

# Michael Bloomberg, "Ground Zero Mosque Speech"

## MULTIPLE CHOICE

### Michael Bloomberg, *Ground Zero Mosque Speech*

We have come here to Governors Island to stand where the earliest settlers first set foot in New Amsterdam, and where the seeds of religious tolerance were first planted. We've come here to see the inspiring symbol of liberty that, more than 250 years later, would greet millions of immigrants in the harbor, and we come here to state as strongly as ever — this is the freest City in the world. That's what makes New York special and different and strong.

Our doors are open to everyone — everyone with a dream and a willingness to work hard and play by the rules. New York City was built by immigrants, and it is sustained by immigrants — by people from more than a hundred different countries speaking more than two hundred different languages and professing every faith. And whether your parents were born here, or you came yesterday, you are a New Yorker.

We may not always agree with every one of our neighbors. That's life and it's part of living in such a diverse and dense city. But we also recognize that part of being a New Yorker is living with your neighbors in mutual respect and tolerance. It was exactly that spirit of openness and acceptance that was attacked on 9/11.

On that day, 3,000 people were killed because some murderous fanatics didn't want us to enjoy the freedom to profess our own faiths, to speak our own minds, to follow our own dreams and to live our own lives.

Of all our precious freedoms, the most important may be the freedom to worship as we wish. And it is a freedom that, even here in a city that is rooted in Dutch tolerance, was hard-won over many years. In the mid- 1650s, the small Jewish community living in Lower Manhattan petitioned Dutch Governor Peter Stuyvesant for the right to build a synagogue — and they were turned down.

In 1657, when Stuyvesant also prohibited Quakers from holding meetings, a group of non- Quakers in Queens signed the Flushing Remonstrance, a petition in defense of the right of Quakers and others to freely practice their religion. It was perhaps the first formal, political petition for religious freedom in the American colonies — and the organizer was thrown in jail and then banished from New Amsterdam.

In the 1700s, even as religious freedom took hold in America, Catholics in New York were effectively prohibited from practicing their religion — and priests could be arrested. Largely as a result, the first Catholic parish in New York City was not established until the 1780s — St. Peter's on Barclay Street, which still stands just one block north of the World Trade Center site and one block south of the proposed mosque and community center.

This morning, the City's Landmark Preservation Commission unanimously voted not to extend landmark status to the building on Park Place where the mosque and community center are planned. The decision was based solely on the fact that there was little architectural significance to the building. But with or without landmark designation, there is nothing in the law that would prevent the owners from opening a mosque within the existing building. The simple fact is this building is private property, and the owners have a right to use the building as a house of worship.

The government has no right whatsoever to deny that right — and if it were tried, the courts would almost certainly strike it down as a violation of the U.S. Constitution. Whatever you may think of the proposed mosque and community center, lost in the heat of the debate has been a basic question — should government attempt to deny private citizens the right to build a house of worship on private property based on their particular religion? That may happen in other countries, but we should never allow it to happen here. This nation was founded on the principle that the government must never choose between religions or favor one over another.

The World Trade Center Site will forever hold a special place in our City, in our hearts. But we would be untrue to the best part of ourselves — and who we are as New Yorkers and Americans — if we said “no” to a mosque in Lower Manhattan.

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1. The principal contrast employed in this passage is between
  - a. past and present
  - b. freedom and tolerance
  - c. oppression and autonomy
  - d. independence and codependence
  - e. native and foreign
  
2. Which of the following best describes the rhetorical function of the sentence beginning “Our doors are open” (lines 7-8)?
  - a. It acknowledges a counterargument.
  - b. It makes an appeal to authority.
  - c. It presents a misconception that the speaker will correct.
  - d. It provides a generalization that will be clarified.
  - e. It states the central thesis of the passage.
  
3. The second sentence of paragraph 3, beginning “That’s life” (lines 12-13), is an example of
  - a. an aphorism
  - b. an allusion
  - c. a metaphor
  - d. a logical fallacy
  - e. irony
  
4. The speaker’s tone throughout the passage is best described as
  - a. reticent and evocative
  - b. ardent and reproachful
  - c. personal and incendiary
  - d. nationalistic and edifying
  - e. bellicose and patriotic
  
5. The speaker mentions “the small Jewish community living in Lower Manhattan” (lines 21-22) and “Catholics in New York” (lines 29-30) in order to convey which of the following?
  - a. the past treatment of immigrants in New York City
  - b. the similarities in belief among different religions
  - c. the importance of faith
  - d. government interference with religious liberties
  - e. a successful model for religious tolerance
  
6. The last sentence of paragraph 7 (lines 31–34) contributes to the unity of the passage in which of the following ways?
  - a. as a censure of the “proposed mosque and community center”
  - b. as an ironic comment on the proximity of the two places of worship
  - c. as an evocation of place
  - d. as a testament to the profound impact of “St. Peter’s on Barclay” on New York City’s religious history
  - e. as an indication of the essential similarity between the past and present

7. Paragraph 8 (lines 35–41) contains all of the following EXCEPT
- a. a subordinate clauses
  - b. a complex sentence
  - c. jargon
  - d. a compound subject
  - e. passive voice
8. Paragraph 9 (lines 42–49) includes which of the following rhetorical devices?
- I. second-person voice
  - II. understatement
  - III. statement of principle
- a. I only
  - b. II only
  - c. I and II only
  - d. I and III only
  - e. II and III only
9. Which of the following best states the subject of the passage?
- a. the lack of religious tolerance in New York City
  - b. the benefit of increased religious diversity in New York City
  - c. the senselessness of violence based on religious beliefs
  - d. the responsibility of upholding religious freedoms
  - e. the value of governmental jurisdiction on places of worship