**Part I. Vocabulary**

Plant More Trees

One day of the year, we have a day we set aside in order to plant trees and think about the natural environment around us. That day is Arbor Day. Have you ever planted a tree on that day, or any other day? Planting trees is **crucial** in order to keep our planet beautiful and **sustainable** for the years to come. There are several reasons why you should plant more trees. First of all, trees save energy and money. Just three trees planted **strategically** around your home can cut your air conditioning bill in half. Trees also save tax payers’ money. Trees in a city slow storm water runoff and reduce the need for storm sewers. Tree shade also helps cool **municipal** buildings, lowering electricity bills. Urban “heat islands” are directly related to **massive** tree-cutting for development. It’s **obvious** that trees clean our water and air. From low level ozone in our cities to pesticide and **fertilizer** runoff from our farms, they **absorb** harmful **pollutants**. Trees also protect soil. By holding soil in place with their root systems, **deflecting** pounding rain with their canopies, and adding each fall with their leaves, trees are crucial to keeping and improving our soil. In the simplest sense, trees are a beautiful part of our lives. From striking individual trees that are of historic **significance** or are simply large and **majestic**, to a group of trees in a city park, trees enrich our lives by simply being there. Trees are not just a key to the natural **ecosystem** – trees are an **essential** part of community life.

Meaning for the words above:

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|   | Involving an extremely important decision or result; decisive; critical |
|   | To support, hold, or bear up from below; bear the weight of, as a structure |
|   | Important or essential in relation to a plan of action |
|   | Pertaining to a town or city or its local government |
|   | Large in scale, amount, or degree |
|   | Easily seen, recognized, or understood |
|   | Bearing, producing, or capable of producing vegetation, crops, etc. |
|   | To suck in or drink in; soak up |
|   | Waste matter that contaminates the water, air or soil |
|   | To prevent the occurrence of; to prevent from happening |
|   | Importance; consequence; meaningfulness |
|   | Magnificent; showing nobility |
|   | The interaction of a community or organisms with their environment |
|   | Absolutely necessary; indispensable |

**Part II. Grammar**

**~~ 하자마자 (시간의 부사절)**

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| **As soon as** I left the house, it began to rain. | 내가 그 집을 떠나자마자 비가 내리기 시작했다. |
| **No sooner** had I left the house **than** it began to rain. |
| **The moment** he saw me, he ran away. | 그는 나를 보자마자 도망쳤다. |

He had *hardly* got to the station *when* he train started.

*As soon as* the sun came up, I got out of bed and went to the window.

*Immediately* the button is pressed, the mine explodes.

*The instant* he entered I saw by his face that he had not been successful.

The words were *no sooner* out of his mouth *than* he began to cough.

*Scarcely* had he opened the door *when* a man rushed in.

*Directly* the government put down the rebellion, a new rebellion broke out.

*The moment* I knocked at the door, she opened it.

**the + 형용사 = 복수 보통명사 / 추상명사**

|  |  |
| --- | --- |
| **The rich** are not always happy. | 부자들이 반드시 행복한 것은 아니다. |
| **The good** and **the beautiful** do not always go together.  | 선과 미가 반드시 같이 가는 것은 아니다.  |

The battlefield was covered with *the dead* and *the dying*.

*The injured* in the accident were all children.

*The deceased* was a very upright statesman.

You are attempting *the impossible*.

He has an eye for *the beautiful*.

*The unknown* is always mysterious and attractive.

She decided to welcome *the inevitable* with a good grace.

*The unexpected* is frequently happening in our ordinary lives.

**Part III. Reading Comprehension**

We have a whole kingdom in which we rule alone, can do what we choose, be it wise or ridiculous, harsh or easy, conventional or odd. But directly we step out of that kingdom our personal liberty of action becomes qualified by other people’s liberty.

The idea that the poor should have leisure has always been shocking to the rich. In England, in the early nineteenth century, fifteen hours was the ordinary day’s work for a man; children sometimes did as much, and very commonly did twelve hours a day. When meddlesome persons suggested that perhaps these hours were rather long, they were told that work kept adults from drink and children from mischief.

It has long been recognized that patients have a right to refuse life-support technology, or to have it withdrawn when efforts to extend life are futile. By the same token, individuals have a right to determine the time and circumstances of their death. Individuals should be permitted to seek a physician’s assistance to die when they choose to do so. When people are near death and in unbearable pain or anguish, they should be free to seek medical assistance in ending their lives. While life must be protected, we must also recognize that people should be permitted to have an easy and painless death.

Under the guise of reliving the pain and depression patients experience, doctors and families may be prompted to give up on recovery much too early. Patients put their faith and trust in the opinions of their doctor. If doctors tell a family there’s absolutely no chance for a patient to survive, the family is likely to believe them. If a patient is told that he has, for example, six months left to live with progressively worse pain, he may decide to end things before things start to get worse. This wipes out valuable time that can be spent with family and friends; it also denies the slim chance of recovery or the possibility of discovering doctors’ errors.