

English 10  
Review for final

I. Short answer. (35 minutes). The short answer section will consist of two parts: cold poem analysis and quotation identification.

Cold poem analysis. You will be given a poem or poems to analyze through a series of short-answer questions. You should be conversant with the sonnet forms we have discussed, as well as common poetic devices such as rhyme, image, metaphor, symbol, simile, basic units of meter (iambic, trochaic, spondaic, anapestic, dactylic; ways to indicate numbers of feet per line), rhythm, sound tropes (alliteration, assonance, consonance, onomatopoeia).

Quotation identification. Because this section will be short, passages to identify will come from texts we have read this semester: *Purgatorio* and *Sense and Sensibility*. To study, you should be familiar with the major characters in both texts, the fundamental sequences of the plots, important symbols in the texts, literary devices or patterns used, and so on.

For *Purgatorio*, be aware of terza rima and its effects, along with the above features.

For *Sense*, be aware of the narrator's voice as a device in the text. Be able to describe a passage's use of diction and syntax to reinforce an idea of the narrator; be able to identify the narrator's tone.

II. Essay. (40 minutes)

Think back on the texts of this year: *The Confessions*, *Beowulf*, *Sir Gawain and the Green Knight*, *Henry V*, *Purgatorio*, *Sense and Sensibility*. Prepare two of these essays, as two will appear, and you will write one essay for your final.

1. The feminine genius. Consider the included excerpt (next page) of St. Pope John Paul II's Letter to Women. How does the presence or absence of this feminine genius ("genius" is a quality, not a person) affect the way a woman lives and the actions she takes? Consider two of the women characters we have studied—Princess Katherine, Monica, Lady Bertilak, Beatrice, Matelda, Marianne, Elinor, or others—from two different texts and discuss the role of the qualities extolled in the letter: receptivity, emphasis on the person, empathy, obedience and dependency (interrelationship, a *fiat* mentality), guidance of man, protection of life, sanctity and modesty. What qualities do your characters possess, with what outcome?

2. Inspiration. Beatrice motivates Dante to move forward in *Purgatorio*, to do what's difficult and right. What similar figures take—or fail to take—this role in other texts, and what are the outcomes of those relationships? Using the Beatrice–Dante relationship as a base, consider two other relationships (Augustine and Monica, Ambrose and/or Alypius; Elinor and Marianne, *Beowulf* and Hrothgar or Wiglaf; *Sir Gawain* and Arthur or Bertilak) and measure how they work and the implications of their relationships both in their texts and as ideas that tell us how to live. You may also use *Henry V* to answer this question; think about his current and past relationships and how he derives his inspiration.

3. Sense and sensibility. Elinor and Marianne define a way of regarding the values of sense and sensibility—though the final reading of those values, as we have discussed, remains open—by which we can read other texts. Place other characters on Austen's scale: consider Beatrice, Dante, Virgil, *Sir Gawain*, *Beowulf*, Augustine, Monica, Henry, Katherine. Choose two characters from two different texts; explore their relationships to the values of sense and sensibility and come to conclusions about how this way of reading affects your understanding of their texts.

English 10

An excerpt from the LETTER OF POPE JOHN PAUL II TO WOMEN

9. Progress usually tends to be measured according to the criteria of science and technology. Nor from this point of view has the contribution of women been negligible. Even so, this is not the only measure of progress, nor in fact is it the principal one. Much more important is the social and ethical dimension, which deals with human relations and spiritual values. In this area, which often develops in an inconspicuous way beginning with the daily relationships between people, especially within the family, society certainly owes much to the "genius of women".

Here I would like to express particular appreciation to those women who are involved in the various areas of education extending well beyond the family: nurseries, schools, universities, social service agencies, parishes, associations and movements. Wherever the work of education is called for, we can note that women are ever ready and willing to give themselves generously to others, especially in serving the weakest and most defenceless. In this work they exhibit a kind of affective, cultural and spiritual motherhood which has inestimable value for the development of individuals and the future of society. At this point how can I fail to mention the witness of so many Catholic women and Religious Congregations of women from every continent who have made education, particularly the education of boys and girls, their principal apostolate? How can I not think with gratitude of all the women who have worked and continue to work in the area of health care, not only in highly organized institutions, but also in very precarious circumstances, in the poorest countries of the world, thus demonstrating a spirit of service which not infrequently borders on martyrdom?

10. It is thus my hope, dear sisters, that you will reflect carefully on what it means to speak of the "genius of women", not only in order to be able to see in this phrase a specific part of God's plan which needs to be accepted and appreciated, but also in order to let this genius be more fully expressed in the life of society as a whole, as well as in the life of the Church. This subject came up frequently during the Marian Year and I myself dwelt on it at length in my Apostolic Letter *Mulieris Dignitatem* (1988). In addition, this year in the Letter which I customarily send to priests for Holy Thursday, I invited them to reread *Mulieris Dignitatem* and reflect on the important roles which women have played in their lives as mothers, sisters and co-workers in the apostolate. This is another aspect-different from the conjugal aspect, but also important-of that "help" which women, according to the Book of Genesis, are called to give to men.

The Church sees in Mary the highest expression of the "feminine genius" and she finds in her a source of constant inspiration. Mary called herself the "handmaid of the Lord" (Lk 1:38). Through obedience to the Word of God she accepted her lofty yet not easy vocation as wife and mother in the family of Nazareth. Putting herself at God's service, she also put herself at the service of others: a service of love. Precisely through this service Mary was able to experience in her life a mysterious, but authentic "reign". It is not by chance that she is invoked as "Queen of heaven and earth". The entire community of believers thus invokes her; many nations and peoples call upon her as their "Queen". For her, "to reign" is to serve! Her service is "to reign"!

This is the way in which authority needs to be understood, both in the family and in society and the Church. Each person's fundamental vocation is revealed in this "reigning", for each person has been

created in the "image" of the One who is Lord of heaven and earth and called to be his adopted son or daughter in Christ. Man is the only creature on earth "which God willed for its own sake", as the Second Vatican Council teaches; it significantly adds that man "cannot fully find himself except through a sincere gift of self" (*Gaudium et Spes*, 24).

The maternal "reign" of Mary consists in this. She who was, in all her being, a gift for her Son, has also become a gift for the sons and daughters of the whole human race, awakening profound trust in those who seek her guidance along the difficult paths of life on the way to their definitive and transcendent destiny.

Each one reaches this final goal by fidelity to his or her own vocation; this goal provides meaning and direction for the earthly labours of men and women alike.

11. In this perspective of "service"-which, when it is carried out with freedom, reciprocity and love, expresses the truly "royal" nature of mankind-one can also appreciate that the presence of a certain diversity of roles is in no way prejudicial to women, provided that this diversity is not the result of an arbitrary imposition, but is rather an expression of what is specific to being male and female. This issue also has a particular application within the Church. If Christ-by his free and sovereign choice, clearly attested to by the Gospel and by the Church's constant Tradition-entrusted only to men the task of being an "icon" of his countenance as "shepherd" and "bridegroom" of the Church through the exercise of the ministerial priesthood, this in no way detracts from the role of women, or for that matter from the role of the other members of the Church who are not ordained to the sacred ministry, since all share equally in the dignity proper to the "common priesthood" based on Baptism. These role distinctions should not be viewed in accordance with the criteria of functionality typical in human societies. Rather they must be understood according to the particular criteria of the sacramental economy, i.e. the economy of "signs" which God freely chooses in order to become present in the midst of humanity.

Furthermore, precisely in line with this economy of signs, even if apart from the sacramental sphere, there is great significance to that "womanhood" which was lived in such a sublime way by Mary. In fact, there is present in the "womanhood" of a woman who believes, and especially in a woman who is "consecrated", a kind of inherent "prophecy" (cf. *Mulieris Dignitatem*, 29), a powerfully evocative symbolism, a highly significant "iconic character", which finds its full realization in Mary and which also aptly expresses the very essence of the Church as a community consecrated with the integrity of a "virgin" heart to become the "bride" of Christ and "mother" of believers. When we consider the "iconic" complementarity of male and female roles, two of the Church's essential dimensions are seen in a clearer light: the "Marian" principle and the Apostolic- Petrine principle (cf. *ibid.*, 27).

On the other hand-as I wrote to priests in this year's Holy Thursday Letter-the ministerial priesthood, according to Christ's plan, "is an expression not of domination but of service" (No. 7). The Church urgently needs, in her daily self-renewal in the light of the Word of God, to emphasize this fact ever more clearly, both by developing the spirit of communion and by carefully fostering all those means of participation which are properly hers, and also by showing respect for and promoting the diverse personal and communal charisms which the Spirit of God bestows for the building up of the Christian community and the service of humanity.

In this vast domain of service, the Church's two-thousand-year history, for all its historical conditioning, has truly experienced the "genius of woman"; from the heart of the Church there have emerged women of the highest calibre who have left an impressive and beneficial mark in history. I think of the great line of woman martyrs, saints and famous mystics. In a particular way I think of Saint Catherine of Siena and of Saint Teresa of Avila, whom Pope Paul VI of happy memory granted the title of Doctors of the Church. And how can we overlook the many women, inspired by faith, who were responsible for initiatives of extraordinary social importance, especially in serving the poorest of the poor? The life of the Church in the Third Millennium will certainly not be lacking in new and surprising manifestations of "the feminine genius".

12. You can see then, dear sisters, that the Church has many reasons for hoping that the forthcoming United Nations Conference in Beijing will bring out the full truth about women. Necessary emphasis should be placed on the "genius of women", not only by considering great and famous women of the past or present, but also those ordinary women who reveal the gift of their womanhood by placing themselves at the service of others in their everyday lives. For in giving themselves to others each day women fulfil their deepest vocation. Perhaps more than men, women acknowledge the person, because they see persons with their hearts. They see them independently of various ideological or political systems. They see others in their greatness and limitations; they try to go out to them and help them. In this way the basic plan of the Creator takes flesh in the history of humanity and there is constantly revealed, in the variety of

vocations, that beauty-not merely physical, but above all spiritual-which God bestowed from the very beginning on all, and in a particular way on women.

While I commend to the Lord in prayer the success of the important meeting in Beijing, I invite Ecclesial Communities to make this year an occasion of heartfelt thanksgiving to the Creator and Redeemer of the world for the gift of this great treasure which is womanhood. In all its expressions, womanhood is part of the essential heritage of mankind and of the Church herself.

JOHN PAUL II

(You can read this letter in full at: [https://w2.vatican.va/content/john-paul-ii/en/letters/1995/documents/hf\\_jp-ii\\_let\\_29061995\\_women.html](https://w2.vatican.va/content/john-paul-ii/en/letters/1995/documents/hf_jp-ii_let_29061995_women.html))