

제 3 교시

영어 영역

이제 듣기·말하기 문제가 끝났습니다. 18번부터는 문제지의 지시에 따라 답을 하기 바랍니다.

18. 다음 글의 목적으로 가장 적절한 것은?

Dear Customer,

We are sorry for our delay in shipping. Being late is never a good thing, and in this market we know it's particularly negative. We were late in shipping because of the board design didn't arrive on time. We focused entirely on designing our silicon which was finished on time and works extremely well. However, in order to focus on our core competence in application, we left the responsibility of designing and assembling the board to a contractor. We have been working hard to complete the design but without a proper communication to the customers concerning the delay. We apologize for the uncertainty caused by our silence. We will do our best to resolve the issue with shipping timeline. Again, we're truly sorry for the inconvenience.

Regards,

Simon -Founder and CEO-

- ① 신상품을 소개하려고
- ② 제품 개발 과정을 안내하려고
- ③ 회로 불량에 대해 설명하려고
- ④ 고객들에게 늦은 것을 사과하려고
- ⑤ 불량 제품 반환 절차 일정을 공지하려고

19. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

People are sometimes surprised at the suggestion that they demonstrate respect for people they work with. Some protest, "A person has to earn my respect." Since few people live up to these folks' high standards, the majority of people they know are devalued. Those who don't measure up are often ignored. They're even treated with contempt because, after all, "They don't deserve my respect." The kind of respect we're talking about has nothing to do with competence or incompetence. It's not something reserved for the deserving. Respect is what's due another person simply because he or she is a person. In the workaday world, of course, a person's level of competence is very important. Underperformance must be confronted. If confrontation and coaching don't improve the performance, the person may have to be fired. However, even in the midst of difficult conversations about deficient performance, respectful treatment is called for.

- ① 업무 능력을 다양하게 평가하라.
- ② 능력과 관계없이 사람을 존중하라.
- ③ 자신의 능력과 타인의 능력을 비교하지 말라.
- ④ 사람들을 평가할 때 외면보다는 마음을 보아라.
- ⑤ 성과를 많이 내어 다른 사람으로부터 존중받아라.

20. 다음 글의 요지로 가장 적절한 것은?

One reason many people procrastinate is that they fear they will do them wrong or poorly, so they just don't do them at all. For example, one of the best ways to write a book is to write it as quickly as you can, getting onto paper the thoughts that come to you without regard to style and edition. Then you can go back to revise and polish your writing. If I only wrote when I knew it would be perfect, I'd still be working on my first book! Do you have a hard time relaxing if your house is a mess or if things are out of order? Do you beat yourself up for making mistakes? I've got a simple message for you today: It's time to let go of your perfectionism. It becomes a stumbling block that keeps you stuck.

\*procrastinate: 일을 미루다

- ① 완벽주의를 버려야 일을 제 시간에 할 수 있다.
- ② 일을 빠르게 하면 더 좋은 기회를 놓치게 된다.
- ③ 매사에 일을 완벽하게 하려는 습관을 들여야 한다.
- ④ 성공한 사람들은 완벽주의 때문에 실수하지 않는다.
- ⑤ 책을 빠르게 집필하면 퇴고할 때 어려움을 겪게 된다.

21. 다음 글의 제목으로 가장 적절한 것은?

Like that of any other species, the survival of humans depended on a simple imperative: People had to extract more energy out of their environment than they expended in the process of doing so. Only under this condition would individuals be able to survive and produce offsprings and populations to maintain their size. The energy balance sheet explains why the human diet was initially overwhelmingly vegetarian in most regions. Humans are omnivores and can digest both plants and animal food, but animals attempt to escape while plants are fixed in location. Chasing an animal can easily turn the energy balance into the negative, while gathering plant food tends to be very rewarding. Chimpanzees, genetically our closest surviving relatives, eat up to 40 different kinds of fruit a day and supplement their diet with ants and termites.

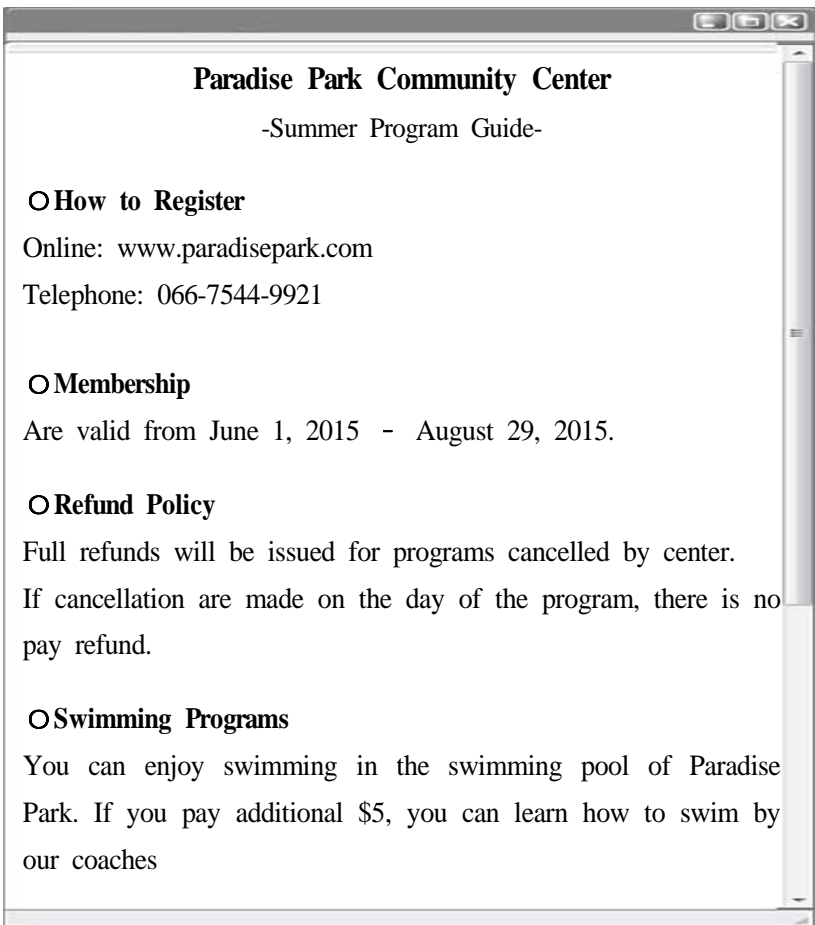
- ① The Paradox of Energy Balancing
- ② Why We Prefer to Have More Children
- ③ How can Human Beings Maintain Their Hunting Job?
- ④ Positive Equilibrium: Why Our Ancestors Were Plant Eaters
- ⑤ The Crucial Evolutionary Difference Between Chimps and Us

22. 다음 글의 주제로 가장 적절한 것은?

Traffic is riddled with asymmetries in communication, as Jack Katz, a sociologist, describes: "You can see but you can't be heard. In a very precise way, you're made dumb. You can shout as much as you want but nobody's going to hear you." Another way to think about this imbalance is that while you can see a lot of other drivers making mistakes, you are less likely to see yourself doing so. Drivers also spend much of their time in traffic looking at the rear ends of other cars, an activity culturally associated with subordination. It also tends to make the communication one-way: You're looking at a bunch of drivers who cannot see you. "It's like trying to talk to someone who's walking in front of you, as opposed to someone who's face-to-face with you," Katz says. "We're looking at everybody's rear, and that's not how human beings were set up to maximize their communicative possibility."

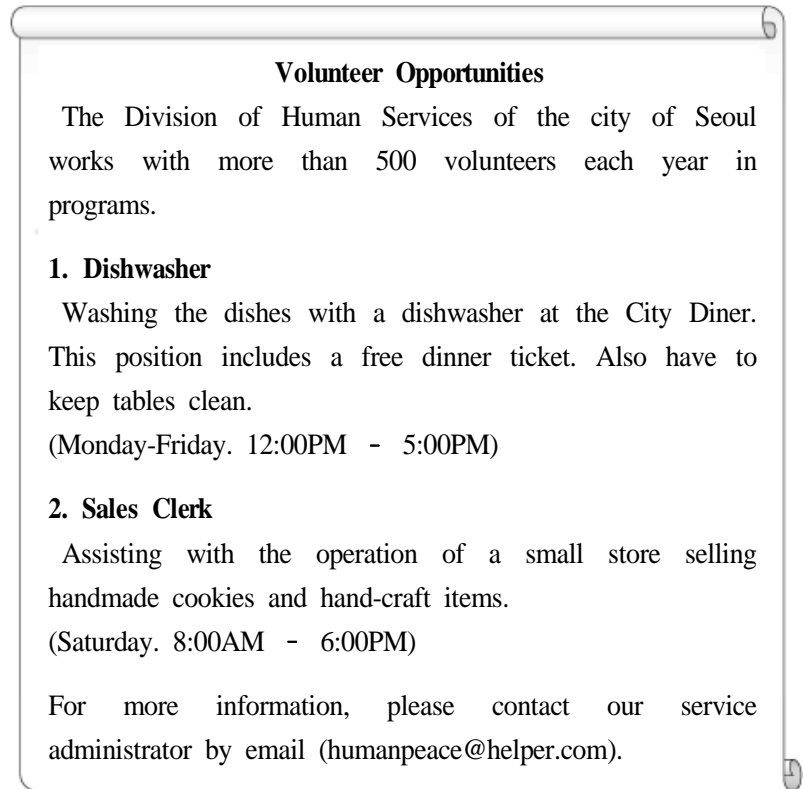
- ① ways to make a clear statement
- ② how to escape a congestion of traffic
- ③ inequality of communication in a road
- ④ imbalance between drivers and commuters
- ⑤ why employees prefer to have their own car

23. Paradise Park Community Center의 여름 프로그램에 관한 다음 안내문의 내용과 일치하는 것은?



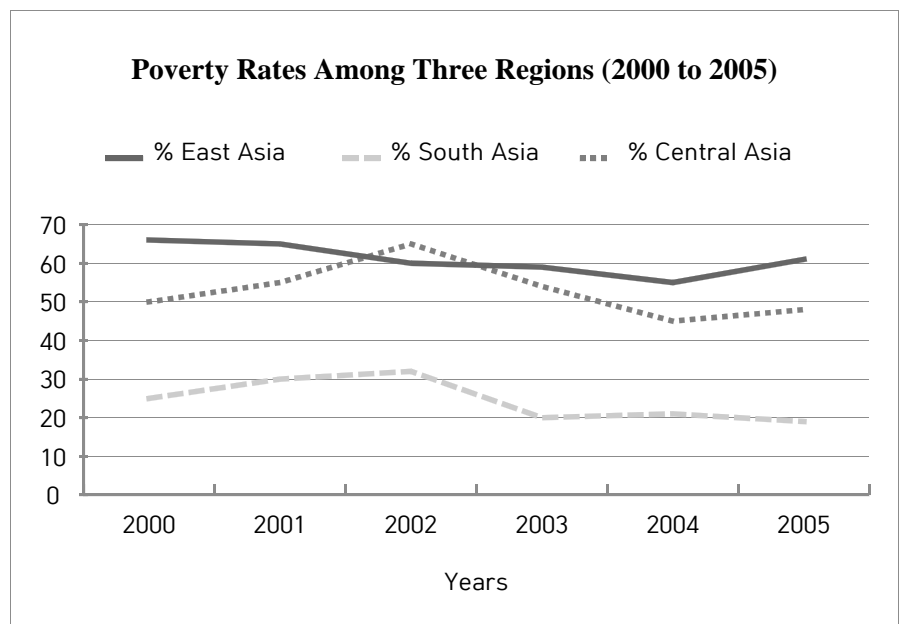
- ① 온라인, 전화 그리고 직접 방문으로 신청 가능하다.
- ② 회원권은 5월 1일부터 유효하다.
- ③ Center에 의해 프로그램이 취소되면 반액 환불된다.
- ④ 프로그램 도중 취소하면 수강 날짜와 비례해서 환불된다.
- ⑤ 추가 비용을 내면 수영을 배울 수 있다.

24. Volunteer Opportunities에 관한 다음 안내문의 내용과 일치하지 않는 것은?



- ① 500명보다 많은 자원 봉사자들이 참여한다.
- ② 설거지 담당자에게는 무료 저녁 티켓이 제공된다.
- ③ 설거지 담당자는 테이블을 깨끗하게 해야 한다.
- ④ 판매원은 토요일과 일요일에 일을 한다.
- ⑤ 더 많은 정보를 얻고 싶으면 이메일로 연락해야 한다.

25. 다음 도표의 내용과 일치하지 않는 것은?



The graph above shows poverty rates among three regions over the period from 2000 to 2006. ① The poverty rate of Central Asia continually decreased from 2002 to 2005, while the gap of poverty rate between Central Asia and South Asia continually increased from 2000 to 2002. ② The poverty rate of South Asia was always lower than 40 percent, ranking the lowest among three regions. ③ In 2002, the poverty rate of Central Asia was higher than that of East Asia, when the poverty rate of Central Asia exceeded 60 percent. ④ In 2001 and 2004, the poverty rate of East Asia was the highest and the poverty rate of Central Asia was the second highest. ⑤ The poverty rate of South Asia was lower than 30 percent in 2003, but the highest poverty rate of South Asia was higher than 30 percent.

26. Doug Henning에 관한 다음 글의 내용과 일치하지 않는 것은?

In the 1970s, illusionist Doug Henning revived the magic show as a popular form of entertainment and starred in an NBC television special called *Doug Henning's World of Magic*, which was seen by 50 million viewers. Also popular in the late 1970s: Transcendental Meditation, a Hinduism-based practice. Henning was an avid follower of TM and became convinced that his life's mission was to spread the practice. So he began work on a TM-based theme park called Veda Land. Using "astonishing visual and sensory effects and state-of-the-art 3D imagery," the park would look like an authentic Himalayan mountain village. However, he was unable to buy land in India or near Orlando, Florida, so Henning bought 700 acres near Niagara Falls, Ontario, and set about trying to raise the money he needed to build Veda Land — an astounding \$1 billion. He never succeeded. When he died of cancer in 2000 at age 52, he'd been trying to get the project going for nearly 15 years.

\*Transcendental Meditation: 명상 요법

- ① 텔레비전 방송에서 주연으로 출현한 적이 있다.
- ② 명상 요법을 퍼트리는 것을 사명으로 여겼다.
- ③ Veda Land라는 테마파크를 만들려고 노력했다.
- ④ 10억 달러를 모으는데 성공했다.
- ⑤ 52세에 암으로 사망했다.

27. 다음 글의 밑줄 친 부분 중, 어법상 틀린 것은? [3점]

In his infamous essay *The Prince*, Niccolo Machiavelli (1469-1527) gives a ① chilling account of the mechanisms and necessities of successful royal leadership. In order to promote ② his own interests, the prince must combine the characteristics of the fox and the lion and always allow for the possibility of deceit, hypocrisy, and fraud in his political calculations. Machiavelli also recommended that the prince should not shy away from a reputation for cruelty, as unyielding severity ③ does the only guaranteed means of earning the respect of his subjects. Such cynical suggestions soon earned the author the reputation of a cold-hearted and plotting champion of immoral power politics when his work ④ was first published in 1532. Beyond politics, "Machiavellian" is still used today to depict an utterly self-serving way of thinking and acting, the ultimate purpose ⑤ of which is personal gain.

28. (A), (B), (C)의 각 네모 안에서 문맥에 맞는 낱말로 가장 적절한 것은? [3점]

Attempts at *artificial control of natural processes* such as landslides, floods, and lava flows have had mixed success. Seawalls constructed to control coastal erosion may (A) protect / damage property to some extent but tend to narrow or even eliminate the beach. Even the best designed artificial structures cannot be expected to adequately defend against an extreme event, although retaining walls and other structures that defend slopes from landslides have generally been (B) obscure / successful when well designed. Even the casual observer has probably noticed the variety of such structures along highways and urban land in hilly areas. These have limited impact on the environment but are (C) necessary / optional where construction demands that artificial cuts be tunneled or where unstable slopes affect human structures.

	(A)		(B)		(C)
①	protect	.....	obscure	.....	optional
②	protect	.....	successful	.....	necessary
③	protect	.....	successful	.....	optional
④	damage	.....	successful	.....	necessary
⑤	damage	.....	obscure	.....	optional

29. 밑줄 친 부분이 가리키는 대상이 나머지 넷과 다른 것은?

Born in Budapest to a family of Jewish bankers, von Neumann was undeniably bright. At age eight, ① he had mastered calculus. At age twelve, he was reading works aimed at professional mathematicians. But ② he also loved to invent mechanical toys and became a child expert on Byzantine history, the Civil War, and the trial of Joan of Arc. When it was time to go off to university, he agreed to study chemical engineering as a compromise with his father, who feared that ③ his son couldn't make a living as a mathematician. Von Neumann kept his bargain by enrolling at the University of Budapest and promptly leaving for Berlin, where ④ he spent his time doing mathematics, including visiting lectures by Einstein, and returning to Budapest at the end of every semester to take examinations. He published ⑤ his second mathematics paper, in which he gave the modern definition of ordinal numbers which excelled Cantor's, at age nineteen. By age twenty-five he had published ten major papers; by age thirty, nearly three dozen.

[30~32] 다음 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

30. Science emerged as a way of knowing in a time when all manner of superstition held sway. Science is an attempt to see past superstition and discern reality in a more objective way. But this doesn't mean that when one becomes a scientist one \_\_\_\_\_. Controlling for emotional bias is simply a process skill that scientists learn, in order to lessen the influence, as much as possible, of their personal feelings upon their study. The idea of men in white coats probing the natural world in a lab somewhere, using only the tools of pure reason, is a fallacy. The best scientists out there aren't emotionless beings; they're exactly the opposite of that. The best scientists are as full of passion for their subject as any artist you're likely to meet. They're not satisfied with cold facts; they want to see the universe in all its diversity and beauty. These people, though they use a particular way of knowing called science, don't have intellects that have been riven from their attendant hearts and souls. [3점]

- ① has to sharpen the knife of realism
- ② must donate one's resources to help others
- ③ loses the entire emotional content of their minds
- ④ get new insight to see things with aesthetic attitude
- ⑤ can reach the highest level of cognitive process of science

31. If we were wholly rational animals, perhaps the only mental state that could cause a belief would be the reception of a piece of evidence for it. Perhaps we approximate to this. Some philosophers thought we had to conform pretty well to this pattern. If the causal processes whereby one mental state leads to another do not correspond to the one being a reason for the other, then eventually we \_\_\_\_\_. We can get a feel for this argument if we imagine someone claiming that their car is a live dog. If they accept that dogs have hair and paws and that their car does not have hair and paws, but continue to claim that it is a live dog, we have to throw up our hands. We do not know what they must be thinking. Once the wheels of reason skid this badly, the whole apparatus of meaning and cognition comes off the road. [3점]

\*skid: 미끄러지다

- ① can discover mythical patterns of unconscious rationality by stage
- ② can distinguish the cognitively defined information from other ones
- ③ are able to put evidences together logically to solve our common doubts
- ④ deal with our instinctive desires to answer Nature's questions from the world
- ⑤ are so totally at sea that the whole question of what we think or believe becomes indeterminate

32. That human life must be some kind of mistake is sufficiently proved by the simple observation that man is a compound of needs which are hard to satisfy; that their satisfaction achieves nothing but a painless condition in which he is only given over to boredom. Boredom is a direct proof that existence is in itself valueless, for boredom is nothing other than the sensation of the emptiness of existence. If life, in the desire for which our essence and existence consists, possessed in itself a positive value and real content, there would be no such thing as boredom: mere existence would fulfil and satisfy us. As things are, we take no pleasure in existence except when we are striving after something—in which case \_\_\_\_\_.

[3점]

- ① we can substantially overcome the nightmare of total skepticism
- ② the sensation of the emptiness gives in to the ultimate satisfaction
- ③ we are consequently overwhelmed by boredom due to its vagueness
- ④ distance and difficulties make our goal look as if it would satisfy us
- ⑤ philosophers can distinguish between boredom and invalidity of existence

33. 다음 글의 빈칸 (A), (B)에 들어갈 말로 가장 적절한 것은?

There is one respect in which the environmental critique of modern agriculture has force. In the pursuit of quantity, science may have sacrificed nutritional quality of food. \_\_\_(A)\_\_\_, the twentieth-century drive to provide a growing population with an ever faster-growing supply of calories has succeeded so magnificently that the diseases caused by too much bland food are rampant. For instance, modern plant oils and plentiful red meat make for a diet low in omega-3 fatty acids, which may contribute to heart disease. Thus, the Indian activist Vandana Shiva recommended that people should eat more natural food such as meat, spinach and mangoes. \_\_\_(B)\_\_\_, genetic modification provides an obvious solution: to insert healthy nutritional traits into high-yielding varieties: tryptophan into maize to fight depression, calcium transporter genes into carrots to help fight osteoporosis in people who cannot drink milk, or vitamins and minerals into sorghum and cassava for those who depend on them as staples.

- |   | (A)         |       | (B)          |
|---|-------------|-------|--------------|
| ① | Indeed      | ..... | Instead      |
| ② | Indeed      | ..... | For instance |
| ③ | However     | ..... | That is      |
| ④ | However     | ..... | Furthermore  |
| ⑤ | For example | ..... | Certainly    |

34. 다음 글에 나타난 'Vivian'의 심경으로 가장 적절한 것은?

Vivian looked out the window and watched the luggage being put on board. Vivian was still fascinated by the fact that her luggage went from the check in all the way to the plane, well at least Vivian hoped it did. Before Vivian knew it the flight attendants were doing their final check and they were heading to the runway. Vivian watched the safety video and took in all the details. Vivian always liked to be prepared. The plane turned and the pilot announced Vivian were cleared for takeoff. Soon, the plane lifted in the air and Vivian was pushed down into her seat. Vivian continued looking out the window with her lips smiled. Vivian felt like she could stare out this window the entire four hour flight.

- ① delighted    ② sorrow
- ③ nervous    ④ bored
- ⑤ frightened

[35~36] 다음 글에서 전체 흐름과 관계 없는 문장을 고르시오.

35. Due to the sociological changes of the past forty years, we no longer cling to certain notions of the male and female role. Yet that does not mean that all stereotypes have been removed. ① It means, rather, that the number of stereotypes has multiplied. ② Before the days of widespread media influence, a person's idea of what a husband or wife should do and how he or she should relate was influenced primarily by one's own parents. ③ With the pervasiveness of television, increased mobility, growing cultural diversity, and the spread of single-parent families, however, role models are often influenced by forces outside the home. ④ In the mass media, the issues of gender inequality and discrimination against women have become an integral part of mass media and an advocate for the abolition of gender role stereotypes. ⑤ Whatever influences you've been exposed to, chances are your spouse perceives marital roles somewhat differently than you do. A willingness to examine and change stereotypes is necessary in order to express love more effectively.

\*pervasiveness: 널리 보급됨

36. Perhaps we think of time flowing by. We talk of the river of time, of time passing, or times yet to come. But if time flows, what rate does it flow at? ① Time seems to have no option but to go as it does: one second per second. ② Every hour takes just one hour, every day a day. ③ But this is not a rate, any more than one inch per inch is a rate of growth, or one ounce per ounce a rate of putting on weight. ④ To get a rate of change we need to think of a different magnitude that changes in time, such as distance from a given point if we are measuring speed. ⑤ The special moment, the present, is moving inexorably forward. The rate at which magnitude changes can itself change, as change becomes quicker and slower. [3점]

[37~38] 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것을 고르시오.

37.

One of the obstacles to enjoying the peace of mind, Epicurus reasons, is the fear of death, and this fear is increased by the religious belief that if you incur the wrath of the gods, you will be severely punished in the afterlife.

- (A) But rather than countering this fear by proposing an alternative state of immortality, Epicurus tries to explain the nature of death itself. He starts by proposing that when we die, we are unaware of our death, since our consciousness (our soul) ceases to exist at the point of death.
- (B) He describes these atoms of the soul as being distributed around the body, but as being so breakable that they dissolve when we die, and so we are no longer capable of sensing anything. If you are unable to feel anything when you die, it is foolish to let the fear of death cause you pain while you are still alive.
- (C) To explain this, Epicurus takes the view that the entire universe consists of either atoms or empty space. Epicurus then reasons that the soul could not be empty space, because it operates dynamically with the body, so it must be made up of atoms.

- ① (A) - (C) - (B)    ② (B) - (A) - (C)    ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)    ⑤ (C) - (B) - (A)

38.

There are often good reasons for coining new terms. They make us rethink things we used to take for granted. “Prosumption” and “produsage,” for example, cause us to think anew on what production and consumption entail.

- (A) In an article concerning everyday life practices more generally, Beer and Burrows write that “participation in acts that genuinely blur the line between production and consumption is now an established part of the everyday lives of millions of people.” It is this blurring of distinctions we would like to question. It is certainly true that people spend more free time than ever before consuming and producing media.
- (B) It is also true that consumption and production can be carried out more or less simultaneously. But that does not mean that the practices as such are blurred. To the contrary, we find it more analytically useful to uphold the distinction and speak of production and consumption as two distinct practices.
- (C) However, in our view these two concepts are problematic in that they confuse the increasing interlinking and simultaneity of two separate practices—production and consumption—with the conflation of these two practices.

\*conflation: 융합물

- ① (A) - (C) - (B)    ② (B) - (A) - (C)    ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)    ⑤ (C) - (B) - (A)

39. 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳은?

For example, a social service body may reject an unemployed man’s request for monetary handouts and suggest training instead.

Charity has gone through several phases. ( ① ) It started with a focus on giving to the poor. ( ② ) Then, in the 15th century, it expanded to address the environment in which the poor — as well as other members of the community — lived. ( ③ ) In the 19th century, and with the influence of business minds and principles, the focus was on helping the poor help themselves. ( ④ ) This progression of thinking and approach in charity work led to one conclusion: Being kind does not mean just showing kindness. ( ⑤ ) While this gesture may seem unkind to a depressed man, the counterargument is that the economic right of the man and his long-term sustainability through enrichment programs is more valuable than a one-off handout.

40. 다음 글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A)와 (B)에 들어갈 말로 가장 적절한 것은? [3점]

A category of special interest to the serious student encompasses social problem films, which are difficult to evaluate, for their aging can occur very rapidly. A film can become not only dated but completely irrelevant within society in just a few years. This happens when the problem attacked by the film is eliminated or corrected. In a sense the social problem film can enjoy a long life only by failing in its purpose, for its impact is generally lost as soon as the problem portrayed no longer exists. This is especially true of a film that treats a narrow, topical, and very contemporary problem. The more general the problem, the more widespread its effects; and the more resistant it is to reform, the longer is the life span of the social problem film directed against it. As long as the social problem exists, the film has relevance. Thus, a film such as *The Snake Pit* will retain much of its impact as long as our society continues to stigmatize mental illness and its treatment.

\*stigmatize: 비난하다



Social problem films can (A) its value over time, still it can be valuable as long as (B) exist.

- |   | (A)       |       | (B)              |
|---|-----------|-------|------------------|
| ① | attain    | ..... | welfare policies |
| ② | attain    | ..... | social obstacles |
| ③ | lose      | ..... | social obstacles |
| ④ | lose      | ..... | welfare policies |
| ⑤ | reinforce | ..... | dilemmas         |

[41~42] 다음 글을 읽고, 물음에 답하십시오.

The assumptions Enlightenment thinkers made of, the intrinsic unity of knowledge, and the potential of indefinite human progress are the ones we still take most readily into our hearts, suffer without, and find maximally rewarding through intellectual advance. The greatest enterprise of the mind has always been and always will be the attempted linkage of the sciences and humanities. The ongoing fragmentation of knowledge and resulting chaos in philosophy are not reflections of the real world but artifacts of scholarship. The propositions of the original Enlightenment are increasingly favored by objective evidence, especially from the natural sciences.

Consilience is the key to \_\_\_\_\_. I prefer this word over "coherence" because its rarity has preserved its precision, whereas coherence has several possible meanings, only one of which is consilience. William Whewell was the first to speak of consilience, literally a "jumping together" of knowledge by the linking of facts and fact-based theory across disciplines to create a common groundwork of explanation. He said, "The Consilience of Inductions takes place when an Induction, obtained from one class of facts, coincides with an Induction, obtained from another different class. This Consilience is a test of the truth of the Theory in which it occurs."

\*enlightment: 계몽시대

41. 위 글의 제목으로 가장 적절한 것은?

- ① The Arts and Their Interpretations
- ② New Trend of a Proposition in Science
- ③ Mutual Understanding for Moral Conflicts
- ④ Knowledge Capability: Appearing by Connections
- ⑤ Consilience and Coherence: Are they really different?

42. 위 글의 빈칸에 들어갈 말로 가장 적절한 것은? [3점]

- ① unification    ② satisfaction    ③ disconnection
- ④ incoherence    ⑤ social restrictions

[43~45] 다음 글을 읽고, 물음에 답하십시오.

(A)

Why is it that romance happens in a darkly lit nightclub, or at an intimate dinner by candlelight, or at night under the moonlight? it is because you can't see all her pimples, or his false teeth. But under candlelight, our imagination is free to fantasize that the girl sitting opposite could be a super-model, or the man has the looks of a movie star. We love to fantasize, and we fantasize to love. At least we should know what we're doing. But priests aren't into candlelit romance.

(B)

The jaw of the novice dropped almost to the floor. Ajahn Chah had been reading his thoughts—accurately. (a) He smiled, and his next words were translated as, "Don't worry. Next time you write to her, ask her to send to you something personal, which you can bring out whenever you miss her, to remind you of her." "Is that allowable for a monk?" asked the novice, surprised. "Sure," said Ajahn Chah, through the translator. What Ajahn Chah said next took many minutes to translate.

(C)

They're into turning up the lights on reality. In my first year as priest in northeast Thailand, I was traveling in the back of a car with two other priests, and with Ajahn Chah, my teacher, sitting in the front passenger seat. (b) He suddenly turned around and looked at the young novice priest sitting next to me, and then said something in Thai. The third priest in the car was fluent in Thai and translated (c) his words: "Ajahn Chah says that you are thinking about your girlfriend back in L.A."

(D)

Our translator had to stop laughing and pull (d) himself together first. "Ajahn Chah says..." He struggled to get the words out, wiping away tears mirth. "(e) He says you should ask her to send you a bottle of her saliva. Then whenever you miss her, you can bring out bottle and open it!" Well, saliva is something personal. And when we express our love for our partner, don't we say we love everything about them? If you want the fantasy of romance, steer clear of our monastery.

\*saliva: 침

43. 주어진 글 (A)에 이어질 내용을 순서에 맞게 배열한 것으로 가장 적절한 것은?

- ① (B) - (D) - (C)                      ② (C) - (B) - (D)
- ③ (C) - (D) - (B)                      ④ (D) - (B) - (C)
- ⑤ (D) - (C) - (B)

44. 밑줄 친 (a)~(e) 중에서 가리키는 대상이 나머지 넷과 다른 것은?

- ① (a)    ② (b)    ③ (c)    ④ (d)    ⑤ (e)

45. 위 글의 Ajahn Chah에 관한 내용과 일치하지 않는 것은?

- ① 수련 성직자의 생각을 정확하게 읽었다.
- ② 3명의 성직자들과 같이 다녔다.
- ③ 맨 앞좌석에 앉아 있었다.
- ④ 나에게 Thai 언어로 말을 했다.
- ⑤ 통역 성직자를 웃게 했다.

\* 확인 사항

- 답안지의 해당란에 필요한 내용을 정확히 기입(표기)했는지 확인하십시오.