

Л.В. Крылова

Английский для теологов

*Книга для чтения и развития
навыков устной речи*

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Настоящее издание является одной из частей учебно-методического комплекса по английскому языку для студентов Ставропольской духовной семинарии. Оно представляет собой книгу для чтения и состоит из двух частей – основного и профессионально-ориентированного курсов.

Целью данной книги является развитие навыков устной речи, а также умений и навыков перевода текстов богословской тематики с английского языка на русский.

Тексты могут быть использованы в качестве учебного материала для студентов теологических факультетов, переводчиков, а также всех, кто интересуется вопросами Православной Церкви.

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Ludmila Krylova

ENGLISH for the students of Theology

*Developing English for Theological Studies
with a special focus on speaking skills*

2nd edition, revised and enlarged

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Ставропольская духовная семинария была открыта в XIX веке, более 170 лет тому назад. Она является старейшей православной семинарией на Кавказе и всегда была центром богословского образования и научной работы в области теологии, истории и культуры на юге России.

Семинария ежегодно открывает двери абитуриентам не только из Ставропольской и Невинномысской епархии, но и из других уголков России и стран СНГ.

Целью деятельности Ставропольской духовной семинарии является подготовка студентов для службы Русской Православной Церкви в качестве высокообразованных священников, богословов, монахов, руководителей хора, иконописцев и миссионеров, а также проведение научных исследований в области православной теологии, истории и культуры.

Семинария сохраняет как высокие стандарты в преподавании, научной работе, так и традиции Русской Православной Церкви.

Всесторонняя подготовка студентов в области гуманитарных наук также способствует реализации этой цели. В рамках данной концепции и выполнено настоящее учебное издание.

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PRAYERS TO BE LEARNT

Prayer to the Holy Spirit

O Heavenly King, Comforter,
the Spirit of Truth,
Who art everywhere present and
fillest all things,
The Treasury of blessings and the
Giver of life,
Come and abide in us, And cleanse
us
of every impurity,
And save our souls, O Good One.

Молитва Святому Духу

Царю Небесный, Утешителю,
Душе истины,
Иже везде сый и вся исполняяй,
Сокровище благих и жизни
Подателю,
прииди и вселися в ны, и
очисти ны
от всякия скверны,
и спаси, Блаже, души наша.

Prayer to the All-Holy Theotokos

It is truly meet to bless Thee,
the Theotokos, ever-blessed and
most blameless, and Mother of
our God.
More honourable than the
Cherubim, and beyond compare
more glorious than the Seraphim,
Who without corruption gavest
birth to God the Word,
the very Theotokos, Thee do we
magnify.

Молитва ко Пресвятой Богородице

Достойно есть яко воистину
блажити Тя
Богородицу, Присноблаженную
и Пренепорочную и Матерь
Бога нашего.
Честнейшую Херувим и
славнейшую без сравнения
Серафим,
без истления Бога Слова
рождшую,
сущую Богородицу Тя величаем.

Our Father Matthew 6

6:9 After this manner therefore
pray ye:
Our Father who art in heaven,
Hallowed be Thy name.
6:10 Thy kingdom come.

Молитва Господня Евангелие от Матфея, 6 глава

6:9 Молитесь же так:
Отче наш, сущий на
небесах! Да святится имя
Твое;
6:10 Да приидет Царствие Твое;

Thy will be done on earth, as it is in heaven.	да будет воля Твоя и на земле, как на небе;
6:11 Give us this day our daily bread.	6:11 Хлеб наш насущный дай нам на сей день;
6:12 And forgive us our debts, as we forgive our debtors.	6:12 И прости нам долги наши, как и мы прощаем должникам нашим;
6:13 And lead us not into temptation, but deliver us from evil: For Thine is the Kingdom, and the power, and the glory, for ever. Amen.	6:13 И не введи нас в искушение, но избавь нас от лукавого; ибо Твое есть Царство и сила и слава во веки. Аминь.

The Symbol of the Orthodox Faith	Символ веры
1. I believe in One God, the Father Almighty, Maker of Heaven and Earth and of All Things Visible and Invisible.	1. Верую во единого Бога Отца, Вседержителя, Творца небу и земли, видимым же всем и невидимым.
2. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not made, of one essence with the Father, by Whom all things were made.	2. И во единого Господа Иисуса Христа, Сына Божия, Единородного, Иже от Отца рожденного прежде всех век; Света от Света, Бога истинна от Бога истинна, рожденна, несотворенна, единосущна Отцу, Имже вся быша.
3. Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;	3. Нас ради человек и нашего ради спасения сшедшаго с небес и воплотившагося от Духа Свята и Марии Девы, и вочеловечшася.
4. and was crucified also for us under Pontius Pilate, and suffered and was buried;	4. Распятого же за ны при Понтийстем Пилате, и страдавша, и погребенна.

- | | |
|--|---|
| 5. and the third day He rose again according to the Scriptures; | 5. И воскресшаго в третий день по Писанием. |
| 6. And ascended into Heaven and sitteth at the right hand of the Father. | 6. И возшедшаго на небеса, и седяща одесную Отца. |
| 7. And He shall come again with glory to judge the living and the dead; of His kingdom there shall be no end. | 7. И паки грядущаго со славою судити живым и мертвым, Егоже Царствию не будет конца. |
| 8. And in the Holy Spirit, the Lord, the Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets; | 8. И в Духа Святаго, Господа, Животворящаго, Иже от Отца исходящаго, Иже со Отцем и Сыном спокланяема и сславима, глаголавшаго пророки. |
| 9. In one Holy Catholic and Apostolic Church; | 9. Во едину Святую, Соборную и Апостольскую Церковь. |
| 10. I confess one baptism for the forgiveness of sins; | 10. Исповедую едино крещение во оставление грехов. |
| 11. I look for the resurrection of the dead, | 11. Чаю воскресения мертвых, |
| 12. and the life of the age to come. Amen. | 12. и жизни будущего века. Аминь. |

**THE GOSPEL
ACCORDING TO JOHN**

King James Version

- 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 1:2 The same was in the beginning with God.
- 1:3 All things were made by Him; and without Him was not any thing made that was made.

**ЕВАНГЕЛИЕ
ОТ ИОАННА**

Синодальный перевод

- 1:1 В начале было Слово, и Слово было у Бога, и Слово было Бог.
- 1:2 Оно было в начале у Бога.
- 1:3 Все чрез Него начало быть, и без Него ничто не начало быть, что начало быть.

1:4 In Him was life; and the life was the light of men.

1:5 And the light shineth in darkness; and the darkness comprehended it not.

1:6 There was a man sent from God, whose name was John.

1:7 The same came for a witness, to bear witness of the Light, that all men through Him might believe.

1:8 He was not that Light, but was sent to bear witness of that Light.

1:9 That was the true Light, which lighteth every man that cometh into the world.

1:10 He was in the world, and the world was made by Him, and the world knew him not.

1:11 He came unto his own, and his own received Him not.

1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name:

1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1:14 And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

1:15 John bare witness of Him, and cried, saying, This was He of

1:4 В Нем была жизнь, и жизнь была свет человеков.

1:5 И свет во тьме светит, и тьма не объяла его.

1:6 Был человек, посланный от Бога; имя ему Иоанн.

1:7 Он пришел для свидетельства, чтобы свидетельствовать о Свете, дабы все уверовали чрез него.

1:8 Он не был свет, но был послан, чтобы свидетельствовать о Свете.

1:9 Был Свет истинный, Который просвещает всякого человека, приходящего в мир.

1:10 В мире был, и мир чрез Него начал быть, и мир Его не познал.

1:11 Пришел к своим, и свои Его не приняли.

1:12 А тем, которые приняли Его, верующим во имя Его, дал власть быть чадами Божиими,

1:13 Которые не от крови, ни от хотения плоти, ни от хотения мужа, но от Бога родились.

1:14 И Слово стало плотью, и обитало с нами, полное благодати и истины; и мы видели славу Его, славу как едиnorodного от Отца.

1:15 Иоанн свидетельствует о Нем и восклицая говорит: Сей

Whom I spake, He that cometh after me is preferred before me: for He was before me.

1:16 And of His fulness have all we received, and grace for grace.

1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Song to the Most Holy Theotokos

O Theotokos and Virgin, rejoice, Mary, full of grace, the Lord is with Thee;

blessed art Thou among women, and blessed is the Fruit of Thy womb,

for Thou hast borne the Saviour of our souls.

был Тот, о Котором я сказал, что Идущий за мною стал впереди меня, потому что был прежде меня.

1:16 И от полноты Его все мы приняли и благодать на благодать;

1:17 Ибо закон дан чрез Моисея; благодать же и истина произошли чрез Иисуса Христа.

Песнь Пресвятой Богородице

Богородице Дево, радуйся, Благодатная Марие, Господь с Тобою;

благословена Ты в женах и благословен плод чрева Твоего,

яко Спаса родила еси душ наших.

Troparion for the Resurrection

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Тропарь Пасхи

Христос воскрес из мертвых, смертью смерть поправ, и сущим во гробех живот даровав.

Paschal Hymn to the Theotokos

The Angel cried to the Lady full of grace:

Rejoice, O Pure Virgin! Again I say: Rejoice!

Your Son is risen from His three days in the tomb!

With Himself He has raised all the

Припев и ирмос 9-й песни пасхального канон

Ангел вопияше Благодатней:

Чистая Дево, радуйся! И паки реку: радуйся!

Твой Сын воскрес тридневен от гроба

и мертвые воздвигнувый;

dead!

Rejoice, all ye people!

Shine! Shine! O New Jerusalem!

The glory of the world has shone on you!

Dance now and be glad, O Zion!
Be radiant, O Pure Theotokos, in
the Resurrection of Your Son!

Easter greeting

Christ is risen!

Truly He is risen!

The Prayer of Jesus

Lord Jesus Christ the Son of God,
have mercy on me, the sinner.

The Thrice-Holy

Holy God, Holy Mighty, Holy
Immortal, have mercy on us.

O Most Holy Trinity, have mercy
on us.

O Lord, blot out our sins. O Master,
pardon our iniquities. O Holy One,
visit and heal our infirmities for
Thy name's sake.

людие, веселитесь!

светися, светися, новый
Иерусалиме,

слава бо Господня на тебе
возсия.

Ликуй ныне и веселися, Сионе.
Ты же, Чистая, красуйся,
Богородице, о востании
Рождества Твоего.

Пасхальное приветствие

Христос воскрес!

Воистину воскрес!

Иисусова молитва

Господи Иисусе Христе, Сыне
Божий, помилуй мя, грешного.

Трисвятое

Святый Боже, Святый Крепкий,
Святый Безсмертный, помилуй
нас.

Пресвятая Троице, помилуй
нас;

Господи, очисти грехи наша;
Владыко, прости беззакония
наша; Святый, посети и исцели
немощи наша, имене Твоего
ради.

Occasional Prayers

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Bless me, O Lord!

Lord, Have Mercy!

May the Lord save you

Glory to God!

Most Holy Mother of God, save me!

Glory to Thee, our God, Glory to Thee!

Разные молитвы

Слава Отцу и Сыну и Святому Духу, и ныне и присно и во веки веков. Аминь.

Во имя Отца, и Сына, и Святаго Духа. Аминь.

Господи, благослови!

Господи, помилуй!

Спаси вас Господь!

Слава Богу!

Пресвятая Богородице, спаси нас!

Слава Тебе, Господи, Слава Тебе!

Lenten Prayer of St. Ephrem The Syrian

O Lord and Master of my life!

Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk.

But give rather the spirit of chastity,

humility, patience, and love to Thy servant.

Yea, Lord and King! Grant me to see my own errors and not to judge my brother, for Thou art blessed unto ages of ages. Amen.

Молитва преподобного Ефрема Сирина

Господи и Владыко живота моего,

дух праздности, уныния, любоначалия и празднословия не даждь ми.

Дух же целомудрия,

смиреномудрия, терпения и любви даруй ми рабу Твоему.

Ей, Господи Царю, даруй ми зрети моя прегрешения и не осуждати брата моего, яко благословен еси во веки веков. Аминь.

The troparion to the Cross

Save, O Lord, Thy people,
and bless Thine inheritance;
grant Thou victory to Orthodox
Christians over enemies; and by
the power of Thy Cross do Thou
preserve Thy commonwealth.

Тропарь Кресту

Спаси, Господи, люди Твоя,
и благослови достояние
Твое, победы православным
христианам на сопротивных
даруя, и Твое сохраняя Крестом
Твоим жительство.

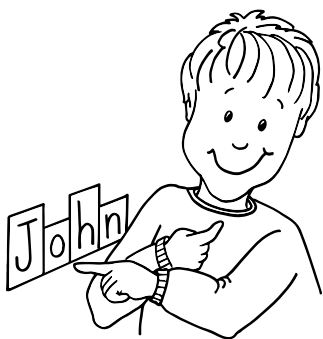
The troparion to the Cross

Before Thy Cross, we bow down,
O Master,
and Thy Holy Resurrection we
glorify!

Тропарь Кресту

Кресту Твоему покланяемся,
Владыко,
и святое воскресение Твое
славим.

PART I



UNIT 1

WHAT'S IN YOUR NAME?

1. Names for Family Status:

- family name;
- last name;
- surname;
- given name;
- first name;
- "Christian name".

2. Names Indicating Marital Status:

- maiden name (unmarried family name);
- married name (the family name of the wife's husband).

3. Alternative names:

- namesake (named in honour of someone, often a family member);
- nickname;
- patronym (a name derived from the father's or ancestor's name).

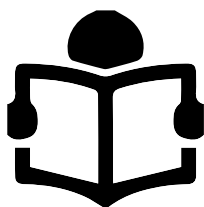
4. Answer the questions:

a) surname:

- What is the origin of your name?
- Is it a place name?
- Is it a nickname?
- Is it an occupation name?

b) Given name:

- Why did your parents give you that name?
- Were you named after anyone? If so, after whom?
- When and how did your parents decide on your name?
- How widely used is your name?



ME AND MY FAMILY

My name is Pavel Petrov. I was born on the 11th of July in 1997. So, I am in my early twenties. My Patron Saint is apostle Pavel and my name day is on the 12th of July.

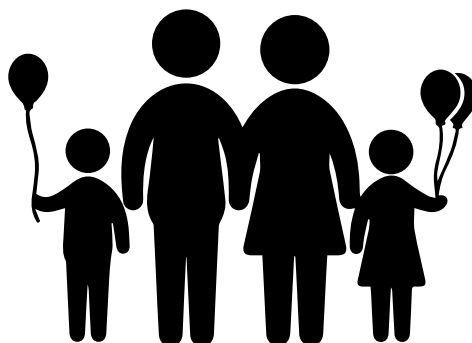
I study at Stavropol Theological Seminary. I am in my first year. I like to study and to take part in the Divine Offices very much. I am not married.

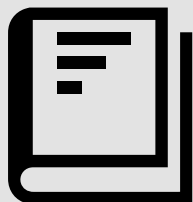
I live with my Mother and Father. I have my elder sister. My sister takes after my Mum, but people say I take after my Dad. My Dad is in his early fifties. He is an archpriest. I get on brilliantly with my Dad – we can talk about everything. He's very easygoing and not strict. But he keeps me under control.

My father is a workaholic. He is always nice and friendly and never bad-tempered. My Dad always says what he thinks – he can't tell a lie. And one more thing. You know, he spends money on other people, not on himself.

My Mum shows her feelings more. She is a housewife and she is very attractive. She's got dark hair and a nice face with blue eyes. She is a very good cook. And what I like most about my Mum – she does not lose her temper.

My sister's name is Natalia. She is in her late twenties. My sister is an economist. She is married. Her husband is a lawyer. They have two children, twins – a boy and a girl, my nephew and my niece. My sister does not live with us. She lives with our grandmother and great grandfather. Her in-laws live in Moscow. ■





ACTIVE VOCABULARY

Aunt – *тетя*

Cousin – *двоюродный брат (сестра)*

Grandmother (father) – *бабушка (дедушка)*

Great grandmother (father) – *прабабушка (прадедушка)*

Husband – *муж*

In-laws – *родственники мужа (жены)*

Nephew – *племянник*

Niece – *племянница*

Twins – *двойняшки, близнецы*

To be an easygoing person – *быть благодушным человеком*

To be attractive – *быть привлекательным*

To be bad-tempered – *быть раздражительным*

To be divorced – *быть разведенным*

To be in one's late/early twenties, thirties, forties – *возраст (более точное указание возраста: 20, 30, 40 лет)*

To be in smb's teens – *быть в подростковом возрасте*

To be married – *быть женатым (быть замужем)*

To get on with smb – *ладить с кем-либо*

To keep smb under control – *контролировать кого-либо*

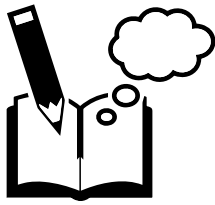
To lose one's temper – *терять самообладание*

To take after somebody – *быть похожим на кого-либо*

To tell a lie – *говорить неправду*

To tell the truth – *говорить правду*

Uncle – *дядя*



EXERCISES

1. Answer the questions:

- How old are you?
- Who is your Patron Saint?
- What is the date of your name day?
- What does your father do?
- Who is your mother?
- Where does your family live?
- Where do your grandparents live?
- Have you got any sisters or brothers?
- How old are they?
- Do you get on well with your parents?

2. Find Russian equivalents to the words, describing personality types:

- good-tempered;
- fun;
- honest;
- patient;
- generous.

3. Find Russian equivalents to the adjectives:

- extravagant;
- immature;
- independent;
- energetic;
- easygoing and calm;
- thoughtless;

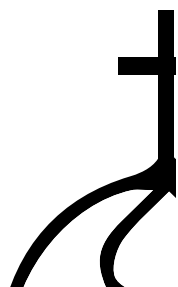
4. Which qualities do you think are important in these people?

Example: I think it is important for a friend to be honest

- friend;
- wife/husband;
- parent;
- grandparent;
- priest.

5. Write an essay about:

- your name;
- your father;
- your friend;
- your mother;
- your grandparents.



UNIT 2

ALMA MATER

My name is Pavel Petrov. I want to be a priest. So, I entered Stavropol Orthodox Theological Seminary. I am a seminarian; I am in my first year. It is a preparatory course. I want to tell you about our seminary.

The Patron Saint of the seminary is St. Ignatius Brianchaninov (1807-1867), the Bishop of the Caucasus and the Black Sea. The rector of our seminary is His Eminence Kirill, the Metropolitan of Stavropol and Nevynnomysk.

I study at the Department of Theology. I am a full-time student.

The students have a very good library, a lot of audio and visual aids.

There are computer classes and the Internet is available.

Training, accommodation and food are free for the students of the seminary. We get a stipend.

Our life is church-oriented. We pray in the morning and in the evening, before and after each lesson, before and after meals. On Saturdays, Sundays and on feast days we take part in the Divine Offices.

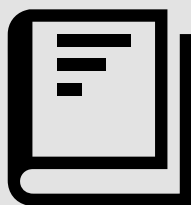
Our classes begin at 10 o'clock. In the middle of the day we have a tea break. After classes we have our lunch. In the afternoon we have reading time, and then we have dinner.

The students get higher education at the seminary. So, the period of training lasts for five years. We study different subjects – Liturgics, Theology, Dogmatics, the History of the Church, the Old and the New Testament, Homiletics, Byzantine studies as well as the Church Law, the Art of the Church, Singing and other subjects. We also study languages both modern and dead. My favourite subject is Liturgics. At the end of the course we take final exams, write graduation paper and get a degree of a Bachelor (Theology).

The academic year consists of two terms. It begins on the 1st of September and lasts till June. At the end of each term the students

have to take their examinations. We have holidays in winter and in summer.

We often meet young people from the Universities and schools of our city. We discuss different problems with them, we speak about faith, love and friendship. ■



ACTIVE VOCABULARY

Accommodation – *проживание*

Ancient (modern) languages – *древние (современные) языки*

Byzantine – *Византия*

Church art – *церковное искусство*

Department – *факультет*

Faith – *вера*

Feast – *праздник*

Friendship – *дружба*

Full-time student – *студент дневного отделения*

Homiletics – *гомилетика*

Meals – *еда*

Part-time student – *студент, совмещающий работу с учебой*

Priest – *священник*

Tea break – *перерыв на чай*

The Old/New Testament – *Ветхий/Новый Завет*

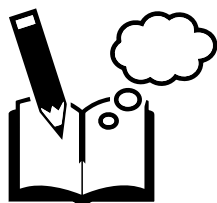
Theology – *богословие, теология*

To be available – *быть доступным*

To be free – *быть бесплатным*

To enter the Seminary, University/Institute – *поступать в семинарию, университет/институт*

To pray – *молиться*

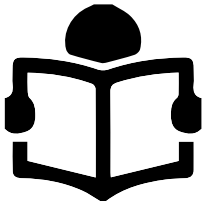


EXERCISES

Answer the questions:

- Where do you study?
- Where is Stavropol Orthodox Theological Seminary located?
- Who is a Patron Saint of your seminary?
- How long does the period of training last?
- What subjects do you study at the seminary?
- What is your favourite subject?
- Do the students get a stipend?
- When does the academic year begin?
- Are you a full-time or a part-time student?
- Is there a library at the seminary?
- Is the Internet available?
- What year are you in?
- When do you take examinations?
- When do your classes begin?





STAVROPOL ORTHODOX THEOLOGICAL SEMINARY

Future priests for the Russian Orthodox Church are trained at the theological academies and seminaries. One of them is located in Stavropol. Its full name is Stavropol Orthodox Theological Seminary.

The objective of Stavropol Orthodox Theological Seminary is to train students for service to the Russian Orthodox Church as priests with a broad educational background, highly qualified theologians, monastics, choir directors, icon-painters as well as lay leaders and to promote study and research in Orthodox theology, history and culture.

Stavropol Orthodox Theological Seminary is an institution of higher theological education and has always been a center for theological education and research in Orthodox theology, history and culture in the South of Russia.

The seminary was opened in the 19th century, more than 170 years ago. The official ceremony took place on the 13th of November, 1846 (Julian calendar).

In 1920 it was closed and then opened in 1946, but 14 years later it was closed again. The seminary was re-opened in 1989 largely through the efforts of His Eminence, Anthony (Zavgorodnye), the Archbishop of Stavropol and Baku.

In 1990 Archimandrite Makarios (Veretennikov) became a rector of the seminary. Then Archimandrite Eugenie (Reshetnikov), now the Metropolitan of Tallinn and all Estonia, succeeded him.

They did very much to provide perfect training and accommodation for the seminarians.

A lot of graduates taught different subjects for the students of their Alma Mater.

In 1993 the first students graduated from Stavropol Seminary.

In 2011 His Eminence Kirill, the Metropolitan of Stavropol and Nevynnomysk Eparchy, became a rector of the seminary.

Now about 300 students are trained at the Seminary. Some of them are full-time and others are part-time students. They study at the Departments of Theology and Church arts.

The seminary is located in the center of Stavropol, in a new

building constructed on the territory of Andrew-the-first-called Church. It houses classrooms and lecture rooms, a library, a reading room, dormitory rooms, a medical center, a refectory and a kitchen. Different cultural activities, conferences and meetings are often held at the reading hall.

On the upper floor of the seminary there is a church dedicated to St. Ignatius Brianchaninov (1807-1867), the bishop of the Caucasus and the Black Sea who is a Patron Saint of the seminary. The students come together in the church for daily services. This gives a special atmosphere for spiritual and academic growth.

Orthodox theological education is impossible without liturgical worship. The liturgy is at the heart of the seminary life. The usual cycle of worship includes the Saturday evening Vigil Service, Sunday morning Liturgy and special celebrations. Students take an active part in daily reading, serving, and preaching. They also participate in the seminary choirs.

So, the life of the seminarians consists not only of classes but of worship, the observance of the Fasts and the celebration of the Feasts.

The period of training lasts for five years. The students are taught different subjects – Liturgics, Theology, Dogmatics, the History of the Church, the Old and the New Testament, Homiletics, Byzantine studies as well as the Church Law, the Art of the Church, Singing and other subjects which are very closely connected with their future activities. They also study languages, both modern and dead.

The seminarians carry out their research work and scientific supervisors help them. The students of Stavropol Seminary are given a permission to wear cassocks.

To enter the Seminary school leavers have to present recommendations from the rector of their church or a confessor. Then the applicants take entrance exams. They have to read some prayers, to demonstrate good knowledge of church singing and reading, to write an essay in Russian. The exams are highly competitive. Finally, the applicants have an interview with the rector of the seminary.

The academic year consists of two terms. It begins on the 1st of September and lasts till June. At the end of each term, the students have to take examinations, which are followed by their holidays in winter and in summer.

Training, accommodation and food are free for the students of the seminary. They get a stipend.

At the end of the course they get a Degree of a Bachelor. The graduates may continue their education in Moscow or St. Petersburg and get a Master of Theology Degree. Those who like research work take up a post-graduate course.

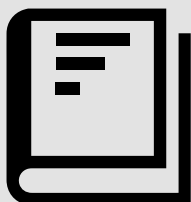
The seminary brings together young people of different backgrounds and cultures.

Stavropol Orthodox Theological seminary is famous for its graduates and a high level of training.

Alumni include more than five bishops and a lot of Orthodox priests who serve the Russian Orthodox Church in different parishes of Russia and the Commonwealth of Independent States (CIS). Some graduates teach at schools, institutions of higher learning or are engaged in different forms of church service.

A graduate of Stavropol Seminary, an Archpriest Joann (John) Vostorgov (1864-1918), a brilliant preacher and writer, was canonised as a New Martyr. ■





ACTIVE VOCABULARY

Allumnus (мн. **alumni**) [ə'λmnəs] – выпускник (выпускники)

Applicant [ˈæplɪkənt] – абитуриент

Cassock – подрясник

Confessor – исповедник

Entrance exams – вступительные экзамены

Essay – сочинение

Holidays – каникулы

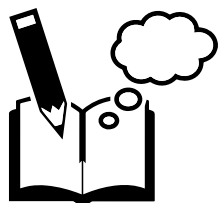
Scientific supervisor – научный руководитель

Term (semester) – семестр

To be competitive – проводиться на конкурсной основе

To graduate from – заканчивать (учебное заведение)

To present – представлять



EXERCISES

1. Answer the questions:

- When was Stavropol Seminary founded?
- When did the official ceremony take place?
- What is the primary objective of the seminary?
- What is Stavropol Theological Seminary famous for?
- Who may become a student of the Seminary?
- What degree do the graduates get?

2. Speak about:

- the history of Stavropol Theological Seminary;
- your daily routines;
- your holidays.

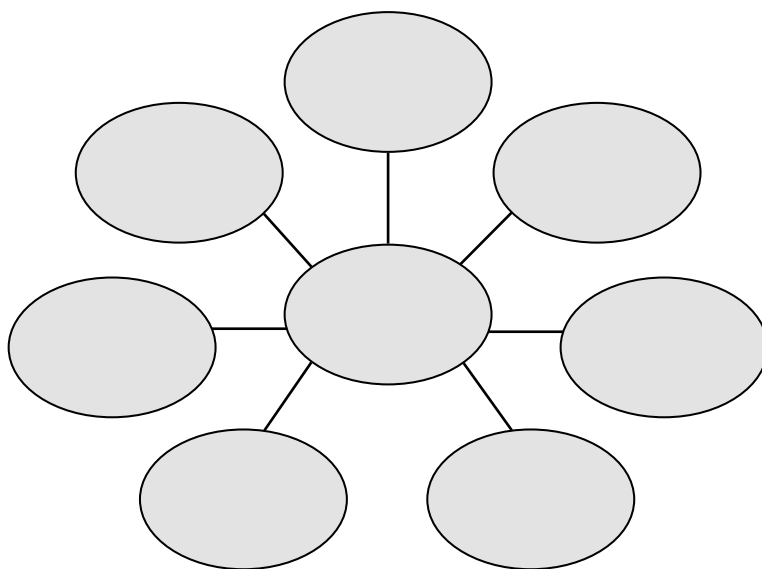
3. Write an essay about the history of Stavropol Theological Seminary.



UNIT 3

RUSSIA

Think of the words you associate with Russia and the Russians and fill in the spider graph below. Time limit – 30 seconds.



SOME USEFUL INFORMATION

Capital (and largest city)	Moscow 55°45'N, 37°37'E (since 1918)
Official languages	Russian is official throughout the nation; thirty others are co-official in various regions
Government	Semi-presidential republic federation
Area	
<i>Total</i>	17,125,191 sq. km, 6,592,800 sq. m
<i>Water (%)</i>	13
Population (2018)	146,880,432
System of measurement	metric
Currency	rouble (₽)

THE MAP OF THE RUSSIAN FEDERATION



According to the Russian Constitution, the Russian Federation consists of republics, krais, oblasts, cities of federal importance, an autonomous oblast, and autonomous okrugs, all of which are equal subjects of the Russian Federation.

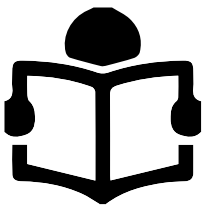
There are 85 different federal subjects in the Russian Federation, namely:

- 46 oblasts (provinces);
- 22 republics (states), which have a high degree of autonomy, each has its Constitution, President and Parliament. They have two official languages – their native and Russian;
- 9 krajs (territories);
- 4 okrugs (autonomous districts);
- 3 federal cities (Moscow, St. Petersburg, Sevastopol);
- 1 autonomous oblast – the Jewish Autonomous Oblast.
- The currency of Russia is the rouble. There are 10, 50, 100, 200, 500, 1000, 2000, 5000 bank notes. There are pictures of old Russian cities on each bank note.

The Russian Federation spans eleven time zones. ■

In Russia there are cities with over a million inhabitants,
the largest of them are:

Rank	City/town	Federal subject	Population 2010 census/ 01.01.2017
1	Moscow	Moscow	11,504/12,381
2	Saint Petersburg	Saint Petersburg	4,880/5,282
3	Novosibirsk	Novosibirsk Oblast	1,474/1,603
4	Yekaterinburg	Sverdlovsk Oblast	1,350/1,456
5	Nizhny Novgorod	Nizhny Novgorod Oblast	1,251/1,262
6	Kazan	Republic of Tatarstan	1,144/1,232
7	Chelyabinsk	Chelyabinsk Oblast	1,130/1,199
8	Omsk	Omsk Oblast	1,166/1,178
9	Samara	Samara Oblast	1,165/1,170
10	Rostov-on-Don	Rostov Oblast	1,089/1,125



RUSSIA IS MY NATIVE COUNTRY

I am Russian and I live in Russia. It is a very large country. Its nature is unique. People of different nationalities live here. I want to tell you about my native country, its national symbols as well as its past and present.

Russia is one of the largest countries in the world. Its capital is Moscow.

Its area is 17,125,191 km. It covers a large part of both Europe and Asia. It has coastlines on the Arctic Ocean, the Baltic Sea, the Caspian Sea, and the Pacific Ocean. Russia borders eight European countries, three Asian countries and three countries with land in both Asia and Europe.

Russia shares land borders with the following countries (counter-clockwise from northwest to southeast): Norway, Finland, Estonia,

Latvia, Lithuania, Poland, Belarus, Ukraine, Georgia, Azerbaijan, Kazakhstan, China, Mongolia, and North Korea. It is also close to the United States (state of Alaska), Sweden, Denmark, Turkey and Japan across relatively small stretches of water (the Bering Strait, the Baltic Sea, and La Peruses Strait, respectively).

It has significant mineral and energy resources. Russia has the world's ninth-largest population.

The Russian Federation was founded after the dissolution of the Soviet Union in December 1991. Before that date, it was the Russian Soviet Federative Socialist Republic (RSFSR), one of 15 republics of the Union of Soviet Socialist Republics (USSR).

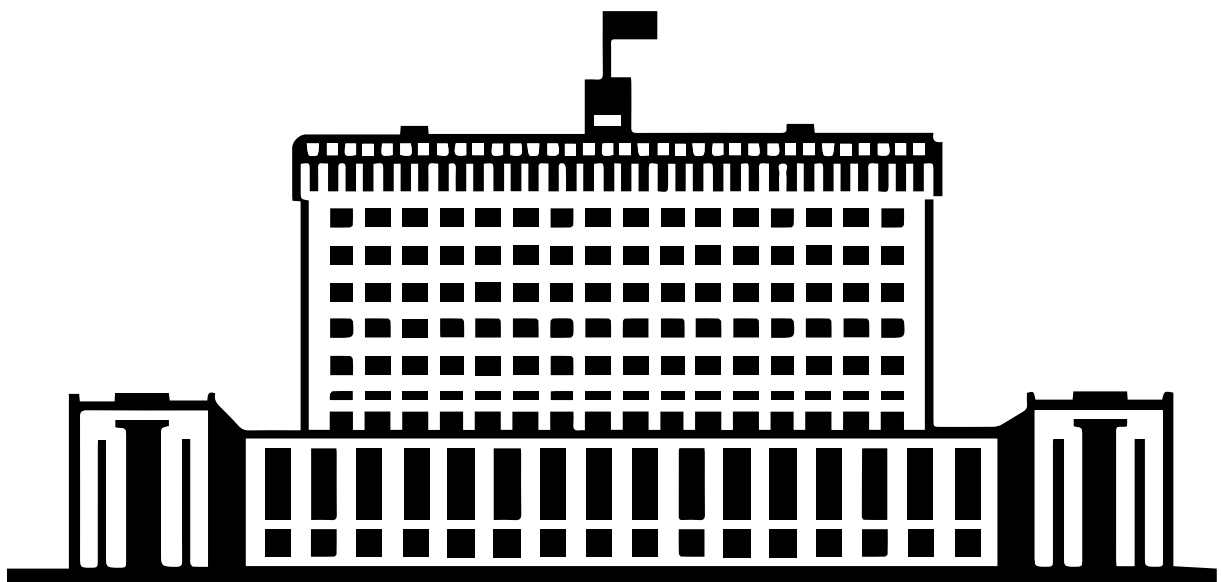
After the breakup of the Soviet Union, the newly independent Russian Federation emerged as a great power.

According to the Constitution adopted on December 12, 1993, Russia is a federation and a semi-presidential republic. The President is the head of the state and the Prime Minister is the head of the government.

The Russian Federation has a three-branch system of government.

The Executive branch is headed by the President.

The Legislative branch is a federal assembly. It consists of the State Duma and the Federal Council. The State Duma has 450 members that are elected throughout the country based on the population of the



The Russian Federation Government

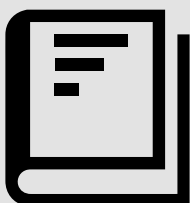
districts. The Federal Council has 170 members, two elected from each territorial unit of Russia.

The Judicial branch: the Constitutional Court, the Supreme Court (the highest court for criminal and administrative cases), the Superior Court of Arbitration (the highest court for economic matters).

There are some political parties currently competing in Russian politics.

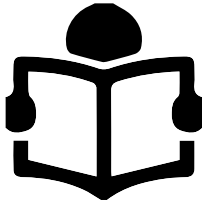


Russia is a permanent member of the United Nations Security Council, a leading member of the Commonwealth of Independent States and some other international organisations. ■



ACTIVE VOCABULARY

- Border** – граница, граничить
- Close** – близкий
- Cover** – покрывать
- Emerge** – появляться
- Executive** – исполнительный
- Extend** – простирается
- Legislative** – законодательный
- Matter** – вопрос, дело
- North** – север
- Permanent** – постоянный
- Resolve** – разрешать
- Significant** – значительный

Text for additional reading

ANCIENT RUSSIA

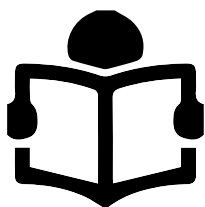
The history of ancient Russia is the history of migrating peoples and ancient kingdoms. In the beginning, there were only few Russian cities. Little by little, the cities united into an empire. In the ninth century the Varangians (the Scandinavians) crossed the Baltic Sea and landed in Eastern Europe. A warrior named Rurik headed them. He could bring his people to the city of Novgorod. It took place in 862. Rurik was succeeded by Oleg. In 882 he got control of Kiev, which stood on the Dnepr River. The empire was known as Kievan Rus. It flourished for the next three hundred years.

By 989 Oleg's great-grandson Vladimir I was a ruler of the kingdom. The empire extended as far as the Black Sea, the Caucasus Mountains, and the lower part of the Volga River. Vladimir decided to establish a state religion. So, he sent his envoys to consider carefully some faith. Vladimir decided on Greek Orthodoxy. Therefore, he united himself with Constantinople.

Vladimir's successor was Yaroslav, nicknamed the Wise. That time was considered to be the apogee of Kievan Rus'. Yaroslav codified laws, made contacts with other states; he encouraged the arts, and a lot of other things. That is why he was named "the Wise". However, he decided in the end to divide his kingdom among his children, and his children did nothing.

Shortly after Yaroslav's death (in 1054), Kievan Rus' was broken up into regional power centers.

It was the time (in 1147), when Yuri Dolgorukiy, one of the regional princes, decided to found a settlement on the hill on the Moskva River. That small settlement soon became the capital city of Russia. ■



NATIONAL SYMBOLS OF RUSSIA

THE CURRENT COAT OF ARMS

The Coat of Arms of the Russian Federation was adopted on 30 November 1993 by the Decree of the President.

The description of the Coat of Arms: red shield, golden double-headed eagle with sceptre, orb and three crowns. A silver horseman is in his red escutcheon. Some people think that the horseman is St. George. It is not so. Russia is not a Christian-only country; there are a lot of Muslims, Buddhists. That is why the authors decided not to name the horseman as "Saint".

But a lot of people want to rename back "a horseman" to "St. George" because the horseman on historical Russian Arms and on the Arms of Moscow is St. George.

In 1991 a double-headed eagle (without crowns) was drawn on the coins. Later this Coat of Arms was named as "the Coat of Arms of the Bank of Russia". ■



*The Coat of Arms of the
Russian Federation*

THE HISTORY OF THE COAT OF ARMS

The latest Russian Coat of Arms is formally a golden eagle on a red shield (with no other elements). It looks very much the same way that the Imperial Coat of Arms before 1917. The latter was a black eagle on a golden shield.

A horseman was a symbol of a Defender of the Motherland. Since the 15th century, there was a horseman on the breast of a double-headed eagle. At that time the horseman was associated with the

picture of the tzar. He had a crown and (sometimes) a mantle. Very many people usually think that the horseman is St. George because he looks like a famous Orthodox icon of St. George and a Dragon.

On a golden shield there was a two-headed, triple-crowned eagle with a red beak and talons. He had a golden scepter in his right talon and a golden imperial orb in his left one; on his breast there was a Coat of Arms of Moscow – St. George on a horseback is piercing a dragon.

On every wing of the eagle there were three shields: the Coat of Arms of Astrakhan, Novgorod and Kiev were on the right wing, the Arms of Siberia, Kazan and Vladimir were on the left one. The eagle was surrounded by the chain of St. Andrew Order and headed by the imperial crown with two blue bands.

The Coat of Arms was adopted in 1497 by the Tsar Ivan III, who took the Byzantinian two-headed eagle facing both east and west and improved it with the Arms of Moscow. ■

THE FLAG OF THE RUSSIAN FEDERATION

The Flag of the Russian Federation is set by the Constitutional Law. It is a tricolor of three equal horizontal fields, white on the top, blue in the middle and red on the bottom. The flag was first used as an ensign for the merchant and war ships but became official only in 1896. After the collapse of the Soviet Union in 1991 the tricolor was brought back as the official flag of the new Russian Federation. ■

THE NATIONAL ANTHEM OF RUSSIA

The Hymn of the Russian Federation is the national anthem of Russia. Alexander Alexandrov originally composed music. Sergey Mikhalkov revised the lyrics for the anthem of the Russian Federation. The hymn was adopted in the year 2000 by President Vladimir Putin. It replaced the Patriotic Song, which had been the official anthem from 1990.

When the anthem is played on TV, the Kremlin or the Russian flag is usually depicted. ■

OFFICIAL LYRICS

Russian

English translation

Россия - священная наша
 держава,
Россия - любимая наша
 страна.
Могучая воля, великая слава –
Твое достоянье на все
 времена!

Russia - our sacred state,
Russia - our beloved country.
A mighty will, a great glory –
Are yours forever for all time!

Припев:

Славься, Отечество наше
свободное,
Братских народов союз
вековой,
Предками данная мудрость
народная!
Славься, страна! Мы гордимся
тобой!

Chorus:

*Be glorious, our free Fatherland,
Ancient union of brotherly
 peoples,
Ancestor given wisdom
 of the people!
Be glorious, country! We are
 proud of you!*

От южных морей
до полярного края
Раскинулись наши леса и поля.
Одна ты на свете! Одна ты
такая –
хранимая Богом родная земля!

From the southern seas
to the polar region
Lay our forests and our fields.
You are one in the world! You are
one of a kind –
Native land protected by God!

Припев

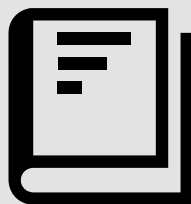
Широкий простор для мечты
и для жизни
Грядущие нам открывают
года.
Нам силу дает наша верность
Отчизне.
Так было, так есть и так будет
всегда!

Chorus

Wide spaces for dreams
and for living
Are open to us by the coming
years.
Our faith in our Fatherland gives
us strength.
So it was, so it is and so it will
always be!

Припев

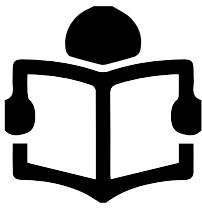
Chorus



ACTIVE VOCABULARY

- Adopt** – *принимать*
Anthem – *гимн*
Appear – *появляться*
Bottom – *нижний*
Bring back – *возвращать*
Coat of Arms – *герб*
Coin – *монета*
Collapse – *падение, разрушение*
Crown – *корона*
Depict – *изображать*
Double-headed – *двуглавый*
Eagle – *орел*
Equal – *равный*
Escutcheon – *щит герба*
Horizontal – *горизонтальный*
Horseman – *всадник*
Law – *закон*
Lyric – *текст песни*
Merchant – *купец*
Orb (part of regalia) – *держава (элемент регалии)*
Rename – *переименовывать*
Replace – *заменять*
Scepter – *скипетр*
Shield – *щит*
Top – *верхний*

Text for additional reading



MEANING AND ORIGIN OF THE COLOURS OF THE FLAG OF RUSSIA

There are several theories as to the origin and reason for the choice of white, blue and red for the colours; none is currently accepted as universally correct. There is no official meaning assigned to the colours in Russian laws.

The three colours perhaps came from the Coat of Arms of Moscow, which depicted Saint George wearing white (silver) armour, riding a white horse, wearing a blue cape and holding a blue shield, on a red field.

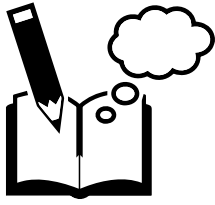
According to another version, these three colours were associated with the robes of the Virgin Mary, the Holy Protectress of Russia.

There is another interpretation of the three colours. It says they reflect the Russian social system under the monarchy: white represents God, blue represents the Tsar and red represents the peasants.

A very common interpretation is the association of colours with the main parts of the Russian Empire: White thus represents White Russia (Belarus), blue is for the Ukraine or Small Russia ("Malorossia") and Red is for the Russian mainland. Yet there are several other theories.

The president of Russia uses a Presidential Standard (*Russian: штандарт президента*), which is officially defined as the tricolor with the Coat of Arms (depicting the two-headed eagle with the shield) in the middle. ■

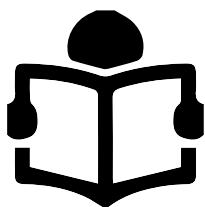




EXERCISES

Answer the questions (use your dictionary):

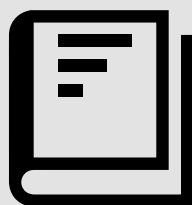
- What countries does Russia share land borders with?
- What language do people speak in
 - Russia _____
 - Norway _____
 - Hungary _____
 - Finland _____
 - Poland _____
 - China _____
 - Japan _____
 - The United States of America _____
 - The Netherlands _____
 - Brazil _____
 - Austria _____
 - Germany _____
 - Sweden _____?
- Add more countries, languages and nationalities.
- When did the newly independent Russia emerge?
- What does CIS stand for?
- What does UNO stand for?
- Is Russia a member of the CIS?
- Is Russia a member of the UNO?
- Try to remember the pictures of what city do you find on a 10-rouble note (50, 100, 200, 500, 1000, 2000, 5000)? Do not look at the banknotes.



RELIGION IN RUSSIA

The Russian Orthodoxy is the dominant religion in the Federation. Islam is the second most widespread religion. It dominates in the Volga region and the North Caucasus. Other denominations include Judaism, Roman Catholics, Armenian Gregorian and some Protestant churches. Buddhism is traditional for three regions of the country – Buryatia, Tuva and Kalmykia. The Kalmyks are the only predominantly Buddhist people in Europe.

Ethnic Russians are mainly Orthodox whereas most people of Turkish origin are Muslim. ■



ACTIVE VOCABULARY

Dominant – преобладающий

Denomination – вероисповедание; конфессия

Include – включать

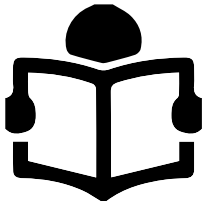
Primarily – в основном

Suppression – подавление, сдерживание

Various – различный

Whereas – в то время как, хотя

Widespread – широко распространенный



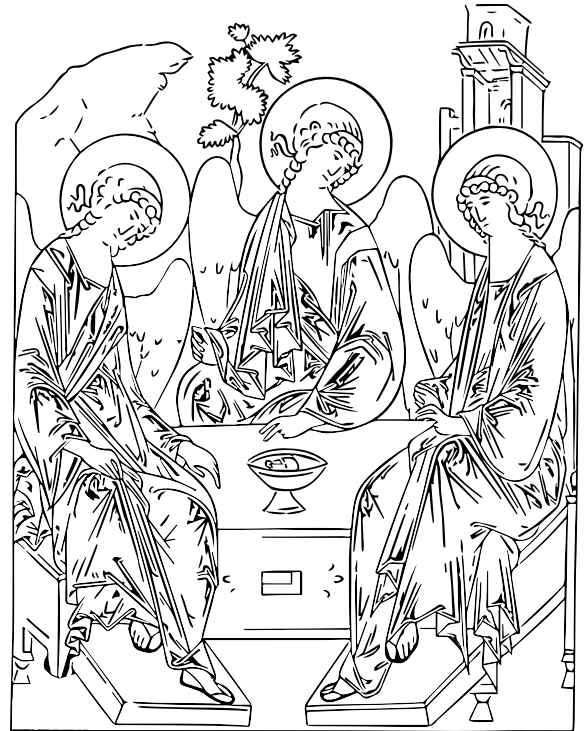
RUSSIAN ART

ICON PAINTING

In Russia the art of icon painting was influenced by the art of the Byzantine churches. Russian icons are not just an imitation, they have a peculiar style.

Traditionally Russian icons are painted on wood. Most of them are painted by means of egg tempera on specially prepared wooden panels, or sometimes on a piece of cloth. Icons are considered to be the Gospel in paint, and therefore great attention is paid to this art.

Colour plays a very important role in icon painting. Gold leaf is frequently used for halos. Tin, bronze and silver are also used for the Russian icons.



The Holy Trinity Icon

Sometimes the icons are rather small, but in some churches and monasteries, they are very large.

Orthodox tradition teaches that icons originate from the first portraits of the Virgin Mary and the Child. The first icons are known to be painted by Saint Luke.

We know great masters of icon painting. One of them was Andrei Rublev, the author of the world-famous icon of the Trinity, and his group who took the art of icon painting to new heights.

Icons in Russia help people with their prayers without idolizing the figures in the paintings. The most comprehensive collection of Icon art is found at the Tretyakov Gallery. ■

ARCHITECTURE

Russian architecture had been influenced by the Byzantine architecture until the fall of Constantinople.

The most impressive monuments of Kiev were the Cathedral of St. Sophia (1037), and the Church of the Assumption in the Lavra (1073-78). These churches were built in the Byzantine style. The Cathedral of St. Sophia is the only building of that time that we can see today. It was made in the form of a cross and had 13 cupolas. Later the cathedral was reconstructed.

A city of Novgorod had unique pieces of art. Russian architecture began to develop there. The history of Novgorod began with the Cathedral of St. Sophia. It was built in 1045-1052. The Cathedral had different modifications of the Byzantine architecture.

Other centers of early Russian culture were the towns of Vladimir and Suzdal. The Church of the Intercession of the Virgin on the Nerl is also one of the most beautiful masterpieces of medieval Russia (1165).

After the fall of Constantinople, in 1453 Russia continued developing

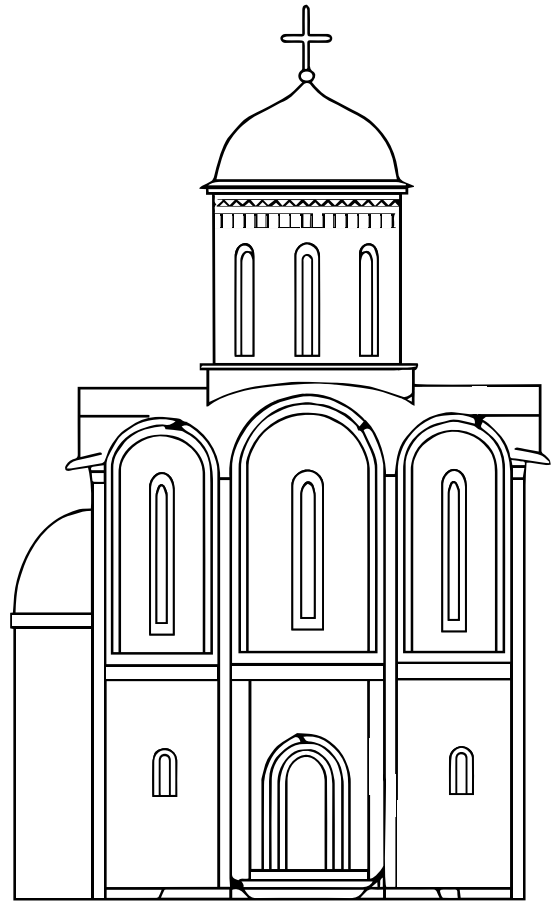


its national art for several centuries.

The departure from Byzantine architecture was seen in the Church of the Ascension at Kolomenskoye (1532), and in the architecture of St. Basil (Vasily) the Blessed Cathedral (Pokrovsky Cathedral) in Moscow (1554-1560). The structure and decoration of the latter are unique. They were typically Russian both in content and in form. This church, like the one in Kolomenskoye, presents characteristic features of Russian wooden churches built in the North of the country.

This period of Russian art is known as the Moscow or National period.

Later the center of Orthodox Christianity moved to Russia.



Moscow became the "third Rome". In the 15th and 16th centuries, Italian architects, e.g. Aristotle Fioravanti, rebuilt the Kremlin and two of its main churches. They introduced Renaissance style in architecture. Italian architects built the Cathedral of the Assumption (Dormition) and the Cathedral of St. Michael the Archangel. A final touch was made to the ensemble of Cathedral Square in the Kremlin by the construction of the Belfry of Ivan II the Great.

The time of Ivan the Terrible and Boris Godunov saw the development of Russian tent-like churches.

In the 17th century the style of ornamentation flourished in Moscow and Yaroslavl. Later the Baroque style became popular. The Holy Trinity – St. Sergius (Troitse-Sergiyeva) Lavra in Sergiyev Posad is an example of Naryshkin Baroque in Russia.

The 18th century Rococo style of architecture can be seen in wonderful works of Bartolomeo Rastrelli and his followers. The time of Catherine the Great and Alexander I was the time of Neoclassical architecture. The 20th century was the time of Constructivism. ■



ACTIVE VOCABULARY

Architecture – *архитектура*

Attempt – *попытка*

Century – *век*

Comprehensive – *обширный*

Follower – *последователь*

Height – *высота*

Influence – *оказывать влияние*

Painting – *рисование*

Peculiar – *особенный, своеобразный*

Prayer – *молитва*

Prevalent – *распространенный*

Renaissance – *возрождение*

Splendid – *великолепный, роскошный*

Taste – *вкус*

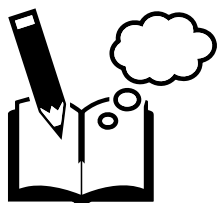
Tent-like church – *шатровая церковь*

To introduce – *вводить*

To pave the way – *прокладывать путь*

Trend – *путь, направление*

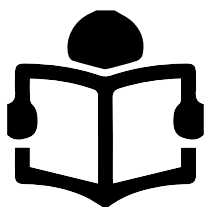
Venerate – *читать, почитать*



EXERCISES

1. **Read the texts on Russian Art and mark the information:**
 - (v) – *which is not new for you*
 - and
 - (!) – *if you are surprised to discover this*
2. **Compare your answers with your group mates. Which information do you find the most important?**
3. **Answer the questions:**
 - Have you ever visited any Churches mentioned in the text?
 - Are there any famous Church buildings you would especially like to see?
 - If you could spend a weekend in any city of Russia, which place would you choose? Why?
4. **Watch the film about the Holy Trinity-St. Sergius Lavra and answer the questions:**
 - Where is the Lavra located?
 - When was the Lavra built?
 - Who chose a place for it?
 - How was a place chosen for the Lavra?
 - What churches are there in the Lavra?
 - What is the Lavra famous for?





SCIENCE IN RUSSIA

Russia has always been famous for great discoveries, its scientists and their research works.

Peter the Great was one of the first rulers of Russia who understood the importance of scientific thought, education and culture for the prosperity of the country. And he decided to open the Academy of Sciences. The Academy was different from any other organization. It was a state institution. The Academy combined the functions of research and training. It had its own university and a high school.

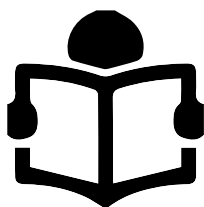
On December 27, 1725, the Academy celebrated its creation with a large public meeting.

Today Russia is famous for its fundamental and applied research in different areas, e.g. in space research, physics, chemistry, nuclear physics, nanotechnology, electronics.

Nobel Prizes were awarded to some Russian-born scientists, writers and leaders. ■

RUSSIAN NOBEL PRIZE WINNERS

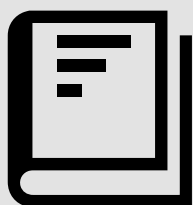
- | | |
|-----------------------|---------------------------|
| • Ivan Pavlov | • Aleksandr Solzhenitsyn |
| • Ilya Mechnikov | • <i>Wassily Leontief</i> |
| • <i>Ivan Bunin</i> | • Andrei Sakharov |
| • Nikolay Semyonov | • Leonid Kantorovich |
| • Boris Pasternak | • Pyotr Kapitsa |
| • Igor Tamm | • <i>Joseph Brodsky</i> |
| • Ilya Frank | • Mikhail Gorbachev |
| • Pavel Cherenkov | • Zhores Alferov |
| • Lev Landau | • <i>Alexei Abrikosov</i> |
| • Nikolay Basov | • Vitaly Ginzburg |
| • Alexander Prokhorov | • Konstantin Novoselov |
| • Mikhail Sholokhov | |



RUSSIAN CUISINE

Russia has rich culinary history and offers a wide variety of dishes made from fish, cereal-based products and drinks. In addition to meat culinary, vegetables, fruit, mushrooms, berries and herbs also play a major part in the Russian diet.

Traditionally Russian products such as caviar, smetana (sour cream), buckwheat, rye flour, etc. influence the world-wide cuisine. ■



ACTIVE VOCABULARY

Berry – *ягода*

Breakfast – *завтрак*

Buckwheat – *гречиха, гречневый*

Caviar – *икра*

Cereal – *крупа, крупяной продукт (полученный из зерновых культур)*

Cuisine – *кухня*

Dish – *блюдо*

Fish – *рыба*

Healthy food – *здоровая пища*

Herb – *трава, лекарственное растение*

Junk food – *нездоровая пища*

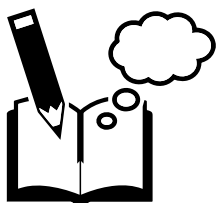
Lunch – *обед (в 12–14 часов)*

Meal – *приём пищи; еда*

Mushroom – *гриб*

Rye flour – *ржаная мука*

Soup – *суп*



EXERCISES

1. Find Russian equivalents to:

- I put on weight _____
- I have a sweet tooth _____
- I cut down on bread _____
- I try to eat less of everything _____
- I am fit again _____
- I do not like junk food _____
- I like healthy food _____

2. Answer the questions:

- How many meals a day do you have?
- What is the name of each meal?
- What is your traditional breakfast?
- Do you always have lunch?
- What do you have for lunch (dinner)?
- What is your favourite dish?
- What do you have for the main course?
- Are you a good cook?

3. Talk on the meals you have every day.

4. Name as many Russian dishes as you can.

5. Use your dictionary to help you and make four lists:

- fruit;
- vegetables;
- meat;
- fish.

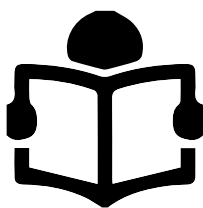
6. Describe in class each of the following types of food in several sentences. Your group mates will help you.

Example: An apple is a round red or yellow fruit. It is soft and white inside, with small brown seeds in the centre.

- a potato;
- a tomato;
- a slice of bread;
- your favourite food.

7. Describe a meal you had at home or in a refectory.

8. Write instructions for cooking your favourite dish. Your group mates have to guess what you are describing.



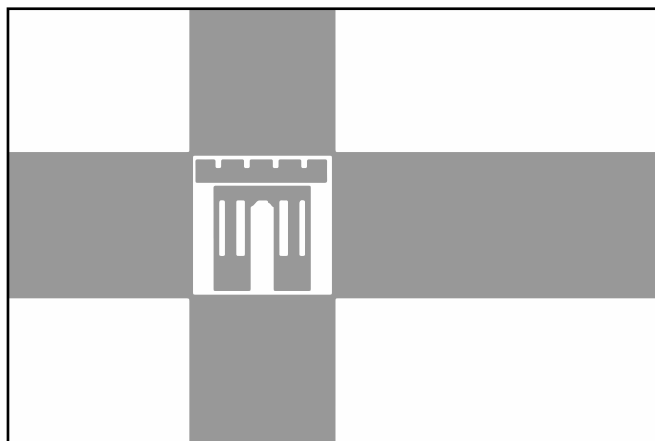
THE CITY I LIVE IN (STAVROPOL)

I live in Stavropol. It is my native city, which is located in the south-west of Russia.

The territory of the city is very mountainous, and it is in the midst of the Caucasus mountain range.

Stavropol is an administrative center of Stavropol Kray, but it is not very large. The population of Stavropol is some (398,539 by the 2010 Census, 433,577 in 2017). The total area is 214 square kilometres (sq. km). The city is divided into three administrative districts (rayons) – Promyshlenny, Leninsky and Oktyabrsky ones.

Stavropol has a unique history. It was founded on October 22, 1777 following the



The flag of the Stavropol city

Russian-Turkish War of 1768-1774. In the beginning, it was a military camp and became a city in 1785. Prince Grigori Potemkin founded Stavropol and played a leading role in the creation of the city.

It was one of ten fortresses built between Azov and Mozdok at the request of Catherine the Great. Terek Cossacks, some of them from Khopersky Regiment settled in the cities of Stavropol and Georgievsk. They had to defend the borders of the Empire.

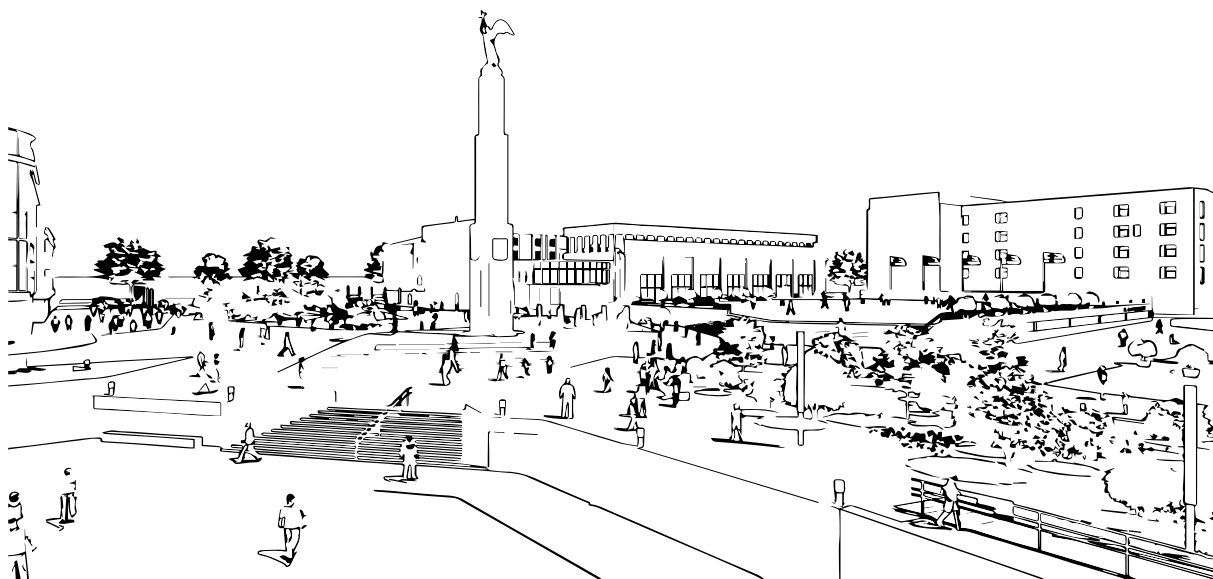
The name of the city comes from the Greek name, Staupopolis (Greek: Σταυρούπολι), historically it was the name of an unrelated archbishopric in Caria, a Roman province in present Anatolia. It means "The city of the Cross". According to one of the legends the soldiers found a huge stone cross when they were building a fortress.

So, in the beginning the city was founded as a strategic post. But soon it became a center of culture in the North Caucasus. In the 19th century the first public library, a theatre, the first newspaper, a museum were opened in Stavropol.

In 1843 an Episcopal See of the Russian Orthodox Church was established in Stavropol. The first Bishop was His Eminence Jeremiah (Solovyev).

In 1847 the city became an administrative center of the gubernia with the same name.

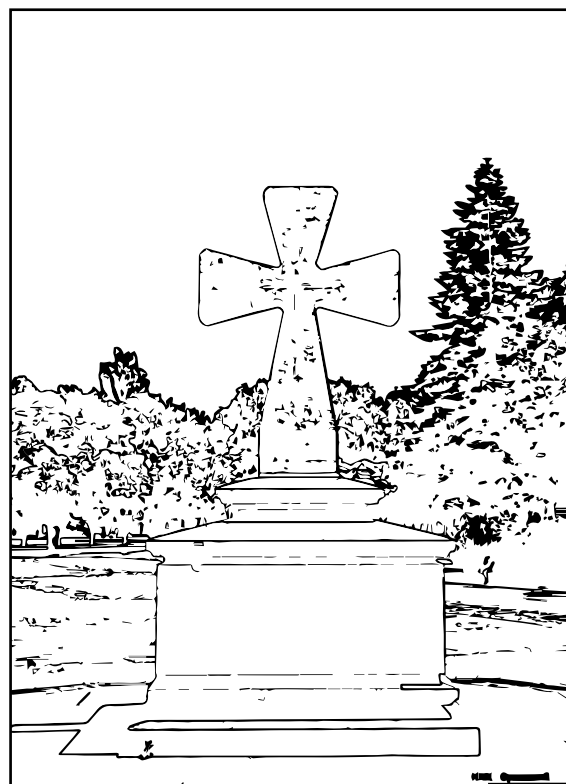
During the Civil War the city was captured by the Red Army from the Volunteer Army of a general Anton Denikin on January 29, 1920. In 1935 the city was renamed after Kliment Voroshilov, but returned



to its original name in 1943. During the Great Patriotic War, between August 3, 1942 and January 21, 1943 Stavropol was occupied by the German Army.

At present, the city is a large administrative, industrial and scientific centre of the North Caucasus.

There are some state Universities and Institutes, the largest of them are: North Caucasus Federal University, Stavropol State Agrarian University and Stavropol State Medical Academy. There are some private institutes as well. Stavropol Orthodox Theological Seminary is located in the centre of Stavropol.



Stavropol Cross

The city has one of the biggest and best city parks in Russia.

Today there are very many monuments of history and culture, 2 theatres, some museums, stadiums and a lot of libraries, the largest of them being the Scientific Library of Stavropol Kray.

The economy of Stavropol is focused on the production of automobiles, furniture, construction equipment and materials. Natural gas is extracted near the city.

Stavropol has twin cities in Bulgaria, the U.S.A. and France.

Stavropol is a centre of religious life. The Episcopal See is located here. There are some churches in Stavropol – the largest of them are: the Cathedral Church of Our Lady of Kazan, the Church of Andrew-the-first-called, the Church of the Elevation of the Holy Cross, the Church of Dormition of Theotokos, the Church of Transfiguration. Some smaller churches have been built and function here, two of them being at the Federal University and at the private Institute. They are: the Churches of St. Sergius of Radonezh and of St. Martyr Tatiana. Divine Services regularly take place and more and more young people come to pray or join the Orthodox Youth Clubs. ■



ACTIVE VOCABULARY

Aid – *помощь, оказывать помощь*

Civil War – *Гражданская война*

Equipment – *оборудование*

Extract – *добывать*

Fortress – *крепость*

Furniture – *мебель*

Military camp – *военный лагерь*

Scientific – *научный*

See – *кафедра епископа*

The Great Patriotic War – *Великая Отечественная война*

To be Captured – *быть захваченным*

To be founded – *быть основанным*

Trade center – *торговый центр*

Twin city – *город-побратим*





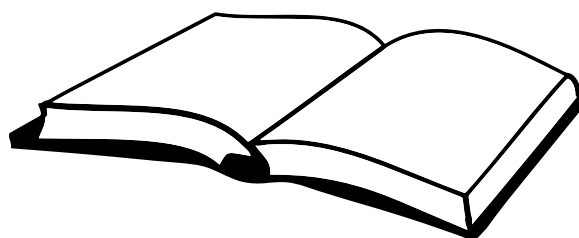
EXERCISES

1. Answer the questions:

- Is Stavropol your native city?
- What do you know about the history of the city?
- Did any outstanding people visit Stavropol? Who? When?
- Are there any museums in Stavropol?
- What is Stavropol famous for?
- Where is it located?
- What are the twin cities of Stavropol?
- How can you get to Stavropol:
 - from Moscow;
 - from Kislovodsk;
 - from St. Petersburg.

2. Answer the questions about your native place:

- Where do you live?
- Is your city (village, town) beautiful?
- What is your native place famous for?
- What places of interest are there in your native place?
- Speak on the history of your native place.



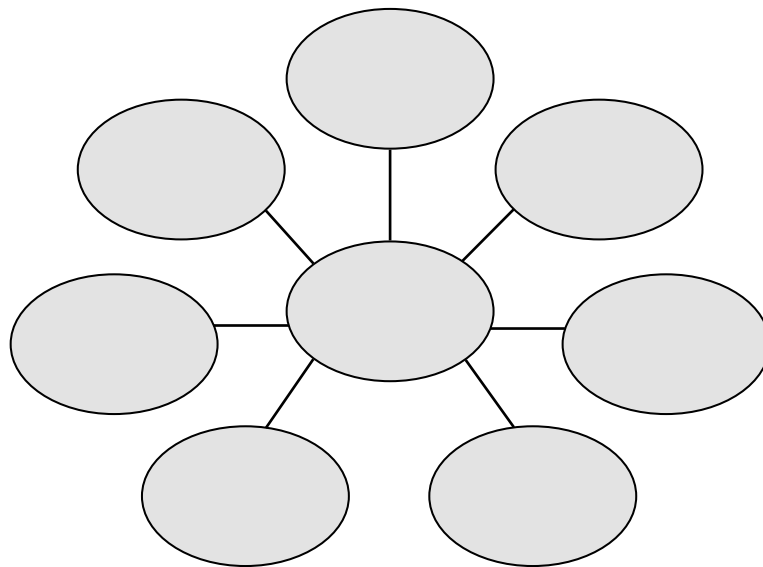


UNIT 4

ENGLISH-SPEAKING COUNTRIES

GREAT BRITAIN

1. Think of eight things that you think are typically British and fill in the spider graph. Time limit – 30 seconds.



2. Answer the questions.

- What do you know about Great Britain?
- Do you know anything about the language, history and culture of Great Britain?

SOME USEFUL INFORMATION

Capital	London 51°30'N, 0°7'W
Official languages	English (de facto)
Government	Constitutional monarchy (Parliamentary democracy)
Monarch	Queen Elizabeth II
Prime Minister	The current prime minister, Theresa May, leader of the Conservative Party

Area

Total 244,820 sq. km, 94,526 sq. m

Water (%) 1.34

Population (2011 census) 63,182,000

Currency Pound Sterling (£) (GBP)

Time zone GMT (UTC + 0)

Summer (DST) BST (UTC + 1)

Sometimes people say England and English when they mean Britain. What is the difference between different names of the country?

When the name The British Isles is used it means the name for about 4,000 islands, including Great Britain and Ireland. This name can be seen on the maps. So, it is a geographical term.

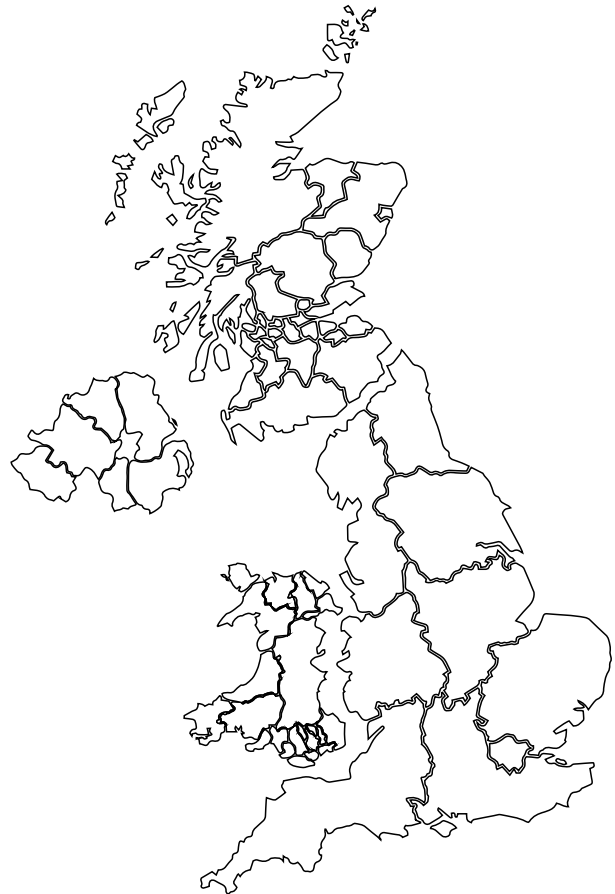
When the name Great Britain (GB) is used it means the largest island. It includes England, Scotland and Wales, but it does not include Northern Ireland.

The name The United Kingdom of Great Britain and Northern Ireland is used as a political name of the country. When using it people mean England, Scotland, Wales and Northern Ireland.

People who live in the United Kingdom are British. But not English, or Welsh, or Scottish or Irish.

The four capitals of the United Kingdom's constituent parts are **London** (England), **Edinburgh** (Scotland), **Cardiff** (Wales) and **Belfast** (Northern Ireland). London is also the capital of the U.K.

The currency of the U.K. is the pound sterling, represented by the symbol £. The U.K. chose not to join the Euro. ■



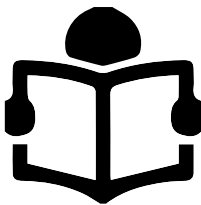


EXERCISES

1. Read the text and ask some questions on it.

2. Answer the questions:

- When do people use the term "The British Isles"?
- What does the term "The United Kingdom" mean?
- Name the parts constituting the United Kingdom.
- What is the capital of the U.K.?
- What are the capital cities of each part of the U.K.?
- What is the currency in the U.K.?



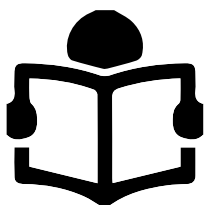
THE HISTORY OF BRITAIN

Britain was invaded by different peoples several times. At first the Iberians lived on that territory, then in the 6-3 centuries BC the British Isles were invaded by the Celts, who came from Europe. Later, in AD 43 the Romans invaded Britain and called it "Britannia", so they gave Britain its name. This invasion was not peaceful.

The Germanic tribes of Angles and Saxons came from Germany, Denmark and the Netherlands in the 5th century, about AD 350. England got its name from the Angles.

Later, about AD 790 the Vikings invaded England. They came from Norway. Then, in 1066 England was invaded by the Normans.

The early history of Britain explains a lot of differences between England, Scotland and Wales in different spheres, but mostly in language. ■

Text for additional reading

THE FLAG OF THE UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND

The flag of the United Kingdom is known as the Union Jack. It is made up of three crosses.

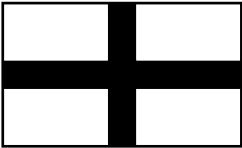
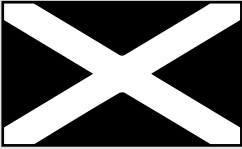


The upright Red Cross is the cross of Saint George who is a Patron Saint of England.

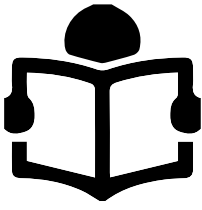
The white diagonal cross is the cross of St. Andrew who is a Patron Saint of Scotland. St. Andrew was a fisherman and one of the 12 apostles who followed Jesus Christ. He was killed on an X-shaped cross.

The red diagonal cross is the cross of St. Patrick, the Patron Saint of Ireland.

He converted the Irish to Christianity.

The patron saint of Wales is St. David who started a number of monasteries in the country. On the paintings he is usually shown with a dove on his shoulder. ■

Flag	Country	Patron saint	Flower
	England	St. George	Red and White rose
	Scotland	St. Andrew	Cotton thistle
	Wales	St. David	Leek/Daffodil
	Northern Ireland	St. Patrick	Shamrock/Flax



LANGUAGES IN THE UNITED KINGDOM

Though the U.K. does not have a *de jure* any official language, the predominant spoken language is English. There is a large number of borrowings from Old Norse and Norman.

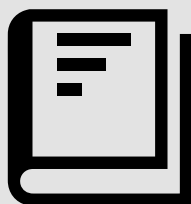
The English language has spread to all corners of the world (largely due to the British Empire). It has become the business language of the world. It is taught as a second language more than any other one.

English developed from Anglo-Saxon but all the invading peoples influenced it. We can find words of Germanic origin, like *shoe, clothes, house* etc. Some words come from Latin – e.g. *camp, street, etc.*

Christian missionaries who came to Britain in the 6th century and 7th century brought with them Latin religious terms which entered the English language: *altar, apostle, candle, clerk, minister, monk, nun, pope, priest, school.*

A lot of French words came to English, e.g. *government, parliament, crown, people.* ■





ACTIVE VOCABULARY

AD – Anno Domini – *нашей эры*

BC – Before Christ – *до нашей эры*

Borrowing – *заимствование*

Celts – *кельты*

Denmark – *Дания*

Iberians – *иберийцы*

Invade – *захватывать*

Invasion – *захват*

Isles – *острова*

Origin – *происхождение*

Peaceful – *мирный*

Tribe – *племя*



POLITICAL SYSTEM OF GREAT BRITAIN

PARLIAMENT

Great Britain is a constitutional monarchy. This means that a King or a Queen is a head of the country but his (her) power is limited. It is the Parliament, its House of Commons, which rules the country.

The Parliament of Britain is the oldest in the world. It consists of two Chambers, or Houses – the House of Commons and the House of Lords.

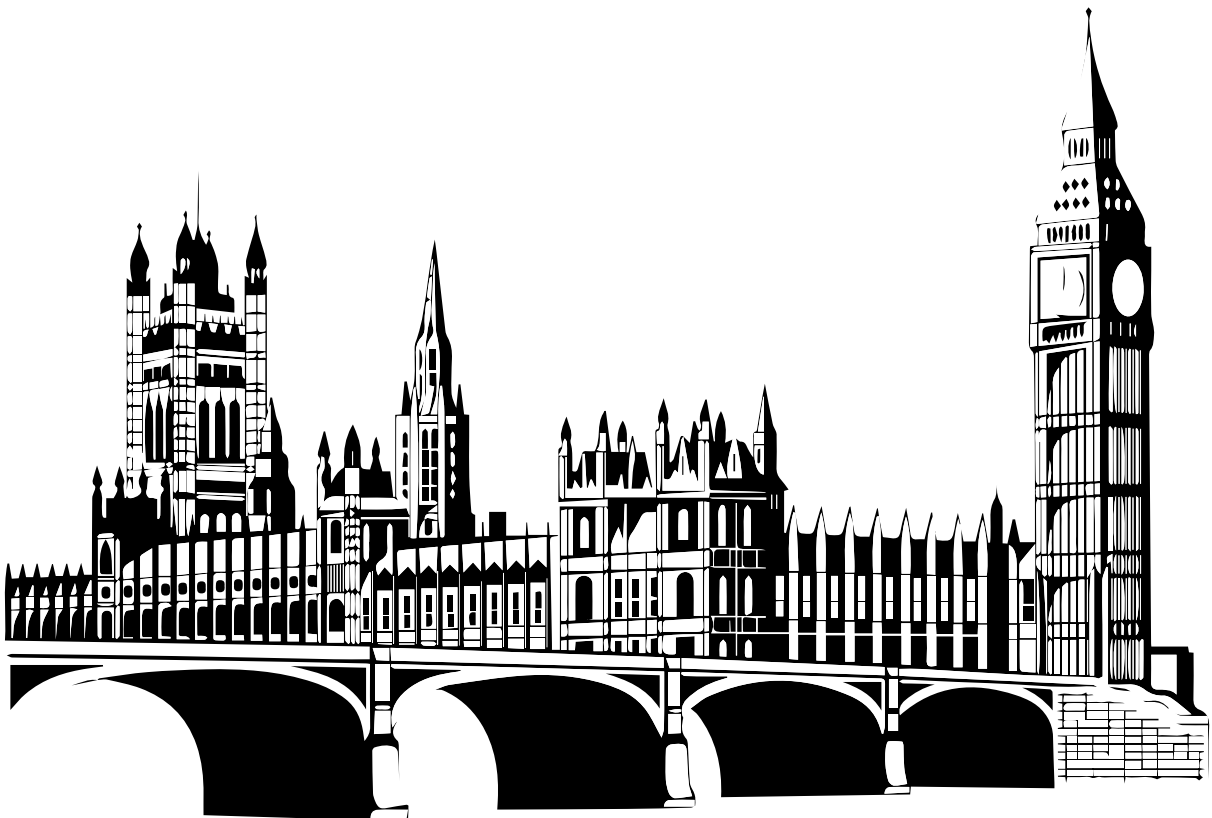
There are 650 Members of Parliament (MP) in the House of Commons. Each MP represents his definite territory (or constituency). They are elected at a general election. Elections take place every five years. The political parties choose candidates in the elections. The Party that wins the majority of seats forms the Government and its leader becomes the Prime Minister of the country. The largest minority party becomes the Opposition.

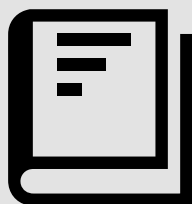
The Prime Minister forms the Cabinet. There are some 21 MPs in the Cabinet.

There are some 821 members of Parliament in the House of Lords. They are not elected. They are Anglican bishops, hereditary peers, judges, life peers. ■

THE PARTIES

There are different parties in the United Kingdom – the Conservative (the Tories), the Liberal, the Labour Party, the Greens, etc. But the most powerful are the Conservative and the Labour Parties. Today the leading party is the Labour Party, while the Conservative Party is in opposition. ■





ACTIVE VOCABULARY

Constituency – избирательный округ

Constitutional monarchy – конституционная монархия

Definite – определенный

Elections – выборы

Hereditary peers – наследственные пэры

Judge – судья

King – король

Majority – большинство

Minority – меньшинство

Life peer – пожизненный пэр

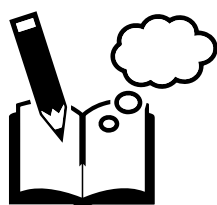
Power – власть

Queen – королева

The House of Commons – Палата Общин

The House of Lords – Палата Лордов

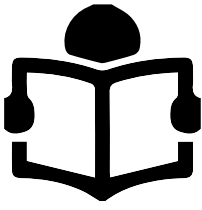
To be elected – быть избранным



EXERCISES

Answer the questions:

1. Name as many political parties in the U.K. as you can.
2. What is the leading party today?
3. Who is the Prime Minister of the U.K.?
4. How many MPs are there in the House of Commons?
5. Who is the Queen of Britain?
6. Is the power of the Queen unlimited?



RELIGION IN THE UNITED KINGDOM

Complete religious freedom is a characteristic feature of the U.K. People may choose religion and the denomination.

The British are not very religious but religion plays an important role in their lives.

The U.K. is traditionally a Christian state. Of the four countries that make up the United Kingdom, only England has an established church. Christianity dominates in the country. There are different other denominations and sects in the U.K.

Each of the four countries of the United Kingdom has distinctive churches.

Scotland and Northern England were evangelized first by Celtic missionaries from Ireland.

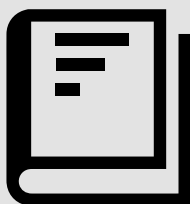
Throughout the history of Britain, religion has been connected with the kings, queens and politics.

England was a Roman Catholic country until 1534.

And in 1534 King Henry VIII decided to end his contacts with Rome and the Pope. His decision was purely political. He wanted to control the Church and to keep his money in his country. Henry was against Protestantism and Reformation. He liked his Catholic faith. He criticised the ideas of Martin Luther in Germany and John Calvin in Geneva. The Pope rewarded him with the title Defender of Faith (F.D.). Today this abbreviation can be found on every British coin.

Henry wanted to divorce his wife Catherine but the Pope did not give his permission. In 1534, he broke off a relationship with the Pope and the Parliament named Henry the Head of the Church of England. That was the beginning of the Anglican Church.

Today, the Church of England is the officially established Christian church in Britain. It is the mother of the worldwide Anglican Communion. The British monarch is required to be a member of the Church of England under the Act of Settlement 1701. The senior bishop of the Church of England is the Archbishop of Canterbury. ■



ACTIVE VOCABULARY

Abbreviation – *сокращение, аббревиатура*

Coin – *монета*

Decide – *решать*

Decision – *решение*

Defend – *защищать*

Denomination – *вероисповедание*

Divorce – *развод*

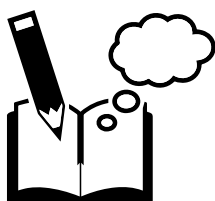
Faith – *вера*

Permission – *разрешение*

Reward – *награждать*

Throughout – *повсюду, во всем*

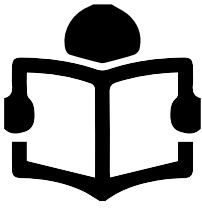
To be connected – *быть связанным*



EXERCISES

Answer the questions:

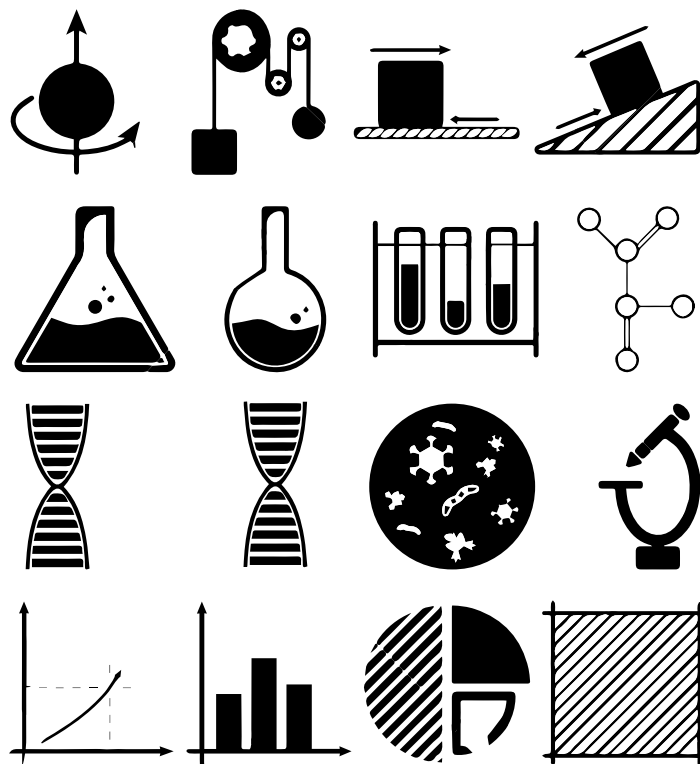
1. Read and translate the text.
2. Make a list of five most important words describing religion in Great Britain.
3. Which information in the article did you know?
4. Which information did you find most surprising?



SCIENCE IN GREAT BRITAIN

The United Kingdom has played a significant role in the development of science. The ideas on the scientific method were discussed by Francis Bacon in the early seventeenth century.

The country gave the world a lot of scholars, scientists and engineers. Everybody knows these names – Sir Isaac Newton, Bertrand Russell, Adam Smith, James Clerk Maxwell, Lord Kelvin, Joseph John Thomson, Michael Faraday, Charles Darwin, Alexander Fleming. The inventions discovered in Britain include e.g. television, modern bicycle, the computer and the later development of the World Wide Web (www). ■

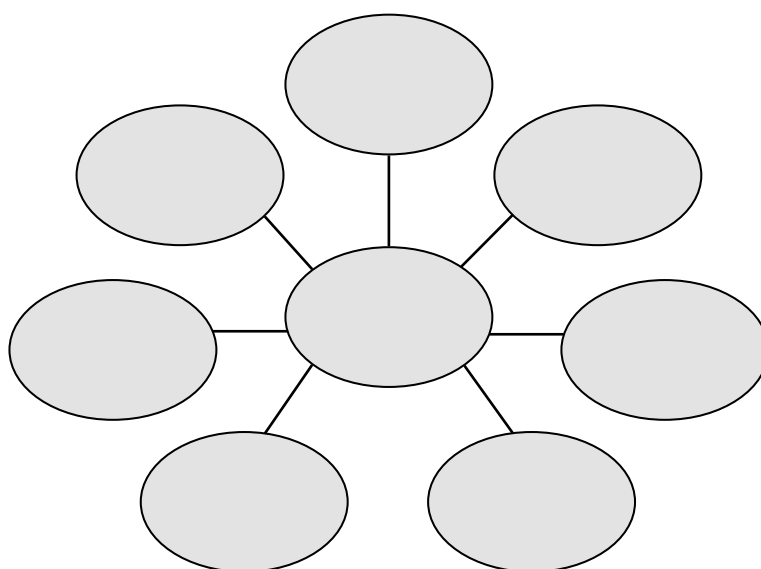




UNIT 5

THE UNITED STATES OF AMERICA

1. Think of the words you associate with America and the Americans and fill in the spider graph below. Time limit – 30 seconds.



2. Answer the questions.

- What do you know about the United States of America?
- What is the capital city of the country?
- Do you know anything about its language, history, culture?
What do you know?

SOME USEFUL INFORMATION

Capital	Washington D.C. 38°53'N, 77°02'W
Largest city	New York City
National language	English (de facto)
Government	Federal constitutional republic
President	Donald Trump

Independence from Great Britain

<i>Declared</i>	July 4, 1776
<i>Recognized</i>	September 3, 1783

Area

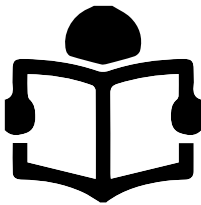
<i>Total</i>	9,631,420 sq. km, 3,718,695 sq. m
<i>Water (%)</i>	4.87

Currency	The United States dollar (\$) (USD)
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Time zone	(UTC -5 to -10)
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Summer (DST)	(UTC -4 to -10)
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Text for additional reading



THE HISTORY OF AMERICA

The story of the American people is a story of immigration and diversity. The United States has welcomed more immigrants than any other country – more than 50 million in all.

The first American immigrants were intercontinental wanderers: hunters and their families following animal herds from Asia to America, across a land bridge where the Bering Strait is today. Christopher Columbus "discovered" the New World in 1492. About 1.5 million Native Americans lived in what is now the United States. Mistaking the place where he landed Columbus called the Native Americans "Indians".

During the next 200 years, people from several European countries followed Columbus across the Atlantic Ocean to explore America. They set up colonies. Native Americans suffered greatly from the Europeans. Poverty and joblessness among Native Americans still exist today.

A lot of American place-names come from Indian words, including the states of Massachusetts, Ohio, Michigan, Mississippi, Missouri, and Idaho. Indians taught Europeans how to cultivate crops: corn, tomatoes, potatoes, tobacco.

The English were the dominant ethnic group among early settlers and English became the prevalent American language.

The United States has no official language at the federal level today, but English is the de facto national language.

In 1776, the first 13 British colonies in America came together and said that they would be free and independent states. A new republic was founded, now it is the United States of America.

Common abbreviations of the United States of America are: the United States, the U.S., and the U.S.A. Sometimes the names for the country are America or the States. The term Americas, for the lands of the western hemisphere, was coined in the early sixteenth century after Amerigo Vespucci, an Italian explorer.

The full name of the country was first used officially in the Declaration of Independence, which was the "unanimous Declaration of the thirteen united States of America". It was adopted on July 4, 1776. Columbia, a popular name for the Americas and the U.S., was derived from Christopher Columbus, an Italian explorer, navigator, and colonizer. It appears in the name District of Columbia.

There are fifty (50) states and Washington D.C.

The last two states to join the Union were Alaska (49th) and Hawaii (50th). Both joined in 1959.

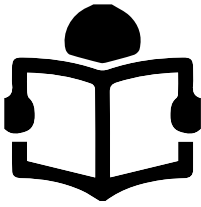
The capital of the U.S.A. is Washington D.C. It is a federal district under the authority of Congress. Local government is run by a mayor and 13-member city council. Washington D.C. is represented in Congress by an elected, nonvoting Delegate to the House of Representatives, and the residents have been able to vote in Presidential elections since 1961. ■



THE STATES OF THE U.S.A.

- | | | |
|----------------|--------------------|--------------------|
| 1. Alabama | 18. Louisiana | 35. Ohio |
| 2. Alaska | 19. Maine | 36. Oklahoma |
| 3. Arizona | 20. Maryland | 37. Oregon |
| 4. Arkansas | 21. Massachusetts | 38. Pennsylvania |
| 5. California | 22. Michigan | 39. Rhode Island |
| 6. Colorado | 23. Minnesota | 40. South Carolina |
| 7. Connecticut | 24. Mississippi | 41. South Dakota |
| 8. Delaware | 25. Missouri | 42. Tennessee |
| 9. Florida | 26. Montana | 43. Texas |
| 10. Georgia | 27. Nebraska | 44. Utah |
| 11. Hawaii | 28. Nevada | 45. Vermont |
| 12. Idaho | 29. New Hampshire | 46. Virginia |
| 13. Illinois | 30. New Jersey | 47. Washington |
| 14. Indiana | 31. New Mexico | 48. West Virginia |
| 15. Iowa | 32. New York | 49. Wisconsin |
| 16. Kansas | 33. North Carolina | 50. Wyoming |
| 17. Kentucky | 34. North Dakota | |





THE GOVERNMENT OF THE U.S.A.

The Constitution of the U.S.A. is the oldest still in force in the world. It states the basic form of government: 3 separate branches – the legislative, the executive and the judicial.

Legislative Branch. The legislative branch – Congress – is made up of elected representatives –

2 from each of the 50 states, so there are 100 senators. They are elected to six-year terms. It is the only branch of the U.S. government that can make federal laws which is responsible for the federal taxes, declare war, and put foreign treaties into effect.

Members of the House of Representatives are elected to two-year terms. Each member represents a district in his or her home state. There are 435 representatives in the House.

The Executive Branch. The chief executive of the United States is the President. He and his Vice President are elected to a four-year term. As a result of a Constitutional amendment, that went into effect in 1951, the president may be elected to only two terms.

The President's powers are not unlimited. The president proposes legislation to Congress. He may veto any bill passed by Congress. The



President is a Commander-in-chief of the armed forces. The President has the authority to appoint federal judges, including justices of the Supreme Court. As a head of his political party, with ready access to the news media, the President can easily influence public opinion.

The Judicial Branch. The U.S. Supreme Court heads the judicial branch, which is the only court specifically created by the Constitution. In addition, Congress has established 13 federal courts of appeal and, below them, about 95 federal district courts. The Supreme Court meets in Washington D.C. and the other federal courts are located in cities throughout the United States. Federal judges are appointed for life or until they retire voluntarily; they can be removed from office only via a laborious process of impeachment and trial in Congress. ■

POLITICAL PARTIES

Today, there are two major political parties in the United States, the Democratic and the Republican. The Democratic Party evolved from the party of Thomas Jefferson, formed before 1800. The Republican Party was established in the 1850s by Abraham Lincoln.

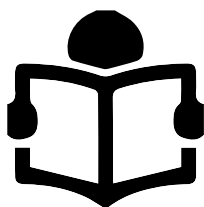
The Democratic Party is considered to be the more liberal party, and the Republican – the more conservative. ■

THE FLAG OF THE U.S.A.

There are 50 stars representing the 50 states and there are 13 stripes representing 13 original states.

Flag: thirteen equal horizontal stripes of red (top and bottom) alternating with white; there is a blue rectangle in the upper left-hand corner bearing 50 small white five-pointed stars arranged in nine offset horizontal rows of six stars (top and bottom) alternating with rows of five stars; the 50 stars represent the 50 states, the 13 stripes represent 13 original colonies; known as Old Glory.

A new star is added to the flag on the 4th of July. ■



RELIGION IN THE U.S.A.

Early in their history, the Americans rejected the concept of the established or government-favoured religion. Separation of church and state was declared by the First Amendment to the U.S. Constitution, which provides in part that "Congress shall make no law respecting an establishment of religion".

The Americans have separated church and state, religion and government. ■

SCIENCE IN THE U.S.A.

The United States has been one of the leading countries in scientific research since the late nineteenth century. It has always attracted immigrants. One of them was Albert Einstein. The world knows the name of great American scientists, e.g. Alexander Graham Bell. He was awarded the first patent for the telephone. The laboratory of Thomas Edison developed the phonograph.

There is a powerful automobile industry here. The Internet was developed in the U.S.A.

A lot of Nobel prizes were awarded to the citizens of the U.S.A. ■



EXERCISES

1. Read and translate the text.
2. Make a list of five most important words describing religion in the United States of America.
3. Which information in the article did you know?
4. Which information did you find the most surprising?

PART II



UNIT 1

THE RUSSIAN ORTHODOX CHURCH

The word "Orthodox" literally means right teaching or right worship. It is derived from two Greek words: orthos (right) and doxa (teaching or worship).

The Orthodox Christian religion was founded in the year 33 by Jesus Christ, the Son of God. It has not changed since that time. And it is for this reason, that Orthodoxy, the Church of the Apostles and the Fathers is considered the true "one Holy" Catholic and Apostolic Church.

The Church of Russia is one of the autocephalous Orthodox churches. It was founded by the Apostle Andrew the first-called and St. Vladimir of Kiev.

The Russian Church is the second largest local church after



Rome. And it is the fifth after Constantinople, Alexandria, Antioch and Jerusalem.

Boris Godunov had contacts with the Ecumenical Patriarch. He asked him to establish a Patriarch See in Moscow.

The Russian Orthodox Church declared its autonomy in 1448 and became autocephalous in 1589. The four other patriarchs recognized Moscow Patriarchate as one of the five honourable Patriarchates.

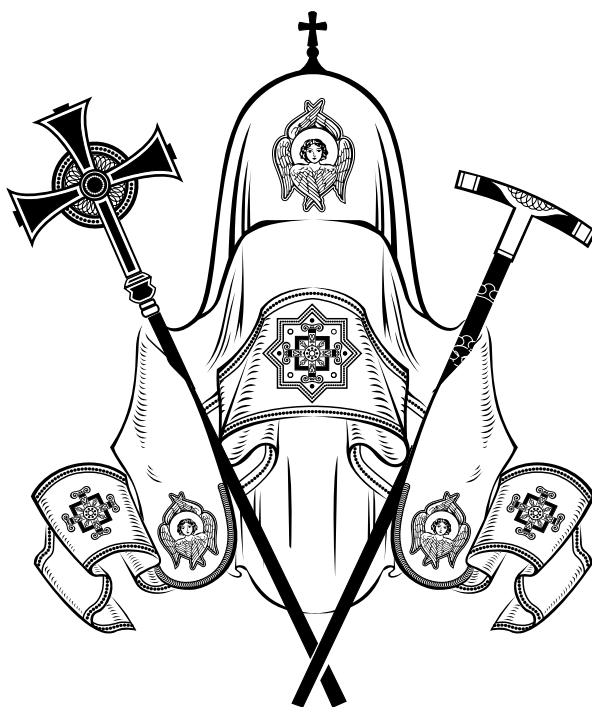
Metropolitan Job of Moscow became the first Patriarch of Moscow and All Rus'.

The Russian Orthodox Church is organized in a hierarchical structure. Every church building and its congregation constitute a parish.

All parishes in a definite geographical territory belong to an eparchy which is governed by a bishop or an archbishop or a metropolitan. Larger eparchies have one or more bishops to assist them.

The top authority in the Church is represented by the Patriarch of Moscow and All Russia, Head of the Moscow Patriarchate.

Since 2009 the Russian Church has been led by His Holiness Kirill Patriarch of Moscow and All Russia, the 16th Patriarch in its history, who governs together with the Holy Synod. ■



*The symbols
of Patriarchal authority*

The Holy Synod consists of some institutions and commissions. They are:

- The Department for External Church Relations (DECOR);
- The Representation of the Russian Orthodox Church at European international organizations;
- The Chancellery of the Moscow Patriarchate;

- The Publishing Council of the Moscow Patriarchate;
- The Moscow Patriarchate Publishing Board;
- The Educational Committee of the Russian Orthodox Church;
- SS Cyril and Methodius All-Church postgraduate and doctoral studies course;
- The Department for Religious Education and Catechization;
- The Patriarchal Commission on matters of physical culture and sports;
- The Patriarchal and Synodal Bible Commission;
- The Patriarchal Council for culture;
- The Patriarchal Commission on family matters, motherhood and childhood protection;
- The Synodal Commission on canonization of Saints;
- The Synodal liturgical Commission;
- The Synodal Department for monasteries and monasticism;
- The Synodal Department for prison Ministry;
- The Financial and Economic management of the Moscow Patriarchate;
- The representation of the Russian Orthodox Church at European international organizations;
- The Synodal Department for Church charity and social service;
- The Synodal Missionary Department;
- The Synodal Department for Church relations with society and the media;
- The Synodal Committee for cooperation with the Cossacks;
- The Synodal Department for interaction with the Armed forces and law enforcement institutions;
- The Synodal Library;
- The Management of the Moscow Patriarchate Affairs;
- The Russian ecclesiastical mission in Jerusalem;
- The Commission on the interaction of the Russian Orthodox Church and Museum community. ■

WHAT WE DO AND SEE IN THE CHURCH

When we go to Church, we:

- make a sign of the Cross;
- light a candle and say prayers;
- kiss the Holy Icons.

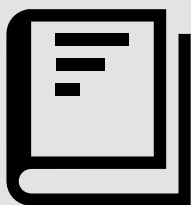
We pray in Church. We pray at home.

The Orthodox home has a special place set aside for Holy things, such as:

- Holy Icons;
- A Cross;
- A Vigil Light or candle;
- Holy water;
- The Holy Bible;
- A prayer book;
- A censer;
- Palms and flowers.

Our Church has icons of:

- Jesus Christ;
- The Virgin Mary (Theotokos) the Mother of God;
- Saints;
- Angels;
- Feast Days. ■



ACTIVE VOCABULARY

Candle – *свеча*

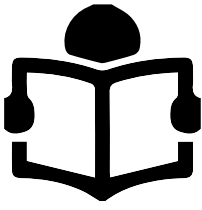
Censer – *кадило, кадильница*

Palm – *верба, пальма (в православии)*

Saints – *святые*

Vigil Light – *неугасимая лампада*

Virgin Mary – *Дева Мария*



THE FEASTS AND FASTS OF THE CHURCH

FEASTS

All the Feasts of the Orthodox Church are divided into several categories, consisting of three principal grades, which are subdivided into lesser and greater.

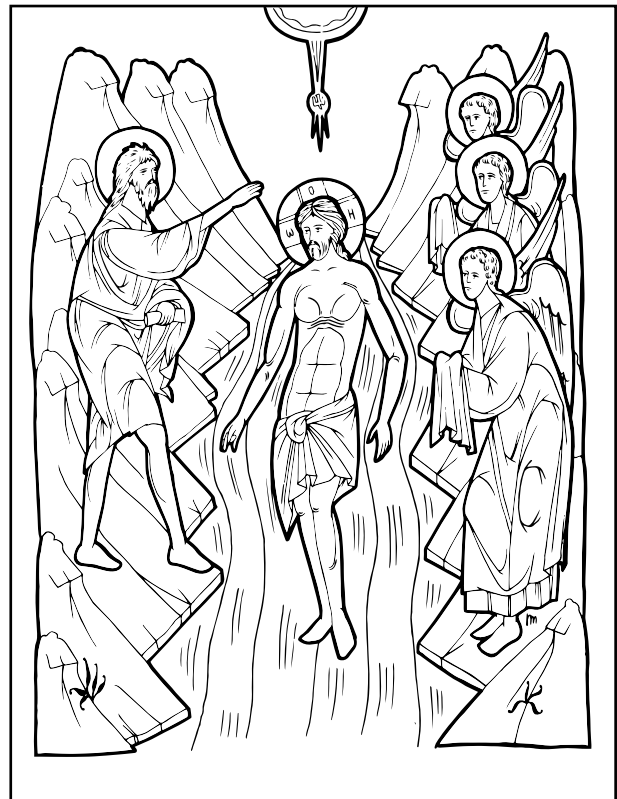
The ecclesiastical year begins on September 1 (14) and each day of the year is dedicated to the memory of particular events or saints.

A special place is given by the Orthodox Church to the Feast of Feasts, the Holy Pascha (Easter). The determination of the date of Easter was regulated by the decision of the First Ecumenical Synod, held in Nicea (325).

The twelve Great Feasts are next in importance to Easter. Nine of these feasts are fixed and they always fall on the same date each year and three are movable.

These feasts are called movable because the yearly cycle of Movable Feasts is centered around the Holy Pascha (Easter) which is the most important feast of the year. And every year Pascha falls on a different date.

Eight of these feasts are devoted to Christ and four to the Virgin Mary. There are also some days of varying importance, most of which commemorate the most popular Saints.



Theophany

All of the Orthodox Feasts, with the exception of Palm Sunday and the Holy Pentecost are preceded by a period of preparation, the Forefeast. The Nativity of Christ (Christmas) and the Dormition are preceded by a fasting period.

In addition, all feasts, except the Palm Sunday, are followed by a festal period known as the Afterfeast, during which the prior feast is continually observed. The last day of the Afterfeast is called the Leavetaking.

Three of the Feasts are followed, on the next day, by a special commemoration known as a Synaxis: The Nativity of Christ is followed by the Synaxis of the Most-Holy Theotokos (Dec. 26); the Theophany is followed by the Synaxis of St. John the Baptist (Jan. 7); and the Annunciation is followed by the Synaxis of the Archangel Gabriel (Mar. 26). ■

FIXED FEASTS

December 25 (Jan. 7)	Christmas. The Nativity of our Lord God and Savior Jesus Christ
January 6 (19)	Theophany. The Baptism of Our Lord and Saviour Jesus Christ
February 2 (15)	Meeting of our Lord God and Saviour Jesus Christ in the Temple
March 25 (Apr. 7)	The Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary
August 6 (19)	The Holy Transfiguration of Our Lord God and Saviour Jesus Christ
August 15 (28)	The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary
September 8 (21)	The Nativity of Our Most Holy Lady the Mother of God and Ever-Virgin Mary
September 14 (27)	The Elevation of the Precious and Life-Giving Cross of the Lord
November 21 (Dec. 4)	The Entry into the Temple of our Most Holy Lady Mother of God and Ever-Virgin Mary

MOVABLE FEASTS

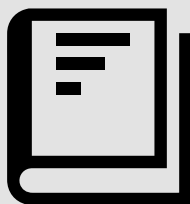
The Palm Sunday
 The Great and Holy Pascha (Easter)
 The Holy Ascension
 The Pentecost (Trinity) Sunday

SOME OTHER GREAT FEASTS

January 1 (14)	The Circumcision of the Lord
June 24 (July 7)	The Nativity of the Holy Forerunner and Baptist of the Lord, John
June 29 (July 12)	The Holy, Glorious and All-Praised Leaders of the Apostles: Peter and Paul
August 29 (Sept. 11)	The Beheading of the Prophet, the Holy Forerunner of the Lord, John the Baptist
October 1 (14)	The Protection of Our Most Holy Lady the Mother of God and Ever-Virgin Mary

SOME WEEKS FROM PASCHALIA

Sunday of the Publican and the Pharisee	Неделя о мытаре и фарисее
Sunday of a Prodigal Son	Неделя о блудном сыне
Meatfare Sunday	Мясопустная неделя
Cheesefare Sunday	Сыропустная неделя
Forgiveness Sunday	Прощеное воскресенье
Palm Sunday	Вербное воскресенье
Mid-Pentecost (Prepolovenie)	Преполовление



ACTIVE VOCABULARY

Afterfeast – *попразднество*

Ascension – *Вознесение*

Feast – *праздник*

Forefeast – *предпразднество*

Leave-taking – *отдание праздника*

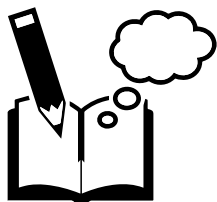
Moveable feast – *переходящий праздник*

Nativity – *Рождество*

Pentecost – *Троица*

Saviour – *Спаситель*

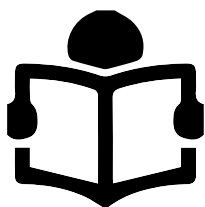
Synaxis – *собор*



EXERCISES

Answer the questions:

1. Name the Great Feasts of the Orthodox Church.
2. Which of the Feasts are devoted to the Lord Jesus Christ?
3. What Feasts are devoted to the Mother of God Virgin Mary?
4. Why do we call the Feasts either "moveable" or "fixed"?
5. Find Russian equivalents to:
 - The Forefeast, the Afterfeast, the Leavetaking, the Synaxis.



FASTS

All the Orthodox Christians spend some time of the year fasting. Time for fasting was laid down in the ancient Christian Church, following the example of Jesus Christ, Who fasted for forty days and spoke about fasting.

Fasting is a kind of spiritual exercise. It helps the believers to get rid of their addictions. Some of them are: addiction to food, television, computers or other entertainments. Fasting is seen as a starting point for repentance.

In general, fasting means abstaining from meat and meat products, milk and dairy products, eggs, fish, olive oil, and wine. Wine and oil sometimes fish are allowed on certain feast days, but animal products are always excluded on fast days. Some fasts are very strict, only bread, vegetables and fruit are allowed. Food is taken without oil.

So, fasting forms in us the habit of abstinence; it helps a man to restrain his passions; it strengthens the spirit while weakening the flesh.

There are four major fasting periods during the year. They are:

The Nativity Fast (or Advent) is 40 days before Christmas. It begins on November 15 (28) and is over on December 24 (January 7). This fast is not very strict but the last day of this fast, Christmas Eve, is kept with special strictness; people do not eat anything until the first star has appeared in the sky.

The Great Fast (Lent) which is 6 weeks long (40 Days) and the Great Week (Holy Week). This week precedes Pascha (Easter).

The Apostles' Fast. Its length depends on the day of Pascha (the Easter) and it may be 8 days or 6 weeks long. It begins on the Monday following All Saints' Sunday (the first Sunday after Pentecost) and extends to the Feast of Saints Peter and Paul on June 29 (July 12).

The Dormition Fast is the Fast preceding the Dormition of the Virgin Mary. It begins on August 1 (14) and lasts till August 14 (27).

In addition to these fasting periods there are some other fasting days. The Orthodox Christians fast every **Wednesday** (in commemoration of Christ's betrayal by Judas Iscariot) and **Friday** (in commemoration of his Crucifixion) throughout the year.

A strict fast is expected to be kept on the Eve of Christmas, the Eve of Epiphany, Great Friday and Holy Saturday.

There are some other days of fast. These are:

- the Beheading of St. John the Baptist – August 29 (Sept. 11);
- the Elevation of the Holy Cross – September 14 (27).
- There are also fast-free periods in the year. These are:
 - the week following the Easter;
 - the week following the Pentecost;
 - Sviatki – the period from Christmas up to the Eve of Epiphany But the day of Epiphany itself is always a fast-free day;
 - the week following the Sunday of the Publican and the Pharisee;
 - Maslenitsa;
 - The Bright Week;
 - The Trinity Week.

The believers should not advertise their fasting. Fasting is a purely personal union between an Orthodox Christian and God. ■

THE GREAT FAST (LENT)

The most important period of fasting is called the Great Fast (Lent), which begins seven weeks before Pascha, right after Forgiveness Sunday. It prepares Christians for the greatest feast of the church year – Holy Pascha (Easter).

Before the Great Fast itself, there is a four-week season to prepare for it.

On two successive Sundays the **Publican and Pharisee** and the **Prodigal Son** are commemorated. Next comes **Meatfare Sunday** (the Sunday of the Last Judgment), the last day to eat meat before Pascha.

It is followed by **Cheesefare Sunday** (Sunday of Forgiveness), the last day to eat dairy products before Pascha. On this Sunday, the believers forgive each other in order to obtain forgiveness from God.

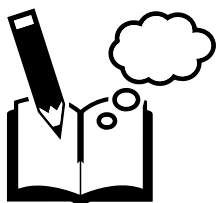
To observe the Great Fast means to abstain from a lot of food products and to pay much closer attention to private prayers and to say more of them and more often. It is the time for personal improvement and almsgiving. The foods traditionally abstained from are meat and dairy products, fish, wine and oil. If the Feast of the Annunciation falls during the Great Fast (Lent), then fish, wine and oil are permitted on that day.

Each of the five Sundays of the Great Fast has its own special commemoration. The first Sunday is the **Feast of Orthodoxy**, which commemorates the restoration of the veneration of icons after the Iconoclast controversy. The second Sunday is kept in memory of **Gregory Palamas**. The **Veneration of the Cross** is celebrated on the third Sunday. **John Climacus** is remembered on the fourth Sunday, and **Mary of Egypt** on the fifth Sunday.

During the weekdays of the Great Fast there is a liturgical fast and the Divine Liturgy is not celebrated. During this season the Liturgy of the Presanctified Gifts (also called the Liturgy of St. Gregory the Dialogist) is celebrated on Wednesdays and Fridays. At this Liturgy the Body and Blood of Christ reserved on the previous Sunday are distributed. On Saturday and Sunday the Divine Liturgy is celebrated as usual, but on Sundays the Liturgy of St. Basil the Great is celebrated in place of the Liturgy of St. John Chrysostom.

One prayer that is often said and accompanied by great reverences is the Prayer of Saint Ephraim.

The Great Fast itself lasts for forty days. It officially begins on Monday seven weeks before Pascha (Easter) and concludes on the eve of Lazarus Saturday, the day before Palm Sunday. However, fasting continues for the following week. The last week is called the Holy Week or Passion Week, because it commemorates the Passion of our Saviour. On Friday of Passion Week (Good Friday), it is customary not to eat anything until the bringing out of the Shroud of our Lord. ■



EXERCISES

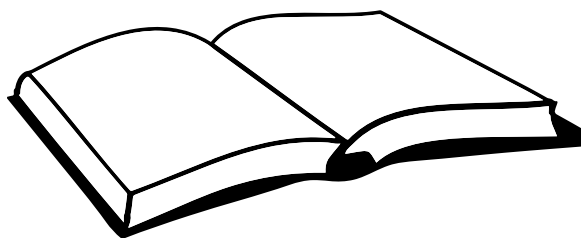
1. Read the text and answer the questions:

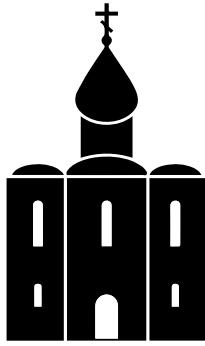
- What does "fasting" mean?
- What are the major fasting periods?
- What addictions do people have?
- What helps the believers to get rid of their addictions?
- What food products are usually excluded on fasting days?
- What kind of food is allowed on fasting days?
- Name as many fasting days of the year as you can.
- Why do people fast?

2. Find English equivalents to:

- Успенский пост, Великий пост, Петровский пост, Филиппов (Рождественский) пост, Троица, Светлая неделя, Неделя всех святых, Богоявление;
- Неделя о мытаре и фарисее, Неделя о блудном сыне, Прощеное воскресенье, Вербное воскресенье, литургия Преждеосвященных Даров.

3. What information do you think is important for those people who want to fast?





UNIT 2

THE ORTHODOX BUILDING

TRADITIONAL EXTERIOR OF AN ORTHODOX CHURCH

Divine Services are usually celebrated in the temple which is also called the church.

A church in its external appearance differs from all other buildings.

Orthodox churches are almost always oriented from East to West. The entrance to the church is usually at the west end. This symbolizes the entrance from the darkness of sins into the light of the truth.



The Dome of the Orthodox Church

The church buildings have different shapes. Most churches are cross-shaped. A church may be rectangular, built in the form of a ship. Sometimes a church is built in the form of a circle. A church building may also be in the form of an octagon.

Sometimes chapels are added around the main church and there are two or three altars. It is very important because the Divine Liturgy may be celebrated only once a day on the same altar.

On the roofs of Orthodox Church buildings there are domes (cupolas) which symbolize the Heaven. A peculiar feature of Russian churches is the presence of onion-shaped domes. This shape reminds the believers of the flame of a candle, burning upward to the Heaven. A feature typical to the Russian Orthodox churches is the multi-domed roofs.

The number of domes is different and it has different meanings.

Thus, two cupolas symbolize the two natures of Jesus Christ, Human and Divine; three – three Persons of the Holy Trinity; five – Jesus Christ and four Evangelists; seven – seven Mysteries and seven Ecumenical Councils; nine – nine ranks of Angels; thirteen – Jesus Christ and twelve Apostles. Sometimes there are churches with even more cupolas.

Every cupola is traditionally crowned with a Cross, the instrument of salvation.

Over the entrance of the building or next to it, there is a bell tower or belfry which holds the bells.

There are different patterns of ringing the bells in the Orthodox Church. They are used to call the faithful to prayer and to the Divine Services; they also ring when the most important moments of the Services are being conducted. The ringing of one bell is called an "annunciation"; it announces the good, joyous news of a Divine Service.

Every church is consecrated to God in honour of some Saint of God, or some event in the Christian history. The churches are often dedicated to the Pentecost, the Transfiguration, the Ascension, the Annunciation, the Protection of the Mother of God, the Archangel Michael, St. Nicholas, and so forth.

If there are several altars in the church, each of them is dedicated to the memory of a different event or a Saint. They are called the main Altar and the side Altars. So, every church has its own name. ■

INSIDE AN ORTHODOX CHURCH

The interior of Russian Orthodox Church buildings differs greatly from the interior of any other building. Gold is the main colour of the church interior. First of all it resembles the Heavenly Kingdom.

There are icons on the walls. On the icons and on the wall paintings one can see the images of the Theotokos, Saints and scenes from their lives. Most believers kiss Holy icons when they enter the Church.

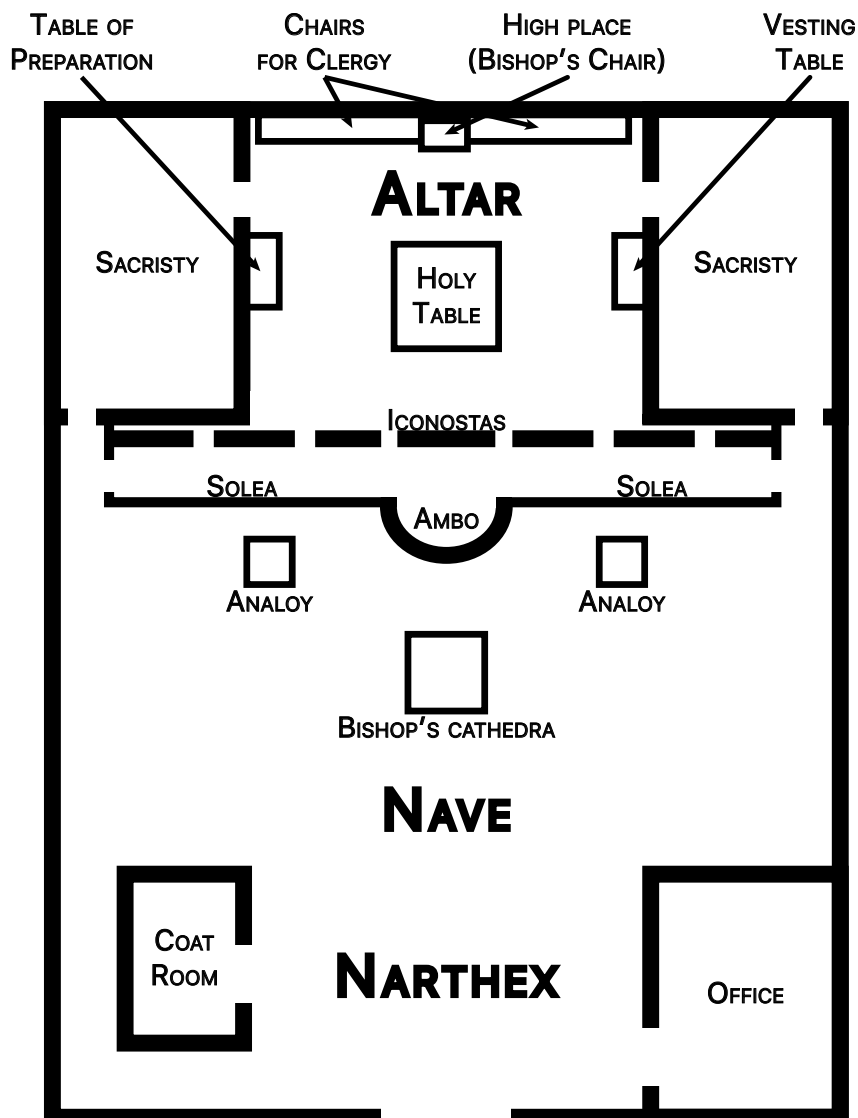
In some churches there are miracles-making icons. They exude fragrant, anointing oil, or perform miracles upon petition of the believers. When the reports of these miracles appear they are verified by the Orthodox clergy. These wonders are explained as the miracles

performed by God through the prayers of the Saint, rather than being properties of the painted wood itself. These miraculous icons are visited by thousands of believers, with the purpose of petitioning before these icons.

There are three main parts in the Orthodox Church. They are: the Narthex (Vestibule), the Nave and the Altar (or Sanctuary).

The **Narthex** is the place where some time ago catechumen, different visitors, non-believers stood during the Services. It is separated from the Nave by the Gate.

The **Nave** is that place where people belonging to the Orthodox Church stand during the Services. Traditionally, men should stand on the right and women on the left.



In the center of the ceiling there is a **dome** with an icon of Pantocrator. Christ is presented as the Ruler of the Universe.

At the eastern end of the church there is an **Iconostasis**. It separates the **Nave** from the **Altar** (Sanctuary). The Iconostasis helps the believers to stop physical sight and to achieve spiritual sight.

The Sanctuary is built on a raised part of the church which is usually higher than any other part of the Church.

It helps the believers to see and hear everything done there during the Service. This elevation in front of the Iconostasis is called the **Solea**. The place directly in front of the Royal Gates, is called the **Ambo**. From here the priest delivers sermons. And from the ambo the deacon reads the Gospel and the litanies.

On the solea there is the **Cliros** (an area for a **choir**, for the readers and chanters). It is either on both sides or in the back.

Banners are hung above the cliros; they are the icons made of embroidered cloth or metalwork. They are fastened to long poles. They are carried in processions as ecclesiastical flags.

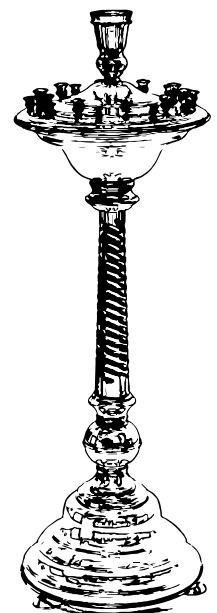
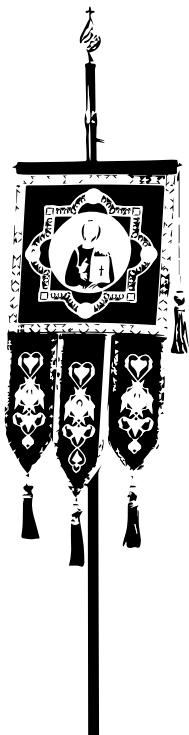
In every church there are candlestands in front of the icons.

It is a tradition of the believers to buy candles in the church stores, light them up, and place them on the stands. A candle is a votive offering. And the ritual signifies a person's prayer to God, the Holy Mother, or to the Saints or Angels asking for help.

A chandelier or polycandelabrum hangs from the central dome in the middle of the church. This large metal chandelier holds a large number of candles or lights, which are lit during the most festive moments of the Services.

There is usually a small table for the repose on the side of the nave, with an image of the Crucifixion. Candles are placed here and Pannikhidas (memorial services) are served at this table.

There are no pews in the Orthodox Churches. ■





ACTIVE VOCABULARY

Altar – алтарь

Ambo – амвон

Anointing oil – елей

Candle – свеча

Catechumen – готовящиеся принять крещение, оглашенные

Ceiling – потолок

Chapel – придел, часовня

Choir – хор, клирос

Clergy – духовенство, священнослужители

Congregation – прихожане, молящиеся

Cross-shaped – крестообразный

Dome – купол

Exude – выделять, проступать

Holy of Holies – святая святых

Iconostasis – иконостас

Layout – расположение, план

Left – левый

Litany – ектения

Liturgy – литургия

Miracles-making icon – чудотворная икона

Narthex – притвор

Nave – неф

Pew – церковная скамья

Rectangular – прямоугольный

Right – *правый*, **on the right** – *справа*

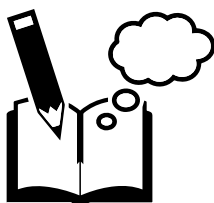
Sanctuary – *святилище, алтарная часть церкви*

Shape – *форма*

Solea – *солея*

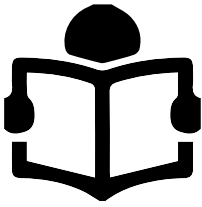
To face East – *смотреть на восток*

Votive offering – *жертвоприношение*



EXERCISES

1. **Read and translate the texts.**
2. Underline the key words in the text.
 - Underline the sentences which give the most important information about the interior/exterior of the Russian Church.
3. **Answer the questions:**
 - How many cupolas (domes) are there on the church buildings?
 - What does the number of cupolas symbolize?
 - What are the most popular shapes of the church buildings?
 - Name the main parts of the church interior.
 - What can you see in the church?
 - What do the words in bold mean? Give Russian equivalents.
4. **Describe the interior of the Church at your Seminary.**
5. **Describe a Cathedral Church in Stavropol.**

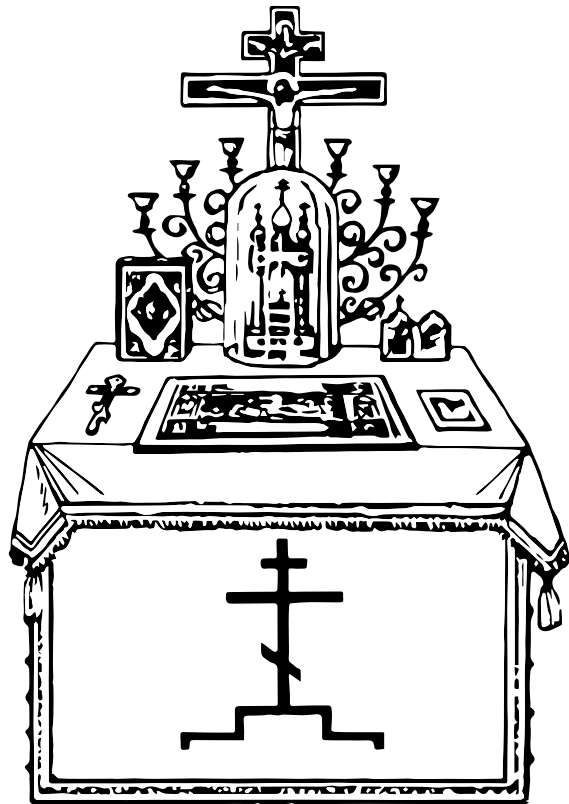


THE ORTHODOX ALTAR

The **Altar** (the Holy Sanctuary) is in the eastern part of the church, behind the iconostasis. It is the most important part of the church because the Almighty Himself, as the Head of the Church, is mysteriously and invisibly present here.

In the middle of the Altar there is an Altar Table. It represents the throne of God in Heaven and the Lord God. It also represents the tomb of martyrs. The Altar table is usually called either the Holy Table or the Throne (Prestól).

Orthodox priests, when standing at the Holy Table, face East, away from the congregation.



In the Orthodox Church the Holy Tables are traditionally about one meter high. They are made either of stone or of wood. The Table must be square. It is covered with two vestments. The lower one is made of simple white linen (*Strachítsa*). It is bound to the Altar with cords; this cover is never removed after the Altar is consecrated. This vestment symbolizes the Winding Sheet (Shroud) in which the body of Christ was wrapped. Above the first cover there is the second ornamented cover (*Indítia*) made of more expensive material, usually brocade. It usually comes to the floor. Its colour may change. The colour depends on the Liturgical day. This upper cover represents the glory of God's Throne.

Only ordained people may touch the Altar Table.

There are always definite things on the Holy Table. They are:

The Antimension The word is of Greek origin and means "instead

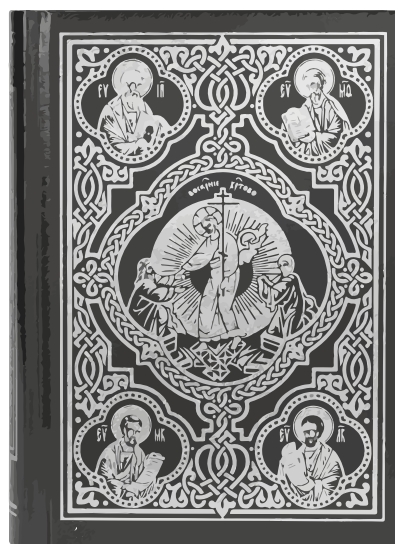
of an altar table".

It is a small silk cloth on which Jesus Christ is depicted being placed in the tomb. It is signed by the bishop. On the other side of it, a fragment of the relics of some Saint martyr is sewn. They are put in it



in the process of consecration. This is because the Divine Liturgy was always celebrated on the graves of martyrs in the first centuries of Christianity. Another, simpler red cloth, the ilitón, is wrapped around the antimension to protect it. The Iltion symbolizes the "napkin" that was tied around the face of Jesus when He was laid in the tomb. The priest can not serve the Liturgy without the Antimension.

The Book of Gospels – the teachings of our Lord Jesus Christ.



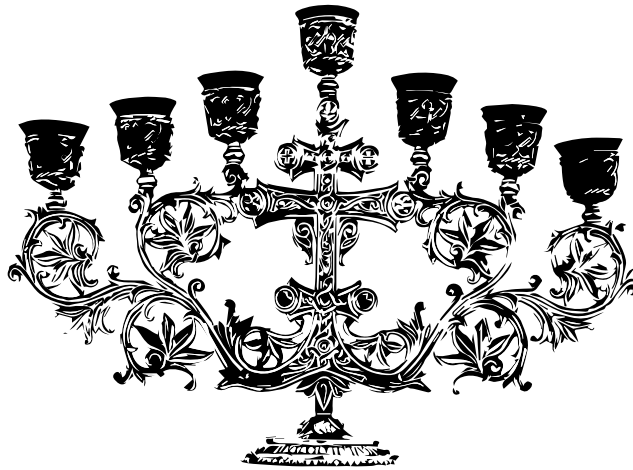
The Blessing Cross and a small standing Cross.



The Ark – for reservation of the Holy Communion for the Sick.



Container for the Holy Chrism (holy oil for the Holy Baptism and Chrismation).



Menorah is a seven-branch candelstick (sometimes installed at the back of the Holy Table with other candles).

No other item should be put on the Holy Table.

In the middle of the back wall of the Altar there is an Altar Icon, which is usually the icon of the Resurrection of Jesus Christ or the Almighty Lord.

The place behind the Holy Table, at the eastern end of the church, is called the High Place; it is usually raised. The bishop sits there during certain parts of the services.

In the northern part of the Altar, on the left of the Holy Table there is a **Table of Oblation** (or preparation, or proskomedie table). On this Table the Holy Gifts are prepared for consecration at the beginning of the Liturgy.



The vessels for the Eucharist are placed here. These and other items are:

The Holy Potirion (Chalice) or Cup. Before the Liturgy, wine and water are poured into it, which are transformed into the Blood of Christ during the Liturgy.



The Diskos, which is a small, round plate on a stand. The bread for consecration is placed upon it. It is transformed into the Body of Christ during the Liturgy. The Diskos symbolizes both the manger and the tomb of the Saviour.



The Star is composed of two metal arcs fixed about the center, which can be opened and closed into a cruciform shape. It is placed on the Diskos so that the cover will not disturb the cutout portions of prosphora. The Star symbolizes the star that appeared at the birth of Christ.



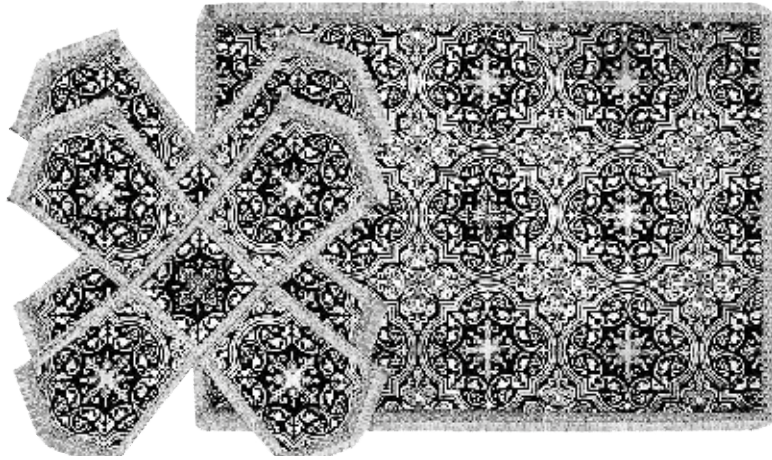
The Spear is a blade resembling a very small spear. It is used to cut out the Lamb and other portions from the prosphora. It symbolizes the spear which wounded Christ upon the Cross.



The Spoon is used to administer the Holy Communion.



The Sponge or cloth is used to clean and wipe the vessels.



The Coverlets are the small covers which cover the Potirion (Chalice) and the discus.

The Aer is a large cover which covers both the Potirion and the Discos. The Aer and the Coverlets represent the clothes in which Jesus Christ was wrapped after birth, as well as His burial Shroud.

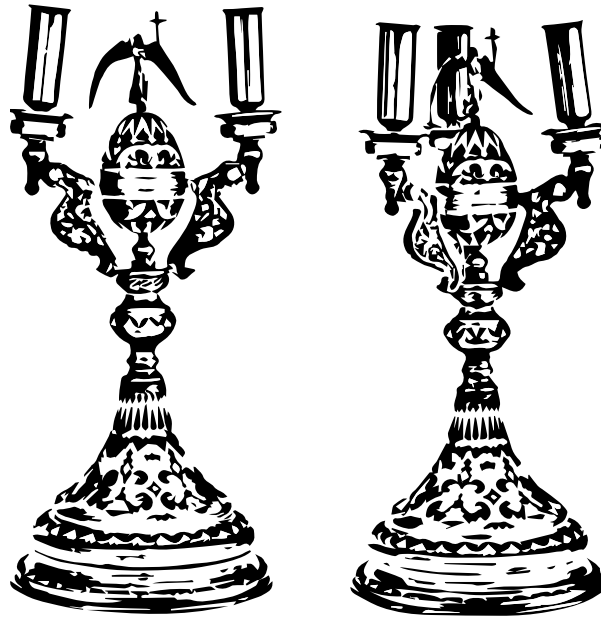
Only ordained people are allowed to touch these holy things.

The priest and the deacon follow a definite order of service when they prepare the Holy Gifts.

On the Table of Oblation there is also **the Cup**, or ladle, which is used in the beginning of Proskomedie to pour the mixture of wine and water into the Holy Potirion. Before Communion, hot water is added to the contents of it.

The Censer which is used for censuring during the Divine Services is located in the Altar. Censing before the Holy Table and the icons expresses our respect and reverence for them. While being censed, the faithful respond with a bow.





The **Dikiri and Trikiri** as well as the Altar Fans, are also kept in the sanctuary. The Dikiri is the candlestick that holds two candles. The two candles remind us of the two natures of Christ, the Divine and the Human.

The Trikiri is the candlestick that holds three candles, which remind us of our faith in the Holy Trinity. The Dikiri and the Trikiri are used by a bishop to bless the faithful.

The **Altar Fans** are the metal circles with long handles. The deacons hold the fans over the Holy Gifts during the consecration and over the Gospel book in procession. Today the waving of these fans is symbolic and represents the presence of the Heavenly Host during the celebration of the Liturgy. ■





ACTIVE VOCABULARY

Aer – *возду́х*

Ark – *дарохранительница*

Blessing – *благословение*

Candlestick – *подсвечник*

Censer – *кадило*

Chalice (кат.) – *потир*

Chrism – *миро, елей*

Consecration – *освящение, пресуществление*

Cord – *веревка, бечевка*

Cover – *покрытие*

Coverlets – *покрывцы*

Discos – *дискос*

Fan – *рипида*

Glory – *слава*

God Almighty – *всемогущий Бог, Вседержитель*

Gospel – *Евангелие*

Heaven – *небеса*

Holy Gifts – *Святые Дары*

Jug – *кувшин*

Lamb – *ягненок*

Leg – *ножка (стола)*

Linen – *полотно*

Liturgical day – *день, в который совершается литургия*

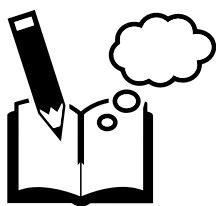
Martyr – *мученик, мученица*

Menorah – *менора, семисвечник*

Oblation – *евхаристия, жертвоприношение, дар*

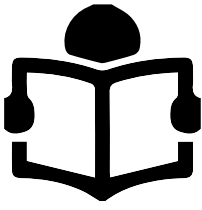
Ornament – *украшать*

Particle – частица
Potirion – потир, чаша
Relics – мощи
Resurrection – Воскресение
Spear – копье
Spoon – ложка
Square – квадратный
Star – звезда
Tabernacle (кат.) – дарохранительница
Throne – трон
To be wrapped – быть завернутым
To represent – представлять
Tomb – гробница
Vessel – сосуд
Winding sheet (shroud) – плащаница
Wood – дерево



EXERCISES

1. Read and translate the text. Answer the questions:
 - In what part of the church building is the Altar located?
 - What can you see in the Altar?
 - Who is allowed to enter the Altar?
2. Think of two questions you would like to ask a priest (your friend, a seminarian) about the Altar.
3. Explain the words in bold. Then make three sentences with any of them.
4. Find the words which sound similar in Russian.
5. Find English equivalents to:
 - престол, воздúх, потир, кадило, покровцы.



THE ICONOSTASIS

The **Iconostasis** is a wall of icons. It separates the Altar (Sanctuary) where the Eucharist is celebrated from the **Nave** where the congregation stands. The word comes from Greek and means "icon stand" .

Traditionally the Iconostasis has three doors or gates. The middle and the largest Door is called the Royal Gates because the Lord Himself, Jesus Christ, the King of Glory invisibly passes through the Royal Gates. There is a curtain on the Royal Gates. It is either drawn or withdrawn during the Divine Services. The icons of the Annunciation of the Theotokos and of the Four Evangelists, Sts. Matthew, Mark, Luke and John, are usually present on the Royal Gates.

Above the Royal Gates there is an icon of the Last Supper. It represents the establishment of the Mystery of the Eucharist.

When the faithful receive Communion they stand before the Royal Gates.

Only the clergy may enter through the Gates and only at certain points in the church service.

They Doors are closed if there are no Services.

There are special rules for who should enter or leave the Altar by which Door. Bishops may enter the Royal Gates at any time; priests and deacons may enter them at some definite moments during the Service when the Gates are open.

The North and the South Doors are called the "Deacons' Doors" because the deacons often use them.

Entering the Altar without a blessing of the priest is not allowed. Laity are usually not allowed to enter the Altar. Permission is given only to cantors and choristers, altar boys, church keepers, etc. Women never enter the Altar.

There are special rules on the placement of Icons but some variations are possible.

Traditionally there are **five tiers (rows) of icons** in Orthodox churches. But sometimes the number of them is different.

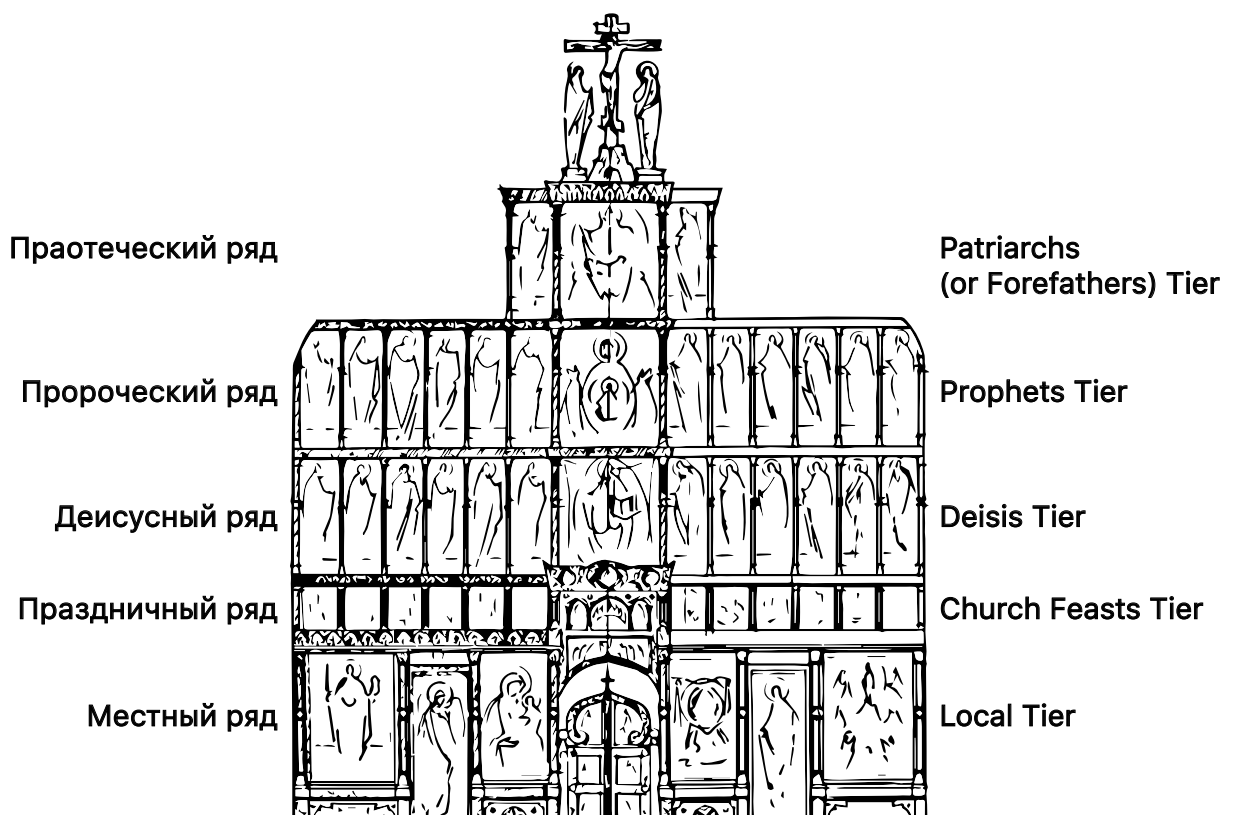
The first Iconostasis of five levels is believed to have been designed by St. Andrey Rublyov in the Cathedral of the Dormition in Vladimir in 1408.

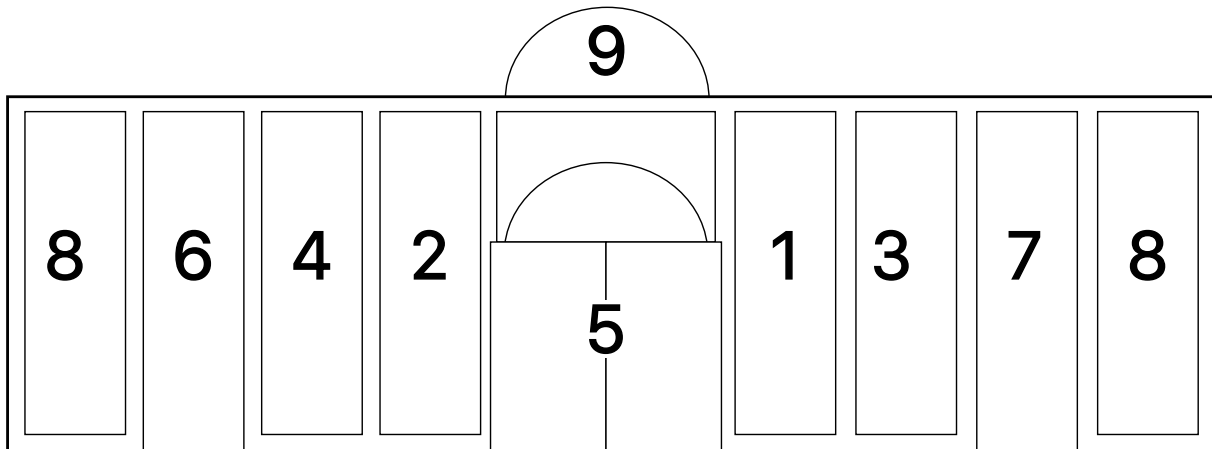
The bottom tier of the Iconostasis is called the **Local Tier**. It is more varied and local in character than other tiers of the iconostasis. To the right of the Royal Gates there is always an icon of the Saviour, and to the left – some icon of Mother of God.

Other icons on this tier present depictions of the Saint or the Feast to which the church is dedicated.

The southern Door is located to the right of the icon of the Saviour, while the northern Door is to the left of the Theotokos icon. Generally, the Archangels Michael and Gabriel are depicted on these two side doors. Sometimes the icons of Sts. Philip and Stephen, the first deacons, are placed here.

Though the icons vary in size, shape and number, there is a basic layout of an icon screen.





1. An icon of the Lord.
2. An icon of The Theotokos with the Lord.
3. An icon of the Patron Saint of the Church, or of its patronal feast.
4. An icon of Saint John, the Prophet, Forerunner, and Baptizer of the Lord.
5. The Royal Gates. These are usually a diptych of the Annunciation. They may also have the icons of the four evangelists.
6. North door (often called "deacon's doors"). The icon of Archangel Michael is usually placed here.
7. South door ("deacon's doors"). The Archangel on this door is St. Gabriel
8. These icons (when present) are usually Saints especially near to a parish or nation, such as Ss. Nicholas of Myra, St. George the Victory-bearer, St. Demetrius the Myrrh-streaming, St. Sergius of Radonezh, St. Andrew the First-called
9. This is usually the icon of the Last Supper

The next tier is the **Church Feasts Tier**. It consists of the Church Holy Days icons and depicts events of the New Testament Church and, particularly, the lives of Christ and the Virgin Mary. They represent "the principal stages of Divine Providence in the world" and the fulfillment of what was foretold by the upper tiers.

The middle tier is the **Deisis Tier**. In the center of the **Deisis** people can see a large icon of Christ Enthroned. To the left and right there are icons of St. John the Baptist and the Virgin Mary.

The icons of the Archangels Michael and Gabriel are placed next to them. Then the icons of Sts. Apostles Peter and Paul, and some other great Fathers of the Church are placed.

Deisis means "prayer" and, accordingly, the Virgin, John the Baptist and the other saints are shown standing in prayer before Christ. The Deisis Tier is a very important part of the iconostasis and represents the goal of every church service – prayerful standing before the throne of God. Christ is usually depicted in the Deisis Tier in the form of the icon called Christ Pantocrator.

Above this there is the **Prophets Tier**. It consists of the icons of the Old Testament prophets. Sometimes they are depicted with open scrolls inscribed with their prophecies concerning the coming of Christ.

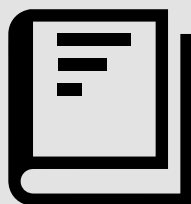
The top tier is called the **Patriarchs Tier** or **Forefathers Tier**. It includes icons of saints from Abraham to Moses.

Above the iconostasis there is the Cross with an image of our crucified Lord, Jesus Christ on it.

The lowest, or the Local Tier is always present in the Iconostasis while the others may be missing.

The Iconostasis does not really "separate" the nave from the Holy of Holies; it brings them together. The Iconostasis is the link between the Heaven (the Holy of Holies) and the Nave. Therefore everything is symbolic on the Iconostasis. The Icons of Christ, the Theotokos and various Saints and feasts are there because Christ, the Theotokos, the Saints lead us into the Holy of Holies. ■





ACTIVE VOCABULARY

Blessing – *благословение*

Cantor (choir-master) – *регент*

Chorister – *певчий*

Deacon – *диакон*

Depict – *изображать*

Enthroned – *на престоле*

Establishment – *установление, учреждение*

Feast – *праздник*

Laity – *миряне*

Link – *звено, связь*

Local tier – *местный ряд*

Patriarch – *патриарх*

Permission – *разрешение*

Placement – *расположение*

Possible – *возможный*

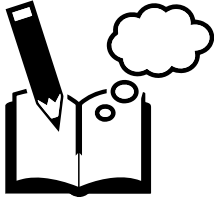
Prophet – *пророк*

Tier – *ряд, ярус*

To be dedicated – *быть посвященным*

To be forbidden – *быть запрещенным*

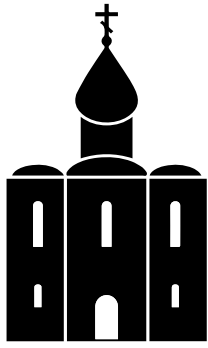
Variation – *изменение*



EXERCISES

1. Find Russian equivalents to the words in bold.
2. Answer the questions:
 - In what part of the church building do you find an Iconostasis?
 - What does it look like?
 - Are there any Doors there? How many?
 - Who is allowed to enter the Doors?
 - How many tiers are there in the Iconostasis of the Church of St. Ignatius in your Seminary?
 - What are they?
3. Describe a traditional Iconostasis of the Orthodox Church.
4. Watch the film about the Holy Trinity – St. Sergius Lavra and describe the Iconostasis of the Holy Trinity Cathedral.





UNIT 3

THE SYMBOLS AND MYSTERIES IN THE ORTHODOX CHURCH

THE CROSS

There are a lot of symbols in the Orthodox Church, but the most important and the best-known is the Cross.

It reminds us of the execution of Jesus Christ. It is a symbol of Christian victory. The Cross always accompanies an Orthodox believer in his life. Every

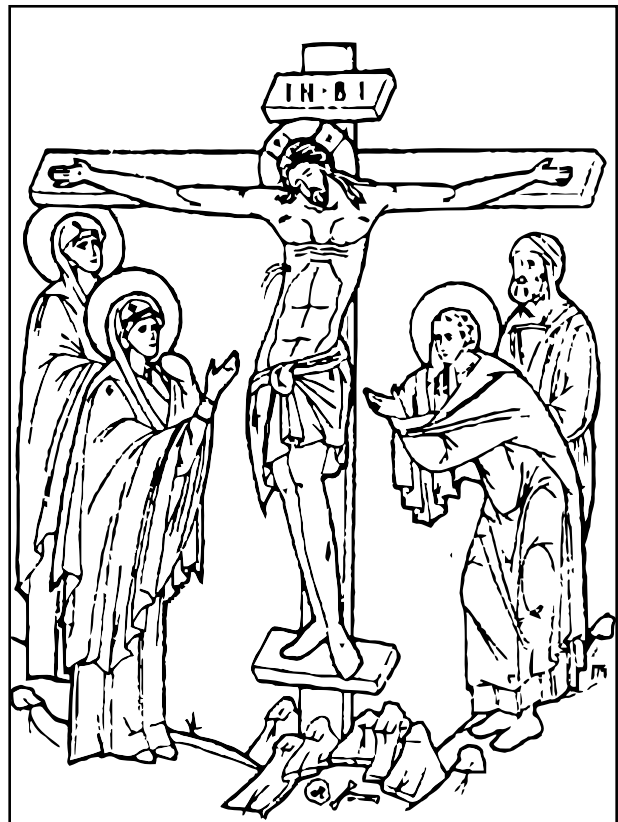
Orthodox Church has the Cross on its dome. It is a sign of Christ's triumph over the world. Every baptized believer wears it on the neck.

There are different depictions of the Cross. Some of them have special significance. Thus, there is a three-bar Cross which has three bars. It is a traditional Russian eight-ended Cross. It was created in Russia as early as the 12th century.

The small top bar represents the sign that Pontius Pilate ordered to nail above Christ's head. It was written on it: "Jesus of Nazareth, King of the Jews".

There is also a bottom slanting bar.

The bottom bar is slanted for two reasons. Firstly, to represent the agony which Christ experienced on the Cross. Secondly, to signify that the robber on Christ's right chose the right path while the robber on the left did not. ■





ACTIVE VOCABULARY

Agony – мучение, страдание

Bar – перекладина

Bottom – нижний

Execution – казнь

Experience – испытывать, переживать

Firstly – во-первых

Jew – еврей, еврейский

Nail – прибивать

Order – приказывать

Real – настоящий

Remind – напоминать

Robber – грабитель, вор

Secondly – во-вторых

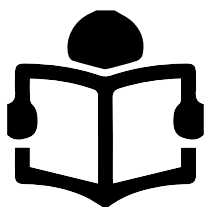
Sign – знак

Significance – значимость, важность

Signify – выражать, означать

Slanting – косой

Top – верхний



DIVINE SERVICES

The Services of the Orthodox Church take place every day. There is a definite regulation for every year. Some parts of the service remain the same but others change. It depends on the day of the year. Almost all services are conducted in the church. Both the clergy and the congregation take part in them. The services are usually conducted every day only at the monasteries, the convents and at the cathedral churches. At the parish churches the services take place only at weekends and on feast days.

On certain Great Feasts and on Sundays a special **All-Night Vigil** (*Agripnia*) is celebrated. It takes place in the evening, on the eve of the feast.

Services, especially the **Divine Liturgy** can be celebrated only once a day on the same Holy Table. Every priest may celebrate the Divine Liturgy only once a day.

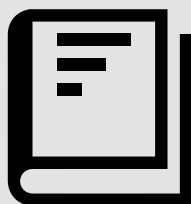
The traditional daily cycle of Services is as follows:

Vespers – (Greek *Hesperinos*) Sundown, the beginning of the liturgical day.

Compline (Greek *Apodipnon*, lit. "After-supper") – takes place after the evening meal but before going to bed.

Matins (Greek *Orthros*) – the first service of the morning. Usually starts before the sunrise. ■





ACTIVE VOCABULARY

All-Night Vigil – *всенощное бдение, всенощная*

Compline – *чин повечерия*

Convent – *женский монастырь*

Divine Liturgy – *Божественная литургия*

Divine Service – *богослужение, литургия*

Matins – *заупрeня,*

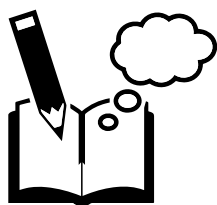
Midnight service – *полунощница*

Monastery – *мужской монастырь*

Parish church – *приходская церковь*

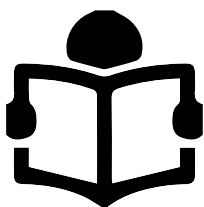
To depend on smth – *зависеть от чего-либо*

Vespers – *вечерня*



EXERCISES

1. Read the text and write down some questions on it.
2. Underline the key words of the text.
3. Think of the information which you find important about Divine Services:
 - to a foreign tourist;
 - to your neighbour who does not study at the seminary.

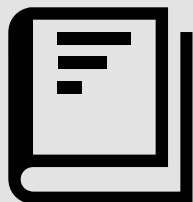


THE HOLY COMMUNION

The Eucharist is the most important moment of the Orthodox Church. It is the moment when the believers receive Communion – the Body and the Blood of Jesus Christ at the Divine Liturgy. The bread and wine through the operation of the Holy Spirit become the Body and the Blood of Jesus Christ. It is the Mystery.

Communion is given only to those Orthodox Christians who are baptized. If people want to receive Communion they have to be prepared for the Eucharist. They fast for two or three days and read special prayers. After that they have to confess their sins.

The priest administers the Sacrament with a spoon directly into the recipient's mouth from the Potirion (chalice). ■



ACTIVE VOCABULARY

Administer the Sacrament – *приобщать Святых Таин*

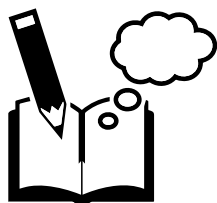
Confession – *исповедь*

Eucharist – *Евхаристия*

Holy Communion – *Святое Причастие*

To be baptized – *быть крещеным*

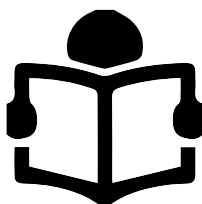
To receive communion – *причащаться*



EXERCISES

Spend a few minutes thinking about how to answer the following questions:

- Why is it important to receive Communion?
- Who is allowed to receive Communion?



THE HOLY ORDERS

There are numerous positions of the clergy and they have additional titles.

They are ordained, not elected. **Ordination** (Greek *Cheirotonea*) means "laying-on of hands". It can be done only by the bishops. However, the participation of the laity is present. When the newly-ordained person is being vested and presented to the people by the Bishop, they exclaim, "Axios! Axios! Axios!" to show their approval. Clergy in the Orthodox Church are those individuals who fulfill certain tasks or exercise certain authority in the life of the Church.

The term "clergy" used in the Orthodox Church is applied to those members of the **major orders** who are ordained. Those who assist the clergy in the Services of the church are members of the **minor orders**.

Ordination to major orders always takes place during the Divine Liturgy. Ordination to minor orders occurs during the Hours preceding the Liturgy. Only the Bishop has the power to ordain.

Because of the collegial nature of the episcopacy, a college of Bishops (at least two or three) are necessary to consecrate another Bishop. The rite of consecration to the episcopacy is very solemn and the Bishop is ordained in the Altar, before the singing of the Trisagion. The reading of the Holy Gospel is

already done with his blessing.

The priest is ordained after the singing of the Cherubic Hymn before the sanctification of the Holy Gifts.

The rite of ordination to the Diaconate is less solemn and takes place before the singing of the Lord's prayer, when the sanctification of the Holy Gifts has already taken place.

Those of the **major orders** are the **bishops, priests, and deacons**.

They celebrate the Divine Services, teach the laity the Christian faith and holy life. They often deal with life-cycle events such as baptism, marriage, and death. Clergy work both inside and outside the churches, they work in hospitals, nursing homes, armed forces, etc.

Bishops belong to the highest rank in the Church. They receive the highest degree of Grace. Bishops are also called hierarchs, or leaders of the priests. They may celebrate all the Mysteries and all ecclesiastical services. Bishops may not only serve the usual Liturgy, but they alone may consecrate others into the priesthood, or consecrate the Holy Chrism and an **Antimension**. A bishop is sometimes given another bishop, called a vicar bishop, to assist him in his duties.

In their degree of priesthood, bishops are all equal, though the senior and most deserving of them are called **archbishops, metropolitans**. The head of the Church of Russia is a **Patriarch**.

Priests (also called presbyters or elders) include **archpriests, protopresbyters**.

With an episcopal blessing, priests may serve all the Mysteries and ecclesiastical services, but not the Mystery of Ordination and the sanctification of the Holy Chrism or an Antimens. The congregation of Christians subject to the supervision of the priest is termed his **parish**. The more worthy and distinguished priests are granted the title of an archpriest; the first among these priests is called a protopresbyter.

If a priest is also a monk he is ordained as a **hieromonk**. Hieromonks appointed to direct monasteries, or those honoured independently of any appointment, are usually given the title of **heguman (hegumenos, igumen)**. Monks of a higher rank have the title of **archimandrite**. Bishops are chosen from this rank.

Deacons belong to the lowest rank of the sacred ministry; in Greek "deacon" means a "server". Deacons assist a bishop or a priest during the celebration of the Divine Liturgy, or other Mysteries and Services, but they may not serve alone. The participation of a deacon in the Divine Services is not obligatory, and therefore a lot of churches conduct services without them.

Some deacons, particularly in cathedral churches, may get the title of a **protodeacon**. Monks who have received the rank of a deacon are called **hierodeacons**, and the senior of them is called an **archdeacon**.

Those in the **minor orders** are **subdeacons** and **readers**.

The **subdeacons** help in the altar. They primarily take part in episcopal Services. They vest the serving bishop in his sacred vestments, hold the trikiri and the dikiri, and hand them to the bishop to bless those present. They may also assist in changing the Holy Table covers.

The **readers** have the duty to read and chant with the choir during the Divine Services when the Services are conducted by a priest.

The typical process of ordination is: reader, subdeacon, deacon, priest, bishop. Each ordination usually takes place in order, although some exceptions are possible.

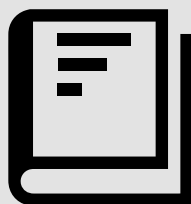
Orthodox priests and deacons are divided into two groups – the married (white) and the monastic (black) clergy. Those who are going to be ordained to the rank of white clergy should be married, but they marry only before their ordination to the diaconate. If they are later divorced or become widowers, they are not allowed to remarry. They leave the clergy and return to lay status.

Bishops are usually drawn from the ranks of the monks and are required to be celibate.

All Orthodox clergy must be male.

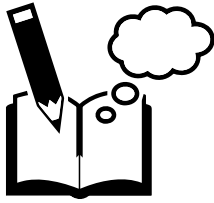
The organization of the Orthodox Church is both hierarchical and conciliar (or Synodal). It is hierarchical because priests, deacons, and laymen are expected to follow their bishop and to do nothing without their bishop.

It is conciliar or Synodal in that the bishops meet together in Synods and reach agreement through consensus. Every bishop, even the patriarch, is bound to obey the decisions of his Synod. ■



ACTIVE VOCABULARY

- Approval** – одобрение
Archbishop – архиепископ
Archdeacon – архидиакон
Archimandrite – архимандрит
Bishop – епископ
Clergy – духовенство
Conciliar – соборный
Deacon – диакон
Ecclesiastic – духовное лицо
Grace – благодать
Hierodeacon – иеродиакон
Hieromonk – иеромонах
Igumen – игумен
Martyrdom – мученичество
Metropolitan – митрополит
Mystery – таинство
Order – чин
Ordination – рукоположение
Parish – приход
Presbyter – пресвитер
Priest – священник
Priesthood – священство
Protodeacons – протодиакон
Protopresbyters – протопресвитер
Reader – чтец
Subdeacon – иподиакон
Vest – облачать



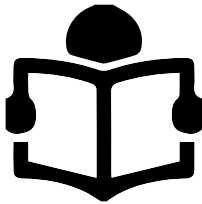
EXERCISES

1. Read the text and answer the questions:

- What are the major orders?
- What are the minor orders?

2. Choose the right word for:

- an individual who wants to join the clergy is ordained/elected,
- a bishop may celebrate only Divine Liturgies/all the Mysteries,
- a presbyter is always married/unmarried,
- deacons belong to the highest/lowest rank of ministry.



THE HOLY VESTMENTS

The Orthodox clergy wear two kinds of garments – non-liturgical and liturgical. The non-liturgical robes are the ordinary daily clothing of the clergy.



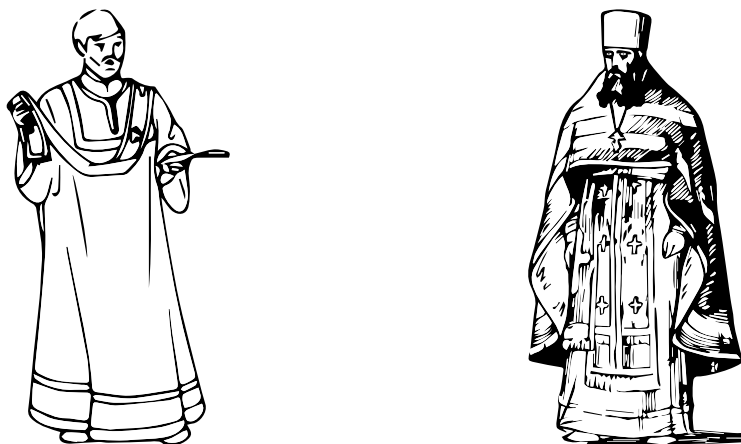
Liturgical robes, or vestments, are worn during church Services.



In the Orthodox Church, any member of the **clergy**, of whatever **rank**, will be vested when serving their particular function during the **Divine Liturgy** or other Service.

The various vestments have several different functions. The three forms of stole (*Orarion*, *Epitrachelion* and *Omophorion*) are marks of **rank**. The three outer garments (*Sticharion*, *Phelonion* and *Sakkos*) serve to distinguish the **clergy** from the **laity**. Some are practical (*Zone* and *Epimanikia*), holding the other vestments in place. Some (*Nabedrennik* and *Epigonation*) are **awards** of distinction.

In addition to these functions, most vestments also have a **symbolic** meaning. Holy Vestments are special, sacred robes which are made of brocade or some similarly suitable material, and adorned with crosses or other symbolic signs.



NON-LITURGICAL



Anteri/Podrjaznik

Inner cassock,
it does not have buttons
down the front.



Exorasson/Ryassa

Outer cassock;
a large, flowing garment.

PECTORAL CROSS

The pectoral cross is a sign of a priest; it is usually a plain silver cross, gold and jeweled pectoral crosses are given as awards to clergy; the highest award that can be given to a priest is a second pectoral cross. So, some priests may wear two pectoral crosses.





*Skoupfos/skoufia/skouphia:
A soft-sided cap.*



*Kalymavchion/kamalavka:
A stiff hat, flared and flat
at the top.*

MONASTIC



Anteri/Zostiko/Podrjaznik

Inner cassock, worn by monastics at all times.

Vest

Worn over the Anteri. Worn by monastics at all times.

Exorasson/Ryassa

Outer cassock. Worn by monastics during services.

Skoupfos/skufiya/skouphia

Worn by monastics out of services.

Veil (Koukoulion)

A black piece of material that comes down the back of a monastic, and has two thin strips coming off the side.

Klobuk

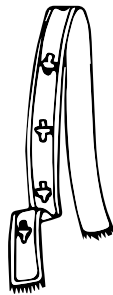
Metropolitans wear a white klobuk, Archbishops have a cross on their klobuk.

LITURGICAL VESTMENTS FOR THE DEACON

- Sticharion;
- Orarion – worn over the left shoulder; deacons may be given the double orarion as an award, which is worn over the left shoulder, wrapped around the chest and back, and brought back over the left shoulder to the front;
- Epimanikia – cuffs bound with laces.



Sticharion



Orarion



Epimanikia

FOR THE PRIEST

- Pectoral cross;
- Epitrachelion;
- Epimanikia;
- Nabedrennik;
- Epigonation/palitsa;
- Zone;
- Phelonion;
- Miter.



Pectoral cross



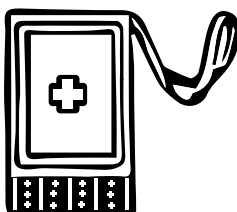
Epitrachelion



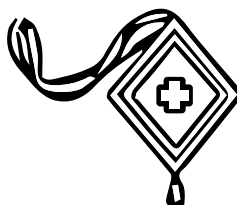
Epimanikia



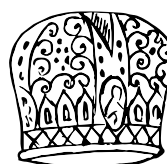
Zone



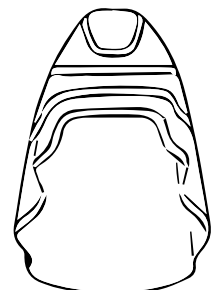
Nabedrennik



Palitsa



Miter



Phelonion

FOR THE BISHOP

- Pectoral cross;
- Panagia/Engolpion – medallion with a depiction of the Theotokos (Blessed Virgin Mary) holding the Christ Child. Some bishops have one more engolpion, which usually depicts Christ;
- Epitrachelion;
- Zone;
- Sakkos;
- Epigonation/palitsa;
- Miter – all bishops wear this; the episcopal miter is topped by a cross, unlike the priestly miter;
- Epimanikia;
- Omophorion – of all episcopal vestments, this is considered to be the most important;
- Mantiya.



*Pectoral
cross*



*Panagia
(Engolpion)*



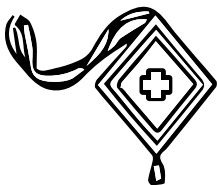
Epitrachelion



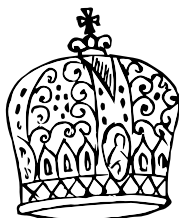
Epimanikia



Zone



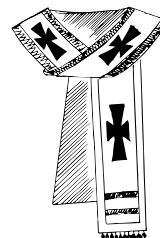
*Epigonation
(Palitsa)*



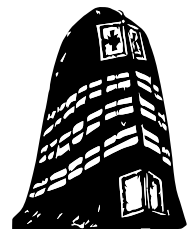
Miter



Sakkos



*Omopho-
rion*



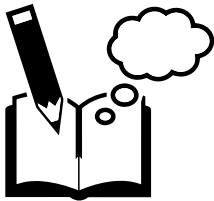
Mantiya

The following are not vestments, but are used by the bishop during services:

- **Orlets/eagle-rugs** – a circular rug with the image of an eagle flying over a city, is placed under the bishop's feet;



- **Crozier/Pateritsa/Zhezlo/the staff** – may be either T-shaped, with the crossbeam bent and surmounted by a cross, or serpent-style, showing two intertwined serpents, also surmounted by a cross. ■



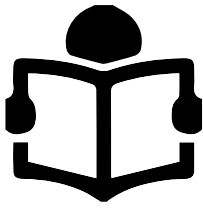
EXERCISES

1. Find synonyms to the words:

- sticharion, orarion, epitachelion, belt, phelonion, navedrennik, skoufia and kamilavka, riassa, panagia.

2. Read the text and describe:

- Liturgical vestments of a bishop
- Liturgical vestments of a deacon
- Liturgical vestments of a priest
- Non-liturgical vestments of the clergy
- What material are the Holy Vestments made of?
- Who has the honour of wearing a panagia?



LITURGICAL COLOURS

Orthodox churches have a definite system of liturgical colours though some changes are possible in some places.

The most important Feasts of the Orthodox Church and the sacred events for which specific colors of vestments have been established. They can be united into some basic groups.

1. **Gold (yellow) of all shades** – the group of feasts and days commemorating Our Lord Jesus Christ, the Prophets, the Apostles and the Holy Hierarchs.
2. **Light blue and white** – the group of feasts and days commemorating the Most Holy Mother of God, the Bodiless Powers and Virgins.
3. **Purple or dark red** – the group of feasts and days commemorating the Cross of Our Lord.
4. **Red** – it is a colour of the Holy Pascha. The group of feasts and days commemorating martyrs.
5. **Green** – the group of feasts and days commemorating monastic Saints, ascetics and fools for Christ. The Entrance of Our Lord into Jerusalem (Palm Sunday), the Holy Trinity Day (Pentecost) and the Holy Spirit Day (Monday after the Pentecost) are, as a rule, celebrated in green vestments of all shades.
6. **Purple** – during the Lenten period. This color is used essentially for the days of Great Fast (Lent).
7. **Black** – during the first week of the Great Fast and on the weekdays of the following weeks.

On Sundays and Feast days of this period, the vestments are of a dark color with gold or colored ornaments.

In earlier times there were no black vestments in the Orthodox Church. It was the colour of everyday clothing of the clergy, especially the monastics. In Russia, it was first proposed to the clergy of Saint Petersburg to wear black vestments to participate in the Funeral of Emperor Peter II [1821]. From that time on, black vestments became customary for funerals and the weekday services of the Great Fast. ■



UNIT 4

GOD IS WONDERFUL IN HIS SAINTS

Texts for written translation

1. Read and translate the text.
2. Make up a list of words that you have looked up in the dictionary and give their contextual Russian equivalents.
3. Discuss your translation decisions with your group-mates.

January 2 (July 19)

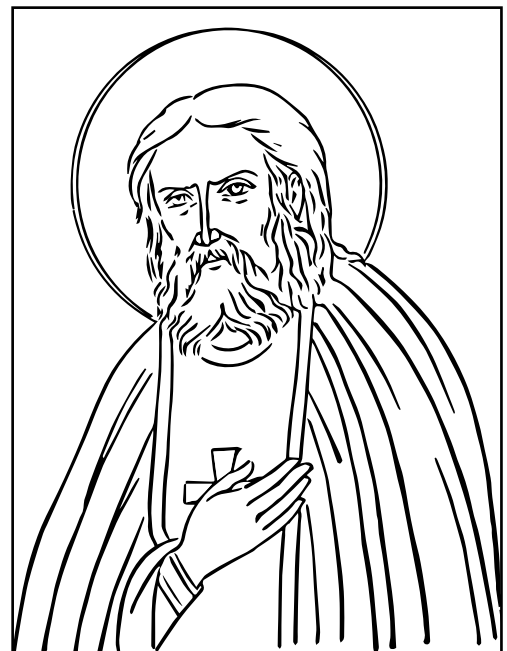
ST. SERAPHIM OF SAROV

(~1833)

Saint Seraphim was born in the town of Kursk in 1759. From tender childhood he was under the protection of the most Holy Mother of God, who, when he was nine years old, appeared to him in a vision, and through her icon of Kursk, healed him.

In 1780 the Saint was stricken with sickness which he manfully endured for three years. Then our Lady the Theotokos again appeared to him with the Apostles Peter and John and healed him. He was tonsured a monk in 1786, being named for the Holy Hieromartyr Seraphim, Bishop of Phanarion

(Dec. 4). A year later he was ordained deacon. In his unquenchable love for God, he continually added labours to labours, raising in virtue and prayer making rapid strides. Once, during the Divine Liturgy of Holy and Great Thursday he was counted worthy of a vision of our



Lord Jesus Christ, Who appeared encompassed by the heavenly hosts. After this vision, he gave himself over to greater labours.

In 1794 Saint Seraphim took up the solitary life in a cell in the forest. The period of extreme asceticism lasted for some fifteen years, until 1810. It was at that time that he took upon himself one of the greatest feats of his life. Assailed with despondency and a storm of contradictory thoughts raised by the enemy of our salvation, the Saint passed a thousand nights on a rock, continuing in prayer until God gave him complete victory over the enemy. On another occasion, he was assaulted by robbers, who broke his chest and his head with their blows, leaving him almost dead. Here again, he began to recover after an appearance of the most Holy Theotokos, who came to him with the Apostles Peter and John, and pointing to Saint Seraphim, uttered these awesome words: "This is one of my kind".

In 1810, at the age of fifty, weakened by his more than human struggle, Saint Seraphim returned to the monastery for the third part of his ascetical labours, in which he lived as a recluse, until 1825. For the first five years of his reclusion, he spoke to no one at all, and little is known of that period. After five years, he began receiving his visitors, giving counsel and consolation to ailing souls. In 1825, the most Holy Theotokos appeared to the Saint and revealed to him that it was pleasing to God that he fully ended his reclusion; from that time the number of people who came to see him grew daily. It was also at the command of the Holy Virgin that he undertook the spiritual direction of Diveyevo Convent. He healed bodily ailments, foretold things to come, brought the sinners to repentance, and saw clearly the secrets of the heart of those who came to him. Through his utter humility and childlike simplicity, his unrivalled ascetical travails, and his angel-like love for God, he ascended to the holiness and greatness of the ancient God-bearing Fathers and became, like Anthony of Egypt, a physician for the whole Russian land. The most Holy Theotokos appeared to him twelve times during his life. The last was on Annunciation, 1831, to announce to him that he would soon enter into his rest. She appeared to him accompanied by twelve virgins martyrs and monastic saints with Saint John the Baptist and Saint John the Theologian. With a body ailing and broken from innumerable hardships, and an unspotted soul shining with the light of Heaven, the Saint lived less than two years after that, falling asleep in peace on January 2, 1833, chanting Paschal hymns. On the night of his repose,

the Righteous Philaret of Glinsk Hermitage beheld his soul ascending to Heaven in light. Because of the universal testimony of the miracles that he performed both in life and after death, his veneration quickly spread beyond the boundaries of the Russian Empire to every corner of the Earth.

On July 19 the commemoration of the uncovering of St. Seraphim's Holy relics took place in the presence of Tsar Nicholas II

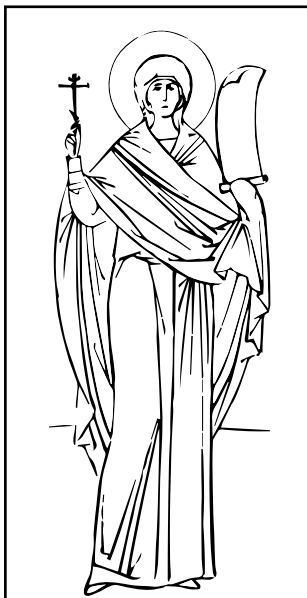
Saint Seraphim's life became a perpetual celebration of Pascha: in his later years he dressed in a white garment, greeted everyone, regardless of the season, with "Christ is Risen!" and chanted the Pascha service every day of the year. ■

1. Read and translate the text.
2. Make up a list of words that you have looked up in the dictionary and give their contextual Russian equivalents.
3. Take the text describing the life of St. Tatiana in Russian. Try to translate it into English without consulting a dictionary.
4. Discuss your translation decisions with your groupmates.

January 12

ST. MARTYR TATIANA

(~230)



She was the daughter of a wealthy Roman consul. She became a deaconess in Rome, and was seized as a Christian during the reign of Alexander Severus. Before the tribunal she fearlessly confessed Christ and, when she was taken to the temple in an effort to force her to make sacrifice, she cast down the idols by the power of her prayer. The soldiers seized her and subjected her to many indignities and tortures, finally throwing her into a raging furnace. When this did not harm her, she was thrown to the wild beasts, but they refused to harm her. At last she was beheaded and thus gained her crown. ■

Read and translate the text. Write a summary in 4-5 sentences

January 24

ST. XENIA OF PETERSBURG, FOOL FOR CHRIST (~1800)



She was born about 1730, and as a young woman married an army colonel named Andrei, a handsome and dashing man. When she was twenty-six years old, her husband suddenly died, leaving Xenia a childless widow. Soon afterward, she gave away all her possessions and disappeared from St. Petersburg for eight years; it is believed that she spent the time in a hermitage, or even a monastery, learning the ways of spiritual life. When she returned to St. Petersburg, she appeared to have lost her reason: she dressed in her husband's army overcoat, and would only answer to his name. She did not have any home,

wandered the streets of the city, mocked and abused by some people. She got alms from charitable citizens, but immediately gave them away to the poor: her only food came from meals that she sometimes took from those she knew. At night she withdrew to a field outside the city where she knelt in prayer until morning. Slowly, the people of the city noticed signs of the holiness that underlay her seemingly deranged life: she showed a gift of prophecy, and her very presence almost always proved to be a blessing. The Synaxarion says: "The blessing of God seemed to accompany her wherever she went: when she entered a shop the day's receipts would be noticeably greater; when a cabman gave her a lift he would get plenty of clients; when she embraced a sick child it would soon get better. So, compassion gave way to veneration, and people generally came to regard her as the true Guardian Angel of the city". Forty-five years after her husband's death, St. Xenia reposed in peace at the age of seventy-one, sometime around 1800. Her tomb immediately became a place of pilgrimage: so many people took soil from the grave as a blessing

that new soil had to be regularly supplied; finally a stone slab was placed over the grave, but it was also chipped away by the faithful. Miracles, healings and the appearance of St. Xenia occur to this day, to those who visit her tomb or who simply ask her intercessions. Her prayers are especially invoked for help in finding employment, home, or a spouse (all of which she renounced in her own life). Saint Xenia was glorified by the Moscow Patriarchate in 1988. ■

1. Read and translate the text. Discuss your translation decisions with your groupmates.
2. Divide the text into several parts. Identify the key words in each.
3. Write an essay about the life of St. Ignatius in Stavropol.

April 30

ST. IGNATIUS (BRIANCHANINOV), BISHOP OF THE CAUCASUS AND THE BLACK SEA (~1867)

St. Ignatius Brianchaninov was born Dimitri Alexandrovich Brianchaninov, on February 15, 1807, in the province of Vologda. He was a son of an aristocratic landowner. His father planned a military career for Dimitri, and so, when Dimitri was 15 years of age, his father enrolled him in the Imperial School of Military Engineers in St. Petersburg. There Dimitri excelled, and even attracted the attention of Grand Duke Nicholas Pavlovich, the future Tsar Nicholas I. Nonetheless, Dimtri felt called to the monastic life, and he became deeply depressed at the seemingly inevitable prospect of a career as a military officer.



In 1826, Dimitri fell seriously ill, but nonetheless graduated from

the School of Engineers and received his commission. Immediately, Dimitri attempted to resign this commission, but his resignation was refused on orders of Tsar Nicholas. However, in 1827, Dimtri became critically ill once more, and this time his resignation was accepted by the imperial authorities.

During the next four years, Dimitri lived as a novice in various monasteries, without settling permanently in any of them, partly because of ill health, and partly because he failed to find a spiritual father in whom he could place unreserved trust. Finally, in 1831, Dimitri took his monastic vows and he received the monastic name of "Ignatius". Shortly after that, Monk Ignatius was ordained deacon, then priest. All this took place without the approval of his parents. In 1832, Hieromonk Ignatius was appointed as a Superior of a small monastery in the Vologda diocese. However, the damp climate brought about poor health which quickly forced his resignation.

In 1833 the most unexpected thing happened. Tsar Nicholas, during a trip to the School of Military Engineers in St. Petersburg, enquired into what had become of the promising student Dimitri Alexandrovich. Upon learning of his monastic profession and hieratic ordination, the tsar ordered Hieromonk Ignatius to return to the imperial capital, where, aged 26, he was raised to the rank of Archimandrite became a hegumen of St. Sergius Monastery, one of the most important in St. Petersburg. Tsar Nicholas entrusted Archimandrite Ignatius with the task of transforming the monastery into a model community, where visitors to the Imperial Court could see monasticism as it should be.

Over the next 24 years Archimandrite Ignatius fulfilled his duties as Father Superior of St. Sergius Monastery, giving special attention to the beauty of the Liturgy. During that time he was a prolific author, writing a lot . His writings are collected in five volumes. At least two of his works have been translated into English: *On the Prayer of Jesus* and *The Arena: an offering to contemporary monasticism*. Both are gems of spiritual writing, important and necessary to every Orthodox Christian.

Finally, however, in 1857, exhausted by his responsibilities Archimandrite Ignatius was elevated to the episcopacy, to serve as Bishop of the Caucasus and the Black Sea – a vast diocese.

After four years of episcopal service, Bishop Ignatius submitted his resignation in 1861. The resignation was accepted, and St. Ignatius

was allowed to retire to spend the remaining six years of his life in seclusion at Nicolo-Babaevsky Monastery of Kostroma diocese, where he devoted his time to writing and his spiritual children. He reposed in the Lord on April 30, 1867.

Bishop Ignatius was glorified as a Saint by the Russian Orthodox Church in 1988, and is commemorated on April 30. ■

1. Read and translate the text.
2. Make up a list of new words and give their Russian equivalents.

July 4

ST. ANDREY RUBLYOV

(~ 1430)

Andrey Rublyov was born in the 1360s, died 1427 or January 29, 1430. He is considered to be the greatest medieval Russian painter of Orthodox icons and frescoes.

There is little information about his life. It is not known where he was born. Andrey Rublyov probably lived in the Holy Trinity-St. Sergius Lavra near Moscow under Nikon of Radonezh, who became a hegumenos after the death of its Father Superior St. Sergius Radonezhsky (1392).

The first mention of Rublyov is in 1405 when he decorated the icons and frescos for the Cathedral of the Annunciation of the Moscow Kremlin together with Theophanes the Greek and Prokhor of Gorodets. Theophanes was an important Byzantine master who moved to Russia, and is considered to have trained Rublev.

Chronicles tell us that in 1408 he painted (together with Daniil Cherni) Assumption Cathedral in Vladimir and in 1425–1427 Trinity Cathedral in the Holy Trinity-St. Sergius Lavra. After Daniil's death



Andrey came to Andronikov Monastery in Moscow where he painted his last work, the frescoes of Savior Cathedral.

The only work authenticated as entirely Rublyov's is the icon of the Trinity (1410). To-day it is exhibited at the Tretyakov Gallery, in Moscow. It is based upon an earlier icon known as the "Hospitality of Abraham" (illustrating Genesis 18). Rublyov removed the figures of Abraham and Sarah from the scene, and through a subtle use of composition and symbolism changed the subject to focus on the Mystery of the Trinity.

In the art of A. Rublyov two traditions are combined: the highest asceticism and the classic harmony of Byzantine mannerism. The characters of his paintings are always peaceful and calm.

His art is considered to be the ideal of Church painting and of Orthodox iconography.

Andrey died at Andronikov Monastery on January 29, 1430 (but this date is still questionable). His work has influenced a lot of different artists including Dionisy. At the Stoglavi Sobor (1551) Rublyov's icon style was announced as a model for church painting.

In 1988 he was canonized a saint by the Russian Orthodox Church. The church celebrates his feast day on January 29 and July 4. ■

1. Read and translate the text. Discuss your translation decisions with your group mates.
2. Make a chronology of St. Sergius' life.
3. Choose any period of his life and write an essay about it.

July 5 (September 25)

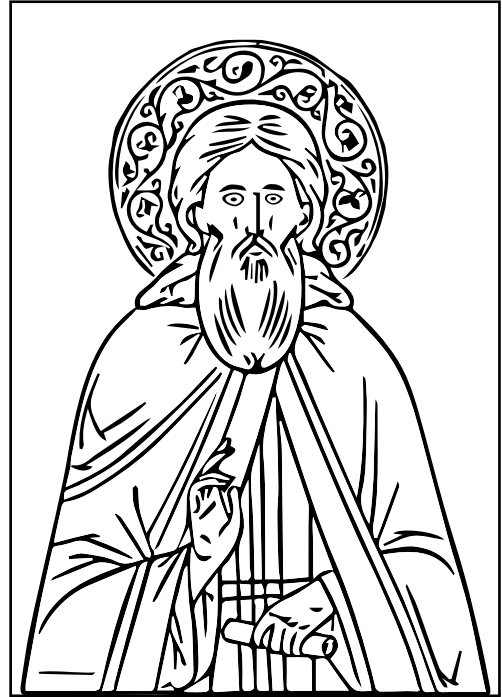
ST. SERGIUS OF RADONEZH

(~1392)

Our Righteous Father Sergius was born in Rostov, north of Moscow, about the year 1314. Named Bartholomew in baptism, he was brought up in Radonezh, and after the death of his parents he withdrew to

the wilderness to become a monk. It is notable that without having been trained in a monastery, he was able to take up the perilous eremitical life from the beginning, without falling into delusion or despondency. When he had endured with courage the deprivations of the solitary life, other monks began to come to him, for whom he was made abbot against his will.

On the counsel of Philotheus, Patriarch of Constantinople, he organized his monks according to the cenobitic life, appointing duties to each. While Anthony and Theodosius of Kiev, and the other righteous Fathers before



Sergius, established their monasteries near the cities, Sergius was the leader and light of those who went far into the wilderness, and later the monks who followed his example settled the untrodden forests of northern Russia.

When Grand Duke Demetrius Donskoy was about to go to the battle against the invading Tartars, he first sought the blessing of Saint Sergius, through whose prayers he was triumphant.

Saint Sergius was adorned with the highest virtues of Christ-like humility and burning love for God and neighbor, and received the gift of working wonders, of casting out demons, and of discretion for leading souls to salvation. When he served the Divine Liturgy, an Angel visibly served him; he was also vouchsafed the visitation of the most Holy Theotokos with the Apostles Peter and John.

He was gathered to his Fathers on September 25, 1392. At the recovery of his Holy relics on July 5, 1422, his body and garments were found fragrant and incorrupt. The monk Epiphanius, who knew him, wrote his life. ■

1. Read and translate the text.
2. Make a summary in 3 sentences.
3. Write a short essay describing the activities of St. Apostle in the Caucasus.

November 30

HOLY, GLORIOUS AND ILLUSTRIOUS APOSTLE ANDREW THE FIRST-CALLED



Holy, Glorious and Illustrious Apostle Andrew the First-Called was the brother of the Apostle Peter, from Bethsaida on the shore of Lake Gennesaret. Andrew left his fisherman's trade to become a disciple of St. John the Baptist. Soon after the Forerunner had baptized Jesus, he said to Andrew and his other disciple John the Theologian, "Behold the Lamb of God!" At this, both disciples followed after Jesus. After conversing with Christ, Andrew hurried home and told his brother Simon Peter, "We have found the Messiah". For being the first to recognize Jesus as Christ, St. Andrew is called the First-Called.

After Pentecost, Andrew was appointed to preach the Gospel around the Black Sea and in Thrace and Macedonia, travelling as far as the Caucasus. According to a Slavic tradition his travels took him even further, into the land that was later called Russia.

In his travels the Apostle preached throughout Asia Minor with St. John the Theologian, then traveled to Mesopotamia, then back to Sinope on the Black Sea, and finally to Patras in the Peloponnese, where he soon established a large community of Christians.

One of his converts was Maximilla, the wife of Aegeates, the Proconsul of that region. Aegeates was so angered by his wife's conversion that he had the Apostle arrested and crucified head downwards on a cross in the shape of an "X". The Holy Apostle rejoiced

to be allowed to suffer the same death as his Master. The Holy relics of St. Andrew, after various travels, were returned to Patras in 1964, where they are venerated. In the West, St. Andrew is venerated as the patron Saint of Scotland: in the Middle Ages, more than eight hundred churches in Scotland were dedicated to him. ■

1. Read and translate the text.
2. Divide the text into 2 parts and think of the title for each part.

December 6 (May 9)

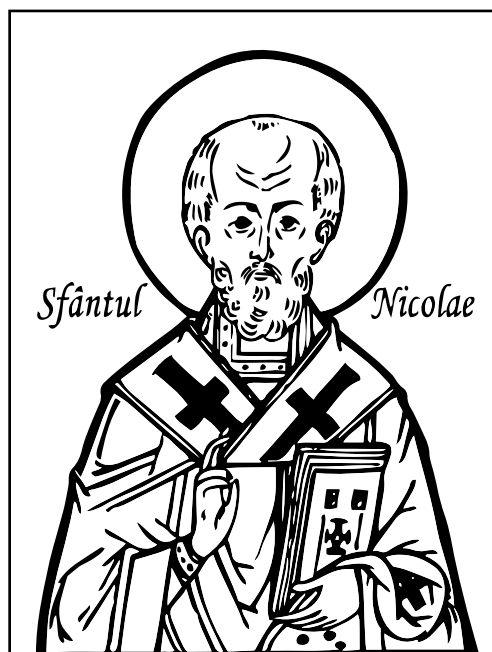
ST. NICHOLAS THE WONDERWORKER, ARCHBISHOP OF MYRA

(~345)

Our beloved Holy Father Nicholas is probably the best-loved Saint of the Church. His numerous miracles through the ages cannot be told.

He was born in Lycia (in Asia Minor) around the end of the third century, to pious Christian parents. His love of virtue and his zeal for observing the canons of the Church were evident from his infancy, when he would abstain from his mother's breast every Wednesday and Friday until the evening. From early youth he was inclined to solitude and silence; in fact, not a single written or

spoken word of the Saint has come down to us. Though ordained priest by his uncle, Archbishop Nicholas, he attempted to withdraw to a hermit's life in the Holy Land; but he was told by revelation that he was to return home to serve the Church publicly and be the salvation of many souls.



When his parents died, he gave away all of his inheritance to the needy, and thereafter almsgiving was his greatest glory. He always took particular care that his charity be done in secret. Perhaps the most famous story of his open-handedness concerns a debt-ridden man who had no money to provide dowry for his daughters, or even to support them, and in despair had resolved to give them into prostitution. At three successive nights the Saint threw a bag of gold into the widower's house, saving him and his daughters from sin and hopelessness. The man searched relentlessly to find and thank his benefactor; when at last he discovered that it was Nicholas, the Saint made him promise not to reveal the good deed until after he had died. (This story may be the thin thread that connects the Saint with the modern-day Santa Claus).

God honored his faithfulness by granting him unparalleled gifts of healing and miracles making. Several times he calmed storms by his prayers and saved the ship that he was sailing in. Through the centuries he often did the same for the sailors who called out to him, and is considered the patron of sailors and all those who go to sea. He was elected Bishop of Myra not long before the great persecutions under Diocletian and Maximian, and was put in prison, from which he continued to encourage his flock in the Faith. When the Arian heresy wracked the Church not long after Constantine came to the throne, St. Nicholas was one of the 318 Bishops who gathered in Nicea in 325. There he was so incensed at the blasphemies of Arius that he struck him on the face.

While still in the flesh, he sometimes miraculously appeared in distant places to save the lives of the faithful. Once he saved the city of Myra from famine by appearing to the captain of a ship full of grain, telling him to take his cargo to the city. He appeared in a dream to Constantine to intercede for the lives of the three Roman officers who had been falsely condemned. Later they became monks.

The bishop reposed in peace around 345. His holy relics were placed in a church built in his honor in Myra, where they were venerated by throngs of pilgrims every year. In 1087, after Myra was conquered by the Saracens, the Saint's relics were translated to Bari in southern Italy, where they are venerated today. Every year, a lot of fragrant myrrh is gathered from the casket containing his holy relics. ■

Texts for home reading

1. Read and translate the text. Divide it into several parts. Suggest a title to each part.
2. Identify the topic sentence of each part. Try to identify the key words which are associated with the main idea of the paragraph.
3. Follow the dominant noun through its transformations into its equivalents and pronouns.
4. Make up a list of words that you have looked up in the dictionary and give their contextual Russian equivalents.

THE HOLY TRINITY – ST. SERGIUS LAVRA

The founder of the Holy Trinity Lavra is St. Sergius who was born on May, 3, 1314. On the fortieth day the local priest baptized the child, naming him Bartholomew. From his childhood he grew accustomed to solitude and sought his salvation through prayer, fasting and work. In 1337, at the age of 23, after his parents' death, he decided to leave for the desert together with his elder brother Stephen. The brothers chose to found their hermitage in a place surrounded by a thick forest on a low hill, later called Makovets. They built for themselves a cell and a small church, which they dedicated to the Lifegiving Trinity. That was the birth of the monastery, which later served as a source of pride and inspiration to the people of Russia.

The life of a hermit was very difficult and required a good deal of perseverance and will. Stephen could not take the rigours of winter and the scarcity of food. He preferred life in an urban monastery and left Bartholomew for Moscow.

For about two years Bartholomew remained alone in the desert, and in silence and prayer he prepared himself for his monastic vows. After taking them with the name of Sergius, he lived even more austere ascetic life in solitude, reading the Bible, working in his garden and unceasingly praying.

Despite the distance of his hermitage, word concerning the exemplary ascetic life of St. Sergius soon spread everywhere and pious monks began coming to him in search of guidance. Later

farmers and city dwellers used to come from all over for St. Sergius' blessing and advice and then settled in the area of the monastery. The Mongol yoke, which weighed heavily on the country, caused its ruin and forced people to leave the most exposed regions and seek refuge in the wilderness.

Having become a Superior of the monastery, St. Sergius did not change anything in his life and continued to work for all. He remembered the words of Christ, "The Son of Man did not come to be served, but to serve" (Mt. 20: 28). He was not only a father but also a servant to all those who came to him, giving an example of humility and work. Saint Sergius officiated every day, and he himself prepared altar bread, grinding wheat and making dough. He also prepared food, made boots and habits for the monks, carried water from the spring and left a bucket at each monk's cell. He himself built 3 or 4 cells for other monks. He spent the night praying, eating only a little bread and water and never spent an hour without working.

Numerous miracles took place and very many people were cured by St. Sergius' prayers. Gradually he became famous all over the country. A lot of pilgrims as well as suffering and poor people came to him for consolation.

For a long time the number of the monks was limited to twelve. Then new candidates arrived and the community began to grow. The saint refused no one the right to enter the monastery. About 70 of his disciples were later canonised as saints. In central and north-eastern Russia they founded about 50 monasteries, which became centres of Orthodox piety and spiritual enlightenment.

In 1380, Prince Dimitry Donskoy of Moscow came to seek St. Sergius' blessing before leading his army for the Orthodox faith and for the liberation of his native land from the Mongol yoke, which greatly oppressed Russia since 1237. Having received the saint's blessing to go against the godless enemies, the Grand Prince won the great victory over the army of the Tartar Khan Mamai on the Kulikovo Field on the 8th of September. It was the first major Russian victory against the Tartars. After that Moscow Princes became the patrons of the Holy Trinity monastery.

St. Sergius entrusted his holy and pure soul to God on September 25, 1392. His successor as a Superior of the Trinity monastery was St. Nikon, the first among his disciples.

In the reign of the tsar Ivan IV, who had a particular veneration for St. Sergius, the monastery was surrounded by a stone enclosure topped by 12 towers. After the end of the wars against the Tartars and the victory over the kingdoms of Kazan and Astrakhan, the tsar began building a large and beautiful church, dedicated to the Dormition of the Mother of God, a copy of Dormition Cathedral in the Kremlin. The walls, the pillars and the vaults were covered with frescoes on the History of the Church. Most of the wall frescoes were dedicated to the Dormition of the Holy Virgin. On the pillars there are images of the most highly venerated saints of the Orthodox Church. The magnificent frescoes of the Cathedral were created in 1684 by 35 painters in 100 days. The frescoes cover the area of 500 square metres. The 5-tier iconostasis consists of 76 icons of the 16th–17th centuries. A famous 17-th century painter Simon Ushakov took part in the creation of the iconostasis.

In the Dormition Cathedral there are two shrines with the holy relics of St. Innokenty (Veniaminov † 1879), Metropolitan of Moscow and St. Maximus the Greek who was one of the most educated men of his period. In 1518, at the invitation of the Grand Prince of Moscow Basil III (Vasily III), he arrived in Moscow from Athos to translate liturgical and patristic books from Greek into Russian. He also wrote a lot of theological and polemic works. He died in the monastery in 1556 and was buried here. In 1988 he was canonised.

By the western wall, to the right of the entrance, you can see the tomb of Makarius (Bulgakov † 1882), one of Moscow Metropolitans, who created very many outstanding works on the history of the Russian Orthodox Church and on dogmatic theology.

In 1476, on the site of a wooden Trinity Church constructed in 1412 by St. Nikon, the builders from Pskov, invited for the construction work in the Moscow Kremlin, erected a new single-domed church, dedicated to the Descent of the Holy Spirit upon the Apostles. Under the dome of the church the builders placed an open belfry. In 1608–1610 during the siege of the monastery by Polish troops this church was used as a watch-tower.

The church of the Holy Spirit and St. Trinity Cathedral form an ensemble. The frescoes in this Church were executed in 1655, but in the middle of the 19th century they were replaced by oil paintings. The iconostasis was carved of rosewood by the Lavra woodcarvers

in 1866. In the church there is a shrine with the holy relics of St. Anthony of Radonezh († 1877). St. Anthony was canonised in 1996. St. Anthony was the monastery's vicar in 1831–1877.

By the end of the 17th century the number of the monks considerably grew and the old Refectory couldn't satisfy the needs of the monastery. Instead of it, a new Refectory with the church dedicated to St. Sergius was erected by the order of Peter I in 1686–1692. The church was consecrated by Patriarch Adrian, the last prerevolutionary Patriarch of Russia, in memory of the 300th anniversary since St. Sergius' death.

The building of Moscow baroque style is 85 m long. Open galleries run along its perimeter, with long flights of steps leading up to these galleries. The church building catches the eye with the four-colour design of its facade, creating the illusion of faceted relief-work, as well as with the richness of its elaborate colourful stucco and carvings. They make a perfect match for the architecture of the Refectory. Although it is rather spacious (510 m²), its vaults don't need any intermediate support. The walls of the Refectory were painted and renovated several times. For the last time the church was painted in 1911.

The veneration of the Mother of God was central in the life of St. Sergius. Every night he sang hymns in honour of the Holy Virgin, and at the end of his life, he and his disciple St. Mica had a privilege of Her visit. She came to his cell with the apostles Peter and John by her side. The Holy Virgin promised to protect the monastery and to watch over it. In memory of this appearance a small church, which looks like a gem, was constructed in 1734. People connect it with the name of St. Mica, as the church stands above his grave. On the commemoration day of St. Mica, May 6/19, a Liturgy is celebrated here.

The Chapel-over-the Well was built at the end of the 17th century over the spring, which shot up during the reconstruction of the porch of Dormition Cathedral in 1644. Many pilgrims were cured by this water, and people took it to the sick to heal them. The first was a blind monk, whose eyesight returned due to this miracle-making water. Now thousands of pilgrims use this water for cure and consolation in their troubles.

The colourful tent-like canopy over the cross-shaped fountain, which receives water from the spring, was built in 1872.

The Assembly Chambers with the church of St. Zosima and St.

Sabbatius of the Solovets monastery, were constructed in 1635–1638 by the cellarer of the monastery Alexander Bulatnikov, who had come to the Lavra from the Solovets Monastery. Before 1917, the building was used as a hospital for sick monks and as an almshouse for the old and disabled people.

On the outside wall of the monastery stone kitchen, constructed in the 15th century by an eminent Russian architect V.D. Yermolin, there was an icon of the Mother of God "Our Lady of Smolensk", carved in stone. When in 1730 a monastery monk, whose arms had been twisted by rheumatism, was ardently praying in front of it, a miracle took place — he was cured of his disease. In honour of this miraculous healing Smolenskaya Church was erected on the site of the kitchen by the order of the Empress Elizabeth in 1746–1748. The money for the construction was donated by Duke Razumovsky. The richly decorated miracle-making icon stood in the gilded carved iconostasis to the right of the Royal Gate.

In 1920–1930 the iconostasis was lost. To replace it, the iconostasis from one of the destroyed Moscow churches was installed here in 1956. The iconostasis was designed by architect Ukhtomsky. It is of the same style as the Church.

Smolenskaya Church has no columns inside, and all its inner space is open up to the dome. The murals were painted in the 19th century. At present, the miracle-making icon "Our Lady of Smolensk" is at the local museum. A plaster copy of it, bigger in size, is in the altar recess outside the church. The grave of Nicholas, a Metropolitan of St. Petersburg, an outstanding hierarch, is in the crypt of the church.

The Metropolitan's Chambers were built in the second half of the 18th century on the site of the former cells of the Superior. Nowadays, the Patriarch of Moscow and all Russia stays here during his visits to the Lavra.

The Bell Tower was erected in 1740–1770. It was designed by the architects Shumakher and Ukhtomsky, and it is one of the tallest in Russia. It replaced the Bell Tower of the 17th century. Its 5 tiers together with the cross are 88.04 m tall. Its heaviest bell weighed 65 tons. The choice of the bells by their tone and sound was considered to be superb. Before the revolution there were 42 bells. In 1930 the big bells were thrown down and destroyed. In 2002 there were only 23 bells. On September 4, 2002 two more new bells (35,5 and 27 tons),

cast in Moscow, were lifted up to the second tier in the presence of Patriarch Alexy II. The third bell, called Tzar, (72 tons), was cast in Petersburg in 2003.

The clock with chimes was installed in 1905.

The Tsar's Chambers were erected at the end of the 17th century. By its outside appearance the edifice matches the Refectory Church. It was used by the pilgrims from the Royal family. In the 18th century the vaults of the Chambers were decorated with fine stucco and carvings.

Empress Elizabeth, who was very pious and often visited the Trinity Monastery, founded the Seminary in the Chambers in 1742. In 1744 by her special order she gave the Trinity Monastery the title of honour "Lavra".

In 1814 the Theological Academy was transferred from Moscow to the Lavra, and a new complex of buildings for the needs of the Schools appeared. At present the Tsar's Chambers belong to the Academy.

The Church Archaeological Museum and the Church of the Intercession of the Holy Virgin are situated in the Tsar's Chambers. The wall paintings were created in 1987–1988 by the iconographers of the local Icon Painting School.

The Holy Trinity-St. Sergius Lavra is a unique monument of the fortress architecture of the 16th–17th centuries. The walls have 3 tiers, the towers have up to 6 tiers. The first tier was built by the tsar Ivan IV in the 16th century, the second and the third ones — in the 17th century, after the Polish siege.

The Church above the gateway, dedicated to the Nativity of St. John the Baptist, was built in 1693–1699. At present, confessions for the pilgrims are performed in it every morning. ■

APPENDIX

ПРИЛОЖЕНИЕ

THE NAMES OF SOME ICONS

Святая Троица	The Holy Trinity
Спас Вседержитель	Christ Pantocrator
Спас на Престоле	The Saviour Enthroned
Спас Нерукотворный	The Image Not-Made-By-Hands of Our Saviour
Распятие	The Crucifixion
Казанская икона Божией Матери	Our Lady of Kazan
Владимирская икона Божией Матери	Our Lady of Vladimir
Смоленская икона Божией Матери (Одигитрия)	Our Lady of Smolensk (Hodigitria)
Икона Божией Матери "Взыскание погибших"	Seeking of the Lost
Икона Божией Матери "Державная"	Reigning
Икона Божией Матери "Достойно есть"	It is Truly Meet, Axion Estin
Икона Божией Матери "Знамение"	Our Lady of the Sign
Икона Божией Матери "Всех скорбящих Радость"	The Joy of All Who Sorrow
Икона Божией Матери "Умягчение злых сердец"	The Mother of God Who Softens the Hardened Hearts
Икона Божией Матери "Скоропослушница"	She Who is Quick to Hear
Икона Божией Матери "Нечаянная Радость"	Unexpected Joy
Икона Божией Матери "Утоли моя печали"	Assuage My Sorrows
Икона Божией Матери "Неувядаемый Цвет"	The Unfading Bloom, the Unfading Flower

Икона Божией Матери "Неопалимая Купина"	The Unburnt Bush
Икона Божией Матери "Всецарица"	Our Lady Pantanassa
Икона Божией Матери "Троеручица"	Three-Handed, or of the Three Hands

THE NAMES OF SOME SAINTS

Святые праведные Богоотцы Иоаким и Анна, родители Пресвятой Девы Марии	Holy and Righteous Ancestors of God Joachim and Anna, the parents of the Most Holy Virgin Mary
Святой Иоанн Креститель, Предтеча	St. John the Baptist, the Forerunner
Славные и всехвальные первоверховные апостолы Петр и Павел	The Holy, Glorious and All- praised Leaders of the Apostles, Peter and Paul
Святитель Николай, архиепископ Мир Ликийских, чудотворец	St. Nicholas the Wonderworker, archbishop of Myra in Lycia
Святитель Иоанн Златоуст	St. John Chrysostom
Святитель Василий Великий	St. Basil the Great
Святой Иоанн Богослов, апостол и евангелист	St. John the Theologian, Holy Apostle and Evangelist
Святой великомученик Георгий Победоносец	St. George the Great-martyr and Victory-bearer
Святой великомученик и целитель Пантелеимон	St. Panteleimon the Great-martyr and Healer
Святой Роман Сладкопевец	St. Romanus the Melodist (Sweet-Singer)
Святые равноапостольные Мефодий и Кирилл, учителя Словенские	Holy Equal-to-the Apostles Methodius and Cyril, the first teachers of the Slaves
Прп. Сергей Радонежский	St. Sergius of Radonezh

CLERGY ETIQUETTE

FORMS OF ADDRESSES AND SALUTATIONS FOR ORTHODOX CLERGY

There are some conventions on addressing an ordained person. One should be very attentive when addressing an ordained person.

GREETING CLERGY IN PERSON



When addressing Deacons or Priests, the title "Father" should be used. Bishops should be addressed as "Vladyko".

When we approach an Orthodox Priest or a Bishop (but not a Deacon), we make a bow by reaching down and touching the floor with our right hand, place our right hand over the left (palms upward), and say: "Bless, Father" (or "Bless, Vladyko" or "Bless, Your Eminence", etc.). The Priest or Bishop then answers, "May the Lord bless you", blesses us with the Sign of the Cross, and places his right hand in our hands. We kiss then his hand.



When a Priest or a Bishop blesses us, he forms his fingers to represent the Christogram "ICXC" a traditional abbreviation of the Greek words for "Jesus Christ" (i.e., the first and last letters of each of the words "IHCOYC XRICTOC"). Thus, the Priest's blessing is in the Name of Christ, as he emphasizes in his response to the believer's request for a blessing.

It should be also noted that the reason that a lay person kisses the hand of a Priest or Bishop is to show respect to his Apostolic office. We show respect to the Holy Eucharist when we kiss their hands.

PASCHA

During Pascha ("Easter") [from Pascha to Ascension] we say:

Christ is Risen!

And the answer is:

Truly He is Risen!

GREETING CLERGY ON THE TELEPHONE

When speaking to Orthodox clergy on the telephone, one should always begin the conversation by asking for a blessing: "Father, bless". When speaking with a Bishop, one should say: "Bless, Vladyka". It is also appropriate to say: "Bless, Your Eminence" etc.). One should end the conversation by asking for a blessing again.

ADDRESSING CLERGY IN A LETTER

When writing to a bishop the most formal and conventional way is to address him in the third person and never in the second.

One should not start the letter with the word "Dear". The correct way is to be plain: "Your Eminence, the Most Reverend Archbishop (Right Reverend Bishop)". Then a name of a person is mentioned.

Priests never refer to themselves as "father" in their conversations with each other, although they certainly may address others as such. And no priest should inform the bishop, either in person, on the phone, or in writing, that it is "Father" – who is speaking or writing.

The priest or deacon is not in any respect "father" to the hierarchy, while the hierarchy is indeed "father" to the priest or deacon.

Priests and deacons, therefore, should refer to themselves, and sign their letters, according to their rank: Archpriest or Priest "X", Deacon "X".

The laity use their Christian names in such cases and not their titles.

The first words of a letter from a priest, deacon, or layperson to a bishop should be a request for a blessing, given in the 3rd person, e.g., "I request (or "humbly beg for", or "pray for", or "dare to ask for"

etc.) Your Grace's blessing". The letter should be closed with a very similar formula, the most frequently used one being this: "Requesting Your (...)’s archpastoral blessings and prayers".

FORMAL ADDRESS

The form of address for Orthodox clergy varies according to their order, rank, and the level of education.

Addressee's Title	Form of Address	Salutation
Patriarch of Moscow and all Russia	His Holiness	Your Holiness
Metropolitan	His Eminence	Your Eminence
Archbishops	His Eminence	Your Eminence
Bishop	His Grace	Your Grace
Archimandrite	The Very Reverend Father	Dear Reverend <i>or</i> Dear Father
Hegumenos	Very Reverend Father	Dear Reverend <i>or</i> Dear Father
Hieromonk	Reverend Father	Father
Archpriest (married)	Very Reverend Father	Father
Priest	Reverend Father	Father
Archdeacon	Very Reverend Father	Father
Hierodeacon	Reverend Father	Father
Protodeacon	Very Reverend Father	Father
Deacon	Reverend Father	Father

SOME SAYINGS FROM THE BIBLE

Man shall not live by bread alone	Не хлебом единым жив человек
Crown of thorns	Терновый венец
A drop in the bucket	Капля в море
A fly in the ointment	Ложка дегтя в бочке меда
The forbidden fruit	Запретный плод

Physician, heal thyself	Врач, исцели себя сам
Can the leopard change his spots?	Горбатого могила исправит
Love thy neighbour as thyself	Возлюби ближнего как самого себя
To cast pearls before swine	Метать бисер перед свиньями
The prodigal son	Блудный сын
The Promised Land	Земля обетованная
The root of all evil	Корень зла
A black sheep	Паршивая овца
A lost sheep	Заблудшая овца
Thirty pieces of silver	Тридцать сребреников
The Last Supper	Тайная вечеря
The doubting Thomas	Фома неверующий

A GLOSSARY OF ORTHODOX TERMS

English terms used by the Orthodox Church are often terribly confusing. Some of them are either rather weird or we have never heard of before. Sometimes the same terms refer to different things.

There are very many synonymous words and expressions. The source of this often comes from different theology and liturgical tradition. When reading or speaking English the distinction should be made between the terminology used in the Russian Orthodox Church (quite often words from Greek) and the one used in the Latin Catholic Church.

Here is a glossary for some of the most confusing terms.

Eastern Church	Western Church
Apostle Reading	Epistle Reading
Altar	Sanctuary, chancel
Eparch	Bishop
Eparchy	Diocese
Great Fast	Lent

Hierarchy	Bishop
High Place	Bishop's Throne
Mystery	Sacrament
Mystical	Sacramental
Prosphora	Hosts
Reverence	Sign of Cross and Bow
Throne (Prestol)	Altar

LITURGICAL VESTMENTS

Eastern Church	Western church
Cassock	Cassock
Sticharion	Alb
Orarion	Stole, maniple
Epitrachelion	Stole
Epimanikia/Cuffs	—
Zone/Girdle	Cincture
Phelonion	Chasuble
Sakkos	Dalmatic
Nabedrennik	—
Epigonation/Palitsa	—
Omophorion	Pallium
Mitre	Mitre (Tiara)
Pectoral cross	Pectoral Cross (for bishops)
Engolpion/Panagia	—
Skoupchos/Skufiya	—
Zucchetto	—
Kamelaukion	Biretta

LITURGICAL OBJECTS

Eastern Church	Western Church
Ark	Tabernacle
Potirion	Chalice
Sponge, Lention	Purificator (Red)
Diskos	Paten
Shroud/Winding sheet	Pall
Aer	Chalice Veil
Antiminson	Corporal
Holy Table	Altar

ENGLISH-RUSSIAN GLOSSARY

АНГЛО-РУССКИЙ СЛОВАРЬ

Abstention [əb'stenʃ(ə)n] – ограничение, воздержание
A.D. (сокр. от Anno Domini) [ˌænəu'dɒmɪnaɪ] – нашей эры
Addiction [ə'dɪkʃ(ə)n] – привязанность
Administer the Sacrament [əd'mɪnɪstə ðə 'sækrəmənt] – приобщать
 Святых Таин
Aer [eə] – воздúх
Alb [ælb] (кат.) – стихарь
Alleluia [ˌælɪ'luːjə] (halleluia) – аллилуйя
All-Night Vigil [ɔ:l 'naɪt vɪdʒɪl] – всенощное бдение, всенощная
Altar [ˈɔ:ltə] – алтарь
Ambo [ˈæmbəu] – амвон
Amen [ˌa:'men], [eɪ'men] – аминь, воистину
Angel [ˈeɪndʒəl] – ангел
Annunciation [ə, nʌnsɪ'eɪʃən] – Благовещение, благовестие
Anointing oil [ə'noɪntɪŋ ɔɪl] – елей, миро
Antidoron [ˌæntɪ'dəʊrən] – антидор
Antimens, antimension – антиминс
Apologetics [ə, pələ'dʒetɪks] – апологетика
Apostle [ə'pɒsl] – апостол
Archbishop [ˌɑ:tʃ'bɪʃəp] – архиепископ
Archdeacon [ˌɑ:tʃ'di:kən] – архидиакон
Archimandrite [ˌɑ:kɪ'mændraɪt] – архимандрит
Architecture [ˈɑ:kɪtektʃə] – архитектура
Archpriest [ˌɑ:tʃ'pri:st] – протоиерей, благочинный
Ark [ɑ:k] – ковчег
Ascension [ə'senʃn] – Вознесение
Assumption [ə'sʌmpʃ(ə)n] – Успение

Baptism [ˈbæptɪzəm] – Крещение
Bar – перекладина
B.C. (сокр. от Before Christ) – до нашей эры
Beatitude [bi (:)'ætɪtju:d] – блаженство
Belfry [ˈbelfri] – колокольня, звонница

Belt – пояс

Bishop [ˈbɪʃəp] – епископ

Blessing [ˈblesɪŋ] – благословение

Byzantine [bɪˈzætəɪn], [ˌbɪzənˈtiːn] – византийский

Byzantine rite [raɪt] – византийский обряд

Calotte [kəˈlɒt], skouphos – скуфья

Candle [ˈkændl] – свеча

Candlestick [ˈkændlstɪk] – подсвечник

Canonization [kænənəɪˈzeɪʃ(ə)n] – канонизация, причисление к лику СВЯТЫХ

Cantor (choir-master) [ˈkæntə(r), ˈkæntɔ(r)] – регент

Cassock [ˈkæsək] (*кат.*) – ряса, подрясник, подризник

Catechumen [kætiˈkjuːmen] – готовящиеся к крещению, оглашенные

Cathedral church [kəˈθɪːdr(ə)l tʃəːtʃ] – кафедральный собор

Catholic [ˈkæθ(ə)lɪk] – католический

Censer [ˈsensə] – кадило, кадильница

Chalice [ˈtʃælɪs] (*кат.*) – потир, чаша

Chanter [ˈtʃɑːntə] – певчий, хорист

Chapel [ˈtʃæp(ə)l] – придел, часовня

Chasuble [ˈtʃæzjubl] (*кат.*) – риза, фелонь

Cherubic Hymn [tʃeˈruːbɪk him] – Херувимская песня

Choir [ˈkwaɪə] – хор, клирос

Chorister [ˈkɔːrɪstə] – певчий, хорист, хористка

Chrism [ˈkrɪz(ə)m] – миро, елей, миропомазание

Church art [tʃəːtʃɑːt] – церковное искусство

Clergy [ˈklɜːdʒɪ] – духовенство, священнослужители

Compline [ˈkɒmplɪn] (*кат.*) – чин повечерия, вечернее богослужение

Conciliar [kənˈsɪliə] – соборный

Confession [kənˈfeʃ(ə)n] – исповедь, покаяние, раскаяние

Confessor [kənˈfesə] – исповедник

Congregation [ˌkɒŋɡrɪˈɡeɪʃ(ə)n] – прихожане, молящиеся

Consecration [kɒnsɪˈkreɪʃ(ə)n] – освящение, пресуществление

Convent [ˈkɒnvənt] – женский монастырь
Cover [ˈkʌvə] – покров
Coverlets [ˈkʌvələt] – покровцы
Creed [kri:d] – Символ веры, вероучение
Crosier [ˈkrəʊziə, ˈkrəʊzə] – епископский посох
Cross-shaped – крестообразный
Crucifixion [ˌkru:səˈfɪks(ə)n] – распятие на кресте, распятие Христа
Cuffs [kʌfs] – поручи
Cupola [ˈki:u:p(ə)lə] – купол, свод

Dalmatic [dælˈmætɪk] (*кат.*) – саккос, далматик
Deacon [ˈdi:kən] – диакон
Dead (modern) language [ded ˈlæŋɡwɪdʒ] – древний (современный) язык
Denomination [dɪˌnɒmɪˈneɪf(ə)n] – вероисповедание, конфессия
Dikiri, double candlestick – дикирий
Diocese [ˈdaɪəsis] – епархия
Discus (Diskos) [ˈdiskəs] – дискос
Dismissal [dɪsˈmɪs(ə)l] – отпуст
Divine Service [dɪˈvaɪn ˈsə:vɪs] – богослужение, литургия
Divine Liturgy [ˈlɪtədʒɪ] – Божественная литургия
Dome [dəʊm] – купол
Dormition [dɔːˈmɪf(ə)n] – Успение
Doxology [dɒkˈsɒlədʒɪ] – славословие

East – восток
Easter (Pascha) [ˈiːstə] – Пасха
Easter week – пасхальная неделя
Easter candle – пасхальная свеча
Easter egg – пасхальное яйцо
Ecclesiastic [ɪˌklɪziˈæstɪk, ɛˌklɪziˈæstɪk] – духовное лицо, священнослужитель
Eminence [ˈemɪnəns] – преосвященство, высокое положение

Enthroned [en'θrəʊn] – возводить на престол, на престоле
Eparchy [ˈepɑ:kɪ] – епархия
Epigonation (слав. Palitsa) – палица, набедренник
Epiphany [ɪˈpɪfəni] – Богоявление
Epistle [ɪˈpɪsl, ep'ɪsl] (кат.) – послание (апостольское)
Equal to the Apostles [ˈi:kwəl tu: ðə əˈpɒslz] – равноапостольский
Eucharist [ˈju:k(ə)rɪst] – евхаристия
Eve [i:v] – канун
Exude [ɪgˈzju:d] – выделять, проступать

Faith [feɪθ] – вера
Fan [fæn] – рипида
Fast, Fasting [fɑ:st] – пост; **To observe a fast** – соблюдать пост
Feast [fi:st] – праздник
Frescos [ˈfreskəʊ] – фреска, фресковая живопись
Full-time student [fʊl, taɪm] – студент дневного отделения

Glorification [ˌglɒrɪfɪˈkeɪʃ(ə)n] – прославление
Glory [ˈglɒrɪ] – слава
God Almighty [gɒd ɔ:lˈmaɪtɪ] – Всемогуший Бог, Вседержитель
God parents [ˈpɛər (ə)nt] (**Godfather, Godmother**) – крестные родители (крестный отец, крестная мать)
Gospel [ˈgɒsp(ə)l] – Евангелие
Grace [ˈgreɪs] – благодать; **Divine Grace** – благодать Божия; **By the Grace of God** – Божией милостью
Guardian Angel [ˈgɑ:diən ˈeɪndʒ(ə)l] – Ангел Хранитель

Hardship [ˈhɑ:dfɪp] – испытание, невзгода, лишение
Heaven [ˈhev(ə)n] – небеса
Hegoumenos – игумен
Hierarch [ˈhaɪə, rɑ:k] – иерарх
Holy Communion [ˈhəʊli kəˈmju:niən] – Святое Причастие
Holy Gifts [gifts] – Святые Дары

Holy of Holies – святая святых

Holy order – священный сан

Homiletics [ˌhɒmɪˈletɪks] – гомилетика

Hosanna [ˈhəʊˈzænə] – осанна

Icon [ˈaɪkɒn] – икона

Iconostasis [ˌaɪkəˈnɒstəsis] – иконостас

Iconography [ˌaɪkəˈnɒɡrəfi] – иконография

Kamilafki (слав. kamilavka) – камилавка

Laity [ˈleɪəti] – миряне, светские люди

Lamb [læm] – ягненок

Lent [lent] – Великий пост

Linen [ˈlɪnɪn] – полотно

Litany [ˈlɪtəni] – ектения

Liturgical day – день, в который совершается литургия

Liturgy [ˈlɪtədʒi] – литургия

Mantle [ˈmæntl] – мантия, покров

Martyr [ˈmɑ:tə] – мученик, мученица

Martyrdom [ˈmɑ:tədəm] – мученичество

Matins [ˈmætiːn] – утренняя, полунощница

Menorah [mɪˈnɒrə] – менора, семисвечник

Metropolitan [ˌmetrəˈpɒlɪt(ə)n] – митрополит

Ministry [ˈmɪnɪstri] – служение, духовенство

Miracles-making icon – чудотворная икона

Mitre [ˈmaɪtə] – митра

Monastery [ˈmɒnəst(ə)rɪ] – мужской монастырь

Monk [mɒŋk] – монах

Myrrh [mɜ:] – мирра

Mystery [ˈmɪst(ə)rɪ] – Таинство

Nail [neɪl] – прибывать

Name-day – именины

Narthex [ˈnɑːθeks] – притвор

Nativity [nəˈtɪvɪtɪ] – Рождество

Nave [neɪv] – неф, корабль (Церкви)

North [nɔːθ] – север

Novice [ˈnɒvɪs] – послушник, послушница, новообращенный

Nun [nʌn] – монахиня

Obedience [əˈbiːdiəns] – послушание, покорность

Oblation [əˈbleɪʃ (ə)n] – евхаристия, жертвоприношение, дар

Obstacle [ˈɒbstəkl] – преграда

Office of oblation – проскомидия

Omophorion – омофор

Orarion – орарь

Order [ˈɔːdə] – духовный сан, чин

Ordination [ˌɔːdɪˈneɪʃ(ə)n] – посвящение в духовный сан, рукоположение

Orlets, hassoks – орлецы

Ornament [ˈɔːnəmənt] – украшать

Ornaments – церковная утварь

Palm [pɑːm] – верба, пальма (в православии)

Palm Sunday – Вербное воскресенье

Panagia [pænˈeɪdʒɪə] – панагия

Parish [ˈpærɪʃ] – приход

Parish church – церковный приход

Particle [ˈpɑːtɪkl] – частица

Part-time student [pɑːt taɪm] – студент, совмещающий работу с учебой

Pascha [pɑːsk] (Easter) – Пасха

Passion [ˈpæʃ(ə)n] – Страсти Господни

Passion Week – Страстная неделя

Pastoral [ˈpɑːst (ə)r (ə)l] – пастырский
Paten [ˈpæt(ə)n] – дискос
Patriarch [ˈpeɪtriɑːk] – патриарх
Patron Saint [ˈpeɪtr(ə)n seɪnt] – святой покровитель
Pectoral Image [ˈpektər(ə)l ˈɪmɪdʒ] – нагрудный образ
Pentecost [ˈpentɪkɒst] – Троица
Penitential Psalms [ˌpenɪˈtenʃ(ə)l] – покаянные псалмы
Permission [pəˈmɪʃ(ə)n] – разрешение
Pew [pjʊː] – церковная скамья
Phelonion, phaelonion – фелонь
Placement – расположение
Prayer [preɪ] – молитва, молебен, богослужение
Presbyter [ˈprezbɪtə] – пресвитер
Priest [priːst] – священник
Priesthood [ˈpriːsthʊd] – священство, духовенство
Primate [ˈpraɪmɪt] – глава, руководитель
Prophet [ˈprɒfɪt] – пророк
Prosphorae – просфора
Psalm [sa:m] – псалом
Pulpit [ˈpʊlpɪt] – кафедра (проповедника)

Rectangular [rekˈtæŋɡjələ] – прямоугольный
Relics [ˈreɪlɪks] – мощи
Renaissance [rəˈneɪs(ə)ns] – возрождение
Repentance [rɪˈpentəns] – покаяние, раскаяние
Resurrection [rezəˈrekʃ(ə)n] – Воскресение
Reverence [ˈræv(ə)r(ə)ns] – поклон, почтение, благоговение
Reward [rɪˈwɔːd] – награда, награждать
Rite [raɪt] – обряд

Saccos (Sakkos) – саккос
Sacrament [ˈsækrəmənt] – Таинство

Sacrifice [ˈsækrɪfaɪs] – жертва, жертвоприношение
Saint [seɪnt] – святой
Sanctuary [ˈsæŋktʃuəri] – святая святых, алтарная часть церкви
Saviour [ˈseɪvjə] – Спаситель
See – кафедра епископа
Shape – форма
Shroud [fraʊd] – плащаница
Significance [sɪɡˈnɪfɪkəns] – значение, важность
Signify [ˈsɪgnɪfaɪ] – выражать, означать, символизировать
Slanting [slaːntɪŋ] – косой
Solea [səʊˈliə] – солея
South – юг
Spear [spiə] – копье
Spoon [spuːn], **the Communion spoon** – лжица
Star – звезда
Starcover – звездица
Stole [stəʊl] (*кат.*) (**Epitrachelion**) – епитрахиль
Subdeacon [sʌbˈdiːkən] (**Hypodiakonos**) – иподиакон
Surplice [ˈsəːpləs] – стихарь
Sinaxis (*слав.* **Sobor**) – собор
Synod [ˈsɪnəd] – синод

Tabernacle [ˈtæbənækl] – дарохранительница
Temple [ˈtempl] – храм, церковь
Tent-like church – шатровая церковь
The Old/New Testament [ˈtestəmənt] – Ветхий/Новый Завет
Theology [θɪˈɒlədʒɪ] – богословие, теология
Theophany [θiːˈɒfəni] – Богоявление
Theotokos [θɪˈɒtəkɒs] – Богородица
Throne [θrəʊn] – трон
Tier [tɪə] – ряд, ярус
To be dedicated – быть посвященным

To be forbidden – быть запрещенным

To be wrapped – быть завернутым

To pray [preɪ] – молиться

To receive communion [kə'mjuːniən] – причащаться

To represent – представлять

Tomb [tu:m] – гробница

Transfiguration [ˌtrænsfɪɡju'reɪʃ(ə)n] – преображение

Trikiri – трикирий

Trisagion Prayer – Трисвятое

Troparion [trəu'pe(ə)rɪən] – тропарь

Typikon (typicum) – типикон

Venerate [ˈvenəreɪt] – чтить, почитать

Vespers [ˈvespəz] – вечерня

Vessel [ˈvesl] – сосуд

Vest [vest] – облачать

Vestment [ˈvestmənt] – облачение, риза

Vicar [ˈvɪkə], [pɑ:m] – наместник, викарий

Vigil Light [ˈvɪdʒɪl laɪt] – неугасимая лампада

Virgin Mary [ˈvə:dʒɪn ˈmeəri] – Дева Мария

Votive offering [ˈvəutɪv ˈɔf(ə)rɪŋ] – жертвоприношение

Vow [vaʊ] – обет, клятва; **Monastic vow** – монашеский обет

West – запад

Winding [ˈwaɪndɪŋfi:t] **sheet (shroud)** – плащаница

Work of penance [ˈpenəns] – послушание

Wrap [ræp] – заворачивать

Zone [zəʊn] – пояс

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The author has tried to make the contents relevant for those who study Theology in English. The book assumes a level of proficiency in English suitable for a "Waystage" and upper-levels of study (The Council of Europe classification). The contents focus especially on developing reading skills as well as developing speaking skills and enriching the vocabulary of the students.

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