people constantly rubbing shoulders,
animatedly talking to one another, and no

one seemed to mind. There were no
ubiquitous armed policemen.

305

"There truly is no apartheid here," I said
to myself. "This is indeed the Promised
Land."

I felt so happy and relieved that for the
first time the tension that went with being
black in South Africa left me. I became a
new person.

Fill in the circle next to the correct answer.

1. When the Black Muslim expresses an interest in his "homeland," he means the place
 - A. he is going toward.
 - B. he make his home.
 - C. he feels he belongs.
 - D. his ancestors came from.
2. When the Black Muslim asks about Mark's African name, Marks reaction shows that he is surprised by the idea that
 - A. anyone would want to know these detials about him.
 - B. one's African heritage could be considered a source of pride.
 - C. a stranger would feel free to ask questions of someone he'd just met.
 - D. the Muslim can tell that "Mark" and "Johannes" are not african names.
3. Mark wants "nothing to do with" black schools in American mainly because he
 - A. hoped to "pass" as white.
 - B. wants to associate mainly with white people.
 - C. believes that black students and teachers would be inferior.
 - D. assumes these schools would be like tribal schools in South Africa.
4. The attitude of the Black Muslim toward integration is one of
 - A. scorn.
 - B. respect.
 - C. optimism.
 - D. puzzlement.
5. Once he gets past the immigration of-ficial, Mark responds to the airport's atmosphere with
 - A. panic.
 - B. anxiety.
 - C. amazement.
 - D. contentment.
6. The immigration official is mainly concerned about Mark's
 - A. racial identity.
 - B. political leanings.
 - C. plans for the future.
 - D. nationality and citizenship.
7. Mark indicates that under apartheid, the most racist group of South Africans were
 - A. Afrikaners.
 - B. all of those who were of mixed race.
 - C. blacks who adopted the "American" look.
 - D. those of mixed race who passed themselves off as white.
8. This selection is considered an autobiography because it
 - A. presents a general portrait of its subject.
 - B. is written from the first-person point of view.
 - C. is the true story of a person's life written by the person.
 - D. focuses on a particular experience in the life of its subject.
9. Based on how it is used in line 302, a work that means the opposite of ubiquitous is
 - A. real.
 - B. rare.
 - C. practical.
10. Based on how it is used in line 264, something that would likely be described as virulent would be
 - A. joke.
 - B. gift.
 - C. poison
12. Based on how it is used in line 137, you would expect to see a queue
 - A. park.
 - B. box office.
 - C. beauty salon.

Answer

The scoundrel carries his baseness around like an ID card.
The honest man bears his honor like an epitaph.
Look—the gilded^o sky is swimming
with undulant reflections of the dead.

They say the ice age ended years ago.
Why are there icicles everywhere?
The Cape of Good Hope has already been found.
Why should all those sails contend on the Dead Sea?

I came into this world with nothing
but paper, rope, and shadow.
Now I come to be judged,
and I've nothing to say but this:

Listen. I don't believe!"
OK. You've trampled
a thousand enemies underfoot. Call me
a thousand and one.

I don't believe the sky is blue.
I don't believe what the thunder says.
I don't believe dreams aren't real,
that beyond death there is no reprisal.

If the sea should break through the sea-wall,
let its brackish water fill my heart.
If the land should rise from the sea again,
we'll choose again to live in the heights.

The earth revolves. A glittering constellation
pricks the vast defenseless sky.
Can you see it there? that ancient ideogram^o—
the eye of the future, gazing back.

3 One meaning of *gilded* is "deceptively attractive." a meaning no longer in use is "smeared with blood."

27 An *ideogram* is a character or a symbol representing an idea. It is one type of pictograph.

13. Line 1 suggests that in the society described by the poem, a scoundrel is
- A. rare.
 - B. sneaky.
 - C. impolite.
 - D. shameless.
14. Line 2 suggests that in the society described by the poem, an honest person is
- A. crazy.
 - B. doomed.
 - C. ignorant.
 - D. suspicious.

15. In lines 3 and 4, the speaker suggests that this society is based on
- A. laziness
 - B. weakness.
 - C. brutality.
 - D. imagination.
16. In lines 13–16, the speakers' attitude toward this society is
- A. defiant.
 - B. tolerant.
 - C. fearful.
 - D. enthusiastic.
17. All of the following ideas are present in lines 13–16 EXCEPT
- A. "It is impossible for me to pretend that I believe you."
 - B. "I admit that you have defeated me and all that I believe in."
 - C. "You have murdered millions before me, what's one more?"
 - D. "If it is disloyal to challenge you, then consider me disloyal."
18. In lines 17–20, the speakers' attitude could best be described as
- A. selfish.
 - B. boastful.
 - C. patronizing.
 - D. challenging.
19. Considering that reprisal means "revenge," line 20 most clearly reflects the belief that, eventually, the wicked will discover that
- A. actions have consequences.
 - B. living well is the best revenge.
 - C. murder violates the laws of nature.
 - D. murders deserve the death penalty.
20. In lines 21 and 22, the sea is a symbol of
- A. anxiety.
 - B. freedom.
 - C. tyranny.
 - D. humanity.

21. In lines 23 and 24, the land is a symbol of
- A. survival.
 - B. judgment.
 - C. democracy.
 - D. oppression.
22. In lines 25–28, the speaker challenges the leaders of this society to consider
- A. their impact on the environment.
 - B. how they'll be viewed by history.
 - C. the response of religious leaders to their actions.
 - D. how trivial they are in the vastness of the universe.
23. The figurative language in the final stanza lends to the poem a sense of
- A. human logic.
 - B. natural wonder.
 - C. scholarly analysis.
 - D. universal significance.
24. Which of the following lines contains a simile?
- A. "I came into this world with nothing."
 - B. "They say the ice age ended years ago."
 - C. "The honest man bears his honor like an epitaph."
 - D. "Why should all those sails contend on the Dead Sea?"

Genesis 6-9:

The Flood

from the Tanakh

Chapter 6

When men began to increase on earth and daughters were born to them, the divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them. — The Lord said, “My breath shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years.” — It was then, and later too, that the Nephilim appeared on earth — when the divine begins cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown.

The Lord saw how great was man’s wickedness on earth, and how every plan devised by his mind was nothing but evil all the time. And the Lord regretted that He had made man on earth, and His heart was saddened. The Lord said, “I will blot out from the earth the men whom I created — men together with beasts, creeping things, and birds of the sky; for I regret that I made them.” But Noah found favor with the Lord.

This is the line of Noah. — Noah was a righteous man; he was blameless in his age; Noah walked with God. — Noah begot three sons: Shem, Ham, and Japheth.

The earth became corrupt before God; the earth was filled with lawlessness. When God saw how corrupt the earth was, for all flesh had corrupted its ways on earth, God said to Noah, “I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them: I am about to destroy them with the earth. Make yourself an ark of gopher wood; make it an ark with compartments, and cover it inside and out with pitch. This is how you shall make it: the length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. Make an opening for daylight in the ark, and terminate it within a cubit of the top. Put the entrance to the ark in its side; make it with bottom, second, and third decks.

“For My part, I am about to bring the Flood — waters upon the earth — to destroy all flesh under the sky in which there is breath of life; everything on earth shall perish. But I will establish My covenant with you, and you shall enter the ark, with your sons, your wife, and your sons’ wives. And of all that lives, of all flesh, you shall take two of each into the ark to keep alive with you; they shall be male and female. From birds of every kind, cattle of every kind, every kind of creeping thing on earth, two of each shall come to you to stay alive. For your part, take of everything that is eaten and store it away, to serve as food for you and for them.” Noah did so; just as God commanded him, so he did.

Chapter 7

Then the Lord said to Noah, “Go into the ark, with all your household, for you alone have I found righteous before Me in this generation. Of every clean animal you shall take seven pairs, males and their mates, and of every animal that is not clean, two, a male and its mate; of the birds of the sky also, seven pairs, male and female, to keep seed alive upon all the earth. For in seven days’ time I will make it rain upon the earth, forty days and forty nights, and I will blot out from the earth all existence that I created.” And Noah did just as the Lord commanded him.

Noah was six hundred years old when the Flood came, waters upon the earth. Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the Flood. Of the clean animals, of the animals that are not clean, of the birds, and of everything that creeps on the ground, two of each, male and female, came to Noah into the ark, as God had commanded Noah. And on the seventh day the waters of the Flood came upon the earth.

In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst apart, And the floodgates of the sky broke open.

(The rain fell on the earth forty days and forty nights.) That same day Noah and Noah’s sons, Shem, Ham, and Japheth, went into the ark,

with Noah's wife and the three wives of his sons — they and all beasts of every kind that creep on the earth, and all birds of every kind, every bird, every winged thing. They came to Noah into the ark, two each of all flesh in which there was breath of life. Thus they that entered comprised male and female of all flesh, as God had commanded him. And the Lord shut him in.

The Flood continued forty days on the earth, and the waters increased and raised the ark so that it rose above the earth. The waters swelled and increased greatly upon the earth, and the ark drifted upon the waters. When the waters had swelled much more upon the earth, all the highest mountains everywhere under the sky were covered. Fifteen cubits higher did the waters swell, as the mountains were covered. And all flesh that stirred on earth perished — birds, cattle, beasts, and all the things that swarmed upon the earth, and all mankind. All in whose nostrils was the merest breath of life, all that was on dry land, died. All existence on earth was blotted out — man, cattle, creeping things, and birds of the sky; they were blotted out from the earth. Only Noah was left, and those with him in the ark.

Chapter 8

And when the waters had swelled on the earth one hundred and fifty days, God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth, and the waters subsided. The fountains of the deep and the floodgates of the sky were stopped up, and the rain from the sky was held back; the waters then receded steadily from the earth. At the end of one hundred and fifty days the waters diminished, so that in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. The waters went on diminishing until the tenth month; in the tenth month, on the first of the month, the tops of the mountains became visible.

At the end of the forty days, Noah opened the window of the ark that he had made and sent out the raven; it went to and fro until the waters had dried up from the earth. Then he sent out the dove to see whether the waters

had decreased from the surface of the ground. But the dove could not find a resting place for its foot, and returned to him to the ark, for there was water over all the earth. So putting out his hand, he took it into the ark with him. He waited another seven days, and again sent out the dove from the ark. The dove came back to him toward evening, and there in its bill was a plucked-off olive leaf! Then Noah knew that the waters had decreased on the earth. He waited still another seven days and sent the dove forth; and it did not return to him any more.

In the six hundred and first year, in the first month, on the first of the month, the waters began to dry from the earth; and when Noah removed the covering of the ark, he saw that the surface of the ground was drying. And in the second month, on the twenty-seventh day of the month, the earth was dry.

God spoke to Noah, saying, "Come out of the ark, together with your wife, your sons, and your sons' wives. Bring out with you every living thing of all flesh that is with you: birds, animals, and everything that creeps on earth; and let them swarm on the earth and be fertile and increase on earth." So Noah came out, together with his sons, his wife, and his sons' wives. Every animal, every creeping thing, and every bird, everything that stirs on earth came out of the ark by families.

Then Noah built an altar to the Lord and, taking of every clean animal and of every clean bird, he offered burnt offerings on the altar. The Lord smelled the pleasing odor, and the Lord said to Himself: "Never again will I doom the earth because of man, since the devising of man's mind are evil from his youth; nor will I ever again destroy every living being, as I have done.

So long as the earth endures,
Seedtime and harvest,
Cold and heat,
Summer and winter,
Day and night
Shall not cease."

Chapter 9

God blessed Noah and his sons, and said to them, "Be fertile and increase, and fill the earth. The fear and the dread of you shall be upon all the beasts of the earth and upon all the birds of the sky – everything with which the earth is astir – and upon all the fish of the sea; they are given into your hand. Every creature that lives shall be yours to eat; as with the green grasses, I give you all these. You must not, however, eat flesh with its life-blood in it. But for your own life-blood I will require reckoning: I will require it of every beast; of man, too, will I require a reckoning for human life, of every man for that of his fellow man!

Whoever sheds the blood of man,
By man shall his blood be shed;
For in His image
Did God make man.

Be fertile, then, and increase; abound on the earth and increase on it."

And God said to Noah and to his sons with him, "I now establish My covenant with you and your offspring to come, and with every living thing that is with you — birds, cattle, and every wild beast as well — all that have come out of the ark, every living thing on earth. I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth."

God further said, "This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come. I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and all living creatures, all flesh that is on earth. That," God said to Noah, "shall be the sign of the covenant that I have established between Me and all flesh that is one earth."

27. The selection indicates that the purpose of the flood was to
 - A. reward Noah.
 - B. display God's superiority.
 - C. reduce the amount of evil in the world.
 - D. avenge wrongs committed against Noah.
28. God favors Noah mainly because he is
 - A. wise
 - B. virtuous.
 - C. courageous.
 - D. a natural leader.
29. God gives Noah detailed information about all of the following EXCEPT for the
 - A. size of the ark to be built.
 - B. animals to take on board the ark.
 - C. length of time that the flood will last.
 - D. type of sacrifice that is to be made after the flood.
30. Why does Noah send a dove out of the ark?
 - A. to honor God.
 - B. to symbolize peace.
 - C. to find out if the waters have receded.
 - D. to determine whether any life is left on earth.
31. After the flood, God makes a promise never again to send a flood to destroy the earth. Which of the following best describes that promise?
 - A. It has no conditions
 - B. It requires all humans to be faithful.
 - C. It requires that Noah also make a promise.
 - D. It is made in exchange for sacrifices made by Noah.
32. The selection indicates that the "bow" (rainbow) is a symbol of
 - A. God's fury.
 - B. God's promise.
 - C. Noah's gratitude.
 - D. the errors of mankind.