

Л.В. Крылова

# МЕТОДИЧЕСКИЕ УКАЗАНИЯ

## К САМОСТОЯТЕЛЬНОЙ РАБОТЕ СТУДЕНТОВ-ТЕОЛОГОВ

*Учебное пособие по дисциплине  
"Английский язык  
в сфере профессиональной коммуникации"*

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*По благословению  
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Настоящее издание является одной из частей учебно-методического комплекса по английскому языку для студентов-теологов. Оно представляет собой задания для развития навыков самостоятельной работы с оригинальными текстами студентов семинарии, изучающих дисциплину "Английский язык в сфере профессиональной коммуникации".

Целью данного издания является развитие навыков перевода текстов религиозного содержания с английского языка на русский, а также расширение активного словаря и умение работать с научными текстами.

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Ludmila Krylova

# **METHODOLOGICAL GUIDELINES**

**ON THE INDEPENDENT WORK  
FOR THE STUDENTS OF THEOLOGY**

*A manual on the course  
"English in the field of professional communication"*

Stavropol  
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2018

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## ПЕРЕВОД ТЕКСТОВ РЕЛИГИОЗНОЙ ТЕМАТИКИ

В последние десятилетия практически все лингвисты выделяют в области функциональных стилей религиозный стиль. Как и все другие функциональные стили языка, он имеет свои специфические особенности, которые проявляются также и в переводе текстов с одного языка на другой.

Хорошо известно, что именно перевод религиозных текстов дал становление науке перевода, а профессия переводчика является одной из древнейших.

Перевод сакральных текстов играет важнейшую роль при распространении и становлении религиозных учений в разных странах, к примеру, миссионерская деятельность христиан была бы невысказима без переводов. По сей день существует потребность в переводе религиозной литературы, ведь помимо канонических переводов священных книг существует внушительное количество непереуведенной теологической литературы.

Перевод текстов религиозного содержания представляет

собой сложный, многоуровневый процесс, который считается в лингвистике отдельным, весьма сложным и малоизученным видом переводческой деятельности. Исследователи изучают особенности данного вида перевода, методы, проблемы адекватности перевода, его прагматической адаптации.

Специфика религиозного перевода в значительной степени заключается в том, что от переводчика требуется не только блестящее знание двух языков, но и глубокое понимание текста, наличие значительных фоновых знаний в этой области.

В случае с православным переводом сложность заключается еще и в наличии архаичной лексики, т.е. устаревших слов, а также лексики из церковно-славянского языка, что необходимо учитывать в переводе и находить эквиваленты слов и конструкций в другом языке, при этом сохраняя стилистические особенности исходного текста. Переводчик должен хорошо знать Писание, понимать подтекст и переносные значения слов, не имеющие аналогов в другом языке, в противном случае вместо перевода получится передача краткого содержания текста.

Безусловно, это очень сложная задача для семинаристов. Студенты семинарии, как правило, хорошо знают свою будущую специальность, имеют достаточные фоновые знания, но при переводе им крайне не хватает знаний в области лингвистики. Вот почему необходимо при обучении переводу студентов семинарии обращать особое внимание на лингвистические особенности текста, умение проводить его анализ, знать словари и уметь ими свободно пользоваться.

Таким образом, научить студентов переводу литературы по их будущей специальности является основной задачей дисциплины "Английский язык в сфере профессиональной коммуникации".

Данное учебное пособие состоит из двух частей – теоретической и практической. В теоретической части изучается и обобщается опыт выдающихся религиозных переводчиков, студенты знакомятся с приемами и средствами перевода, способствующими добиться адекватности перевода, а в практической части представлены оригинальные православные тексты разной тематики для анализа и перевода.

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**ЧАСТЬ I**

**ТЕОРИЯ ПЕРЕВОДА**





## ТЕМА 1

# ИСТОРИЯ ПЕРЕВОДА

1. Дайте определение понятия «перевод» (определение Л.С Бархударова).
2. Что изучает теория перевода?
3. Почему профессия переводчика считается самой древней?
4. Когда отмечается всемирный день перевода?
5. Кто считается одним из первых переводчиков?

*Прочитайте в учебниках по теории перевода текст, посвященный истории перевода и ответьте на следующие вопросы:*

Как известно, профессия переводчика является одной из самых древних профессий мира, в то же время лингвисты не могут точно ответить на вопрос о времени возникновения перевода, поскольку история перевода прерывиста не только во времени, но и в пространстве. Конечно, ученые находят исторические документы, свидетельствующие о переводческой деятельности в глубокой древности, но это не дает достаточных оснований утверждать, что перевод не существовал еще раньше, в другом конце света. Тем не менее лингвисты уверены в том, что перевод возник в глубокой древности, сразу после того, как возникла потребность в общении между народами

Например, о том, что переводческая деятельность велась уже в III тысячелетии до н.э., свидетельствуют глиняные таблички, обнаруженные в библиотеке Ниневии — столице Ассирии

В текстах Священного Писания представлена история происхождения языка и версия его разделения. Переводчики заговорили на «тысяче языков» и положили начало своей деятельности уже со времен Ветхого Завета а именно, Вавилонской башни. Это случилось после того периода, когда на всей земле был один язык и одно наречие (см. Быт. 11: 1). Но потом коммуникации, а значит и перевод, стали играть и продолжают играть в настоящее время ключевую роль в отношениях между людьми и государствами.

Для современных переводчиков Вавилон — символ их профессии. Журнал Международной федерации переводчиков называется BABEL — так на древнееврейском языке обозначался Вавилон.

Несмотря на то, что перевод и профессия переводчика появились в сфере христианства, в настоящее время во всем мире ощущается нехватка кадров в области перевода и, в частности, крайне недостаточно грамотных и квалифицированных переводчиков религиозных текстов.

Роль переводчика очень значительна, и к нему предъявляются высокие требования. Он должен быть высокообразованным человеком, обладать обширными и разносторонними знаниями. Вполне очевидно что православный переводчик должен хорошо знать данную область, блестяще знать Библию, быть в курсе современных международных событий в сфере православия, знать политическое устройство, экономику, географию различных стран, должен изучать литературу, историю, культуру других народов и особенно народа той страны, с языка которой он переводит. Он должен знать быть знаком с реалиями. Незнание реалий ведет к ошибкам в переводе или обесцвечивает перевод, лишая его национального колорита. Оно может также привести к грубым ошибкам, создающим ложное представление о стране и ее народе.

Переводчику нужны и обще филологические знания, так как многие проблемы перевода могут быть разрешены только на широкой филологической основе. Такая подготовка может уберечь переводчика от ошибок. От переводчика требуется глубокое знание двух языков — того, с которого ведется перевод, и

того, на который он переводит. Под глубоким знанием языка имеется в виду знание всех его аспектов: фонетики, грамматики, лексикологии и стилистики, без чего не могут быть практически разрешены трудности грамматического, лексического и стилистического порядка (Н.К. Гарбовский).

Давая определение понятию «перевод», можно использовать то обобщающее определение, которое было сделано Л.С. Бархударовым, который считал, что «Переводом называется процесс преобразования речевого произведения на одном языке в речевое произведение на другом языке при сохранении неизменного плана содержания, то есть значения».

## ИСТОРИЯ ПЕРЕВОДА В РОССИИ. КИЕВСКАЯ РУСЬ

История перевода в России ведет свое начало со времени принятия христианства и появления на Руси письменности. Абсолютным приоритетом, Приблизительно с X в. Особую популярность получила теория пословного перевода, в основе которой было восприятие самого словесного знака текстом Библии. Первые переводы выполнялись, в основном, с греческого языка. Переводы выполнялись греками с греческого на славянский язык. Среди переводов той поры следует отметить сочинения выдающихся учителей церкви — свт. Иоанна Златоуста, свт. Григория Нисского, свт. Василия Великого. Следует отметить такие переводы текстов как житие св. Ирины, житие прп. Алексия, человека Божия а также хроники — хроника Георгия Алтартола и др. Характерной чертой первых переводов была максимальная приближенность к оригиналу.

В последующие века (XI – XIII в.) наряду с христианской литературой переводятся также светские произведения с нравоучительного содержания, а также и другие книги.

**Московский период.** В XIV – XVII в. начинает ощущаться сдвиг в восприятии текста как связующего звена между человеком и Творцом. На смену теории пословного перевода приходит грамматическая теория. Возросло количество переводов свет-

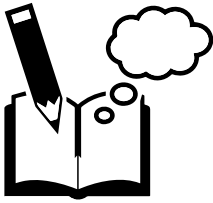
ской литературы.

В XVI в. Свои позиции завоевывает грамматическая концепция перевода. Этот период связан с переводческой деятельностью Преп. Максима Грека, ученого монаха, который по приглашению властей прибыл в Москву из Греции. Он основал школу перевода, в которой культивировалось тщательное, всестороннее изучение подлинника. Именно преподобный Максим считал, что переводчик должен отличаться высокой образованностью, эрудицией, а также знать грамматику и риторику, уметь анализировать подлинник, и, следуя пословному принципу, учитывать при выборе слова в некоторых случаях конкретный контекст и общий стиль произведения.

Исследователи теории перевода выделяют четыре группы переводчиков, занимавшихся переводческой деятельностью в XVII в.:

1. «приказные переводчики» — переводчики московского Посольского приказа;
2. переводчики-иеромонахи: Епифаний Славинецкий, Арсений Грек, а также архиепископ Дионисий Грек;
3. случайные разовые переводчики;
4. переводчики «по желанию», в основном, приближенные царя: Андрей Матвеев, Богданов, князь Кропоткин.

**Петровская эпоха.** Для данного периода характерно расширение диапазона светских нехудожественных текстов. Потребность в усвоении с максимальной полнотой познавательной информации текста порождает новые принципы перевода,



## УПРАЖНЕНИЯ

близкие к тем, которые раньше провозгласил в Европе Мартин Лютер.

**Выполните тест.**

1. Первым религиозным переводчиком был
  - a. преподобный Максим Грек;
  - b. равноапостольный Кирилл;
  - c. блаженный Иероним.
  
2. 30 сентября является днем памяти
  - a. блаженного Августина;
  - b. блаженного Иеронима;
  - c. переводчиков Септуагинты.
  
3. Ветхий Завет перевел на древнегреческий язык
  - a. преподобный Максим Грек;
  - b. семьдесят толковников;
  - c. составлена из вольных переводов.
  
4. Святые равноапостольные Кирилл и Мефодий
  - a. перевели Ветхий Завет на русский язык;
  - b. создали славянскую азбуку;
  - c. внесли вклад в развитие теории перевода.
  
5. Преподобный Максим Грек перевел на славянский язык
  - a. толкование на Псалтирь;
  - b. церковную историю Феодорита;
  - c. толкования святителя Иоанна Златоуста на Евангелия от Матфея и Иоанна.

**Подготовьте устное сообщение по одной из перечисленных тем:**

1. Перевод Септуагинты и его влияние на переводческую деятельность;
2. Мировые религии и перевод;
3. Ветхозаветная литература и ее переводы на греческий язык;
4. Создание латинской Библии;
5. Вклад блаженного Иеронима в перевод Нового и Ветхого Завета;
6. Переводы Библии на другие европейские языки и борьба с ними;
7. Переводческая деятельность святых равноапостольных Кирилла и Мефодия, учителей Словенских;
8. Переводческая деятельность преподобного Максима Грека;
9. Выдающиеся православные переводчики;
10. Основные этапы истории перевода в России;
11. Назовите имена известных российских переводчиков и кратко охарактеризуйте вклад каждого из них в развитие перевода;
12. Какими качествами, по вашему мнению, должен обладать хороший переводчик?



## ТЕМА 2

# ВИДЫ И ФОРМЫ ПЕРЕВОДА

Исследователи определяют виды перевода на основании различных критериев, основным из которых является отношение текста к тому или иному жанру. По этому критерию выделяют два основных вида перевода: перевод художественный и перевод специальный.

Если **художественный перевод**, функционируя в сфере художественной литературы, опирается на литературоведчески-ориентированную теорию, то специальный перевод решает прежде всего информационно-коммуникативные задачи, обслуживая различные предметные отрасли знаний, имеющие специфическую терминологическую номенклатуру (общественно-политические отношения, различные области науки и техники, административно-хозяйственное управление, дипломатия, военное дело, юриспруденция, финансы, коммерция, публицистика и т. д.), а также разнообразную тематику повседневного речевого общения. Основой данного перевода является лингвистическая теория перевода.

Другим важным критерием является форма осуществления перевода, что позволяет различать письменный и устный переводы, а также их разновидности (перевод двусторонний, последовательный и синхронный).

**Письменный перевод** – наиболее распространенная профессиональная форма перевода. При письменном переводе результат деятельности переводчика представлен в письменном виде. Его называют также **письменно-письменным**, когда оба языка употребляются в письменной форме. Это, по сути, также зрительно-письменный перевод, т. е. письменный перевод текста, который воспринимается зрительно. **Письменный перевод на слух** – это письменный перевод текста, воспринятого на слух. Это то же, что и устно-письменный перевод.

Считается, что письменный перевод более точный, поэтому эта деятельность переводчика считается искусством.

**Устный перевод** объединяет все формы перевода, предполагающие устное оформление. Его разновидности: зрительно-устный перевод, или перевод с листа, т. е. устный перевод, осуществляемый одновременно со зрительным восприятием исходного письменного текста. Устный перевод на слух включает *последовательный* и *синхронный* переводы. Последовательный перевод — устный перевод сообщения с одного языка на другой после его прослушивания, осуществляемый в конце всего сообщения. Он включает: последовательный перевод с записью, когда перевод во время восприятия фиксируется переводчиком с использованием системы записей в последовательном переводе; абзацно-фразовый перевод – упрощенная форма последовательного перевода, когда текст переводится после прослушивания его не целиком, а по частям.

Синхронный перевод – суть устный перевод сообщения с одного языка на другой, осуществляемый переводчиком одновременно параллельно переводимому тексту. Различают:

- *синхронный перевод на слух* – это собственно синхронный перевод, когда переводчик воспринимает исходный текст только на слух и переводит его по мере развертывания;
- *синхронный перевод с листа* – перевод осуществляется с опорой на полученный за 5-15 минут до начала работы письменный текст выступления, переводчик соотносится с речью оратора, ее развертыванием и вносит необходимые коррективы, если оратор отступает от первоначального текста;
- *синхронный перевод с опорой на текст* – это синхронное чтение заранее переведенного подготовленного текста, который переводчик зачитывает, соотносясь с развертыванием речи оратора и внося необходимые коррективы, если оратор отступает от первоначального текста.

Различают *односторонний* и *двусторонний* переводы.

*Односторонний перевод* – это перевод, который осуществ-



вляется только в одном направлении, т. е. с одного (исходного) языка на другой язык перевода.

*Двусторонний перевод* – это последовательный перевод беседы, осуществляемый одним переводчиком с одного (первого) языка на другой (второй) язык и с другого (второго) языка на первый язык, т. е. с иностранного языка на русский язык, а затем с русского языка на иностранный язык в ходе развертывания высказывания, беседы.

Можно встретить мнение о том, что данный вид перевода не очень точный, а деятельность переводчика – ремесло.

Помимо основных критериев, типа жанрово-стилистического и зависящего от формы представления результата, существуют другие критерии. Например, принадлежность перевода к тому или иному типу можно определить на основе соотношения содержания и формы последнего с содержанием и формой оригинала. Основываясь на указанном моменте, можно говорить о переводах вольном, дословном, буквальном, пословном и адекватном, или эквивалентном. **Вольным** называют перевод-предложение, при котором общее содержание оригинала передается на другом языке независимо от другой формы оригинала. По существу, он представляет перевод субъективный. Исторически данный тип межъязыковой коммуникации употреблялся как при бытовом и деловом общении, так и при переводе произведений художественной литературы.

При дословном переводе наблюдается следование языковой форме оригинала, т. е. семантико-структурные характеристики языка подлинника воспроизводятся на языке перевода. Названный тип широко применялся в истории перевода при передаче текстов, принадлежащих различным жанрам, но наиболее заметен он в переводах сакральной литературы (например, многих версий Библии). Вместе с тем считать его исключительно достоянием прошлого неверно, поскольку с элементами дословности, порой весьма значительными, приходится сталкиваться и поныне. При этом нередко наблюдались случаи, когда синтаксические конструкции и обороты исходного языка (ИЯ), проникая в переводящий язык (ПЯ) и смешиваясь с единицами последнего.

Будучи по своим принципам и методам противоположным вольному («субъективному») переводу, дословный перевод именуется также объективным. Буквальный перевод, стремящийся к сохранению формальных и семантических компонентов оригинала при передаче его на другой язык, в определенном отношении близок к предыдущему и может употребляться в сочетании с ним.

Отличительным признаком пословного перевода признается такая передача смысла и содержания оригинала, при которой учитываются синтаксические и стилистические соотношения между ИЯ и ПЯ. Этот тип перевода широко использовался и используется (в последовательной и синхронной формах) в таких сферах межъязыковой коммуникации, как различного рода международные совещания и конференции, судопроизводство и т. д. Причем здесь он может носить и двусторонний характер, когда и исходное речевое произведение, и его передача на ПЯ осуществляются в устной форме и выполняются как перевод с листа (текст, существующий на ИЯ в письменном виде, воспроизводится на ПЯ устным путем). Возможны и комбинации названных типов. Следует заметить, что эта форма межъязыкового общения известна с глубокой древности и отмечена в ряде источников. Так, в Книгах Ветхого Завета, сообщается об эпизоде, имевшем место после возвращения из вавилонского плена (V в. до н. э.) израильтян, в большинстве своем уже забывших древнееврейский язык, на котором было написано Священное Писание, и пользовавшихся арамейским. Когда священнослужитель и книжник Ездра, бывший духовным наставником своих соплеменников, в сопровождении других священников взшел на восстановленную городскую стену Иерусалима, перед которой собрался весь народ, и раскрыл книгу закона Моисеева, текст последней оглашался в подлиннике, в то время как стоявшие рядом священники переводили его на арамейский.

Примерно в то же время в синагогах была принята практика, когда текст Священного Писания тихо читался на древнееврейском, а громко переводился на арамейский, т. е., по существу, выполнялся синхронный перевод.

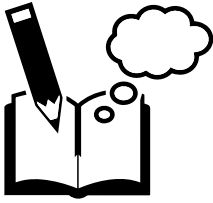
С использованием пословного типа в его письменной форме

приходится сталкиваться и при переводе научно-технических текстов, причем здесь нередки случаи, когда отсутствие в ПЯ тех или иных терминов и понятий вынуждает переводчика к их созданию.

Понятие адекватного (эквивалентного) перевода применяется к межъязыковой передаче произведений художественной литературы и определяется обычно как сохранение единства формы и содержания подлинника при воссоздании их средствами ПЯ. В схожем значении в отечественной переводческой литературе использовались также термины «полноценный перевод» (А.В. Федоров) и «реалистический перевод» (И.А. Кашкин). Именно такой тип перевода признается наиболее правильным современными теоретиками художественного перевода, считающими, что «плохой переводчик тянет к себе, хороший стремится к автору».

Таким образом, типологизация переводов осуществляется на основе следующих параметров:

1. по соотношению типов языка перевода и языка оригинала;
2. по характеру субъекта переводческой деятельности и его отношению к автору переводимого текста;
3. по типу переводческой сегментации и способу переработки переводимого материала;
4. по форме презентации текста перевода и текста оригинала;
5. по характеру соответствия текста перевода тексту оригинала;
6. по жанрово-стилистическим особенностям и жанровой принадлежности переводимого материала;
7. по полноте и типу передачи смыслового содержания оригинала;
8. по основным функциям;
9. по первичности текста оригинала;
10. по типу адекватности.



## УПРАЖНЕНИЯ

**Прочитайте разделы о видах перевода и ответьте на следующие вопросы:**

1. На основании каких критериев проводится классификация видов перевода.
2. Какие выделяются способы, приемы и методы перевода.
3. Подумайте, к каким видам перевода относится перевод религиозных текстов.

**Разделите лист бумаги на две части и на одной из них напишите все характеристики письменного перевода, а на другой - устного.**

**Обсудите ваше видение основного деления видов перевода на устный и письменный с другими студентами.**

**После этого посмотрите какие характеристики отмечаются профессиональными переводчиками.**



## ТЕМА 3

# ПЕРЕВОДЧЕСКИЕ ТРАНСФОРМАЦИИ

## ВИДЫ ПЕРЕВОДЧЕСКИХ ТРАНСФОРМАЦИЙ

### Что такое «переводческая трансформация»?

Переводческими трансформациями называются действия преобразовательного характера над текстом оригинала, с помощью которых осуществляется трансформация единиц исходного текста в единицы перевода. Ввиду того, что переводческие трансформации производятся с языковыми единицами, обладающими и содержанием и выражением, то считается, что они трансформируют и преобразовывают и форму, и значение исходных единиц. Переводческие трансформации могут быть лексическими, грамматическими и комплексными (лексико-грамматическими) — все зависит от характера единиц исходного языка. К основным переводческим приемам лексических трансформаций относятся:

- транслитерация;
- транскрибирование;
- калькирование;
- генерализация, конкретизация, модуляция, т.е. лексико-семантические замещения.

К основным типам грамматических трансформаций относятся:

- дословный перевод текста;
- расчленение предложений;
- воссоединение нескольких предложений;
- грамматические замены языковой структурной единицы.

К основным видам лексико-грамматических трансформаций относятся:

- антонимический перевод исходного текста;
- описательный и пояснительный переводы, т.е. экспликация;
- компенсационный перевод.

## КЛАССИФИКАЦИЯ ПЕРЕВОДЧЕСКИХ ТРАНСФОРМАЦИЙ

А.М. Фитерман и Т.Р. Левицкая выделяют три типа переводческих трансформаций:

- грамматические трансформации,
- стилистические трансформации,
- лексические трансформации.

А.Д. Швейцер предлагает делить трансформации на четыре группы:

- трансформации на компонентном уровне семантической валентности,
- трансформации на прагматическом уровне,
- трансформации, осуществляющиеся на референциальном уровне,
- трансформации на уровне стилистическом – компрессия и расширение.

Я.И. Рецкер называет два типа трансформаций:

- грамматические трансформации в виде замены частей речи или членов предложения,
- лексические трансформации заключаются в конкретизации, генерализации, дифференциации значений, антонимическом переводе, компенсации потерь, возникающих в процессе перевода, а также в смысловом развитии и целостном преобразовании.

Р.К. Миньяр-Белоручев называл три вида трансформаций:

- лексические,
- грамматические,
- семантические.

Концепция В.Н. Комиссарова сводится к таким видам трансформаций:

- лексические,
- грамматические,
- комплексные.



## ТЕМА 4

# ПРЕДПЕРЕВОДЧЕСКИЙ АНАЛИЗ ТЕКСТА

Прежде чем начинать перевод текста, необходимо выполнить следующее:

### 1. Предпереводческий анализ

1. Определить тип текста, его доминанты и инварианты перевода:

- примарно-когнитивный (научные, официально-деловые тексты, аннотации, энциклопедические статьи);
- предписывающие (законодательные тексты, инструкции);
- когнитивно-эмоциональные (журнальные и газетные статьи);
- религиозная литература.

2. Выявить реципиента текста перевода:

- индивидуально-авторский;
- коллективно-групповой (ограниченный возрастом, профессией и т. п.);
- массовый.

3. Источник текста оригинала (аналогично реципиенту, т. е. индивидуально-авторский, коллективно-групповой или массовый).

4. Виды информации:

- когнитивная (объективные данные, даты, имена, термины, топонимы и т. п.);
- предписывающая (апеллятивная);
- эмоциональная (на уровне лексики, грамматики, например, инверсия, эмфатические конструкции и т.п.);



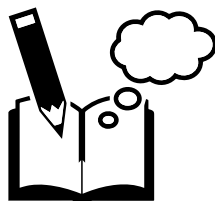
- эстетическая (подвид эмоциональной).
5. Коммуникативное задание текста
  6. Внешние сведения о тексте (время создания, издание (связь с более глобальным контекстом), сведения об авторе)

### II. Перевод

Необходимо определить единицу перевода: слово, словосочетание, предложение, текст, прием компенсации.

### III. Сверка

Необходимо проверить полноту текста, а также произвести орфографическую, пунктуационную и стилистическую коррекцию, при необходимости выполнить исправление опечаток.



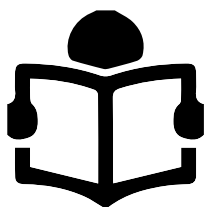
## УПРАЖНЕНИЕ

Выполните перевод текста (по заданию преподавателя), сохраняя все жанровые характеристики текста. Кратко сформулируйте общую переводческую стратегию.

**ЧАСТЬ II**

**УЧИМСЯ**

**У ПРОФЕССИОНАЛОВ**



## GOSPEL

*Переведите текст с английского языка на русский, а потом сравните свой перевод с переводом, выполненным переводчиком. Представьте анализ своих переводческих решений.*

### THE GOSPEL ACCORDING TO MATHEW

#### CHAPTER 5

**1** And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

**2** And he opened his mouth, and taught them, saying,

**3** Blessed are the poor in spirit: for theirs is the kingdom of heaven.

**4** Blessed are they that mourn: for they shall be comforted.

**5** Blessed are the meek: for they shall inherit the earth.

**6** Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

**7** Blessed are the merciful: for they shall obtain mercy.

**8** Blessed are the pure in heart: for they shall see God.

**9** Blessed are the peacemakers: for they shall be called the children of God.

### ЕВАНГЕЛИЕ ОТ МАТФЕЯ

#### ГЛАВА 5

**1** Увидев народ, Он взошел на гору; и, когда сел, приступили к Нему ученики Его.

**2** И Он, отверзши уста Свои, учил их, говоря:

**3** Блаженны нищие духом, ибо их есть Царство Небесное.

**4** Блаженны плачущие, ибо они утешатся.

**5** Блаженны кроткие, ибо они наследуют землю.

**6** Блаженны алчущие и жаждущие правды, ибо они насытятся.

**7** Блаженны милостивые, ибо они помилованы будут.

**8** Блаженны чистые сердцем, ибо они Бога узрят.

**9** Блаженны миротворцы, ибо они будут наречены сынами Божиими.

**10** Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

**11** Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

**12** Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

**13** Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

**14** Ye are the light of the world. A city that is set on an hill cannot be hid.

**15** Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

**16** Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

**17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

**10** Блаженны изгнанные за правду, ибо их есть Царство Небесное.

**11** Блаженны вы, когда будут поносить вас и гнать и всячески неправедно злословить за Меня.

**12** Радуйтесь и веселитесь, ибо велика ваша награда на небесах: так гнали и пророков, бывших прежде вас.

**13** Вы - соль земли. Если же соль потеряет силу, то чем сделаешь ее соленою? Она уже ни к чему негодна, как разве выбросить ее вон на поприще людям.

**14** Вы - свет мира. Не может укрыться город, стоящий на верху горы.

**15** И, зажегши свечу, не ставят ее под сосудом, но на подсвечнике, и светит всем в доме.

**16** Так да светит свет ваш пред людьми, чтобы они видели ваши добрые дела и прославляли Отца вашего Небесного.

**17** Не думайте, что Я пришел нарушить закон или пророков: не нарушить пришел Я, но исполнить.

**18** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

**19** Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

**20** For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

**21** Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

**22** But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

**23** Therefore if thou bring thy gift to the altar, and there

**18** Ибо истинно говорю вам: доколе не прейдет небо и земля, ни одна иота или ни одна черта не прейдет из закона, пока не исполнится все.

**19** Итак, кто нарушит одну из заповедей сих малейших и научит так людей, тот малейшим наречется в Царстве Небесном; а кто сотворит и научит, тот великим наречется в Царстве Небесном.

**20** Ибо, говорю вам, если праведность ваша не превзойдет праведности книжников и фарисеев, то вы не войдете в Царство Небесное.

**21** Вы слышали, что сказано древним: не убивай, кто же убьет, подлежит суду.

**22** А Я говорю вам, что всякий, гневающийся на брата своего напрасно, подлежит суду; кто же скажет брату своему: «рака», подлежит синедриону; а кто скажет: «безумный», подлежит геенне огненной.

**23** Итак, если ты принесешь дар твой к жертвеннику и там вспомнишь, что брат твой

rememberest that thy brother hath ought against thee;

**24** Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

**25** Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

**26** Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

**27** Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

**28** But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

**29** And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

**30** And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee

имеет что-нибудь против тебя,

**24** оставь там дар твой пред жертвенником, и пойдй прежде примиришься с братом твоим, и тогда приди и принеси дар твой.

**25** Мирись с соперником твоим скорее, пока ты еще на пути с ним, чтобы соперник не отдал тебя судье, а судья не отдал бы тебя слуге, и не ввергли бы тебя в темницу;

**26** истинно говорю тебе: ты не выйдешь оттуда, пока не отдашь до последнего кодранта.

**27** Вы слышали, что сказано древним: не прелюбодействуй.

**28** А Я говорю вам, что всякий, кто смотрит на женщину с вожделением, уже прелюбодействовал с нею в сердце своем.

**29** Если же правый глаз твой соблазняет тебя, вырви его и брось от себя, ибо лучше для тебя, чтобы погиб один из членов твоих, а не все тело твое было ввержено в геенну.

**30** И если правая твоя рука соблазняет тебя, отсеки ее и брось от себя, ибо лучше для тебя, чтобы погиб один из

that one of thy members should perish, and not that thy whole body should be cast into hell.

**31** It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

**32** But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

**33** Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

**34** But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

**35** Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

**36** Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

**37** But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

**38** Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

членов твоих, а не все тело твое было ввержено в геенну.

**31** Сказано также, что если кто разведется с женою своею, пусть даст ей разводную.

**32** А Я говорю вам: кто разводится с женою своею, кроме вины любодеяния, тот подает ей повод прелюбодействовать; и кто женится на разведенной, тот прелюбодействует.

**33** Еще слышали вы, что сказано древним: не преступай клятвы, но исполняй пред Господом клятвы твои.

**34** А Я говорю вам: не клянись вовсе: ни небом, потому что оно престол Божий;

**35** ни землю, потому что она подножие ног Его; ни Иерусалимом, потому что он город великого Царя;

**36** ни головою твоею не клянись, потому что не можешь ни одного волоса сделать белым или черным.

**37** Но да будет слово ваше: да, да; нет, нет; а что сверх этого, то от лукавого.

**38** Вы слышали, что сказано: око за око и зуб за зуб.

**39** But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

**40** And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

**41** And whosoever shall compel thee to go a mile, go with him twain.

**42** Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

**43** Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

**44** But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

**45** That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

**46** For if ye love them which love you, what reward have ye? do not even the publicans the same?

**47** And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

**39** А Я говорю вам: не противься злему. Но кто ударит тебя в правую щеку твою, обрати к нему и другую;

**40** и кто захочет судиться с тобою и взять у тебя рубашку, отдай ему и верхнюю одежду;

**41** и кто принудит тебя идти с ним одно поприще, иди с ним два.

**42** Просящему у тебя дай, и от хотящего занять у тебя не отвращайся.

**43** Вы слышали, что сказано: люби ближнего твоего и ненавидь врага твоего.

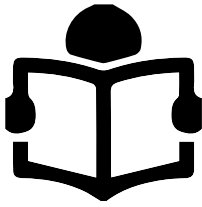
**44** А Я говорю вам: любите врагов ваших, благословляйте проклинающих вас, благотворите ненавидящим вас и молитесь за обижающих вас и гонящих вас,

**45** да будете сынами Отца вашего Небесного, ибо Он повелевает солнцу Своему восходить над злыми и добрыми и посылает дождь на праведных и неправедных.

**46** Ибо если вы будете любить любящих вас, какая вам награда? Не то же ли делают и мытари?

**47** И если вы приветствуете только братьев ваших, что особенного делаете? Не так же ли поступают и язычники?





## SERMON

*Переведите текст с английского языка на русский, а потом сравните свой перевод с переводом, выполненным переводчиком. Представьте анализ своих переводческих решений.*

### IS A TRIUMPH OF LIFE

*Metropolitan Anthony's  
of Sourozh  
sermon  
on the Dormition*

In the Name of the Father, the Son, and the Holy Spirit.

Today we celebrate the day of the Dormition, the repose of the Most Holy Virgin Mother of God. This is our patronal feast, but it is also the patronal feast of the whole Russian Church from ancient times.

How can we celebrate the Dormition? As a day of death? Only if we remember two things: First, that for us who remain on earth, death is the bitter, painful separation from our loved ones. But for the one who dies, death, Dormition (falling asleep) is a triumphant, magnificent meeting of a living soul with the living God.

Throughout the course of our lives we are hastening towards the fullness of life that the Lord promised us. Whether we know

### ТОРЖЕСТВО ЖИЗНИ

*Проповедь  
митрополита Суворжского Антония  
в день праздника  
Успения Пресвятой Богородицы*

Во имя Отца и Сына и Святого Духа.

Мы сегодня празднуем день Успения, упокоения Пресвятой Девы Богородицы. Это наш престольный праздник, но это тоже престольный праздник всей Русской Церкви издревле.

Как можно праздновать день успения, день смерти? Только если мы помним две вещи. Во-первых, то, что смерть является для нас, остающихся на земле, горькой, болезненной разлукой с любимым. Но для умирающего смерть, успение является торжественной, величественной встречей живой души с живым Богом.

В течение всей жизни нашей мы рвемся к той полноте жизни, которую обещал нам Господь; знаем мы это или нет,

it or not, we can only find this fullness in God. Those who know this — the saints, those who truly believe, and those who waver — as well as those who do not know this, and even those who denied this all their lives, will on the day that their soul departs from the body appear before the living God, Who is life, joy and beauty. And as Fr. Alexander Elchaninov wrote, there is no soul that, having seen divine beauty enwrapped in divine love and the light of eternal life, will not bow down to His feet and say, "Lord! I have sought Thee alone throughout my life..."

On all paths of both righteousness and unrighteousness, man seeks for this fullness, this unspeakable beauty, this meaning, and this all-conquering, all-purifying, all transforming love. Therefore, when we ourselves are faced with the death of a loved one, no matter how deep our grief may be, no matter how torn apart our soul may be, we must learn to cross ourselves, place ourselves under and before the Cross of the Lord, and say: Yeah, Lord! I am afflicted with perhaps the greatest grief that could happen to me, but I rejoice that the living

эту полноту мы можем найти только в Боге. И вот, и знавшие это святые, и верующие поистине, и колеблющиеся, и не знавшие это, и даже это всю жизнь отрицавшие, в день, когда их душа разлучится от тела, окажутся перед живым Богом, Который есть жизнь, Который есть радость, красота; и, как об этом писал отец Александр Ельчанинов, нет такой души, которая, узрев Божественную красоту, объятая Божественной любовью, светом вечной жизни, не преклонится к Его ногам и не скажет: «Господи! Тебя единого искал я в течение всей моей жизни...»

На всех путях и правды, и неправды человек ищет этой полноты, этой неизреченной красоты, этого смысла и этой всё побеждающей, всё очищающей, всё преображающей любви. Поэтому когда мы сами находимся перед лицом смерти близкого человека, как бы ни было глубоко наше горе, как бы ни рвалась наша душа, мы должны суметь перекреститься, поставить себя под и перед крестом Господним, и сказать: Да, Господи! Меня постигло самое, может быть, великое

soul of a person I love has been made worthy today to stand before Thy glory and partake of the fullness of life in transfigured glory...

We are not speaking in vain about how Dormition, as the apostle Paul reminds us so many times, is the temporary sleep of our flesh until the day of its resurrection.

And so, celebrating the Dormition of the Mother of God, we not only believe that she will be resurrected on the last day, as will we all, but we also know for sure from apostolic tradition, from the experience of the Church — not only of saints but also of sinners, whom the Mother of God has sought with her love, mercy, and compassion — that she has already been resurrected in the flesh as well, and entered into the life that will be revealed to us at the end of time.

Therefore we can celebrate today with full joy the Dormition of the Mother of God, when the chains of the body fell from her, when she was freed from the bounds of created existence, when she departed from the narrow confines of this fallen world, and in full glory, in her full unspeakable beauty, in her

горе, которое могло постичь меня – но я радуюсь о том, что живая душа любимого мне человека удостоилась сегодня встать перед славой Твоей и приобщиться полноте жизни и этой преображающей славе...

Мы не напрасно говорим также о том, что успенье, как столько раз напоминает нам апостол Павел, есть временный сон нашей плоти до дня воскресения.

И вот, празднуя Успение Божией Матери, мы не только верим, что Она воскреснет в последний день, как мы все, но мы знаем достоверно, из апостольского предания, из опыта Церкви — не только святых, но и грешных, которых взыскала Своей любовью и милостью и состраданием Матерь Божия, мы знаем, что Она уже и плотью воскресла и вошла в эту жизнь, которая нам откроется в конце времен.

Поэтому мы и можем праздновать сегодня полной радостью день Успения Божией Матери, когда с Нее пали узы тела, когда Она освободилась от границ тварного бытия, когда Она вышла из узких граней падшего мира, и во всей славе, во всей

full purity stood before the face of Her Son and God, before the face of God the Father.

Our joy can be made perfect without tears, without grief, for this is the triumph of life. But it is also a testimony that the resurrection is not an empty word, not an allegory, but that we all, as God promised, will be resurrected and enter into the fullness of our humanity — both in soul and in spirit, in flesh and in eternity, into the eternal joy of our Lord.

Therefore let us rejoice and be glad on this day!

How wondrous it is that the Russian Church, as far back as the eleventh century, beheld this mystery, received this mystery of the Mother of God, the mystery of life, and death, and resurrection, and the final triumph, which made this feast the feast of the Russian Church.

Amen.

неизреченной Своей красоте, в Своей чистоте встала перед лицом Сына Своего и Бога, перед лицом Бога и Отца.

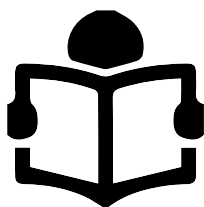
Радость наша может быть совершенна, без слез, без горя: это торжество жизни; но это тоже свидетельство для нас о том, что воскресение — не пустое слово, что воскресение — не иносказание, но все мы, по слову Божию, воскреснем и войдем в полноте нашего человечества, и душой, и духом, и плотью в вечность, в радость вечную Господа нашего.

Поэтому возрадуемся и возвеселимся в этот день!

И как дивно, что Русская Церковь еще в одиннадцатом веке прозрела эту тайну, так восприняла тайну Божией Матери, тайну жизни, и смерти, и воскресения, и последнего торжества, что сделала этот праздник праздником Церкви Русской.

Аминь.

*Английский текст проповеди взят с интернет-ресурса  
Orthodox Christianity (<http://orthochristian.com/73238.html>)*



## SERMON

*Переведите текст и опишите способы передачи эмоциональной информации.*

In the Name of the Father, the Son and the Holy Ghost.

After these weeks of preparation during which we have examined our soul, our lives, all our relationship before the eyes and the judgement of God, we enter today into the joy of Lent; the joy of Lent. The word "lent" means the spring; it is a beginning, and a beginning of life, a beginning of newness, a new time. It is a time when we will no longer be reminded of our own sins, no longer be confronted with images in parables of fall and repentance, but faced with the names of Saints who have started their lives as we start them: the frail, weak, vacillating, but who by the grace of God, by the power of God have become what they are: men, women, children whom we can venerate, in whom we can rejoice, who can be set as examples to us, to whom we can turn for their prayers unto salvation.

Tonight we will start on this journey; on the journey that leads us from our sinful condition, recognised, repentant unto a new time, unto the Resurrection of Christ which is the beginning for us of our own eternal life. We will start on this journey to-night as the people of Israel started from the land of Egypt for the Promised Land: still frail, still burdened, still incompletely free. But it is not by looking back at ourselves, but by looking towards the Living God Who is Life and salvation, and to the example of those who have been victorious by the power of God that we will find courage,

inspiration to come to the final victory, to the newness of life which is our calling and God's promise. We will have to journey together, and we must not be in any delusion: we will be difficult for one another as companions on the journey; but we will depend on one another if we want to achieve to come to an end, — in the same way in which the Israelites were in the desert: not always

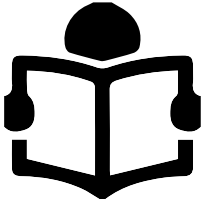
obedient to God, not always loyal to one another, and yet, needing each other in order to reach the promised goal.

So, let us start now; let us think of the feast which we keep next Sunday: Triumph of Orthodoxy. It is not the triumph of the Orthodox over anyone else; it is the triumph of God over people. The triumph of His truth, the triumph of God in the lives of people.

And than, let us look at one saint after the other, and listen to what he has got to say to us: Gregory Palamas, John of the Ladder, Mary of Egypt and all those who have followed in the footsteps of Christ. And we will then reach the point at which we must forget everyone and everything, and remember nothing, no one but the Lord Jesus Christ: what He is, what He has done for us, what He is doing for us. Let us learn to forget ourselves in the course of those weeks, joyfully, gratefully, that we can now turn away from ourselves and look only Godwards. And when the time of Passion week comes, again, in a new way, with a new determination, with a new renunciation to ourselves, turn and look at God Who has become man that we may be saved, and be grateful, forget ourselves, remember only Him and He will remember us unto salvation. Amen.

**ЧАСТЬ III**

**ПЕРЕВОДИМ САМИ**



# THE ORTHODOX CHURCH IN AMERICA

*Прочтите текст, подготовьте предпереводческий анализ и представьте стратегию перевода.*

*By Thomas E. Fitzgerald*

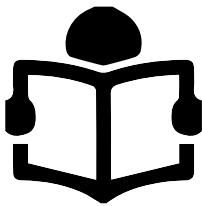
Orthodox monks from Russia established a mission on Kodiak Island in Alaska in 1794. It marked the formal entrance of organized Orthodox Church life into North America. Two hundred years later, the Orthodox Church in the United States is firmly established. The presence of over 3 million Orthodox Christians gathered into over 1,500 parishes is the fruit of those missionaries and of the pious immigrants who struggled to establish the Orthodox Church in this land. All the problems associated with the organizational unity of the Orthodox in America have not been fully resolved as yet. However, the Orthodox have reached a significant point in their maturation. This is evident in the vitality of parish life, in the renewal of worship, in theological education, in ecumenical witness, as well as in social and missionary concerns. The presence of the Orthodox Church not only has begun to contribute to this society and to religious life in America but also has begun to contribute to the witness of the Christian faith throughout the world.

This book is the first attempt to describe in a comprehensive way the story of the origins and developments of the Orthodox Church in the United States during the past 200 years. It is the story of missions and immigrants, of the quest for survival and the desire for recognition, of the intention to preserve the faith and of the willingness to share that faith with others. For the Orthodox, it is ultimately a story that has its roots in Palestine and its origin in the message of Jesus Christ. Yet, it is a story colored by the life of distant places such as Constantinople, Alexandria, Antioch, Jerusalem, and Moscow.

This study has some important limitations. It examines only the



Orthodox Church in the United States. Presently, the Orthodox Church here is actually composed of a number of ecclesiastical jurisdictions, usually a diocese or a number of dioceses that constitute an archdiocese or a church. These ecclesiastical jurisdictions are related to the family of autocephalous Orthodox churches throughout the world. This family is frequently referred to as the "Eastern Orthodox Church". While the term "Eastern" is used less and less, it often serves to distinguish this family of churches from the family known as the "Oriental Orthodox Churches." The ecclesiastical jurisdictions in this country that are associated with the Oriental Orthodox churches are not covered in this study. It should also be noted that only limited reference is made to those ecclesiastical jurisdictions that call themselves Orthodox but that are not related to the autocephalous Orthodox churches. These limitations have been imposed primarily because of space.



## ST. TIKHON'S ORTHODOX THEOLOGICAL SEMINARY

*Прочитайте текст, выделите основную информацию и представьте в форме краткого сообщения.*

### OVERVIEW

Founded in 1938 as a pastoral school by resolution of the 6th All-American Sobor of the Russian Orthodox Greek Catholic Church in North America (North American Metropolia), St. Tikhon's has historically grown on the fertile soil of the Orthodox faith, supported by the deep faith and love of several generations of Orthodox people, nourished by its Russian Orthodox roots, and reaching into the deep-flowing waters of a 2000-year spiritual and cultural tradition. Officially transformed from a pastoral school into a seminary by the Holy Synod of the Metropolia in 1942, St. Tikhon's has visibly progressed along the educational path determined by its founders.

In 1967, the seminary was chartered by the Commonwealth of

Pennsylvania. A formal transfer agreement with Marywood College (now Marywood University) in nearby Scranton was articulated and signed in 1975. In 1988, the seminary was authorized by the Pennsylvania Department of Education to award the Master of Divinity (M.Div.) degree to its graduates. The first M.Div. degrees were conferred on the graduating class of 1989.

In June 2004, the seminary was granted accreditation by the Association of Theological Schools in the United States and Canada.

## **ACADEMIC PROGRAMS**

There are currently two priestly formation programs at St. Tikhon's. For students without a college degree, there is a four-year diploma program which is non-degree granting but is regarded by most bishops as sufficient for ordination educational requirements. For students with a bachelor's degree, the accredited Master of Divinity program lasts for three years. The four year program covers much the same material as the M.Div. but at the undergraduate level and with a few additional classes in academic writing and so forth.

Some students pursue a baccalaureate equivalency program in cooperation with Marywood University, which makes them eligible to enter the M.Div. course of studies.

## **FACULTY AND STAFF**

The president of the seminary is the current primate of the OCA, Metr. Jonah (Paffhausen) of Washington, and the current rector is Bp. Tikhon (Mollard) of Philadelphia, both of whom serve on the faculty. Additionally, there are two deans, Archpriest Michael Dahulich and Archpriest Alexander Golubov, who serve as dean of the seminary and academic dean, respectively.

Most of the faculty are ordained clergy, the majority of whom serve as adjunct instructors, being parish priests, as well. In former times, members of the monastic community also served as faculty and staff, but with the advanced age of much of the brotherhood, such activity has been more limited in recent years.

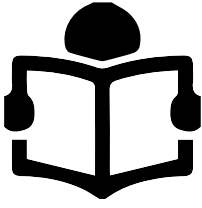
There are also several lay professors, as well, notably including Dr. Harry Boosalis, Drs. David Ford and Mary Ford, and Dr. Christopher Veniamin, all of whom are published contributors of Orthodox materials in English, including history, theology, patristics and translation work. Drs. Mary Ford and Christopher Veniamin were also associated personally with Elder Sophrony (Sakharov), the spiritual son and biographer of St. Silouan the Athonite. Multiple works regarding St. Silouan and Elder Sophrony have been published by members of the faculty, and ties with Elder Sophrony's monastery in Essex, England, remain strong.

## STUDENT LIFE

In former years, most students entering St. Tikhon's were under the age of twenty and unmarried, but the current student population now has a slight majority of married students, who are often older and have children. In total, there are roughly sixty seminarians studying at St. Tikhon's, along with a few of the seminary wives who take classes.

While most seminarians are affiliated with the OCA, a growing number of about one third come from other jurisdictions, the largest group of which are from the Antiochian Archdiocese and make up about 25% of the student body. There have also been a small handful of Oriental Orthodox seminarians, as well. Most seminarians are American citizens, but about a tenth are from other countries, usually studying to return to serve in their homelands. Most foreign students come from eastern European nations, but there have been seminarians from Africa, the Pacific, and northern and western Europe, as well. The majority of seminarians were also not born into the Orthodox faith but embraced it later in life.

Unmarried students live in the Metropolitan Leonty Dormitory. As there is not yet married student housing, seminarians who are married live with their families in nearby towns, especially Carbondale and Simpson, and commute to classes and church services.



## BODILY FASTING FOR THE SOUL'S BENEFIT

*Просмотрите текст, определите ключевые слова и проследите, каким образом создается связность текста.*

The Nativity fast begins on November 14/27, and lasts forty days. The Nativity fast is not as strict as Great Lent or the Dormition fast, and can be compared to the Apostle's fast. It was instituted by the Church so that we would worthily greet the feast of the Nativity of Christ after having cleansed our hearts by prayer and repentance.

The establishment of the Nativity fast, like many other long fasts, dates back to the early days of Christianity. Already in the fourth century, St. Ambrose of Milan, Philastrius, and Blessed Augustine recall the Nativity fast in their works. St. Leo the Great wrote about the antiquity of the Nativity fast in the fifth century.

At first the Nativity fast lasted seven days for some Christians and a little longer for others. At the council of 1166 held during the time of Patriarch Luke of Constantinople and the Byzantine Emperor Manuel, all Christians were instructed to keep the fast for forty days before the great feast of the Nativity of Christ.

The Antiochian Patriarch Balsamon wrote that *"His Holiness the Patriarch himself said that although these fasts (the Dormition and Nativity fasts – Ed.) are not determined by the canons, let us nevertheless force ourselves to follow the unwritten Church tradition and obligate ourselves to fast... beginning November 15"*.

The Nativity fast is the final long fast of the year. It begins on November 15/28 and goes until December 25/January 7, forty days in duration, and therefore it is called the Forty Days in the Church typicon, just like Great Lent. Because the last day before the fast falls on the commemoration day of the Apostle Phillip (November 14/27), this fast is also called the St. Phillip fast.

The Nativity fast is a winter fast; it serves to illumine the end of the year for us with a mystical renovation of our spiritual oneness

with God and our preparation for the feast of the Nativity of Christ.

St. Leo the Great writes, *"The very observation of abstinence is marked by four periods, so that throughout the course of the year we would know that we continually have need of purification, and that with a distracted life we always need to strive through fasting and almsgiving to eradicate sin, which multiplies through the frailty of the flesh and unclean desires"*.

According to the words of St. Leo the Great, the Nativity fast is a sacrifice to God for the fruits we have gathered. *"As the Lord generously gave us the fruits of the earth"*, writes the holy hierarch, *"so should we also be generous to the poor during the fast"*.

In the words of St. Simeon of Thessalonica, *"The forty days of the Nativity fast is an image of the fast of Moses, who having fasted for forty days and forty nights, received the words of God inscribed on stone tablets. But having fasted for forty days, we gaze upon and receive the living Word from the Virgin, inscribed not on stones, but incarnate and born, and we partake of His Divine flesh"*.

The Nativity fast was established so that by the day of Christ's Nativity we would have cleansed ourselves through repentance, prayer and fasting; so that with a pure heart, soul, and body we could reverently meet the Son of God Who has appeared to the world, and so that besides the usual gifts and sacrifices we would bring Him our pure heart and desire to follow His teaching.

The rule of the Church instructs what we must abstain from during the fasts — *"All who piously fast should strictly observe the canons concerning the quality of food; that is, abstain during the fast from certain foods, not as from things defiled [may that not be], but as from things not appropriate to the fast and forbidden by the Church. Foods from which we should abstain during the fasts are: meat, cheese, butter, milk, eggs, and sometimes fish, depending upon which of the holy fasts"*.

The rules of abstinence prescribed by the Church for the Nativity fast are as strict as for the Apostle's fast. Furthermore, on Monday, Wednesday and Friday of the Nativity fast, fish, wine, and oil are not allowed by the typicon, and foods without oil (xerophagy) can be taken only after Vespers. On the other days — Tuesday, Thursday,

Saturday, and Sunday — food may be taken with vegetable oil. Fish is allowed during the Nativity fast on Saturdays and Sundays and on major feasts, like the Entry of the Theotokos into the Temple, on a church's patronal feast, and on commemoration days of great saints if they fall on a Tuesday or Thursday. If they fall on a Wednesday or Friday, the fast may be relaxed to include wine and oil.

From December 20-25 (old style) the fast is intensified, and fish is not blessed even on Saturday and Sunday. Meanwhile, the civil New Year falls on these days [for those observing the Julian calendar], and we Orthodox Christians have to be especially focused, so that we might not break the strict fast by parties, eating, and drinking wine.

Fasting bodily, we must also fast spiritually. *"Brothers, in fasting bodily let us also fast spiritually, and break all communion with falsehood"*, commands the Holy Church. Fasting is first of all man's spiritual struggle with his passions. St. John Chrysostom warns, *"He is mistaken who thinks that the fast consists only in abstinence from food. True fasting is departing from evil"*.

Bodily fasting without spiritual fasting does not bring salvation of the soul; to the contrary, it can even be spiritually harmful if in abstaining from food a person is filled with an awareness of his superiority, knowing that he fasts. True fasting is bound up with prayer, repentance, refraining from passions and vices, uprooting evil deeds, forgiving offenses, abstaining from marital relations, avoiding parties, entertainment, theatres, and watching television. Fasting is not a goal but a means — a means of humbling our flesh and cleansing it from sins. Without prayer and repentance, fasting becomes no more than a diet.

The essence of fasting can be expressed in the following Church hymn: *"My soul, if you fast from food but are not cleansed of the passions, in vain are we content with not eating: for if the fast does not bring you correction, it will be hateful to God as false, and you will be like the evil demons who eat nothing at all"*.

**St. Ignatius Brianchaninov:**

*"Learn to have restraint in food — by temperance you will bring*

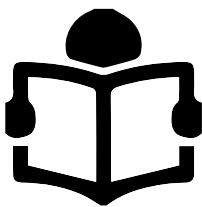
*health and strength to the body and vigor to the mind, so needed for the work of salvation..."*

**St. Isaac the Syrian:**

*"Fasting with discernment is the spacious dwelling-place of all goodness. Whoever is lazy in fasting brings all goodness to wavering, because fasting was the commandment given to our nature from the beginning as a precaution to eating food, and by breaking the fast our first created fell".*

**St. Ambrose of Optina:**

*"You must fast sensibly; try to conduct the coming fast judiciously, considering your physical strength".*



## HOLY SACRAMENTS OF THE CHURCH

One of the best-known prayers of the Orthodox Church speaks of the spirit of God being "present in all places and filling all things". This profound affirmation is basic to Orthodoxy's understanding of God and His relationship to the world. We believe that God is truly near to us. Although He cannot be seen, God is not detached from His creation. Through the persons of The Risen Christ and the Holy Spirit, God is present and active in our lives and in the creation about us. All our life and the creation of which we are an important part, points, to and reveals God.

There are special experiences in our corporate life as Orthodox Christians when the perception of God's presence and actions is heightened and celebrated. We call these events of the Church Sacraments. Traditionally, the Sacraments have been known as Mysteries in the Orthodox Church. This description emphasizes that in these special events of the Church, God discloses Himself through the prayers and actions of His people.

Not only do the Sacraments disclose and reveal God to us, but also they serve to make us receptive to God. All the Sacraments

affect our personal relationship to God and to one another. The Holy Spirit works through the Sacraments. He leads us to Christ who unites us with the Father. By participating in the Sacraments, we grow closer to God and to receive the gifts of the Holy Spirit. This process of deification, or theosis, as it is known by Orthodoxy, takes place not in isolation from others, but within the context of a believing community. Although the Sacraments are addressed to each of us by name, they are experiences which involve the entire Church.

The Sacraments of the Orthodox Church are composed of prayers, hymns, scripture lessons, gestures and processions. Many parts of the services date back to the time of the Apostles. The Orthodox Church has avoided reducing the Sacraments to a particular formula or action. Often, a whole series of sacred acts make up a Sacrament. Most of the Sacraments use a portion of the material of creation as an outward and visible sign of God's revelation. Water, oil, bread and wine are but a few of the many elements which the Orthodox Church employs in Her service to God. The frequent use of the material of creation reminds us that matter is good and can become a medium of the Spirit. Most importantly, it affirms the central truth of the Orthodox Christian faith: that God became flesh in Jesus Christ and entered into the midst of creation thereby redirecting the cosmos toward its vocation to glorify its Creator.

## BAPTISM

"Do you unite yourself unto Christ?"

"I do".

"Have you united yourself unto Christ?"

"I have".

"Do you believe in Him?"

"I believe in Him as King and as God".

These words "as King and as God" map out all the life of devotion and all the behavior which is to be that of the Christian, to have no other god than Him, to worship Him and to serve Him unreservedly, and also as a King to obey Him, to be His liege, to be in His service,



whatever the cost may be. The belief is expressed afterwards in the words of the Creed. The recognition of the kingship will be a matter of one's whole life.

When the Creed is recited the person who wills to be baptized is again asked: *"Have you united yourself unto Christ?"* and on his answering *"I have", "Bow down before Him". "I bow down before the Father, and the Son, and the Holy Spirit, the Trinity, one in Essence and undivided"*. Then the priest, speaking for himself and for all the congregation, exclaims in gratitude and in joy: *"Blessed is God, who wills that all men should be saved, and should come to the knowledge of the truth"* and a prayer is offered, a prayer that Baptism should truly be given and received, and that this person who has come to Baptism should be no more a child of the flesh but a child of the Kingdom.

The Sacrament of Baptism incorporates us into the Church, the Body of Christ, and is our introduction to the life of the Holy Trinity. Water is a natural symbol of cleansing and newness of life. Through the three-fold immersion in the waters of Baptism in the Name of the Holy Trinity, one dies to the old ways of sin and is born to a new life in Christ. Baptism is one's public identification with Christ Death and victorious Resurrection. Following the custom of the early Church, Orthodoxy encourages the baptism of infants. The Church believes that the Sacrament is bearing witness to the action of God who chooses a child to be an important member of His people. From the day of their Baptism, children are expected to mature in the life of the Holy Spirit, through their family and the Church. The Baptism of adults is practiced when there was no previous baptism in the name of the Holy Trinity.

### **Guidelines for Parents**

Contact the Cathedral office at 202.333.5060 to schedule a date and time for the baptism and for more information.

Select a baptismal name after a canonized Saint of the Orthodox Church.

Give considered thought to your selection of a godparent(s), keeping in mind their role as spiritual guide in your child's life. The godfather/godmother must be:

A baptized Orthodox Christian.

Thirteen years of age or older.

If married, married in the Orthodox Church: a member in good standing with their respective parish.

**IMPORTANT:** *Only ONE individual is permitted to act as sponsor (godfather/godmother). The ONLY exception to this canonical rule is in the case of a MARRIED COUPLE who are BOTH Orthodox Christians, and who are thus defined by the Church as ONE individual through the Sacrament of marriage.*

The parents must: be members in good standing with the cathedral.

### **Guidelines for Sponsors**

Traditionally, the godmother/godfather has provided the following items for the baptismal service:

- A baptismal cross;
- A celebratory baptismal outfit for the child;
- The godparent will also be responsible for bringing the child to communion the next two Divine Liturgies the child is able to attend.

## **CHRISMATION**

The Sacrament of Chrismation (Confirmation) immediately follows Baptism and is never delayed until a later age. As the ministry of Christ was enlivened by the Spirit, and the preaching of the Apostles strengthened by the Spirit, so is the life of each Orthodox Christian sanctified by the Holy Spirit. Chrismation, which is often referred to as one's personal Pentecost, is the Sacrament which imparts the Spirit in a special way.

In the Sacrament of Chrismation, the priest anoints the various parts of the body of the newly-baptized with Holy Oil saying: "The seal of the gifts of the Holy Spirit". The Holy Oil, which is blessed by the bishop, is a sign of consecration and strength. The Sacrament emphasizes the truths that not only is each person a valuable member of the Church, but also each one is blessed by the Spirit

with certain gifts and talents. The anointing also reminds us that our bodies are valuable and are involved in the process of salvation.

A prayer is offered that the Spirit of God be given to the newly baptized person, the seal of the Holy, Almighty Spirit and partaking in the Holy Body and the precious Blood of Christ. Keep him/her in Your Holiness, make him/her firm in the Orthodox faith, deliver her/him from the evil one and all his wiles, preserve his/her soul in purity and uprightness that he/she may please You in every deed and word and may be a child and heir of Your Heavenly Kingdom.

We ask the Holy Spirit to come upon this newly baptized person and indwell him as He indwelt the Man Jesus Christ on the banks of Jordan, as He indwelt the Apostles on the day of Pentecost, because this Holy Chrismation is an extension, a continuation, a reality of Pentecost reaching us throughout the ages.

The Sacraments of initiation always are concluded with the distribution of Holy Communion to the newly-baptized. Ideally, this takes place within the celebration of the Divine Liturgy. This practice reveals that Orthodoxy views children from their infancy as important members of the Church. There is never time when the young are not part of God's people.

Baptism and Chrismation is the beginning of Christian life, and yet it is already a union with Christ so deep, so complete, so perfect. We become the living presence, the living and bodily presence of the Lord Jesus Christ on earth. We are the place where the Holy Spirit dwells. We must learn not to quench the Spirit and not to defile our bodily temple. We must learn so to live in communion with Him whose limbs we are as to be His presence on earth.

## **CONFESSION**

As members of the Church, we have responsibilities to one another and to God. When we sin, our relationship to God and to others is distorted. Sin is ultimately alienation from God, from our fellow human beings, and from our own true self which is created in God's image and likeness.

Confession is the Sacrament through which our sins are forgiven, and our relationship to God and to others is restored and strengthened.

Through the Sacrament, Christ our Lord continues to heal those broken in spirit and restore the Father's love those who are lost. According to Orthodox teaching, the penitent confess to God and is forgiven by God. The priest is the sacramental witness who represents both Christ and His people. The priest is viewed not as a judge, but as a physician and guide. It is an ancient Orthodox practice for every Christian to have a spiritual father to whom one turns for spiritual advice and counsel. Confession can take place on any number of occasions. The frequency is left the discretion of the individual. In the event of serious sin, however, confession is a necessary preparation for Holy Communion. Contact the Cathedral office at 202.333.5060 to schedule a confession with a priest.

## MARRIAGE

God is active in our lives. It is He who joins a man and a woman in a relationship of mutual love. The Sacrament of Marriage bears witness to His action. Through this Sacrament, a man and a woman are publicly joined as husband and wife. They enter into a new relationship with each other, God, and the Church. Since Marriage is not viewed as a legal contract, there are no vows in the Sacrament. According to Orthodox teachings, Marriage is not simply a social institution, it is an eternal vocation of the kingdom. A husband and a wife are called by the holy Spirit not only to live together but also to share their Christian life together so that each, with the aid of the other, may grow closer to God and become the persons they are meant to be. In the Orthodox Marriage Service, after the couple have been betrothed and exchanged rings, they are crowned with "crowns of glory and honor" signifying the establishment of a new family under God. Near the conclusion of the Service, the husband and wife drink from a common cup which is reminiscent of the wedding of Cana and which symbolized the sharing of the burdens and joys of their new life together.

The service of marriage as we take it in all Orthodox churches nowadays is practically always made of two services which were meant to take place separately: first a betrothal service which was to be taken when two persons were engaged to one another — and this engagement usually lasted for a long time — but the engagement was already binding. It was not simply a tentative

agreement; it was an act, conscious, thought out, for two persons to enter into a new relationship. This service of the betrothal took place months before the marriage service itself. And it was not simply a social event. It was an event whereby God in the Church established a new relationship between two persons that had to be experienced, thought out, lived and mature to the point when the service of the crowning, the fulfillment of the marriage would be accomplished.

### **Preparations**

**Membership:** At least one member of the engaged couple must be a member in good standing with the Cathedral; should one member of the couple been previously married and divorced, he/she must present a copy of the civil divorce decree.

**Pre-Marital Counseling:** All couples who wish to be married in the Cathedral must participate in pre-marital counseling with the Cathedral's priests; many couples are strongly encouraged to also participate in the Cathedral's inquiry into Orthodoxy class as it also provides a wonderful overview of the Orthodox faith.

**Selecting a Wedding Date:** please contact the Cathedral office as soon as possible to secure your wedding date.

#### **Days when marriages are not permitted:**

- January 5th and 6th;
- During all Fasts, Holy Week and Bright Week;
- August 1-15th;
- August 29th;
- September 14th;
- December 13-25th;
- All Holy Days of our Lord and the eve before (Christmas, Epiphany, Pascha, etc.).

#### **Please be sure to bring the following:**

- If the bride or groom was married before in a civil service, a copy of civil divorce must be presented.
- If the Bride or Groom is a member of some other Christian

Church, a letter from their clergyman stating that he/she has been baptized in the name of the Holy Trinity or a copy of their baptismal certificate.

- If the Bride or Groom are widowed, a death certificate of the deceased spouse must be presented.

**Sacramental Preparation:** The bride and groom, who are of the Orthodox Faith, are encouraged to participate in the sacraments of Holy Confession and Holy Communion the week before the wedding.

**Wedding Sponsor:** The sponsor is the one who stands as witness on behalf of the Orthodox Church during the ceremony. Hence, it is imperative that this person be an Orthodox Christian in good standing with the Orthodox Church.

**Wedding Day Items:** Amongst the many items the bride and groom will want to bring to the wedding ceremony, from a religious standpoint the following are required:

- rings for the bride and the groom;
- two white candles;
- civil marriage license.

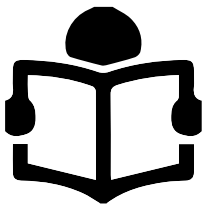
## THE EUCHARIST

The Holy Eucharist or Holy Communion often referred to as the "Sacrament of Sacraments", it is the Church's celebration of the Death and Resurrection of Christ offered every Sunday and Holy day. All the other Sacraments of the Church lead toward and flow from the Eucharist, which is at the center of the life of the Church.

*In 150 A.D. St. Justin Martyr taught: "We call this food Eucharist; and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration, and is thereby living as Christ has enjoined. For not as common bread nor as common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and by the change of which our flesh and*

*blood is nourished, is both the flesh and blood of that incarnated Jesus".*

The Holy Eucharist is the center and focal point of the spiritual lives of Christians. It is the inexhaustible source and unalterable goal of all that we are and all that we do as servants of God and members of Christ's Church. It is our unique and certain means of communion with God the Father through the Son in the Holy Spirit, with the Holy Theotokos Virgin Mary and all the angels and saints. It is our deepest and most perfect means of communion with one another and with the whole Church of God, with all mankind and the whole of creation. May the Divine Liturgy be for us always our entrance into the Kingdom of God, our participation in the Marriage Feast of the Lamb, the Lord Jesus Christ, as envisaged by the beloved apostle John in the Book of Revelation.



## WHEN WE SEE JESUS AND SAY, "CRUCIFY HIM!"

*Выполните письменный перевод текста. Обоснуйте свои переводческие решения. Укажите виды информации, присутствующие в тексте.*

*Fr. Ted Bobosh*

*When they saw Jesus, they cried out,  
"Crucify him, crucify him!"  
(John 19: 6)*

The very sight of Jesus seems to have enraged His enemies. Just seeing Him standing up front – though in chains, a prisoner, beaten, mocked for His powerlessness – was enough to get the leaders to yell in anger, "*Crucify him!*" We might think it was only those people at the time of Christ, His enemies, who would scream such a thing against Jesus. Yet, there are times when we believers

are really shouting those same words.

When we think about the Cross of Christ – the instrument of His execution, but of our salvation – we realize, Christ chose His path, the way of the Cross, for us. He died for our sins (1 Corinthians 15: 3; 1 Peter 3: 18). He bore on Himself our offenses (1 Peter 2: 24).

St. John Chrysostom says Jesus accepted and endured His suffering for a reason:

*"He endured all these sufferings, namely, that we might walk in His footsteps..."* (Commentary on St. John the Apostle, p. 424).

*"That we might walk in His footsteps..."* Chrysostom puts before us an even more difficult point – Christ died on the cross for us, for which we are grateful and give thanks to God. But that is not the end of it. Christ died on the cross so that we might imitate Him, and die with Him, and walk in His footsteps. We are to die to self and live with and in Christ. The way of self-sacrificial love, of co-suffering love is to be our way of life as Christians. Christ died for our sins, so we don't have to pay the price for our sins. However, He died to this world so that we might imitate Him and die to the world with Him. He died to the world in order that we might imitate Him. Just consider what the New Testament teaches us:

*I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me (Galatians 2: 20).*

*For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised (2 Corinthians 5: 14-15).*

*Since therefore Christ suffered in the flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer by human passions but by the will of God (1 Peter 4: 1-2).*

We who have been baptized into Christ and who have chosen to follow Christ, agree to take up our cross and both have Christ live



in us and to live the life of Christ. We agree to lay aside our will, our desires, our passions and to instead live as Christ would have us live – to love as Christ loved us.

So when we fail to love others as Christ loves us, or refuse to forgive others their sins against us and debts to us, or fail to love neighbor or enemy, or decline to show mercy to Christ in the least of His brothers and sister, or won't give up our grievances and grudges or desire for vengeance, when we allow jealousy and envy to control our emotions, we are in effect denying Christ, and yelling, "Crucify Him!" Crucify the One who wants me to do these things which are so hard for me to do, which run counter to my passions and emotions and self-preservation. Crucify the One who wants me to embrace love over self-love, to treat others as better than myself, to put the interest of others ahead of my own self-interest.

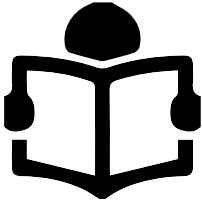
As it says in the Epistle to the Hebrews:

*they crucify the Son of God on their own account and hold him up to contempt (Hebrews 6: 6).*

When we refuse to do what Christ teaches us, we are like those people long ago who as soon as they saw Christ, screamed, "Crucify Him!" For we are crucifying Him by denying Him and His commandments. We should feel that pain, and like the Prodigal come to our senses and return to following Him who loves us and died for us.

*"What do you think? A man had two sons; and he went to the first and said, 'Son, go and work in the vineyard today'. And he answered, 'I will not'; but afterward he repented and went. And he went to the second and said the same; and he answered, 'I go, sir', but did not go. Which of the two did the will of his father?"  
They said, "The first".*

*Jesus said to them, "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you". (Matthew 21: 28-31).*



## EXALTATION OF THE CROSS

*Выполните предпереводческий анализ текста. Определите основную мысль текста и проследите ее развитие. Переведите текст.*

The Exaltation of the Cross is one of the twelve great feasts in the yearly Church cycle. It commemorates two historical events: first, the finding of the Life-giving Cross in the year 326, and second, its recovery from Persia in 628.

### HISTORY OF THE FEAST

In the first centuries of Christianity, during the years of persecution, the pagans wished to destroy all evidence of the life of Jesus Christ, and the Cross on which He was crucified disappeared. With the conversion of Emperor Constantine the Great, Christians were at liberty to worship openly and build churches. The emperor's mother, St. Helen, longed to find the True Cross of Christ. She traveled to Jerusalem and was told by a very old Jew that the Cross was buried beneath the temple of the pagan goddess Venus, built in 119 AD by the Roman Emperor Hadrian.

The temple was torn down, and digging in the earth below uncovered three wooden crosses. The small board which had hung over Christ with the inscription "Jesus King of the Jews", had long since fallen off, and -there was no way of telling which was the True Cross and which were the crosses of the two thieves crucified on either side of Christ. A sick woman was brought and likewise a dead man who was being carried to burial. The three crosses were laid in turn one by one upon the sick woman and upon the dead man. Two of the crosses had no effect, but through contact with the third cross, the sick woman was healed of her infirmity and the dead man came to life. These miracles clearly indicated which of the three was Christ's Cross.

Hearing of this discovery, all the faithful desired to see the Cross

of the Lord and to venerate it. The Patriarch of Jerusalem, Makarios, took the Cross onto a raised platform and lifted it on high, 'exalting' it, for all to see. The people fell to their knees, bowing down before the Cross and crying out repeatedly: "Lord, have mercy!"

To house the relic of the True Cross, St. Helen had a church built over the Holy Sepulchre. The church was consecrated on Sept. 13, 335, an event also commemorated in the service hymns of the Feast. The finding and exaltation of the Cross was appointed to be celebrated annually on the following day.

The Life-giving Cross was kept in Jerusalem until the year 614 when the Holy City fell to the Persians who looted the Church of the Resurrection and took the True Cross back with them to Persia. Fourteen years later Emperor Heraclius concluded a peace with the Persians, and the Holy Cross was brought to the imperial capital of Constantinople. The Emperor, taking off his shoes and his imperial robes, carried the Cross into the Church of Holy Wisdom (Agia Sophia) where it was once again triumphantly exalted. It was then resolved that the Feast be celebrated by the Church in all parts of the world, for which reason it is called the Universal Exaltation.

## THE SERVICE

The Vigil for the Feast, one of the most moving and impressive services of the year, contains several distinguishing features. After vespers the Cross, decorated with flowers and sweet-smelling herbs, is placed upon the altar. Following the Gospel reading in Matins, the faithful sing "Having beheld the Resurrection of Christ..." usually sung only during Saturday night vigils. At the end of the Great Doxology, to the slow singing of the Trisagion — "Holy God, Holy Mighty, Holy Immortal, have mercy on us" — the priest, carrying the Cross on his head, brings it out from the altar and places it on an analogion in the center of the church. He censes the Cross on all four sides, and everyone prostrates before it to the singing of the hymn: "Before Thy Cross, we bow down, O Master, and Thy holy Resurrection we glorify." Then the faithful, following the celebrants, venerate the cross in turn, making three full prostrations, and receive anointing. The cross remains in the center of the church until the Apodosis or "leave-taking" of the Feast on September 21.

In cathedrals and monasteries the adoration is preceded by the ceremony of exalting the cross. After the cross is brought out from the altar, the bishop or archimandrite takes it up in his hands and raises it on high. Then, as the people chant "Lord have mercy" a hundred times, he slowly lowers the cross nearly to the ground and just as slowly raises it. This is done five times as the celebrant faces first east, then west, south, north and east again, signifying that "the Cross is the guardian of the whole world" and through it "the world is sanctified". In some churches the cross has rose water poured over it during these exaltations. The rose water is caught in a basin of flowers held by the acolytes, and the flowers are distributed to the faithful at the end of the service.

Although it is one of the major Church Feasts, the Exaltation is always kept as a fast day, because together with the joy of the finding of the Cross, this great "weapon of peace and sign of victory", we are also reminded of the sufferings which our Lord endured in being crucified.

## ON THE SIGN OF THE CROSS

The Orthodox Christian ends his evening prayers with a prayer to the Venerable Cross:

"As wax melts from the presence of fire, so let the demons perish from the presence of those who love God and who sign themselves with the Sign of the Cross..." When properly applied, the sign of the cross is a most formidable weapon in a Christian's armor.

The power of the cross in the unseen warfare with the demons is illustrated in countless lives of saints, One of the most striking examples is found in the life of the holy martyrs, Sts. Cyprian and Justina (Oct. 2). An expert sorcerer before his conversion, St. Cyprian was engaged by a pagan youth to use his magic in order to seduce the Christian maid Justina. But even with the help of the prince of demons, the sorcerer was powerless before the maiden who "fled to the defense of the Cross of the Lord and placed its honorable Men on her forehead", causing the demons to depart in shame. This brought Cyprian to his senses, and he railed at the evil one whom he had served for so long: "O destroyer and deceiver of all... Now I have discovered your infirmity. For if you fear even the

shadow of the cross and tremble at the name of Christ, then what will you do when Christ Himself comes to you?" Furious at Cyprian's rebuke, the devil began to beat and strangle him. Already scarcely alive, Cyprian "remembered the sign of the cross, by the power of which Justina had opposed all the demons' power, and he cried out: "O God of Justina, help me! Then, raising his hand, he made the sign of the Cross, and the devil immediately leaped away from him like an arrow shot from a bow".

The power of the Cross is given to each and every Christian. But just as a soldier must learn to properly wield his weapons in battle, so a warrior of Christ must learn how correctly to make the sign of the cross. A shield has no effect if carelessly waved about in the air. Likewise, there are many who receive no benefit from the sign of the Cross because they make it mechanically or haphazardly.

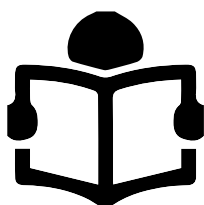
Some time ago we were justly taken to task by one of our readers for an all too common inaccuracy in describing the making of the sign of the cross: "We touch the forehead, the breast..." Our reader pointed out that the first edition of the widely used Orthodox catechism, Archpriest Seraphim Slobodskoy's Law of God, contained the same error which was corrected in the second edition with the following explanation: in making the sign of the cross from forehead to breast and then shoulder to shoulder, "the lower end of the cross turns out to be shorter than the upper one; i.e., the cross comes out upside-down". Man thereby inverts the Cross of Christ "to which only the demons rejoice". The Holy Fathers taught that the sign of the cross should be made by touching first the brow (the forehead), marking the upper part of the cross, secondly the womb (the stomach), marking the lower part of the cross, thirdly the right frame (shoulder) and fourthly the left frame, representing from end to end the horizontal bar of the cross.

This is not to say that the correct external formation of the sign of the cross of itself carries the power to wound demons, it must be made with faith. St. John of Kronstadt cautions: "In order that the unbelieving heart should not think that the sign of the cross and the name of Christ act miraculously by themselves, apart from, and independently of Christ Himself, this same cross and name perform no miracles until I see Jesus Christ with the eyes of my heart... and believe with my whole heart all that He has accomplished for our

salvation".

The cross, once a tool of death, has become a means to life, an instrument of our salvation; it gives strength to resist temptation, to refrain from gossip or harsh words; it dispels fear. If we learn to use the cross effectively, we shall come through experience to understand the Apostle's words:

"But God forbid that I should glory save in the Cross of our Lord Jesus Christ".



## THE GOD OF THE BIBLE

*Выполните письменный перевод текста. Проведите анализ переводческих решений.*

*Metropolitan Saba (Esber)*

There are certain erroneous or distorted beliefs that are widespread among the faithful. In this brief note, I am concerned with the one that starts out from the basis of the Bible to erroneously state that the face of God in the Old Testament is not the same as in the New Testament. Some believe that God in the Old Testament is only a god of war, cruelty, violence and racism, while in the New Testament, He is only a god of love, forgiveness, mercy and kindness.

This erroneous belief is the result either out of ignorance of the Old Testament, its interpretation and its structure or under the influence of misconceptions similar to the approach of those critics of the Bible who attack it for reasons too numerous to refute here. In each case, the approach to the bible is wrong because it is not a theological approach to a religious book. Many also arrive at erroneous conclusions because they do not understand the essence of inspiration in Christianity or because they take a merely historical approach to the Bible.

In Christianity, divine inspiration has taken place over the course of a long pedagogical relationship of about eighteen and a half centuries. God inspired humankind with what He wanted to say through the historical events that they experienced, speaking to them in their language and according to their understanding, gradually bringing them toward Him. The Bible is not a book of history, even though it uses history to speak theology.

By way of example and not exclusively, I will cite some verses of the Old Testament where God's face appears merciful, loving and forgiving:

«And the Lord passed before him and proclaimed, 'The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin...!'» (Exodus 34: 6-7, see also Numbers 14: 18, Deuteronomy 4: 31, Psalm 86: 5 and 108: 4, Joel 2: 13).

God says, «I drew them with gentle cords, with bands of love... I will not execute the fierceness of My anger... For I am God, and not man, the Holy One in your midst; and I will not come with terror» (Hosea 11: 4 and 9).

«...But You are God, ready to pardon, gracious and merciful, slow to anger, abundant in kindness, and did not forsake them» (Nehemiah 9: 17).

«The Lord is gracious and full of compassion, slow to anger and great in mercy. The Lord is good to all, and His tender mercies are over all His works» (Psalm 145: 8-9).

And some verses of the New Testament show another face:

«Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God» (Revelation 19: 13-15).

«Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth'» (Matthew 22: 13).

«For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth

in unrighteousness» (Romans 1: 18).

Christ says, «Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels...» (Matthew 25: 41).

«But woe to you, scribes and Pharisees, hypocrites» (Matthew 23: 13).

These verses, and many others besides in both testaments, show us that relying on an individual verse in isolation from its context leads to misunderstanding, very often completely contrary to its intended meaning. Scriptural inspiration was first of all inspiration in action and not in writing. God intervened in the lives of people and then a group first of all. He set their life straight. He educated them. He disciplined them. He changed their way of thinking, revealing Himself to them to the degree that they could bear His light until inspiration reached its apex with total divine disclosure in the person of Jesus Christ. «The Word became flesh and dwelt among us...» (John 1: 14).

God incarnate spent around thirty-three years on our earth teaching, preaching, guiding, saving and fulfilling the dispensation of salvation completely. He did not leave us a single sheet of paper written by His hand. Rather, He sent the Holy Spirit to His apostles and His Church. He inspired some of them to preserve in writing what He taught them by word and deed.

The writers of the Bible in both its testaments read their experience with God and came to understand it by the Holy Spirit not at the time of its happening, but afterwards, then they learned God's intent and transmitted it to the faithful people.

How many times did Christ rebuke His disciples with harsh words because they did not understand what He meant?

God is the same in both testaments. His true image becomes clear in his accompanying sinful humankind until they reach the point of abandoning sin. Some find fault with the existence of sinful people — and what human is without sin?! — who played an important role in the history of salvation but they forget that God accompanies sinners in order to save them from their sin and has mercy on them with longsuffering until they repent and change. Dwelling on the sins that appear in the stories of people in the Bible



is not important. The important thing is focusing on the grace that changes and transforms these sinners.

God has undertaken — and continues to undertake — the task of saving humankind. The Bible came into existence for their salvation because they languished under sin and were enslaved to the devil.

It is also necessary to pay active attention to reading the texts, especially the Old Testament, in a manner consonant with its genre. That is, not reading narratives, poetry, stories, proverbs and wisdom literature all in the same way. Rather, give each genre its due. Poetry is not direct speech like explicit commandments are.

It is likewise very necessary to know that in the Old Testament especially, history was the theater that God used to discipline humankind and to show them gradually through its events His pure divine image until it was completed in their eyes. The Bible very often uses historical events to give a religious — that is, theological — lesson.

Here is an example. The Book of Judges speaks of people playing an important role in trying times. It magnifies some of them, such as Samson, and attributes superhuman characteristics to them. All of this is with the intent of making it clear that God's hand, when it intervenes, reigns over all other powers. As for the theology intended by the recounting of events and wars that the judges waged, whether they really waged them as it appears or as it was preserved in the popular memory, it is the following:

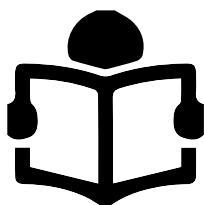
When the people sins toward God, they break the covenant and God abandons them, handing them over to their enemies. The people become aware of their error and cry out to God, repenting and confessing, so God sends them a judge to save them from the oppression that has befallen them.

God is a father and a pedagogue. He is a lover and a judge. He is just and forgiving. He is kind and disciplines. He is powerful and tender. Does education not require firmness and intensity, suppleness and tenderness? To the degree that a person is coarse and crude and cruel, he benefits from firmness, just as he benefits from sternness. Love is God's essence. His power is the power of love.

As for the superficial teaching that is popular among us, which focuses only on mercy, love and forgiveness, it is incomplete because it does away with the teaching and rebuking face of God who accompanies humankind until they reach the desired ideal.

Education's reliance in the past on fear, violence and punishment and its excessive use of this style does not mean that the correct manner of education today should ignore other aspects, such as judgment, justice and good or evil deeds casting man and all creation into heaven or hell.

May he who realizes his sins, is pained by them and sincerely walks in the way of repentance understand the meaning of the Bible and the essence of God's word and may he have constant nourishment.



## ARE ECUMENICAL COUNCILS INFALLIBLE?

*Прочитайте текст и изложите его основную мысль в форме аннотации.*

*Fr. John Whiteford*

We do not believe that everything that anyone happened to say at an Ecumenical Council is infallible, but we most certainly do believe that the canons and decrees of the Ecumenical Councils are infallible, and this is because we believe that the Church as a whole, is infallible. Individual members, and even local Churches may err, but it is not possible for the entire Church to teach that which is erroneous—and Ecumenical Councils are certainly an example of what the Church as a whole teaches.

Fr. George Florovsky observed: "The teaching authority of the Ecumenical Councils is grounded in the infallibility of the Church. The ultimate 'authority' is vested in the Church, which is forever the Pillar and the Foundation of Truth".

The Patriarchal Encyclical of 1895, which was written in response to a Papal encyclical by Pope Leo XIII, in which he called for the reunion of the Orthodox Church with the Roman Church, states:

"Having recourse to the fathers and the Ecumenical Councils of the Church of the first nine centuries, we are fully persuaded that the Bishop of Rome was never considered as the supreme authority and infallible head of the Church, and that every bishop is head and president of his own particular Church, subject only to the synodical ordinances and decisions of the Church universal as being alone infallible, the Bishop of Rome being in no wise excepted from this rule, as Church history shows".

And St. Nicodemus of the Holy Mountain states, as he begins his famous commentary on the Ecumenical Canons:

"So every Ecumenical Council that possesses these characteristic features is in fact the Holy and Catholic Church itself in which in the Symbol of Faith (called the Creed in English) we profess to believe. ...being infallible and sinless. For the Church, which the Ecumenical Council takes the place of as its personal representative, is a pillar and framework of the truth, according to St. Paul (1 Tim. 3: 15); accordingly, whatever seems right to Ecumenical Councils seems right also to the Holy Spirit of Truth: for, it says, He shall teach you all things and remind you of everything I have said unto you (John 14: 26)".

Canon 1 of the Seventh Ecumenical Council states, with regard to all the Ecumenical canons and decrees of the previous Councils (as well as those of local Councils and Fathers whom these Councils specifically affirmed), states:

"For those who have been allotted a sacerdotal dignity, the representations of canonical ordinances amount to testimonies and directions. Gladly accepting these, we sing to the Lord God with David, the spokesman of God, the following words: I have delighted in the way of thy testimonies as much as in all wealth, and thy testimonies which thou hast commanded witness righteousness... Thy testimonies are righteousness forever: give me understanding, and I shall live (Ps. 119: 14, 138 and 144). And if forever the prophetic voice commands us to keep the testimonies of God, and to live in them, it is plain that they remain unwavering and rigid. For Moses, too,

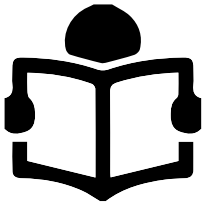
the beholder of God, says so in the following words: To them there is nothing to add, and from them there is nothing to remove (Deut. 12: 32). And the divine Apostle Peter, exulting in them, cries: which things the angels would like to peep into (1 Pet. 1: 12). And Paul says: Though we, or an angel from heaven, should preach to you any gospel besides that which ye have received, let him be anathema (Gal. 1: 8). Seeing that these things are so and are attested to us, and rejoicing at them as one that findeth great spoil (Ps. 119: 162), we welcome and embrace the divine Canons, and we corroborate the entire and rigid fiat of them that have been set forth by the renowned Apostles, who were and are trumpets of the Spirit, and those both of the six holy Ecumenical Councils and of the ones assembled regionally for the purpose of setting forth such edicts and of those of our holy Fathers. For all those men, having been guided by the light dawning out of the same Spirit, prescribed rules that are to our best interest. Accordingly, we too anathematize whomsoever they consign to anathema; and we too depose whomsoever they consign to deposition; and we too excommunicate whomsoever they consign to excommunication; and we likewise subject to a penance anyone whom they make liable to a penance. For Let your conduct be free from avarice; being content with such things as are at hand (Heb. 13:5), explicitly cries the divine apostle Paul, who ascended into the third heaven and heard unspeakable words (2 Cor. 12: 2-4)".

And St. Nicodemus of the Holy Mountain adds two comments in his notes to his commentary on this canon:

"Note here how respectable and reverend the divine Canons are. For this holy Council, by calling them 'testimonies' and 'justifications', and the like, dignifies these very same divine Canons with those title and names with which the divinely inspired and holy Bible is dignified".

And:

"That is why Photius, in Title I, ch. 2, says that the third ordinance of Title II of the Novels invests the Canons of the seven Councils and their dogmas with the same authoritativeness as the divine Scriptures" (Rudder, p. 428f).



## RUSSIAN COUNCIL OF BISHOPS WILL DISCUSS COUNCIL OF CRETE

*Переведите текст и представьте его в форме аннотации.*

Among the topics to be discussed by the hierarchs of the Russian Orthodox Church who are meeting in Moscow beginning today is the documents of the council held on the island of Crete in the summer of 2016, Fr. Alexander Volkov, press secretary for Patriarch Kirill, stated at a press briefing today, reports RIA-Novosti.

The Council of Bishops, one of the highest bodies of Church governance according to the statutes of the Russian Church, meeting every few years, opened today in the Hall of Church Councils in Moscow's Christ the Savior Cathedral, under the chairmanship of His Holiness Patriarch Kirill of Moscow and All Russia. The previous such council convened in February 2016.

The bishops will discuss and come to decisions on matters of doctrine, religious and Church life, and moral themes, including the six documents of last year's highly controversial Crete Council which had initially aimed to be a Pan-Orthodox Council. In the end, 10 of the 15 Local Churches of the Orthodox world participated, with the exception of the Russian, Georgian, Bulgarian, and Antiochian Churches, and the Orthodox Church in America, which had not been invited to the event.

"We can expect some kind of decision or conclusion of the entire Council of Bishop to be made on this subject", Fr. Volkov said in response to journalists' questions.

The Council of Crete took place in the summer of 2016, under the chairmanship of His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople. The participants adopted six documents and delivered a message which speak to important events and problems of the modern world, including fasting, Church autonomy, the Orthodox diaspora, the Sacrament of Marriage, the Church's

mission in the modern world, and relations between the Orthodox Church and non-Orthodox Christian confessions.

The last three documents have proven to be controversial, and especially the last two, with many hierarchs, clergy, monastics, and laity throughout the Orthodox world objecting to ecumenistic ideas and wording present in the articles. There have been various other objections to the method and conclusions of the council. For more information, see the collection of articles from before, during, and after the council which can be found here.

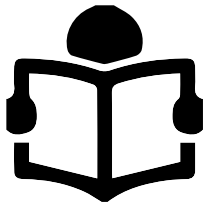
The Russian Orthodox Church had made a last-minute decision to stay away from the Crete Council in a bid to avert a split, Pat. Kirill later stated.

"The Serbian Orthodox Church said that it was necessary to postpone the Council. The Bulgarian Church refused to attend the gathering. The Church of Antioch and the Georgian Church followed suit. When we received all that information, we sent a letter to Constantinople suggesting that an urgent pan-Orthodox conference be convened to discuss our future steps and decide on what we are supposed to do because it was impossible to assemble the Council without consensus", Pat. Kirill said.

"We stated once again that the documents which were supposed to be presented to the Council (on Crete) did not suit us in their present form and that we had serious amendments to those documents. We received a very impolite reply, which said that the Council would take place anyway", the Russian primate added.

The Holy Synod of the Russian Orthodox Church recognized the gathering of several Orthodox Churches on the island of Crete as an important event, while noting that it cannot be considered a pan-Orthodox event, due to the absence of five Local Churches which represent the majority of Orthodox Christians worldwide.

"The Holy Synod determined that the Council, which took place in Crete, cannot be regarded as pan-Orthodox, and the documents it approved as expressing a pan-Orthodox consensus", said the head of the Synodal Department for Church, Society and Media Relations Vladimir Legoyda, commenting on the results of a Synod meeting in July 2016.



## ATHONITE ABBOT: CHURCH IN UKRAINE NEEDS TO MAINTAIN UNITY WITH RUSSIAN CHURCH

The Ukrainian Church should, as far as possible, preserve its unity with the Moscow Patriarchate, Archimandrite Parthenios (Murelatos), the abbot of the Athonite Monastery of St. Paul, believes.

At 87 years old, Fr. Parthenios is one of the oldest inhabitants of the Holy Mountain. He settled on Mt. Athos in 1954 and has served as the abbot of St. Paul's for 40 years. St. Paul's Monastery is known as the home of the great relic of the gift of the Magi.

"I think that ecclesiastical self-rule in the form of autocephaly is a good thing in and of itself, but when there is peace, when this issue does not become a question of dividing people — the flock", the abbot said, as reports Archpriest Vladimir Vigiliansky on his Facebook page.

"Therefore, wisdom probably suggests how far it is possible to preserve unity with the Moscow Patriarchate. In my opinion, all the countries of the former Union should be united in the Russian Orthodox Church", Archimandrite Parthenios added.

Highlighting the universal character of the Ukrainian question, the Athonite elder stressed, "If Ukraine enters Europe, worse things will befall it than did Greece. Therefore, we must be very careful. We must pray to God, to the Most Holy Theotokos, to the saints. Only the Lord can deliver us from this difficult situation in which we now find ourselves".

And speaking of our modern age in general, Fr. Parthenios said, "The new era will destroy everything. It will destroy the family, it will try to destroy the Church, it will destroy everything so that nothing remains. People are moving towards evil and they're doing so at breakneck speed. Who can maintain this speed? Only the good

God who upholds the world".

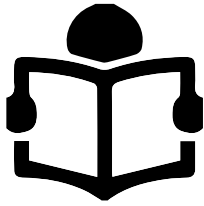
And in a sobering warning, he added, "There's a storm coming that is more terrible than communism... What's coming now is worse. May the Lord save us all!"

Archimandrite Parthenios is not the only Athonite abbot to speak out on the Ukrainian matter. Archimandrite Ephraim of Vatopedi has also been vocal on the matter. In March 2015, when His Beatitude Metropolitan Onuphry, the head of the canonical Ukrainian Orthodox Church, was visiting Mt. Athos, the elder stated, "With a heavy heart I am anxious about the present state of Ukraine and from Holy Mount Athos I am asking the Ukrainian people to remain faithful to the canonical Church, the canonical primate and the canonical Synod. We want Ukrainian residents to support the canonical Church. It is important for one's salvation to obey the canonical Church".

And in an address to the Ukrainian people in 2017, Fr. Ephraim noted that the issue affects all of Mt. Athos, saying the Holy Mountain is very grieved about the schism in the Ukrainian Orthodox Church. According to the abbot, the schism cuts like scissors, and he who went into schism must understand that he is outside of the fold of the Church. "If someone is outside of the Church... he cannot attain holiness", he said.

"Therefore, we entreat all of our brothers who have left the canonical Church, we appeal and we entreat that they would return to the womb of the canonical Orthodox Church", the elder said.





# ORTHODOXY REPRESENTS OUR ORIGINAL INCOMPETENCY

*Fr. Stephen Freeman*

*There is one thing to be said about Church-shopping: you can always find a better one...*

I often see examples of what I would describe as "comparative denominationalism". It is the comparison of one Church to another (yes, I know that Orthodoxy is not a denomination). Indeed, the drive for a "better Church", a "more authentic Church", the "true Church", the "New Testament Church", is little more than a game invented in America during the 19th century. It is post-Reformation and represents the rise of Christian consumerism.

I have long thought that Orthodox Christianity comes out on the short end in this shopping effort. For some, it seems too hard, too complicated, too ethnic, too riddled with rules, too confusing and inconsistent, etc. All of those things are true. And, just when you think you're going to like it, there's some sort of train wreck across the world and it falls apart again.

The greatest victim in the course of the split between East and West, and later in the Reformation, was the Church itself. To a great extent, the last thing considered in all of the various iterations of doctrine was ecclesiology (the doctrine of the Church). Particularly after the Reformation, the notion that correct doctrine would produce a correct Church gained increasing acceptance. However, history has repeatedly proven this to be a false idea. No matter the corrective measures, Christianity, as Church, remains flawed. Apparently, allowing sinful people to be part of the Church ruins its excellence, and, even the most excellent people are revealed to be broken.

All efforts of comparison fail. Perhaps the assumptions that drive comparisons are the real problem.

I will describe what I mean in terms of my own experience. I did not become an Orthodox Christian because I thought the experience would be more excellent than my Episcopal life. Indeed, in many ways, I knew that the most immediate consequences of my conversion would be pushing my ecclesiastical life off a cliff. Just months before being received into the Church, my corner of the Southeast was plunged into a terrible schism (OCA/ROCOR) that revealed some the worst weaknesses of American Orthodoxy. To a degree, my life is still encumbered with the effects of that situation.

It was possible for me to make comparisons: priests in Orthodoxy were and are more likely to believe the Creed, but even demons believe the Creed and tremble. The shared life of a common tradition is far richer in Orthodoxy (I prefer the piety of peasants and monks to the sentimentality of Anglo-Bourgeoise). However, piety easily becomes more of a "style" and a "badge" than a thing that is practiced. In short, comparisons reveal the one who does the comparing.

So why convert? I think that is a serious question and worth considering carefully. My own journey towards Orthodoxy spanned nearly 20 years. I looked at every possible angle.

At its deepest level, I came to see that becoming Orthodox was a renunciation of comparisons and the empty efforts to improve the Church. It became an agreement that the Church, with all that came with it, was instituted by God for our salvation. The Church is what salvation looks like. Someone could ask, "Couldn't that be done in any ecclesiastical setting?" My conclusion was that this was not so. Reformation, Counter-Reformation, Restoration, Oxford Movement, Latter Rain Move of God, the endless forays towards some new, imagined excellence, were the founding ideology of the various modern ecclesiologies. Orthodoxy represents our original incompetence. It is the quarreling of the Corinthians, and the fiery courage of Ignatius of Antioch. It is the excess of Greeks, the soul of Russians, and dancing Ghanians.

The story of the Church is not one of progress, certainly not a progress that can be measured by worldly standards. The saints and martyrs alone serve to give evidence that the vine is still alive and fruitful.

Thus, to a large extent, my conversion to Orthodoxy was a decision to cast my lot into the messiness of our original humanity, refusing to remain a part of the modern project and its attempt to improve on the work of God. Its idolatry has been to make successful versions of a middle-class secularism at prayer. The result is largely insipid.

I am often embarrassed by Orthodox failures, just as I am by my own, and for the same reason. However, I believe our failures are uniquely unmasked by the sublime reality of the sacraments, and the perfection of the gift we have been given. It is measured by the yardstick of the spotless bride and constantly found wanting. And this is the truth of our existence. I would not want to exist in any other manner. Before the altar of God, I stand in union with human failure throughout the ages, and in union with the infinite compassion of Christ.

Accept, O Lord, this sacrifice upon Your heavenly, noetic altar, and send down upon us in turn, the grace of Your Holy Spirit.

# ПРИЛОЖЕНИЕ

# ПРИЛОЖЕНИЕ 1

## КАК НАПИСАТЬ АННОТАЦИЮ К СТАТЬЕ НА АНГЛИЙСКОМ ЯЗЫКЕ

Аннотация — это краткая характеристика работы, содержащая перечень основных вопросов статьи.

Ее пишут после завершения работы над основным текстом статьи. Она включает характеристику основной темы, проблемы, объекта, цели работы и ее результаты. В ней указывают, что нового несет в себе данный документ в сравнении с другими, родственными по тематике и целевому назначению. Рекомендуемый объем — 150-200 слов.

Аннотация выполняет следующие функции:

- позволяет определить основное содержание статьи, его релевантность и решить, следует ли обращаться к полному тексту публикации;
- предоставляет информацию о статье и устраняет необходимость чтения ее полного текста в случае, если статья представляет для читателя второстепенный интерес;
- используется в информационных, в том числе автоматизированных, системах для поиска документов и информации.

Аннотации должны быть оформлены по международным стандартам, в ней должны быть представлены следующие основные разделы:

- актуальность;
- постановку проблемы;
- пути ее решения;
- основные результаты;
- выводы исследовательской работы.
- ценность проведенного исследования (какой вклад данная работа внесла в соответствующую область знаний);
- практическое значение итогов работы.

В аннотации не должен повторяться текст самой статьи (нельзя брать предложения из статьи и переносить их в аннотацию), а также ее название.

В аннотации должны излагаться существенные факты работы, и не должна содержать материал, который отсутствует в самой статье.

В тексте аннотации следует употреблять синтаксические конструкции, свойственные языку научных и технических документов, избегать сложных грамматических конструкций. Он должен быть лаконичен и четок, без лишних вводных слов, общих формулировок.

Чтобы перевести аннотацию, лучше воспользоваться онлайн переводчиком (мы рекомендуем <https://translate.google.com>), после чего исправить полученный текст вручную. Но, ни в коем случае не стоит представлять непроверенный перевод.

Обратите внимание, если полученный в результате автоматического перевода текст очень сложно понять, возможно, это знак того, что аннотация написана очень сложным языком. Избегайте слишком длинных предложений и старайтесь составлять предложения по стилю ближе к нормальной разговорной речи.

## ЗАГЛАВИЕ НА АНГЛИЙСКОМ ЯЗЫКЕ

В переводе заглавия статьи на английский язык не должно быть никаких транслитераций с русского языка, кроме непереводаемых названий собственных имен, приборов и других объектов, имеющих собственные названия; также не используется непереводаемый сленг, известный только русскоговорящим специалистам. Это также касается авторских резюме (аннотаций) и ключевых слов.

Необходимо указать:

- фамилию и инициалы автора;
- ученую степень, звание, должность;
- полное наименование организации которой автора статьи работает или учится.

академик	academician
профессор	professor
доцент	assistant professor
старший преподаватель	senior lecturer
ассистент	lecturer
любой научный сотрудник	researcher
ответственный секретарь	assistant editor

### ОСНОВНЫЕ ШТАМПЫ АННОТАЦИЙ

1. The article (paper, book, etc.) deals with... — Эта статья (работа, книга и т. д.) касается...
2. It is specially noted... — Особенно отмечается...
3. A mention should be made... — Упоминается...
4. Much attention is given to... — Большое внимание уделяется...
5. The article is of great help to... - Эта статья окажет большую помощь...
6. The article is of interest to... — Эта статья представляет интерес для...
7. It (the article) gives a detailed analysis of... — Она (статья) дает детальный анализ...
8. It draws our attention to... — Она (статья, работа) привлекает наше внимание к...
9. The difference between the terms... and... should be stressed — Следует подчеркнуть различие между терминами... и...
10. It should be stressed (emphasized) that... — Следует подчеркнуть, что...
11. ...is proposed — ...предлагается
12. ...are examined — ...проверяются (рассматриваются)
13. ...are discussed — ...обсуждаются

14. An option permits... — Выбор позволяет...
15. The method proposed... etc. — Предлагаемый метод... и т. д.
16. It is described in short... — Кратко описывается ...
17. It is shown that... — Показано, что...
18. It is given... — Дается (предлагается)...
19. It is dealt with... — Рассматривается...
20. It is provided for... — Обеспечивается...
21. It is designed for... — Предназначен для...
22. It is examined, investigated... — Исследуется...
23. It is analyzed... — Анализируется ...
24. It is formulated... — Формулируется ...
25. The need is stressed to employ... — Подчеркивается необходимость использования...
26. Attention is drawn to... — Обращается внимание на...
27. Data are given about... — Приведены данные о...
28. Attempts are made to analyze, formulate... — Делаются попытки проанализировать, сформулировать...
29. Conclusions are drawn... — Делаются выводы...
30. Recommendations are given... — Даны рекомендации...



## ПРИЛОЖЕНИЕ 2

### ОБЩЕПРИНЯТЫЕ СОКРАЩЕНИЯ ЦЕРКОВНЫХ ТЕРМИНОВ

агиогр.	агиография, -ческий
англикан.	англиканский
ап.	апостол (при имени)
архид.	архидиакон (при имени)
архиеп.	архиепископ (при имени)
архиеп-ство	архиепископство
архим.	архимандрит (при имени)
баптист.	баптистский
бесср.	бессребреник
библ.	библейский
блгв.	благоверный (при имени)
блж.	блаженный (при имени)
богосл.	богословский
болг.	болгарский
богослуж.	богослужебный
валаам.	валаамский (муз.)
вел. кн.	великий князь (при имени)
ВЗ	Ветхий Завет
визант.	византийский
вик.	викарий (при имени)
вик-ство	викариатство
вмч., вмц.	великомученик, -ца (при имени)
воскр.	воскресен (муз.)
Всел.	Вселенский

## ПРИЛОЖЕНИЕ II

высокопреосв.	высокопреосвященный
---------------	---------------------

гомил.	гомилетический
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греч.	греческий
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груз.	грузинский
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ДА	духовная академия
----	-------------------

деместв.	демественный
----------	--------------

диака.	диакон (при имени)
--------	--------------------

ДС	духовная семинария
----	--------------------

ДУ	духовное училище
----	------------------

евр.	еврейский
------	-----------

Е. И. В.	Его (Ее) императорское величество
----------	--------------------------------------

еп.	епископ (при имени)
-----	---------------------

еп-ство	епископство
---------	-------------

епарх.	епархиальный
--------	--------------

ЕУ	епархиальное управление
----	-------------------------

знам.	знаменный (муз.)
-------	------------------

игум.	игумен, -ья (при имени)
-------	-------------------------

иерод.	иеродиакон (при имени)
--------	------------------------

иером.	иеромонах (при имени)
--------	-----------------------

иеросхим.	иеросхимонах (при имени)
-----------	--------------------------

иконогр.	иконография, -ческий
----------	----------------------

имп.	император (при имени), -ский
------	------------------------------

иподиака.	иподиакон (при имени)
-----------	-----------------------

исп.	исповедник (при имени)
------	------------------------

## СОКРАЩЕНИЯ ЦЕРКОВНЫХ ТЕРМИНОВ

К-поль, к-польский	Константинополь, -ский
кальвинист.	кальвинистский
кард.	кардинал (при имени)
католич.	католический
каф.	кафедра
кельт.	кельтский
кн.	книга (при названии); князь (при имени)
кнг.	княгиня (при имени)
кнж.	княжна (при имени)
копт.	коптский
кумран.	кумранский
литург.	литургический
лютеран.	лютеранский
м.	матушка, мать (при имени)
митр.	митрополит (при имени)
мон-рь	монастырь
мон.	монах, -иня (при имени)
МТ	масоретский текст (Библии)
мч.	мученик (при имени)
мц.	мученица (при имени)
Н. С.	новый стиль
НЗ	Новый Завет
нмч.	новомученик (при имени)
н.ст.	новый стиль
о.	отец (при имени)

## ПРИЛОЖЕНИЕ II

пам.	память (празднование, при дате)
патрист.	патристический
патрол.	патрологический
певч.	певческий
первомч.	первомученик
первомц.	первомученица
прав.	праведный (при имени); правило
правосл.	православный
празд.	празднование
преосв.	преосвященный (при имени)
Пресв.	Пресвятая
пресв.	пресвитер (при имени)
прмч.	преподобномученик (при имени)
прмц.	преподобномученица (при имени)
прор.	пророк
протестант.	протестантский
прп.	преподобный (при имени)
протодиак.	протодиакон (при имени)
прот.	протоиерей (при имени)
протопр.	протопресвитер (при имени)
пуст.	пустыня, -нь
равноап.	равноапостольный, -ая
религ.	религиозный
реперт.	репертуар, -ный
репр.	репринт
Р. Х.	Рождество Христово
св.	святой (при имени)

## СОКРАЩЕНИЯ ЦЕРКОВНЫХ ТЕРМИНОВ

СВТ.	святитель (при имени)
СВЯЩ.	священник (при имени)
С(с)ВЯЩ.	С(с)вященное, -ый
СТ. СТ.	старый стиль
СХИАРХИМ.	схиархимандрит (при имени)
СХИИГУМ.	схиигумен (при имени)
СХИМ.	схимонах (при имени)
СЩМЧ.	священномученик (при имени)

христ.	христианский
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Ц.	церковь (при названии)
церк.	церковный
ц.-слав., церковнослав., ц.-сл.	церковнославянский

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