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RELIGION РЕЛИГИЯ

and
и

ART ИСКУССТВО

in Cross-Cultural Communication
в межкультурной коммуникации



МИНИСТЕРСТВО ОБРАЗОВАНИЯ И НАУКИ РОССИЙСКОЙ ФЕДЕРАЦИИ
НАЦИОНАЛЬНЫЙ ИССЛЕДОВАТЕЛЬСКИЙ
ТОМСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

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**РЕЛИГИЯ И ИСКУССТВО
В МЕЖКУЛЬТУРНОЙ
КОММУНИКАЦИИ**

**RELIGION AND ART
IN CROSS-CULTURAL
COMMUNICATION**

Учебное пособие по переводу и практике устной и письменной речи
Textbook in translation, interpreting and oral and written speech

*Рекомендовано Научно-методическим советом по иностранным языкам Минобрнауки РФ
в качестве учебного пособия для студентов высших учебных заведений,
обучающихся по гуманитарным специальностям*

*Recommended by the Research-Methodological Council for Foreign Languages of the Ministry
of Education and Science of the RF as a manual of instruction for students of higher education
establishments majoring in the humanities and arts*

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Цель пособия – познакомить учащихся с различными аспектами религии и ее отражением в произведениях искусства, научить обсуждать эти темы по-английски, осуществлять устный и письменный перевод в рамках данной тематики и проводить экскурсии по храмам и картинным галереям.

Все тексты пособия снабжены большим количеством упражнений на перевод и активизацию религиозной и общекультурной лексики. В конце пособия приводится обширный справочный материал.

Для студентов высших учебных заведений, обучающихся по гуманитарным специальностям, изучающих английский как первый или второй иностранный язык и достигших как минимум уровня Intermediate.

УДК 2+7]:811.111'25(075.8)
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Religion and Art in Cross-Cultural Communication: Textbook in translation, interpreting and oral and written speech. – Tomsk : Publishing House of Tomsk State University, 2017. – 214 p.

The textbook is intended for Russian university students of the faculties of humanities, arts or theology studying English as their first or second foreign language and having reached at least the Intermediate level.

The aim of the textbook is to make students acquainted with different aspects of religion and its reflection in works of art teaching them to discuss these topics in English, translate and interpret within the given subjects and make tours of churches and picture galleries.

All texts are accompanied by a large number of exercises in translation and interpreting which at the same time activate religious, cultural and general vocabulary. At the end of the textbook there are appendices with extensive reference materials.

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ПРЕДИСЛОВИЕ

Учебное пособие «Религия и искусство в межкультурной коммуникации» предназначено для студентов лингвистических, филологических, культурологических и других гуманитарных факультетов, изучающих английский язык. Оно также адресуется всем, кто интересуется данной тематикой и желает не только повысить свой уровень владения английским языком, но и расширить границы познания в области религии и искусства.

Необходимость создания данного пособия связана с недостатком соответствующих материалов в отечественных и зарубежных учебниках, так как религия считается очень деликатной темой в современном многонациональном и поликультурном обществе. Между тем многовековая история человечества свидетельствует о ее непреходящей роли и влиянии на все сферы жизни: от ситуаций повседневного общения до высокой духовной культуры.

Кроме того, незнание религиозных основ различных вероучений приводит к сбою в межкультурной коммуникации, ксенофобии и разобщению народов, к возникновению напряженных и конфликтных ситуаций. В пособии предпринята попытка примирения различных традиций и мировоззрений через выявление глубинного сходства между ними, проявляющегося в стремлении всех людей к прекрасному и совершенному, поиску истины и смысла жизни.

Искусству также уделяется недостаточное внимание в учебниках иностранных языков в связи с тем, что оно считается узкой специальной темой. А ведь в нем сосредоточены лучшие творческие достижения человечества, и его познание должно быть неотъемлемой частью процесса образования. В данном пособии рассматриваются великие произведения мирового искусства, навеянные религиозным чувством, для понимания которых необходимо знание текстов, вдохновивших их создание.

Лингвистический аспект включает специальную религиозную, искусствоведческую и общезыковую лексику с переводом, транскрипцией и комментариями, архаичный язык Библии короля Иакова, дающий представление о возвышенном стиле и ключ к пониманию английской поэзии со времен Шекспира, а также крылатые выражения, пришедшие в наш язык из Библии и часто встречающиеся в мировой художественной литературе. В конце книги приводится обширный справочный материал по религиозным терминам и библейским фразеологизмам.

Содержание пособия представлено двенадцатью логически связанными разделами, охватывающими широкий спектр тем, начиная с основных религий мира и заканчивая религиозной жизнью в России, Великобритании и США. При этом акцент делается на христианстве как преобладающей религии в рассматриваемых трех странах, а также на православии как традиционной и самой распространенной религии в РФ.

Разделы, посвященные живописи на библейские сюжеты, сокровищам Национальной галереи в Лондоне, архитектурным стилям храмов и их внутреннему убранству, иконописи, церковным праздникам и народным традициям, дают учащимся возможность попробовать себя в роли гидов и экскурсоводов по храмам, музеям и картинным галереям, формируют профессиональные навыки перевода.

Структура разделов соотносится с целями и задачами пособия, а единый формат, аналогичный внутренней организации разделов в британских учебниках, облегчает учебный процесс и производит положительный психологический эффект. Каждый раздел состоит из повторяющихся взаимосвязанных рубрик, помогающих структурировать занятие.

Введению новой темы предшествуют задания из рубрики Lead-in, направленные на пробуждение интереса к теме, выявление уже имеющихся представлений и определение направления дальнейшего углубления знаний.

Следующая рубрика, Reading, начинается с предтекстовых вопросов и заданий, нацеленных на постановку задач при чтении, и далее содержит собственно тексты, списки терминов и реалий с фоновым комментарием, послетекстовые вопросы на критическое осмысление прочитанной информации и ее обсуждение.

Рубрика Extension activities предлагает упражнения на активизацию и расширение словарного запаса, а также на формирование навыков устного и письменного перевода на материале, продолжающем тему раздела. Некоторые из этих заданий целесообразно выполнять в качестве домашней работы с последующей проверкой и обсуждением в классе. Начинать второе занятие по теме рекомендуется с повторения и проверки усвоения лексического материала в форме опроса или составления предложений с тренируемыми словарными единицами.

Домашним заданием к следующему занятию могут быть небольшое исследование в рамках изучаемой темы и подготовка выступления с презентацией найденного дополнительного материала (примерный перечень направлений исследований приводится в рубрике Follow-up).

На заключительном этапе работы предлагаются тексты для дополнительного чтения и обсуждения в малых группах (рубрика Additional reading and speaking), а также выступления с презентациями. Роль преподавателя здесь сводится к фокусированию внимания обучаемых на самых интересных и важных моментах и проблемах.

Завершает раздел рубрика Writing, в рамках которой предлагается написание различных видов эссе, объем которых не оговаривается, но зависит от уровня подготовленности учащихся или определяется на усмотрение преподавателя.

В составлении учебного пособия были частично использованы идеи и материалы из источников, указанных в библиографическом списке, а также информация, находящаяся в свободном доступе в сети Интернет и подкрепленная ссылками на авторитетные источники. Обширное цитирование словаря библеизмов М.А. Загота сделано с его любезного разрешения и дополнено комплексом упражнений, а также проиллюстрировано примерами из художественной литературы и прессы в соответствующем разделе. Хочется выразить большую признательность автору словаря за проделанный огромный и ценный труд.

Особая благодарность рецензентам пособия: доктору философских наук О.Т. Лойко и доктору педагогики П.Д. Митчеллу, а также старшему преподавателю А.Я. Цыбе за внимательное изучение материалов пособия и ценные замечания. Сердечная благодарность протоиерею Александру Классену за консультации в религиозных вопросах, фотографии некоторых томских храмов, техническую помощь и моральную поддержку. Глубокая благодарность почетному декану ФИЯ ТГУ, профессору, доктору педагогических наук Светлане Константиновне Гураль за личное участие в обсуждении проекта пособия и содействие в его издании и широком признании.

Пособие было успешно апробировано в течение нескольких лет на студентах IV курса ФИЯ ТГУ, изучавших английский как первый и второй иностранный язык, а также во время проведения кампусного курса для студентов, преподавателей и научных сотрудников Томска, проявивших большой интерес к тематике пособия и составлению и проведению экскурсий по достопримечательностям города на английском языке.

UNIT 1. MAJOR RELIGIONS OF THE WORLD

Lead-in

1. Try to give your own definitions for the words 'religion', 'art', and 'cross-cultural communication'. Compare them to the definitions given by other students and those you can find on the Internet.
2. Brainstorm the names of different religions of the world. Think of the problems people of various religious backgrounds might experience in communication. Suggest ways to overcome these barriers and make communication more effective.

Reading A

As knowledge of each other's values, beliefs and customs helps to communicate effectively, read the following information about three major Abrahamic religions to find out what unites Judaism, Christianity and Islam, and what makes them different.

Three major Abrahamic religions

Judaism is the religion of the Jews, the most ancient of the world's monotheistic religions that gave rise to Christianity and Islam. It sees the world as the creation of a living God and the Jews as His chosen people. The foundation of this religion is the Torah (or the Pentateuch), which consists of the following books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It contains a history of the Jews until the death of Moses, the Ten Commandments and a corpus of ritual and ethical precepts. The Torah is supplemented by a body of oral traditions and interpretations and instructions, the Talmud. An important weekly holiday is the Sabbath. Jewish food must be kosher, which means that it must satisfy the requirements of the Jewish law.

Christianity is the continuation of Judaism, beginning with the life and teaching of Jesus Christ. The Pentateuch written by Moses is regarded as sacred writing inspired by God and constitutes the first five books of the Old Testament. Unlike the Jews, who do not recognize Jesus as the Son of God, Christians believe that He is God and that all those who believe in Him and try to live according to His teaching will have eternal life after death. The Holy Scripture of Christians is called the Bible, which has more books in the Old Testament after the Pentateuch and the description of Jesus' life and the history of the early Christian church in the New Testament. The birth of Jesus marks the beginning of a new historical era, the Christian (or Common) Era – CE or *Anno Domini* (Latin – 'the year of the Lord') – AD.

Islam was founded by the prophet Muhammad, who had a series of revelations in the Arabic Peninsula in the 7th century AD. These revelations were written down by his followers in the Koran (or Qur'an) and incorporate elements of Judaic and Christian belief. Muslims regard Jesus as one of God's prophets. However, Muhammad is considered to be the greatest and the last prophet, the 'Seal of the Prophets'. The 'Pillars of Islam' include profession of the faith, observance of five obligatory prayers each day, giving alms to the poor, fasting during the ninth month of the Muslim year (Ramadan) and performing the pilgrimage to Mecca (the Hajj).

Vocabulary and background notes

Abrahamic religions – Авраамические религии (религии, восходящие к патриарху семитских племен Аврааму, которого называют отцом всех верующих)

Jew – иудей (последователь иудаизма); еврей

monotheistic – монотеистический (от *монотеизм* – единобожие)

Torah – Тора (священная книга иудеев)

Pentateuch [ˈpentətju:k] – Пятикнижие (Тора; первые 5 книг Ветхого Завета)

Genesis [ˈdʒenɪsɪs] – происхождение, возникновение, генезис; зд. Бытие

Exodus [ˈeksədəs] – массовый отъезд, переселение; исход евреев из Египта; зд. Исход

Leviticus [ləˈvɪtɪkəs] – Левит (книга о религиозной жизни народа Израиля)

Numbers – Числа (книга с подробными численными данными о народе Израиля)

Deuteronomy – [ˌdju:təˈrɒnəmi] Второзаконие (книга, повторяющая Закон)

Moses – Моисей (еврейский пророк и законодатель, основоположник иудаизма, организовавший исход евреев из Древнего Египта)

Ten Commandments – десять заповедей

corpus – свод (законов); собрание (сочинений); корпус (текстов)

precept [ˈpri:sept] – правило поведения, принцип, заповедь

oral tradition – устное предание

Talmud [ˈtælməd] – Талмуд (многотомный свод правовых и религиозно-этических положений иудаизма)

Sabbath – священный день отдыха (суббота у иудеев, воскресенье у христиан, пятница у мусульман)

kosher – кошерный (дозволенный с точки зрения традиционного иудейского права)

Jesus Christ [ˈdʒi:zəs kraɪst] – Иисус Христос

sacred writing (синоним: **Holy Scripture**) – Священное Писание

inspired by God – богодухновенный (вдохновленный Богом)

Old Testament – Ветхий Завет

prophet – пророк

Muhammad [muˈhæmɪd] (**Mohammed** [məuˈhæmɪd]) – Мухаммед (Мохаммед, Магомёт)

revelation – откровение

the Seal of Prophets – Печать Пророков (т.е. последний посланник Всевышнего)

Pillars of Islam – столпы ислама (обязательные предписания для мусульман)

AD (*anno Domini*, the year of the Lord) – н. э. (пишется до года, напр. AD 988; до н. э. – **BC** (Before Christ), пишется после года, напр. 55 BC; в светской и научной литературе приняты сокращения **CE** (Common Era) – н. э. и **BCE** (Before Common Era) – до н. э.)

profession of the faith – декларация веры (исповедание единобожия и признание пророческой миссии Мухаммеда)

prayer – молитва

alms [ɑ:mz] – милостыня, подаяние

fasting – соблюдение поста (**fast** – пост; поститься)

pilgrimage – паломничество (от **pilgrim** – паломник)

Hajj [hædʒ] – хадж (паломничество в Мекку)

Questions for comprehension

1. What is the difference between the Torah and the Talmud?
2. How many years ago was Jesus Christ born?
3. Speak about the foundation of Islam.



The Torah

Reading B

What Christian denominations do you know? Read the following text to learn about the history of major splits in Christianity.

Three major divisions in the Christian Church

The Great Schism. In 1054, the Christian Church split into two major branches: the Roman Catholic Church under the authority of the bishop of Rome (the pope) and the Eastern Orthodox Church, led by the four other Eastern patriarchs. Originally, the Christians of the West used Latin and the Christians of the East used Greek in their services. Some differences in rituals naturally accumulated over the years. Many Christians today understand that this split is burdensome, but the authorities of the two branches of the Church cannot agree on some important dogmatic differences, such as the infallibility of the pope on matters of church doctrine, the universal jurisdictional authority of the pope, the doctrine of purgatory, the Immaculate Conception of the Virgin Mary, and the addition of the words ‘and the Son’ to the Nicene Creed (the profession of faith adopted at the First Ecumenical Council in the city of Nicea in 325).

The Reformation (Protestantism) is the movement that led to the division of Western Christendom in the 16th century. Pressure for reform came from many quarters. In particular, the reluctance of the papacy to convene a council on the issue of reforms in the Western Church led to a new schism that rejected the authority of the pope. The Protestants relied solely on the authority of the Bible, recently made available to the literate public in vernacular translation. Protestant styles of worship tend to be simpler and less elaborate than those of Roman Catholics and Eastern Christians. The authority of the clergy was weakened in various degrees and there appeared different churches like the Church of England (Anglicans), Lutherans, Calvinists, Quakers, Baptists, the Amish, Pentecostals, Methodists, Adventists and many others.

Old Ritualism (Old Believers) is the name of the Old Orthodox movement that started as reaction to reforms undertaken by the Russian Orthodox Church in the 17th century. At that time, Patriarch Nikon decided that Russian Orthodox texts deviated from the original Greek as the result of incompetent copying, and needed revision. Some of the changes that Old Believers refuse to accept include making the sign of the cross with three fingers, conducting processions around the church in a counter-clockwise manner (they believe processions should follow the movement of the sun), spelling the name of Jesus differently (Исус – Иисус) and innovations in the Creed.

Vocabulary and background notes

Great Schism [ˈskɪz(ə)m] (**the East-West Schism**) – Раскол христианской церкви, также Великий раскол и Великая схизма (церковный раскол, после которого окончательно произошло разделение Церкви на Римско-католическую церковь на Западе с центром в Риме и Православную – на Востоке с центром в Константинополе)

Roman Catholic Church – Римско-католическая церковь

bishop of Rome (the pope) – Епископ Рима (папа римский)

Eastern Orthodox Church – Восточная православная церковь

patriarch [ˈpeɪtriɑ:k] – патриарх

(church) service – (церковное) богослужение

infallibility – непогрешимость

universal jurisdictional authority – вселенское верховенство власти (над Церковью)

purgatory – чистилище (согласно католическому вероучению, состояние, в котором пребывают души людей, умерших в мире с Богом, но нуждающихся в очищении от последствий совершенных при жизни грехов; ср. **мытарство** – ‘aerial toll-houses’ – an Eastern Orthodox teaching about the immediate state of the soul after death, according to which the soul passes through ‘toll-houses’ where demons try to accuse it of sins)

Immaculate Conception of the Virgin Mary – Непорочное зачатие Девы Марии (католический догмат, согласно которому Дева Мария была зачата от обычных родителей, но на нее не перешел первородный грех – поврежденное состояние человеческой природы вследствие греха Адама и Евы)

Nicene [ˈnaɪsɪn] Creed – Никейский символ веры (текст, в котором кратко выражена христианская вера, принятый I Вселенским собором в городе Никея в 325 г.)

ecumenical council – вселенский собор (собрание епископов всей христианской церкви)

Nicea/Nicaea [naˈsiə] – город Никея (ныне Изник, Турция)

the Reformation (Protestantism) – Реформация (протестантизм)

Christendom – христианский мир

from many quarters – от многих людей, из многих мест

papacy [ˈpeɪpəsi] – папство (богословский и религиозно-политический институт католицизма, устанавливающий папу римского видимым главой всей католической церкви)

convene a council – созвать собор (совет)

vernacular – родной (язык), местный

styles of worship – стили богослужения

elaborate [ɪˈlæb(ə)rɪt] – сложный, детально разработанный

clergy – духовенство, священство, клир

the Church of England (Anglicans) – Англиканская церковь (англикане)

Lutherans – лютеране

Calvinists – кальвинисты

Quakers – квакеры (официальное самоназвание: Религиозное общество Друзей)

Baptists – баптисты

the Amish – амиши

Pentecostals – пятидесятники

Methodists – методисты

Adventists – адвентисты (полное название: адвентисты седьмого дня)

Old Ritualism (Old Believers) – старообрядчество (старообрядцы, староверы)

deviate [ˈdiːviət] – отклоняться

make the sign of the cross/cross oneself – перекреститься, совершить крестное знамение
(religious) procession – крестный ход

counter-clockwise – против часовой стрелки (против движения солнца)

Questions for comprehension

1. Name the year and reasons of the first split in the Christian Church.
2. Speak about the differences between Catholicism and Orthodoxy.
3. Why did the Protestant movement begin?
4. What was the cause of the Old Orthodox movement?
5. Mention some of the differences in the Old and New Orthodox rites.

Extension activities

1. Oral interpreting

Study the vocabulary and background notes to the texts in Reading A and B sections, then working in pairs try to do oral consecutive interpreting of the texts into Russian.

2. Written translation

Using the vocabulary notes to the following text, translate it from English into Russian, then back into English, and compare your final version to the original.

Feodosia Prokofievna Morozova (1632–1675) was one of the most well-known partisans of the Old Believer movement.

At the age of 17 she was married to the boyar Gleb Morozov, brother of the tsar's tutor Boris Morozov, one of the wealthiest men in Russia. After her husband's early death she retained a prominent position at the Russian court.

During the Raskol, Feodosia, being a penitent of Archpriest Avvakum, joined the Old Believers' movement and secretly took monastic vows with the name Feodora. Following Avvakum, she rejected the reforms of Patriarch Nikon insisting he had no authority in the church to alter established practices.

After many misfortunes she was arrested by order of Tsar Alexis of Russia and incarcerated in an underground cellar of the St Paphnutius Monastery at Borovsk, where Feodosia was starved to death. Old Believer communities venerate her as a martyr.



Boyarynya Morozova by Vasily Surikov depicting Boyarynya Morozova's arrest

Vocabulary notes

partisan – партизан; сторонник, приверженец

tsar's tutor – дядька, воспитатель царя

penitent – кающийся; зд. духовная дочь

archpriest [ˌɑ:tʃˈpri:st] – протоиерей; зд. протопоп

take monastic vows [ˈvaʊz] – принять монашеские обеты/монашеский постриг

incarcerate [ɪnˈkɑ:səreɪt] – заключить, заточить

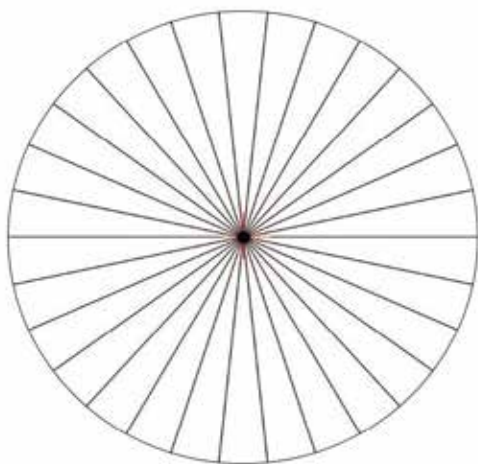
underground cellar – земляная тюрьма

venerate [ˈvenəreɪt] – почитать

martyr [ˈmɑ:tə] – мученик

Follow-up discussion

Read the words of a 6th-century monk and abbot, recognized as a saint in both the Catholic and Orthodox Churches. According to this quotation, how can people overcome barriers between them?



‘Suppose that this circle is the world, and that the center of the circle is God. Leading from the edge of the circle to its center are a number of lines, and these represent the paths or ways of life that men can follow. In their desire to draw near to God, the saints advance along these lines towards the middle of the circle, so that the further they go, the nearer they approach to one another as well as to God. The closer they come to God, the closer they come to one another; and the closer they come to each other, the closer they come to God... Such is the nature of love: the nearer we draw to God in our love for him, the more we are united together by love for our neighbour; and the greater our union with our neighbour, the greater our union with God.’

Circle of Abba Dorotheus (Dorotheus of Gaza)
Круг Аввы Дорофея

Additional reading and speaking

1. *Find additional information about any other religion and present it in class.*

2. *Choose one from the following texts about a major world religion not connected with Christianity and present it to other students.*

Hinduism is the world's third largest religion after Christianity and Islam and is considered to be the world's oldest religion. Its roots go back to the historical Vedic religion of Iron Age India. Hinduism embraces diverse beliefs and practices that are tolerant towards other religions. Hindus accept other religions, but do not believe they hold the Truth in its entirety. Hindus have great respect for all life. Many are vegetarian and revere the cow, which they consider to be especially holy. The upper-class caste of Brahmins is deemed sacrosanct. The doctrine of transmigration of souls in an endless cycle, under the law of karma, is universally believed. The three paths of escape from the cycle are:

- 1) duty;
- 2) knowledge (sought by meditation and yoga);
- 3) devotion to God.

Krishna is the major deity in later Hinduism, depicted as a blue-skinned, sportive youth generally playing the flute. He is worshipped as an incarnation of Vishnu, one of the major gods of modern Hinduism, and advocates selfless action.



Buddhism is a widespread Asian religion and philosophy developed from Hinduism in the 6th c. BCE by Siddhartha Gautama, the Buddha. His monastic disciples shaved their heads, dressed in rags and devoted themselves to the philosophy of Enlightenment. The basic teachings of Buddhism are contained in the 'four noble truths':

- 1) all existence is suffering;
- 2) the cause of suffering is desire;
- 3) freedom from suffering is Nirvana (the final goal of harmony and satisfaction);
- 4) the way of attaining Nirvana is prescribed in the 'eightfold path' that combines ethical conduct, mental discipline, and wisdom.

This religion is also practiced in Buryatia, Tuva and Kolmykia.



Giant Buddha statue, Japan

Zen is a sect of Japanese Buddhism which developed in China from circa 500 CE and spread to Japan circa 1200 CE. The word is translated from the Chinese word *Chan* which itself is derived from the Sanskrit *Dhyana* meaning 'meditation'. Zen differs greatly from traditional Buddhism, rejecting images and ritual, scriptures and metaphysics. Instead, it emphasizes rigorous self-control, meditation practice, insight into Buddha-nature and personal expression of this insight in daily life, especially for the benefit of the others.

Shinto is the indigenous religion of Japan based on the belief that the royal family descended from the sun-goddess Amaterasu Omikami. It later absorbed much Buddhist thought and practice. Shinto shrines are plain wooden buildings in which priests and people perform simple rites. Worship of the Emperor and the Zen influence on martial arts resulted in a close connection between Shinto and Japanese militarism.

Confucianism is a philosophical system based on the teachings of Confucius and practiced throughout China for nearly 2000 years. Confucianism teaches a moral and social philosophy and code of behavior based on peace, order, humanity, wisdom, courage and fidelity. Confucius refused to consider the idea of God, but his followers hold there is a state of heavenly harmony which man can attain by cultivating virtues, especially knowledge, patience, sincerity, obedience and the fulfillment of obligations between children and parents, subjects and ruler. Confucianism encourages the acceptance of the *status quo*.

Vocabulary and background notes

Hinduism – индуизм

Vedic [ˈveɪdɪk] – ведический

revere [rɪˈvɪə] – почитать

caste [kɑːst] – каста

sacrosanct [ˈsækrəsæŋkt] – священный; неприкосновенный

transmigration of souls – переселение душ

deity [ˈdeɪtɪ], [ˈdiːtɪ] – божество

incarnation – воплощение

Buddhism – буддизм

Siddhartha Gautama, the Buddha – Сиддхартха Гуатама Будда

monastic – монашеский

disciple [dɪˈsaɪpl] – ученик, последователь, поборник, сторонник, приверженец

Enlightenment – просвещение; просветление

Nirvana [nɪəˈvɑːnə] – нирвана

eightfold path – восьмеричный путь

Zen – дзэн (одно из важнейших направлений буддизма)

insight – понимание, проникновение

Shinto – синто, синтоизм (одна из религий Японии)

shrine – храм; святыня; место поклонения; усыпальница; рака

rite (synonym: ritual) – обряд, ритуал, церемония

martial arts – военные искусства

Confucianism [kənˈfjuːʃ(ə)nɪz(ə)m] – конфуцианство

virtue [ˈvɜːtjuː], [ˈvɜːtʃuː] – добродетель

status quo – статус кво (существующее положение вещей)



Confucius



Shinto shrine in Japan

Follow-up

If you met an adherent (follower) of any of these religions, what questions would you ask them?

Writing

Write a short essay on one of the following topics:

1. *Religion tries to answer the question about the purpose of human life. What is it in your opinion? What would you like to devote your life to?*

2. *Recently the introduction of Religion as a school subject has been much debated. Should children learn religious backgrounds at school? Why (why not)?*

UNIT 2. THE BOOK OF BOOKS

Lead-in

1. *What are the names of different sacred writings? Why are they considered to be sacred?*
2. *Tell each other what you know about the Bible (its origin, contents and role in people's life).*

Reading

Read the text in detail to retain the information given in it.

The Language of the Bible

The Bible (Greek *biblia* 'books') is a collection of books (66 in the Protestant and 77 in the Orthodox version, 81 books in the Ethiopian Orthodox Church canon) considered by Christians as inspired by God. These books were written by different authors (kings, peasants, fishers, philosophers, poets, statesmen, etc.) at different times for more than 1600 years: the books of the Old Testament were written in Hebrew before Jesus Christ, and the books of the New Testament relate the life and teachings of Jesus written by his disciples in Greek.

The Bible is translated into more than 2,000 languages. Some translators tried to translate everything word for word from the Biblical languages. Others tried to find equivalent idioms in modern languages. These translations are easier to read but they reflect the interpretations of the given translator. That is why many churches prefer to use older 'word for word' translations.

One of the most influential English translations of the Bible, called the King James Bible, appeared in England during King James' rule in 1611. Its language is considered to be very lofty and poetic but it contains not only a number of obsolete words like 'brethren' instead of 'brothers' but also a number of grammatical phenomena characteristic of the language of that time.

For example, it has a special form for the pronoun *you* in the singular – ***thou***. We can also find this pronoun in works of Shakespeare, Byron and other old English poets and writers. Note the forms of this pronoun:

Thou – ты
Thee – тебя, тебе
Thy/thine – твой
Thyself – себя, себе.

The plural of the pronoun *thou* was ***ye***:

Ye – вы
You or ye – вас, вам
Your/yours – ваши

The verb *to be* had a special form for the 2nd person singular:

Thou art (present)
Thou wast (past)

Other verbs had special endings for the 2nd person singular (present and past) and for the 3rd person singular (present):

<i>2nd Person Singular (Present)</i>	<i>2nd Person Singular (Past)</i>	<i>3rd Person Singular (Present)</i>
<i>Thou goest</i>	<i>Thou wentest</i>	<i>He goeth</i>
<i>Thou hast</i>	<i>Thou haddest or hadst</i>	<i>He hath</i>
<i>Thou doest</i>	<i>Thou didst</i>	<i>He doth</i>
<i>Thou canst</i>	<i>Thou couldst</i>	<i>He asketh</i>

The future tenses were formed by means of the auxiliary verb *shall* for all persons:

Ask and it shall be given you; seek, and ye shall find.

The second person singular of this verb (*thou shalt*) was often used to denote orders and directions.

Thou shalt not have other gods before me...
Thou shalt not kill.

The last two examples are taken from the Ten Commandments given by God through Moses. You are going to read them all on the next page and find out that you understand the language of the 17th century.

Vocabulary and background notes

King James Bible – Библия короля Иакова

lofty – возвышенный

obsolete [ˈɒbsəli:t] – устарелый

grammatical phenomena – грамматические явления (ед. ч. – phenomenon)

Ask and it shall be given you; seek, and ye shall find... – Просите, и дано будет вам; ищите, и найдете...

Thou shalt not have other gods before me... – Да не будет у тебя других богов пред лицом Моим...

Thou shalt not kill – Не убий (не убивай)

Questions for comprehension

1. Wherein does the uniqueness of the Bible lie?
2. Characterize the language of the classical English translation of the Bible called the King James Version.
3. Name some archaic forms of the English pronouns and verbs.

Extension activities

1. Reverse translation

Read the Ten Commandments as they are phrased in the King James Bible; then try to translate them from English into Russian and vice versa without looking into the text.

The Ten Commandments of God

The first commandment: I am the Lord thy God: thou shalt have no other gods before me.

The second commandment: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them.

The third commandment: Thou shalt not take the name of the Lord thy God in vain.

The fourth commandment: Remember the Sabbath day, to keep it holy: six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God.

The fifth commandment: Honour thy father and thy mother that it may be well with thee, and thy days may be long upon the earth.

The sixth commandment: Thou shalt not kill.

The seventh commandment: Thou shalt not commit adultery.

The eighth commandment: Thou shalt not steal.

The ninth commandment: Thou shalt not bear false witness against thy neighbour.

The tenth commandment: Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his land, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor his cattle, nor any thing that is thy neighbour's.

Десять заповедей Божиих

Первая заповедь: Я Господь, Бог твой, да не будет у тебя других Богов пред лицом Моим.

Вторая заповедь: Не сотвори себе кумира и никакого изображения того, что на небе вверху и что на земле внизу, и что в воде ниже земли; не поклоняйся им и не служи им.

Третья заповедь: Не произноси имени Господа, Бога твоего, напрасно.

Четвертая заповедь: Помни день субботний, чтобы святить его; шесть дней работай и делай в них всякие дела твои, а день седьмой – суббота Господу Богу твоему.

Пятая заповедь: Почитай отца твоего и мать твою, (чтобы тебе было хорошо и) чтобы продлились дни твои на земле.

Шестая заповедь: Не убивай.

Седьмая заповедь: Не прелюбодействуй.

Восьмая заповедь: Не кради.

Девятая заповедь: Не произноси ложного свидетельства на друга твоего.

Десятая заповедь: Не пожелай жены ближнего твоего, не пожелай дома ближнего твоего, ни села его, ни раба его, ни рабыни его, ни вола его, ни осла его, ни всякого скота его, ничего, что у ближнего твоего.

When Jesus Christ was asked which of these Ten Commandments was the greatest, he said that they all could be brought down to the following two:

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Возлюби Господа Бога твоего всем сердцем твоим и всею душою твоею и всем разумением твоим.)
2. Thou shalt love thy neighbour as thyself. (Возлюби ближнего твоего, как самого себя.)

2. Oral interpreting

Take turns to render the following commentaries on the Ten Commandments, written by the Greek Orthodox priest George Masrantonis, into Russian:

The Ten Commandments are an excellent piece of literature of the Old Testament, which was destined to shape the morals of the society of the world. Tertullian, an early Christian writer, asserted that the Ten Commandments were engraven on the hearts of men even before being written on the tablets of stone. The first four commandments are articulated in such a way as to guide the devotion of the believer toward God. The remaining commandments deal with the relation of the faithful to their neighbors.

The first commandment guides people in the paths of believing and knowing the True God. God identifies Himself as the only Lord who created the universe and governs it.

The second commandment is a continuation of the first, protecting the believer from the temptation to create images and thus ignore the True God. Knowledge, skill, money and work also can become idols if they do not take their proper place. This commandment does not prohibit the use of icons if they help express the true faith in God but it prohibits the use of statues of a non-existing deity.

The third commandment urges the faithful to use the name of the Lord with deep devotion and respect, but never in vain.

The fourth commandment is given to us to dedicate one day of the week wholly to the Lord. If we use it only for pleasure and relaxation it can hardly be called keeping it holy. Rather it should be spent in prayer and noble activities for the benefit of other people. Christians regard Sunday as the Lord's Day because of His resurrection on that day.

The fifth commandment is directed mainly to sons and daughters, young and old. Today society promotes the separation of children from their parents. The time when older people lose their strength, talents and physical attraction is the time when younger people should especially show them constant honour. This commandment can be extended to honouring authorities in general.

The sixth commandment does not only prohibit destroying the life of another man but also taking one's own life. It forbids careless driving by which our modern civilization takes the lives of thousands of people. Waging war is only justified when a nation defends itself (the use of arms must not produce evils and disorders graver than the evil to be eliminated). Abortion is another violation of this commandment.

The seventh commandment instructs the believer to keep the holy bond between husband and wife. It urges the faithful to lead sexually pure lives.

The eighth commandment forbids stealing your neighbour's property, even taking away somebody's property by so-called legal methods.

The ninth commandment does not only admonish us to avoid bearing false witness but also encourages us to be truthful in everything.

The tenth commandment enjoins contentment with our own condition and forbids envy and all desires to obtain for ourselves anything that belongs to our neighbour.

Additional reading and speaking

1. *While other faiths do not recognize the Ten Commandments in their unity, many of them (Buddhism, Hinduism, etc.) have comparable laws or principles. In the atheist Soviet Union the Moral Code of the Builder of Communism had many notions resembling the Ten Commandments.*

Read the following verses from the Qur'an, discuss their implications and compare them to the Ten Commandments.

1. Worship only God.
2. Be kind, honourable and humble to your parents.
3. Be neither miserly nor wasteful in your expenditure.
4. Do not engage in 'mercy killings' for fear of starvation (kill not your children for fear of want).
5. Do not commit adultery.
6. Do not kill unjustly.
7. Care for orphaned children.
8. Keep your promises.
9. Be honest and fair in your interactions. (Give full measure when ye measure, and weigh with a balance that is straight.)
10. Do not be arrogant in your claims or beliefs.

Vocabulary and background notes

worship ['wɔːʃɪp] – поклонение, почитание; вероисповедание (freedom of worship – свобода вероисповедания); богослужение; поклоняться, почитать; посещать церковь; преклоняться, боготворить, обожать

humble – скромный; покорный

miserly ['maɪz(ə)li] – скарредный, скупой

expenditure [ɪk'spendɪtʃə] – расходы

mercy killing – убийство из сострадания (неизлечимых больных), эвтаназия

starvation – голод; голодная смерть

for fear of want – из страха перед бедностью, нуждой, нищетой

a straight balance – исправные весы

2. *Read the following text about different English translations of the Bible. What version of the Bible would you prefer to read and why?*

English Versions of the Bible

The Bible is so popular in North America and Great Britain that it is published in a number of different English translations. We often refer to them as 'versions'. The most famous English-language Bible is the **King James Version** of the 17th century (abbreviated **KJV**), known also as the **Authorized Version** (**AV** for short) because it was authorized by King James I of England for use in churches across his realm.

In the late 19th century a team of British and American scholars modernized the KJV writing the **English Revised Version** (**ERV**) and the **American Standard Version** (**ASV**) which differed

mostly only in spelling. The next major step at modernizing the KJV came immediately after the Second World War and resulted in the **Revised Standard Version (RSV)**. Later versions were called the **New Revised Standard Version (NRSV)**, the **New American Standard Bible (NASB)**, the **New American Bible** (a Catholic edition), the **New English Bible (NEB)**, which like the Catholic Bible includes the **Apocrypha** (additional books in the Old Testament) and has a very advanced reading level, the **New International Version (NIV)** targeted at the average reader with uncomplicated sentence structures.

During the surge of new translations in the 1960s and 1970s the American Bible Society also undertook an effort to produce an easy-to-read Bible. The result was **Today's English Version (TEV)** first published as the New Testament only under the title *Good News for Modern Man*. Later, the Old Testament was added and the entire work renamed *The Good News Bible*. 'Good News' is the literal translation of the Greek word *euangelion*, which the translators preferred because the etymology of the word *gospel* (good story, good tidings) had been forgotten by modern people.

Vocabulary and background notes

Apocrypha [ə'pɒkrɪfə] – апокрифы, неканонические книги, т.е. произведения, не вошедшие в число книг, утвержденных церковью, не признаваемые равнозначными каноническим, но тем не менее считающиеся в православии душеполезными

surge of new translations – всплеск переводческой деятельности

Gospel – Евангелие (from *good spell* – good message, good news), буквально с греческого – благая весть

good tidings – добрые вести, известия

3. *Speak about the Greek, Latin and Russian translations of the Bible using the text and the English versions of the proper names given after it.*

Первый шаг на пути распространения Библии на планете был сделан благодаря переводу Ветхого Завета на греческий язык. Этот труд, известный под названием «Септуагинта» (перевод 70 толковников или старцев), был осуществлен по приказу египетского царя Птолемея в III в. до н. э. и до сих пор остается каноническим текстом Священного Писания в современной Греческой церкви.

Латинский перевод Библии был выполнен святым Иеронимом в конце IV в. Он переводил непосредственно с древнееврейского, а также использовал «Септуагинту». Его перевод, известный под именем «Вульгата» (от латинского слова *vulgata*, народный) используется Римской католической церковью в редакции 1592 г. и считается богодухновенным и каноническим латинским текстом Библии. Сам Иероним считается святым покровителем переводчиков, а день его памяти (30 сентября) является международным праздником устных и письменных переводчиков.

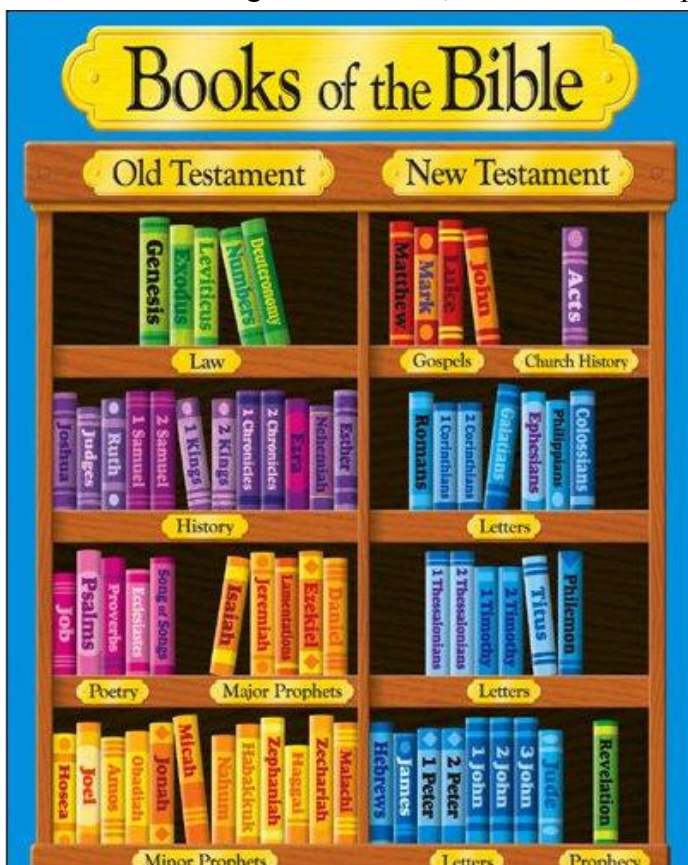
В богослужебной практике Русской православной церкви используется перевод, основа которого была заложена в IX в. просветителями славян Кириллом и Мефодием. Канонический текст церковно-славянской Библии – это так называемая Елизаветинская Библия, изданная в 1756 г. Полный перевод Библии на русский язык («Синодальный перевод») увидел свет в 1876 г.

Ptolemy [ˈtɒləmi] II, the Septuagint [ˈseptʃuədʒɪnt], St Jerome, the Vulgate [ˈvʌlɡɪt], Cyril [ˈsɪrɪl] and Methodius, the Church Slavonic, Elizavetinskaya Bible, the Synodal [ˈsɪnədʌl] Translation.

4. Do you know how to cite the Bible and find any place in it quickly? If you do, tell other students about it, then read the text to check your knowledge; if you don't, read the following text to learn about it.

Finding your Way Around in the Bible

The books of the Bible can be grouped into different genres (law, history, poetry, etc.). Each book is divided into chapters and verses. These divisions did not appear in the original writings. Before book-binding was invented, the Bible was copied on long scrolls of parchment or papyrus.



About the fourth century, the Bible began to appear in the book form. In the Middle Ages, scholars added chapter divisions to each book. The innovation proved so helpful that chapters were later divided into verses. A verse contains the general equivalent of a sentence, although complex sentences may spread across several verses. Chapters range in length from 2 verses to 176.

As a result of this arrangement we can identify the exact location of any statement in the Bible by referring to a specific book, chapter and verse. Printed citations follow a generally accepted convention of placing the name of the book first, followed by the chapter number, a colon, and the verse number. Thus, Genesis 3:15 refers to the fifteenth verse of the third chapter of the Book named Genesis. To cite several consecutive verses, we use a hyphen to separate the beginning and ending verse numbers. For example, Genesis 3:15–18

refers to verses fifteen through eighteen of the third chapter of Genesis.

In some citations a number *precedes* the name of the book. This allows us to distinguish between books that otherwise have identical names. Some books of the Bible have identical names because they are so long that they have been split (e.g. 1 Kings and 2 Kings), they belong to the same author (e.g. 1 Peter and 2 Peter) or they are addressed to the same people (e.g. 1 Corinthians and 2 Corinthians are both written to Christians in the city of Corinth). When a number precedes the name of the book, the numeral represents the words *first*, *second*, or *third*.

To conserve space when citing a passage, publishers often abbreviate the names of Biblical books. The most common way to do this is to drop all but the first two or three letters in the book's name (e.g. Gen. 3:15).

To find where a certain citation is located if the place is not known, special books called Concordance are used. They list all words from the Bible alphabetically and give references to places in which they are used. With the arrival of the Internet it can be done by means of entering the quotation in any search engine.

Study the list of abbreviations for all Biblical books in Appendix 1 (p. 136).

Vocabulary and background notes

chapters and verses – главы и стихи

book-binding – переплет

scroll – свиток

parchment – пергамент

generally accepted convention – общепринятые правила

Concordance – Симфония (книга, в которой слова Библии расположены в алфавитном порядке с указанием, в каких книгах, главах и стихах они встречаются)

search engine – поисковая система (Google, «Яндекс» и др.)

5. *The best way to translate Biblical quotes into Russian is to find the same verse in the Synodal Bible. Try to find the Russian equivalents to the following verses.*

From the Sermon on the Mount

‘You have heard that it was said to the people long ago, “Do not murder, and anyone who murders will be subject to judgment”. But I tell you that anyone who is angry with his brother will be subject to judgment (Mt 5:21–22).

‘You have heard that it was said, “Do not commit adultery”. But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart (Mt 5:27–28).

‘You have heard that it was said, “Love your neighbor and hate your enemy”. But I tell you: Love your enemies and pray for those who persecute you ... (Mt 5:43–44).

‘Do not judge, or you too will be judged. For in the same manner you judge others, you will be judged, and with the measure you use, it will be measured to you (Mt 7:1–2).

‘In everything, do to others what you would have them do to you, for this sums up the Law and the prophets’ (Mt 7:12).

6. *The concept of Christian love (or ‘charity’) is best developed in the 1st Epistle (Letter) to Corinthians, Chapter 13, written by Apostle Paul. Try to learn its verses (4–7) by heart:*

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

Follow up

The Sermon on the Mount (Нагорная проповедь) is central to the New Testament as the Ten Commandments (also known as the Law) are to the Old Testament. Try to compare them and analyse the difference.

Writing

Write a reflexive essay on Jesus Christ’s words ‘thou shalt love thy neighbour as thyself’ (Mt 19:19). Who is considered to be a neighbour? How can you be a good neighbour yourself?

UNIT 3. BIBLICAL IDIOMS

Lead-in

1. Which idiomatic expressions would you associate with the Bible? In groups make up lists of such idioms both in English and in Russian.

2. Compare your lists with the one given in Appendix 2 (p. 138) focusing on headlines only. Then respond to the following questions:

- 1) Have you ever associated these set expressions with the Bible?
- 2) How often do you use Biblical idioms in everyday Russian?
- 3) Have you ever used any of them while speaking English?
- 4) What role do you think they play in imaginative literature?

Reading

You are going to read some passages from the beginning of the Bible. Pay attention to the italicised phrases and give their Russian equivalents. How has their literal meaning changed in our everyday speech?

Genesis 1–3 (KJV)

Chapter 1

¹In the beginning God created the heaven and the earth. ²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. ³And God said, *Let there be light*: and there was light... ²⁶And God said, Let us make man *in our image, after our likeness*: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So God created man *in his own image*, in the image of God created he him; male and female created he them. ²⁸And God blessed them, and God said unto them, *Be fruitful, and multiply*, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth...

Chapter 2

...⁷And the Lord God formed man of *the dust of the ground*, and breathed into his nostrils the breath of life; and man became a living soul... ⁹And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life* also in the midst of the garden, and *the tree of knowledge of good and evil*... ¹⁵And the Lord God took the man, and put him into *the garden of Eden* to dress it and to keep it...

¹⁸And the Lord God said, *It is not good that the man should be alone*; I will make him an help meet for him... ²¹And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. ²³And Adam said, *This is now bone of my bones, and flesh of my flesh*: she shall be called Woman, because she was taken out of Man. ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be *one flesh*...

Chapter 3

...⁶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ⁷ And *the eyes of them both were opened*, and they knew that they were naked; and they sewed *fig leaves* together, and made themselves aprons...¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; ¹⁸ Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹ *In the sweat of thy face shalt thou eat bread*, till thou return unto the ground; for out of it wast thou taken: for *dust thou art, and unto dust shalt thou return*...

Vocabulary and background notes

In the beginning God created the heaven and the earth – В начале сотворил Бог небо и землю. (Под «небом» здесь понимают мир духовный, а под «землей» – мир материальный. В Псалме 113:24 говорится: «Небо – небо Господу, а землю Он дал сынам человеческим».)

void – пустой

the face of the deep – поверхность бездны

Let us make man in our image, after our likeness – Сотворим человека по образу Нашему и по подобию Нашему (множественное число объясняется тем, что Бог – Троица)

dominion – владычество, господство

fowl – [faul] птица; дичь

creeping thing – пресмыкающееся животное

replenish – наполнять

subdue – покорять, осваивать

the tree of life – древо жизни (плоды его давали вкушавшему их жизнь вечную)

the tree of knowledge of good and evil – древо познания добра и зла (его плоды дали опытно познать различие между добром и злом, которое заключается в нарушении воли Божией)

the garden of Eden [ˈi:d(ə)n] – Эдемский сад, рай

dress – возделывать, обрабатывать (землю)

an help meet for him – помощник, подходящий для него

and made themselves aprons – В Синодальном переводе: и сделали себе опоясания

cleave – прилепляться; привязываться, хранить верность

hearken [ˈhɑ:k(ə)n] – слушать, прислушиваться

thorn – колючее растение

Questions for comprehension

1. According to the first chapter of Genesis, what was the first commandment of God to man?
2. How has Chapter 2 of Genesis influenced cultural perception of a woman's role in the family?
3. The idiom 'forbidden fruit' is not used in the Bible. How is it associated with it nevertheless?

Extension activities

1. Idiom interpretation and use

Do the following activities consulting the list of Biblical idioms from Appendix 2 (p. 138) or other sources.

A. *In pairs, discuss what the following words and expressions may mean in different contexts:*

land of darkness; dove; quiver full; Jacob's ladder; land of milk and honey; judgments of Solomon; chariot of fire; daily bread; crying in the wilderness; corner stone; cast the first stone; book sealed with seven seals; road to Damascus; they that take the sword shall perish with the sword; Alpha and Omega; Babylon; beat swords unto plowshares; Day of Judgment; den of lions; dust and ashes; Golgotha; generation of vipers; in the beginning was the word; root of all evil; salt of the earth; still small voice; proverb and byword; pride goes before a fall.

B. *Render Biblical stories connected with the following names and idioms:*

doubting Thomas; prodigal son; kiss of death; Paul; pillar of salt; plagues of Egypt; Passover; Samson and Delilah; scapegoat; seven last words; Sodom and Gomorra; before the cock crows; fallen angel; golden calf; if any wouldn't work, neither should he eat; my name is legion; I am not of this world; till death do us part; stones would cry out; Adam's apple; burning bush; wash one's hands off; let this cup pass from me; John the Baptist; writing on the wall; two and two of all flesh.

C. *Present any of the given idioms in a situation without naming them for the other students to guess which ones were implied:*

render to Caesar the things that are Caesar's; manna from heaven; mote in the eye; cast pearls before swine; faith, hope, charity; fruit of the womb; eleventh hour; eat, drink and be merry; turn the other cheek; the blind lead the blind; build on sand; as a thief in the night; yea, yea; nay, nay; ye cannot serve God and mammon; evil communications corrupt good manners; eye for eye, tooth for tooth; man shall not live by bread alone; seek and ye shall find; a fly in the ointment; a wolf in sheep's clothing; can the leopard change his spots?

2. Reverse translation

Match the English biblical idioms and famous quotes with their Russian equivalents; then try to translate them from English into Russian and vice versa covering the words from the other language.

A. The book of Job: Naked came I out of my mother's womb, and naked shall I return thither (Job 1:21); the Lord gave, and the Lord hath taken away (Job 1:21); man is born unto trouble (Job 5:7); Job the long-suffering; the hair stood on end (Job 4:15). Shall we receive good at the hand of God, and shall we not receive evil? (Job 2:10)

Книга Иова: Неужели мы доброе будем принимать от Бога, а злого не будем принимать? Наг я вышел из чрева матери моей, наг и возвращусь. Бог дал, Бог взял. Иов многострадальный. Человек рождается на страдание. Волосы встали дыбом.

B. The Book of Ecclesiastes (written by King Solomon, known for his wisdom): vanity of vanities (Ecc 1:2); the wind returns again according to his circuits (Ecc 1:6); nothing new under the sun (Ecc 1:9); in much wisdom is much grief (Ecc 1:18); to every thing there is a season (Ecc 3:1); two are better than one (Ecc 4:9); whatever thy hand findeth to do, do it with thy might (Ecc 9:10); he that diggeth a pit, shall fall into it (Ecc 10:8); cast thy bread upon the waters (Ecc 11:1); rejoice in thy youth (Ecc 11:9).

Книга Экклезиаста: Все, что может рука твоя делать, по силам делай; во многой мудрости много печали; суета сует; и возвращается ветер на круги своя; тот, кто роет другому яму, упадет в нее; всему свое время; веселись в дни юности твоей; двоим лучше, нежели одному; отпуская хлеб твой по водам; нет ничего нового под солнцем.

C. The Gospels: Blessed are the poor in spirit: for theirs is the kingdom of heaven (Mt 5:3). It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God (Mk 10:25). Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these (Mt 6:28). Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself (Mt 6:34). A house divided against itself cannot stand (Mt 12:25). A prophet is not without honour, save in his own country (Mt 13:57). The spirit indeed is willing, but the flesh is weak (Mt 26:41). What is a man profited, if he shall gain the whole world, and lose his own soul? (Mt 16:26) The Sabbath was made for man, and not man for the Sabbath (Mk 2:27). Physician, heal thyself (Lk 4:23). Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Lk 11:9). Father, forgive them; for they know not what they do (Lk 23:34). This is my commandment: that ye love one another, as I have loved you (Jn 15:12).

Евангелия: Просите, и дано будет вам, ищите и найдете, стучите, и отворят вам. Удобнее верблюду пройти сквозь игольные уши, нежели богатому войти в Царствие Божие. Отче! Прости им, ибо не ведают, что творят. Посмотрите на полевые лилии, как они растут: не трудятся и не прядут; но говорю вам, что и Соломон во всей славе своей не одевался так, как всякая из них. Сия есть заповедь Моя, да любите друг друга, как Я возлюбил вас. Какая польза человеку, если он приобретет весь мир, а душе своей повредит? Врач, исцели самого себя. Не заботьтесь о завтрашнем дне, ибо завтрашний сам будет заботиться о своем. Не бывает пророк без чести, разве только в отечестве своем и в доме своем (Нет пророка в своем отечестве). Блаженны нищие духом, ибо их есть Царство Небесное. Дух бодр, плоть же немощна. Суббота для человека, а не человек для субботы. Дом, разделившийся сам в себе, не устоит.

D. Different books of the Bible: a broken heart (Ps 34:18); a drop in the bucket (Isa 40:15); as you sow, so shall you reap (Gal 6:7); to be at one's wit's end (Ps 107:27); by the skin of your teeth (Job 19:20); fat of the land (Ge 45:18); in the twinkling of an eye (1 Co 15:52); a cross to bear (Lk 14:27); as the apple of his eye (Dt 32:10); the letter of the law (2 Co 3:6); woe is me (Isa 6:5); he that giveth unto the poor, shall not lack (Pr 28:27).

Различные книги Библии: что посеешь, то пожнешь; рука дающего не оскудевает; буква закона; сердце сокрушенное; во мгновение ока; капля в море; тук земли; потерять голову; нести свой крест; еле-еле (на волоске от смерти); горе мне; как зеницу ока.

Follow-up

In groups, make up stories using as many Biblical idioms as you can. Which group has managed to use more idioms? Whose story turned out to be more interesting?

Additional reading

1. Find Biblical idioms in the following poems! Try to memorize them as quickly as you can.

A. Tell me not, in mournful numbers,
Life is but an empty dream! –
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

(from 'A Psalm of Life' by H. Longfellow)

B. Work while you work,
Play while you play;
One thing each time,
That is the way.

All that you do,
Do with your might;
Things done by halves
Are never done right

(from McGuffey's Primer)

2. Read the following texts from classical literature in groups of two or three for gist. Explain the origin of the italicized Biblical expressions and their meanings in the context.

A. From the book: **Tess of the d'Urbervilles**

By: **Thomas Hardy**

Get Alec d'Urbervilles in the mind to marry her! He marry her! On matrimony he had never once said a word. And what if he had? How a convulsive snatching at social salvation might have impelled her to answer him she could not say. But her poor foolish mother little knew her present feeling towards this man. Perhaps it was unusual in the circumstances, unlucky, unaccountable; but there it was; and this, as she had said, was what made her detest herself. She had never wholly cared for him; she did not at all care for him now. She had dreaded him, winced before him, succumbed to adroit advantages he took of her helplessness; then, temporarily blinded by his ardent manners, had been stirred to confused surrender awhile: had suddenly despised and disliked him, and had run away. That was all. Hate him she did not quite; but he was *dust and ashes* to her, and even for her name's sake she scarcely wished to marry him.

B. From the book: **Uncle Tom's Cabin**

By: **Harriet Beecher Stowe**

"I will attack no man," said George. "All I ask of this country is to be let alone, and I will go out peaceably; but," – he paused, and his brow darkened and his face worked, – "I've had a sister sold in that New Orleans market. I know what they are sold for; and am I going to stand by and see them take my wife and sell her, when God has given me a pair of strong arms to defend her? No; God help me! I'll fight to the last breath, before they shall take my wife and son. Can you blame me?"

“Mortal man cannot blame thee, George. *Flesh and blood* could not do otherwise,” said Simeon. “*Woe unto the world because of offences, but woe unto them through whom the offence cometh.*”

“Would not even you, sir, do the same, in my place?”

“I pray that I be not tried,” said Simeon; “*the flesh is weak.*”

C. From the book: **Bella Donna**

By: **Robert Hichens**

“Oh!” he said, moving nearer to her. “I shall never understand women. What a reason for dislike of a man hundreds of miles away from us!”

“Hundreds of miles – yes! And if your letter brought him to us! Suppose he took it into his head to run out and see for himself if what you wrote was true?”

“Ruby! How wild you are in your suppositions!”

“They’re not so wild as you think. Doctor Isaacson is just the man to do such a thing.”

“Well, even if he did...?”

“Do you want him to?” she interrupted.

He hesitated.

“You do want him to.” She said it bitterly. “And I thought I was enough!” she exclaimed.

“It isn’t that, Ruby – it isn’t that at all. But I confess that I should like Isaacson to see for himself how happy we are together.”

“Did you say that in your letter?”

“No, not a word of it. But I did think it when I was writing. Wasn’t it a natural thought? Isaacson was almost my confident – not quite, for nobody was quite – about my feelings and intentions towards you before our marriage.”

“And if he could have prevented the marriage, he would have prevented it.”

“And because of that, if it’s true, you wouldn’t like him to see us happy together?”

“I don’t want him here. I don’t want any one. I feel as if he might try to separate us, even now.”

“He might try till *the Day of Judgment* without succeeding. But you are not quite fair to him.”

D. From the book: **The Old Curiosity shop**

By: **Charles Dickens**

Enjoining Tom Scott to await his return, and not to stand upon his head, or throw a summerset, or so much as walk upon his hands meanwhile, on pain of lingering torments, the dwarf threw himself into a boat, and crossing to the other side of the river and then speeding away on foot, reached Mr Swiveller’s usual house of entertainment in Bevis Marks, just as that gentleman sat down alone to dinner in its dusky parlour.

“Dick,” said the dwarf, thrusting his head in at the door, “my pet, my pupil, *the apple of my eye*, hey, hey!”

“Oh you’re there, are you?” returned Mr Swiveller; “how are you?”

“How’s Dick?” retorted Quilp. “How’s the cream of clerkship, eh?”

“Why, rather sour, sir,” replied Mr Swiveller. “Beginning to border upon cheesiness, in fact.”

3. In groups of four, render one of the following articles for the other students to identify which expression used in them is from the Bible.

A. From: The Need for Knowledge

By: **Richard Smoley**

Man is the animal that believes something is wrong. This “something wrong,” whatever it is, dogs us in our daily lives, troubles our sleep, and sours our entertainments. Each morning, picking up the newspaper or turning on the television, we blame it on something new. Deep down inside, however, we aren’t fooled: we know that if the current crises or our favorite villains suddenly vanished, this “something wrong” would still be nagging at us.

We decide that the fault lies in our circumstances, so we change jobs or houses or families, only to discover that the problem has come along. We make money or pursue pleasures, but these too turn out to be *vanity and vexation of spirit*. Fearing that we may be emotionally ill, we pursue the consolations of psychotherapy, only to find that even if therapy does help us function better in daily life, in the long run it fails to strike at the heart of this deeper anxiety.

Casting our gaze wider, we may seek the cause of our discomfort in the social order, but if we look across the span of history, we see that practically all possible social and political systems have been tried. Some are certainly better or worse than others, yet none in itself seems to be capable of curing this unease at the center of the human heart. Turning our backs on modern civilization itself, if need be, to escape our discomfort, we may long for the simpler ways of primitive peoples and then discover that their anxieties and distresses bear a suspicious resemblance to our own.

Finally, there is religion. Here we find at least some acknowledgment of the problem, for all the great religions have this in common: they view the world as deeply flawed, and they see this flaw as lying at the center of the human condition. Some regard the issue as a moral one, saying we have sinned against God. Others use cognitive terms, telling us, as both Socrates and the Buddha did, that all evil is merely ignorance. And each of the great faiths offers its own form of salvation.

B. From: From Thought to Thing

By: **Thomas Troward**

Alpha and Omega, the First and the Last. What does this mean? It means the entire series of causation from the first originating movement to the final and completed result. We may take this on any scale from the creation of a cosmos to the creation of a lady’s robe. Everything has its origin in an idea, a thought; and it has its completion in the manifestation of that thought in form. Many intermediate stages are necessary, but the Alpha and the Omega of the series are the thought and the thing.

This shows us that in essence the thing already existed in the thought. Omega is already potential in Alpha, just as in the Pythagorean system all numbers are said to proceed from unity and to be resolvable back again into it. Now it is this general principle of the already existence of the thing in the thought that we have to lay hold of, and as we find it true in an architect’s design of the house that is to be, so we find it true in the great work of the Architect of the Universe.

C. From: Speech at the Republican State Convention, June 16, 1858

By: Abraham Lincoln

Mr. President and Gentlemen of the Convention.

If we could first know where we are and whither we are tending, we could better judge what to do and how to do it. We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy, that agitation has not only not ceased but has constantly augmented. In my opinion, it will not cease until a crisis shall have been reached and passed. "*A house divided against itself cannot stand.*" I believe this government cannot endure, permanently, half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the states, old as well as new, North as well as South.

D. From: *Bread of Life Ministries*

The Street Connection Mobile Soup Kitchen provides food and clothing to low income families in the Halifax Regional Municipality of Nova Scotia, Canada. The majority of those we serve are children. Street Connection operates under *Bread of Life Ministries Association*. The Association was established in 1992 by former Royal Canadian Mounted Police officer Rob Pattison and his wife Sandra. Motivated by their Christian faith, the Pattisons saw a need to help people in the Halifax area.

Bread of Life Ministries is a registered non-profit, non-denominational, Christian charitable organization. We do not receive government support. We rely on donations from individuals, companies, foundations, service organizations and churches.

Follow-up

- 1. Have you ever encountered any Biblical phrases in songs, poetry, literature, cinematography, etc.? Present these texts in class.*
- 2. If there is a particular Biblical phrase that you like, which has not been mentioned in this unit, tell about it to other students.*
- 3. Speak about the role of the King James Version of the Bible in the development of the English spoken and written language.*

Writing

The expression 'Never, ever give up' means 'keep trying and never stop working for your goals'. Can it be associated with 'faith that moves the mountains'? (Mk 11:23) Write a story to prove these sayings.

UNIT 4. SPIRITUAL POETRY AND MUSIC

Lead-in

1. *Can you think of any songs, pieces of music or poetry inspired by the Bible? What poets or composers created spiritual art?*
2. *Several books from the Old Testament are combined into the genre of poetry (see picture on p. 20) though neither of them is written in rhyme. What other means can make a text poetic?*

Reading

Scan the text to find out characteristic features of Jewish poetry. Then study the vocabulary shown in bold and answer the Questions for comprehension.

The Poetry and Meaning of the Book of Psalms

The books of the Old Testament are not written in strict historical sequence. Instead, they are grouped according to literary style:

- the first five books of Moses are called **the books of law**;
- the next twelve books are called **the books of history**;
- then come **the books of poetry and wisdom**;
- and finally, there are some **books of prophets**.

The most widely-read poetic book of the Bible is **the book of Psalms**. The psalms were songs written for different occasions and sung to the accompaniment of the ancient stringed musical instrument called the **psaltery**. There are 150 psalms altogether, about half of them written by **King David**.

Hebrew poetry differs from the poetic literature of the other nations. It does not rhyme, as many modern poems do, nor does it maintain the careful rhythm of Greek and Latin verse. Instead, the Hebrew poetry uses magnificent phraseology, the repetition of key phrases, and **imaginative parallelism** to create the effect.

Parallelism is the practice of wording sentences so that they place two closely related thoughts side by side. A writer may do this to draw a contrast between two ideas. Or he might use parallelism to emphasize a single idea by wording it two different ways. Psalm 78 opens with the parallelism:

Listen, O my people, to my instruction.
Incline your ears to the words of my mouth.

Psalm 119, the longest of the Psalms, devotes 176 verses to the theme of the beauty and wisdom of the Law God gave to Israel. This song is also unique in terms of design. It falls into 22 **stanzas**, each eight verses long. The writer chose 22 stanzas because there are 22 letters in the Hebrew alphabet. In stanza one, all eight verses begin with the first letter of the alphabet. The

verses in stanza two all begin with the second letter of the alphabet, and so forth through the entire Psalm. This design has not been kept in translation.

The New Testament treats some sections of the Psalms as having been **prophecy**, and even refers to David as a prophet. Other passages in the Psalms are seen as **prefiguring**, i.e. foreshadowing, the life of Jesus. Some statements that David made figuratively about himself, 1000 years later applied literally to Jesus.

Reading of the Psalms forms a large part of **worship** in synagogues and Christian churches. In the Orthodox Church, Psalms are read (and some of them are sung) every day, in the morning and in the evening. There is a custom to read all the 150 Psalms when a person dies, as a prayer for the soul of the **departed** and as a comfort for the relatives and friends.

For a translator it is important to bear in mind that the numbers of Psalms in the Russian Bible and in other Bibles do not always coincide because the division into Psalms in the Jewish tradition and in Greek and Latin translations was different and many Protestant translations were made from Jewish texts. So it is necessary to check the number by comparing the texts of the Psalms and give the number that will be clear to the recipient of the translation or write two numbers using **parentheses** or a **slash**.

Vocabulary and background notes

the books of law – законоучительные (законоположительные) книги (Пятикнижие Моисея)

the books of history – исторические книги

the books of poetry and wisdom – так называемые учительные книги (в западной традиции их называются книгами премудрости или поэтическими)

the books of prophets – пророческие книги

the book of Psalms [sɑ:mz] – Псалтирь (ж. р.) или Псалтырь (м./ж. р.) (сборник псалмов)

psaltery [ˈsɔ:lt(ə)rɪ] – псалтырь (ж. р.) (струнный музыкальный инструмент)

King David – Царь Давид (второй царь народа Израиля (1-е тыс. до н. э.); в Ветхом Завете было предсказано, что из его рода произойдет Мессия)

imaginative parallelism [ˈræŋələɪz(ə)m] – синтаксический параллелизм в художественной литературе

incline your ears – приклоните ухо ваше

stanza [ˈstænzə] – строфа, станс

prophecy – пророчество

prefigure – прообразовывать (быть прообразом)

worship – богослужение; поклонение; вероисповедание

the departed – почившие

parentheses [pəˈrɛnθəsi:z] – круглые скобки

slash – разрез; порез; вырубка (леса); резкий удар; косая черта

Questions for comprehension

1. What way can the books of the Old Testament be grouped?
2. How many Psalms are there in the Bible and who wrote them?
3. What is the design of Psalm 119 (118 in the Synodal Bible)?
4. How does the New Testament treat the Psalms?
5. How are the Psalms used in the Russian Orthodox Church?
6. Why can the numbers of the Psalms vary in different Bibles?
7. What should a translator do if the numbers of Psalms in the source language and the target language do not coincide?

Extension activities

1. *Memorize one of the most frequently quoted Psalms, Psalm 23 (22), and practice giving Russian equivalents of its verses in English and vice versa.*

Psalm 23

¹ The Lord is my shepherd; I shall not want.

² He maketh me to lie down in green pastures: he leadeth me beside the still waters.

³ He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

⁴ Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

⁵ Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

⁶ Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Псалом 22

¹ Господь – Пастырь мой; я ни в чем не буду нуждаться:

² Он покоит меня на злачных пажитях и водит меня к водам тихим,

³ подкрепляет душу мою, направляет меня на стези правды ради имени Своего.

⁴ Если я пойду и долиною смертной тени, не убоюсь зла, потому что Ты со мной; Твой жезл и Твой посох – они успокаивают меня.

⁵ Ты приготовил предо мною трапезу в виду врагов моих; умастил елеем голову мою; чаша моя преисполнена.

⁶ Так, благость и милость да сопровождают меня во все дни жизни моей, и я пребуду в доме Господнем многие дни.

2. *Read about another poetic book from the Bible. Memorize the abstract from it in English and in Russian, then practice giving equivalents of its verses in both languages. What are love and jealousy compared to by the writer?*

The Song of Songs

The Song of Songs was written by the son of David, Solomon, and is also called the Song of Solomon. Its eight chapters are a series of musical interchanges between a beautiful young woman and her husband. Theologians also see in it a symbolic description of relationships between God and Israel in the Old Testament, and between Jesus and his Church in the New Testament.

The Song of Solomon (8:6–7)

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death: jealousy is cruel as the grave: the coals thereof are coals of fire, which has a most vehement flame. Many waters cannot quench love; neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

Песнь Песней (8:6–7)

Положи меня, как печать, на сердце твое, как перстень, на руку твою: ибо крепка, как смерть, любовь; люта, как преисподняя, ревность; стрелы ее – стрелы огненные; она пламень весьма сильный. Большие воды не могут потушить любви, и реки не зальют ее. Если бы кто давал все богатство дома своего за любовь, то он был бы отвергнут с презрением.

3. *In translating English poems into Russian one of the problems lies in the fact that Russian words are usually polysyllabic (compare: why – почему, зачем; time – время; Christ – Христос; sky – небо). How is this problem solved in the translation of the following poem?*

<p>I shall know why, when time is over, And I have ceased to wonder why; Christ will explain each separate anguish In the fair schoolroom of the sky.</p> <p>He will tell me what Peter promised, And I, for wonder at his woe, I shall forget the drop of anguish That scalds me now, that scalds me now.</p> <p>(Emily Dickinson)</p>	<p>Я узнаю – зачем? – когда кончится время – И я перестану гадать – зачем? В школе неба пойму – Учителю внемля – Каждой муки причину и зачин.</p> <p>Он расскажет, как Петр обещанье нарушил – И – когда услышу скорбный рассказ, Забуду каплю кипящей печали, Что сейчас меня жжет, обжигает сейчас.</p> <p>(Перевод В. Марковой)</p>
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Speak about the broken promise mentioned in the poem (Mt 26:33–35, 69–75).

4. *Compare the poem written by Ivan Bunin with its translation from the point of view of its content, images, rhyme, rhythm and meter, emotions and the overall impression. Suggest your own translation. Did you manage to come closer to the original?*

<p>И цветы, и шмели, и трава, и колосья, И лазурь, и полуденный зной... Срок настанет – Господь сына блудного спросит: «Был ли счастлив ты в жизни земной?»</p> <p>И забуду я все – вспомню только вот эти Полевые пути меж колосьев и трав – И от сладостных слез не успею ответить, К милосердным коленам припав.</p> <p>(Иван Бунин)</p>	<p>Flowers, bees, wheatears and the grass in the meadows, Skies of blue and the heat of midday... But there must come a time – God will ask of the sinner: “Would you call happy your life down below?”</p> <p>I’ll forget all the rest – this alone I’ll remember, Just the paths through the fields of the grass and the wheat – And the tears of delight will prevent any answer, As I kneel at his merciful feet.</p> <p>(H. W. Burnett)</p>
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5. While some people argue that poetry is untranslatable, it is even more difficult to translate songs, as their lyrics should be sung conveniently to a certain tune. Nevertheless, many Christian songs were translated into different languages becoming very popular in their new cultures. Trace the history of two of them, translating the English text into Russian and vice versa.

How Great Thou Art

The history of the hymn ‘How Great Thou Art’ begins with Mr Carl Gustaf Boberg (1859–1940). He was a Swedish pastor, editor, and member of the Swedish parliament. Mr Boberg was enjoying a nice walk when a thunderstorm suddenly appeared out of nowhere. A severe wind began to blow. After the storm was over, Mr Boberg looked out over the clear bay. He then heard a church bell in the distance. And the words to ‘How Great Thou Art’ began to form in his heart.

This song was later translated into German by a Baltic German nobleman, Manfred von Glehn, and became very popular in Germany. In 1912, it was translated from German into Russian by Ivan S. Prokhanov beginning with the words ‘Velikiy Bog’ – Great God. Stuart K. Hine, the English missionary to Ukraine, translated it from Russian into English. It was also translated directly from Swedish into English by an American professor E. Gustav Johnson beginning with the words ‘O Mighty God’. Both English versions have become very popular in the English-speaking world.

<p>1. O Lord my God, When I in awesome wonder Consider all the worlds Thy Hands have made; I see the stars, I hear the rolling thunder, Thy power throughout the universe displayed,</p> <p><i>Refrain:</i> Then sings my soul, my Saviour God, to Thee, How great Thou art, how great Thou art! Then sings my soul, my Saviour God, to Thee, How great Thou art, how great Thou art!</p> <p>2. When through the woods, and forest glades I wander, And hear the birds sing sweetly in the trees; When I look down from lofty mountain grandeur, And see the brook, and feel the gentle breeze,</p> <p>3. And when I think that God, His Son not sparing, Sent Him to die, I scarce can take it in; That on the Cross, my burden gladly bearing, He bled and died to take away my sin,</p> <p>4. When Christ shall come, with shout of acclamation, And take me home, what joy shall fill my heart! Then I shall bow in humble adoration, And then proclaim: “My God, how great Thou art!”</p>	<p>1. Великий Бог! Когда на мир смотрю я, На все, что Ты создал рукой Творца, На всех существ, кого, свой свет даруя, Питаешь Ты любовью Отца,</p> <p>Припев: Тогда поет мой дух, Господь, Тебе: Как Ты велик, как Ты велик! Тогда поет мой дух, Господь, Тебе: Как Ты велик, как Ты велик!</p> <p>2. Когда весной природа расцветает, И слышу в дальней роще соловья, И аромат долины грудь вдыхает, И слух ласкает звонкий шум ручья,</p> <p>3. Когда из туч, нависших, гром несется, И в ночи темной молния блесит, Когда над почвой тощей дождь прольется, И радуга мой ясный взор пленит,</p> <p>4. Когда я вижу лик Христа смиренный, Кто людям в мире этом был рабом, Как на кресте Он умер, Царь вселенной, И нам прощенье приобрел крестом,</p> <p>5. Когда Господь меня Сам призывает, И светит луч сияния Его, Тогда мой дух в смирении смолкает, Признав величье Бога Своего.</p>
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Тихая ночь

Около 200 лет назад, в 1816 г., молодой австрийский католический священник Йозеф Мор (Joseph Mohr) написал стихотворение, которое через два года легло в основу одного из самых знаменитых рождественских песнопений в мире – «Тихая ночь, святая ночь». Слова «Тихой ночи» переведены на 300 языков и диалектов.

Создание известнейшей рождественской песни полно легенд. Самая известная из них изложена в американском документальном фильме 1953 г.: незадолго до Рождества в церкви сломался орган, и опечаленный священник пошел бродить по заснеженным горным склонам в поисках душевного равновесия и ответа на вопрос – как же теперь быть? Служить Рождественскую мессу без музыки?!

Войдя в один из домов, отец Мор увидел младенца в колыбели и склонившуюся над ним мать. Эта сцена так остро представила то, что было в Вифлееме, что, вернувшись, он на одном дыхании написал текст песни и отнес органисту Францу Груберу (Franz Gruber), который так же молниеносно написал мелодию, рассчитанную на гитарный аккомпанемент. Это было как раз в Сочельник, и той же ночью песнопение звучало в церкви на Рождество. Его слова и мелодию, казалось, и заучивать не нужно – они словно сами звучали в душе.

Сегодня считается доказанным, что текст «Тихой ночи» был создан в 1816 г. Йозефу Мору в ту пору было всего 24 года. В Рождественский Сочельник 24 декабря 1818 г. он обратился с просьбой положить его стихотворение на музыку к органисту и школьному учителю Францу Груберу. Талантливый и плодовитый композитор в тот же день создал партитуру произведения, рассчитанного на двухголосое исполнение под гитару.

В 1822 г. Российский император Александр I впервые услышал это песнопение во время своего визита в Австрию. После концерта император обнял артистов и пригласил их на гастроли в Россию. Так с «Тихой ночью» впервые познакомилась российская публика.

<p>1. Тихая ночь, дивная ночь! Дремлет все, лишь не спит В благоговеньи святая чета. Чудным Младенцем полны их сердца. Радость в душе их горит. Радость в душе их горит.</p> <p>2. Тихая ночь, дивная ночь! Глас с небес возвестил: Радуйтесь, ныне родился Христос! Мир и спасение всем Он принес. Свыше нас Свет посетил! Свыше нас Свет посетил!</p> <p>3. Тихая ночь, дивная ночь! К небу нас Бог призвал. О, да откроются наши сердца, И да прославят Его все уста! Он нам Спасителя дал! Он нам Спасителя дал!</p>	<p>1. Silent night, holy night! Starry skies beaming bright Guard the Virgin mother mild, Watching o'er the Holy Child, Sleeping in heav'nly grace, Sleeping in heav'nly grace.</p> <p>2. Silent night, holy night! Shepherds lone hail the light; Hark, the wondrous angel throng, Hail the morn with joyful song: Christ the Saviour is born, Christ the Saviour is born!</p> <p>3. Silent night, holy night! God's dear Son bringeth light, Saving us from sin's dark thrall, Giving life and love to all. Christ the Light of the world, Christ the Light of the world.</p>
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Additional reading and speaking

1. Read the text and mark the information as new to you, surprising, or important. Compare and discuss your notes with those of other students.

Music Notation

Although many ancient cultures used symbols to represent melodies and rhythms, none of them were particularly comprehensive, and this has limited today's understanding of their music. The seeds of what would eventually become modern western notation were sown in medieval Europe, starting with the Catholic Church's goal for **ecclesiastical uniformity**. The Church began notating **plainchant melodies** so that the same **chants** could be used throughout its worship.

By the middle of the 9th century a form of **neumatic notation** began to develop in monasteries in Europe as a mnemonic device for **Gregorian chant**, using symbols known as neumes. The earliest neumes were marks resembling the gestures of a conductor indicating the melodic movement.

In Russia there was a similar notation system, called **hooks and signs**, for recording transitions of the melody in the **Znamenny chant** used for liturgical singing. The name 'znamenny' comes from the Russian word meaning 'banners' or 'signs' which helped to reproduce the melody, its tempo and mood.

The founder of what is now considered the standard music **stave** was **Guido d'Arezzo**, an Italian **Benedictine monk** who lived from about 991 until after 1033. He taught the use of **solmization syllables** based on a hymn to **Saint John the Baptist**, the first stanza of which is:

Ut queant laxis
resonare fibris,
Mira gestorum
famuli tuorum,
Solve polluti
labii reatum,
Sancte Iohannes.

These words can be roughly translated from Latin into English as: So that your servants may, with loosened voices, resound the wonders of your deeds, clean the guilt from our stained lips, O Saint John.

Guido used the first syllable of each line, Ut, Re, Mi, Fa, Sol, and La, to teach how to read music. He wrote, '...to retain any **pitch** whatsoever in your memory, you ought to have readily at hand a melody of this kind which begins from the same pitch. For example, let there be this melody, which I use in teaching **choirboys** both at the beginning of their training and even at the end...' Each phrase in this melody begins **one scale degree higher**, which gives each of these syllables its own pitch.

The seventh note was not part of the medieval **hexachord** and does not occur in this melody; when it appeared, it was called Si from 'Sancte Ioannes'. In the 17th century Ut, which is not very convenient to sing, was changed in most countries except France to the open syllable Do, said to have been taken from the name of the Italian theorist Giovanni Battista Doni. Si was changed to Te by the 19th-century music teacher Sarah Anna Glover to differentiate the initial letter of Sol from that of Si. Te changed to Ti later in Europe.

Here is a translation of the first stanza of this Latin hymn into Russian and English:

<p>Утробною отверстой чтобы Ревнителю твои сумели Миру возгласить деяний чудеса, Фальшь совлеки с их губ, Солгать дабы не смели, Лаская слух напевом, Святой Иоанне. (Перевод М. Катунян)</p>	<p>Do let our voices resonate most purely, miracles telling, far greater than many; so let our tongues be lavish in your praises, St John the Baptist. (Translated by Cecile Gertken)</p>
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There is also a modern interpretation of the solmization syllables ascribed to Guido d'Arezzo:

Do – Dominus – God (the Lord)

Re – Rerum – Matter

Mi – Miraculum – Miracle

Fa – Familias Planetarium – The Solar System (the Family of Planets)

Sol – Solis – The Sun

La – Lactea Via – The Milky Way

Si – Siderae – The Sky (Stars).

Vocabulary and background notes

ecclesiastical [ɪ, kli:zi'æstɪk(ə)l] **uniformity** – церковное единство

plainchant melodies – унисонные (одноголосые) мелодии

chant [tʃɑ:nt] *брум.*, [tʃænt] *амер.* – напев

neumatic notation – невменная нотация (средневековая запись мелодии при помощи особых знаков – невм)

Gregorian chant – Грегорианский хорал (унисонное богослужбное пение мужским хором, возникшее в католической церкви в конце VI в. при папе Григории I Великом)

hooks and signs – крюки и знамена (знаки древнерусского безлинейного нотного письма)

Znamenny chant – знаменный распев (основной вид древнерусского унисонного богослужбного пения)

stave [steɪv] – нотный стан (synonym: staff)

Guido d'Arezzo [ˈɡwi:dəu də'rettʃəu] – Гвидо д'Ареццо (Гвидо Аретинский)

Benedictine monk [benɪ'dɪktɪn mɒŋk] – Бенедиктинский монах (орден основан в VI в.)

solmization syllables – сольмизационные слоги (для названия звуков разной высоты)

Saint John the Baptist – Святой Иоанн Креститель

pitch – высота (тона, звука)

choirboys [ˈkwaɪə,boɪz] – мальчики-хористы

one scale degree higher – на одну ступень выше (в музыкальной гамме)

hexachord [ˈheksə,kɔ:d] – гексахорд (звукоряд из шести звуков в диапазоне сексты)

Follow-up

Prepare a presentation on religious music (church music, carols, hymns, spirituals, etc.).

Writing

Describe a concert you attended or write a biographical essay about a great poet or musician.

UNIT 5. BIBLE STORIES IN PAINTINGS

Lead-in

1. *Why do you think artists have been inspired by Biblical subjects for centuries? What paintings illustrating Bible stories do you remember?*
2. *On talking about paintings, guides have to master special vocabulary and clichés connected with the topic. Study the 'Painting Vocabulary' list on p. 57 to describe the art of painting.*

Reading and speaking

Read about two artists and their pictures illustrating the life of Adam and Eve; then answer the questions after the texts and describe the pictures using 'Painting Vocabulary' from p. 57.

FRANCESCO CURRADI (1570–1661)
The Expulsion of Adam and Eve from Paradise
Oil on canvas
Private collection



Francesco Curradi or **Currado** was an Italian painter of the style described as **Counter-Mannerism**. Counter-Mannerism, as its name suggests, reacted against the artificiality of Mannerist painters in the second half of the 16th century. The style restores a **decorum** suitable for religious works, and removes distractions from the central religious figures.

Curradi was the son of a jeweller. He entered the Accademia del Disegno in Florence in 1590, at the age of twenty. An **accomplished draughtsman**, one of his earliest projects was a series of eighty-seven red chalk drawings illustrating the life of the future saint Maria Maddalena de' Pazzi, **executed** in 1606 and today preserved in an album in the Carmelite **convent** at Careggi, for which the artist also painted a number of canvases. Curradi was soon established as one of the leading painters in Florence in the first quarter of the 17th century, painting numerous **altarpieces** for churches in the city and elsewhere in Tuscany. Among his most significant **commissions** was a *Last Judgment* for the Servite convent of Montesenario, near Florence. A deeply **devout** man, Curradi was made a Knight of Malta by Pope Urban VIII in 1627, and lived to the age of ninety-two.

Bible reference: Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them... The Lord God sent him forth from the Garden of Eden to **till the ground** from **whence** he was taken. So he drove out the man: and he placed at the east of the Garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life (Gen. 3:21–24).

Vocabulary and background notes

Francesco [frən'ʃeskəu] **Curradi** [kə'reɪdi], [kə'ra:di] – Франческо Курради

expulsion – изгнание

oil – масло, масляная краска

canvas – холст

Counter-Mannerism – антиманьеризм (реакция на искусственность и превосходство формы над содержанием в европейском искусстве XVI в.)

decorum – приличия

accomplished – превосходный

draughtsman ['dra:ftsmən] – чертежник, рисовальщик

execute ['eksɪkjʊ:t] – выполнить

convent – женский монастырь

altarpiece – запрестольный образ (икона, находящаяся в алтаре за престолом)

commission – заказ, заказывать

devout – [di'vaʊt] благочестивый, набожный, праведный

till the ground – возделывать землю

whence – откуда

Questions and activities

1. Speak about the difference between Mannerism and Counter-Mannerism in art.
2. What kind of pictures did Francesco Curradi create and what materials did he use?
3. Render the Biblical story depicted in the painting in your own words.
4. Describe the composition of the painting using 'Painting Vocabulary', point 3 (p. 57).
5. Try to interpret the symbolic meaning of light and shade in *The Expulsion of Adam and Eve from Paradise* using 'Painting Vocabulary', point 4 (p. 57).

WILLIAM-ADOLPHE BOUGUEREAU (1825–1905)

The First Mourning (1888)

Oil on canvas, 203 × 252 cm

National Museum of Fine Arts (the Museo Nacional de Bellas Artes) in Buenos Aires,
Argentina



William-Adolphe Bouguereau, a French artist, developed his artistic talent since childhood and it was his uncle Eugène, a Roman Catholic priest, who taught him Biblical subjects. That's why his first prize in figure painting for a depiction of Saint Roch wasn't won by chance. Afterwards, through his uncle, young Bouguereau was commissioned to paint portraits of **parishioners**. The sum of money he earned allowed him to become a student at the **École des Beaux-Arts** in Paris. On finishing the art school, the painter was admitted to the studio of François-Édouard Picot, where he studied painting in the academic style. The latter placed the highest status on historical and mythological subjects, and at age 26 Bouguereau managed to win the **Prix de Rome**. As a reward he chanced to spend a year at the Villa Medici in Rome, Italy, being able to study first-hand masterpieces of the Renaissance artists, as well as Greek and Etruscan antiquities.

Being a recognized academic painter and traditionalist in his motherland, he was working on the realistic genre paintings using mythological themes and trying to provide modern interpretations

of pure classical subjects, with an emphasis on mostly female human body. In spite of the fact that during his life time he enjoyed significant popularity both in France and the USA, at the same time he **was reviled** as a salon painter of his generation by the **impressionist avant-garde**. By the early 20th century Bouguereau's art **fell out of favor** with the public due, in part, to changing tastes. However, in the late 1980s, there was a **revival of interest** in **figure painting** that led to a rediscovery of Bouguereau's works. It is known that throughout his life, the French artist executed 822 completed paintings, although many of them still remain unknown.

He got married in 1856 and subsequently had five children, yet in 1877 both his wife and infant son died. He had suffered the loss of his second son shortly before painting the work called *The First Mourning*. Imitating the religious symbolism of the Old Masters, the artist employed traditional methods of painting, including detailed **pencil studies** and **oil sketches** that resulted in a pleasing and accurate rendering of the human form. Bouguereau's painting of hands, feet, skin and body on the whole was particularly admired.

This work **depicts** the moment after Adam and Eve just found the body of their son Abel, who was murdered by his brother Cain. According to the Biblical account, this was the first human death.

Bible reference: Genesis, Chapter 4

Vocabulary and background notes

William-Adolphe Bouguereau [ˌbʊgəˈrɔː] – Адольф Вильям Бугрo

parishioner – прихожанин

École des Beaux-Arts – школа изящных искусств

Prix [priː] **de Rome** – Римская премия (награда в области искусства, существовавшая во Франции с 1663 по 1968 г. и позволявшая лауреатам пожить в Риме 3–5 лет за счет патрона премии)

was reviled – был гневно осужден, оскорблен

impressionist avant-garde [ˌævɑːŋˈɡɑːd] – импрессионисты-авангардисты

fell out of favor with – впал в немилость у к.-л.

a revival of interest in – возрождение интереса к

figure painting (a work of fine art with the primary subject being the human figure, whether clothed or nude) – изображение фигуры человека (не путать с терминами: **фигуративная живопись** – то же что и **предметная живопись**, т.е изображение людей, животных, растений и реальных вещей, противоположность **абстрактной живописи**; **фигуративизм** – изображение фигуры человека или животных)

mourning – скорбь, рыдания

pencil studies – карандашные наброски, зарисовки

oil sketches – этюды маслом

depict (represent, portray) – изображать

Questions and activities

1. What kind of painter was W.A. Bouguereau? In which genre did he specialize?
2. How did his career as a painter develop? What facts of his biography impressed you most?
3. Name some other French painters who became world famous. Do they have anything in common with W.A. Bouguereau?
4. Discuss in pairs the Biblical story behind the picture.
5. Describe the painting as an expert using 'Painting Vocabulary' from p. 57.

THE UNKNOWN FRENCH MASTER

Noah's Ark (circa 1675)

Oil on canvas

Dipajang di Museum Magyar Szépművészeti, Budapest, Hungary



Extension activities

1. Written translation

Translate the following texts into Russian and English respectively. Find the best equivalents for the lexical items and use grammar structures that sound natural in the target languages.

A. The subject for the picture is taken from the Old Testament book of Genesis. Noah warns the people about the impending disaster, but they listen to him with amused skepticism. Undeterred, he rallies the troops to keep on building, while behind him the storm clouds begin to gather. On the left side, there is lassitude, as the populace listens with amusement to Noah's warnings. But the right side of the painting is a hive of activity, as the sons of Noah work frantically to complete the ark before the clouds above them darken any more. The French Master has captured the urgency of the moment – and something of the futility of warning people about the consequences of their actions.

В. В штате Кентукки построена крупнейшая фахверковая конструкция в мире, являющаяся точной, полноразмерной копией Ноева ковчега. Проект Ark Encounter, разработанный американской компанией Troyer Group, представляет собой тематический парк с музеем Библии, детским зоопарком и рестораном на 1 500 мест. В строительных и столярных работах принимали активное участие амиши, а основная тематика была разработана христианской организацией Answers in Genesis.



2. Consecutive interpreting

In pairs, look through the following text and vocabulary notes; then take turns in reading a paragraph for your partner in a natural tempo to interpret it. Take notes while listening, especially of proper names and numbers.

FRANCIS DANBY (1793–1861)

***The Deluge* (1840)**

Oil on canvas, 2845 × 4521 mm

The Tate Gallery, London



Francis Danby was an Irish painter of the Romantic era, famous for his incredibly imaginative and dramatic landscapes. He was one of a set of twins in his family. His father was a farmer in a small village near Waterford. When Francis was fourteen years old, his father died and the family moved to Dublin. Francis Danby began to practice drawing at the Royal Dublin Society's Schools of Drawing and took up painting landscapes under an **erratic** artist named James Arthur O'Connor.

In 1819, Danby joined an informal association of artists known as the *Bristol School* formed around Edward Bird, whom he succeeded soon having become the central figure in the group. However, Francis Danby was influenced by Bird's **genre painting** and his naturalistic style, which echoes in such paintings as *Boys Sailing a Little Boat* and *The Delivery of Israel out of Egypt*. The latter was exhibited at the Royal Academy and earned the artist election as an Associate Member.

Having left Bristol for London, Danby exhibited some paintings on the theme of the **Apocalypse** including *Opening of the Sixth Seal*. Work in London was the period of his greatest

success, though some events of his personal life **tarnished** it. In 1829 his marriage failed. Danby felt devastated and decided to leave London for Paris, and then Geneva.

He lived on the lake of Geneva for a decade taking up painting only **now and then**. Later he moved shortly to Paris again, and eventually returned to England in 1840 for the sake of his two sons, both artists. That year he revived his career creating the largest and most dramatic painting called *The Deluge*.

The subject is from the Old Testament book of Genesis (Chapter 7). God sends a flood to punish mankind's wickedness but allows Noah and his family to be saved. Noah's ark is in the background, illuminated by **a shaft of moonlight**. A stormy sea rages round a rocky peak and massive tree branches, to which humans and animals are clinging desperately. A blood-red sun can be seen setting to the left. In the lower right-hand corner, an angel weeps over a dead body.

Water dominates the landscape in this epic picture, and humans **are dwarfed** by it. The waters **swirl**, dragging animals and people from the mountain peak, now almost **overwhelmed**. The **overpowering fury** of the storm washes **hapless humanity** away from the rock they cling to. Earth and sky are full of water.

Во многих культурах мира существуют поразительно похожие друг на друга легенды о Всемирном потопе – согласно этнографическим исследованиям Джеймса Фрэзера, их насчитывается около сотни.

Тринадцать различных мифов дошли до нас из Азии. Четыре – из Европы. Пять – из Африки. Девять – из Австралии и Океании. Тридцать семь – из Нового Света (шестнадцать – из Северной Америки, семь – из Центральной, четырнадцать – из Южной).

Vocabulary notes

the Deluge [ˈdeljuːdʒ] (**the Flood** [flʌd]) – Всемирный (Великий) потоп

erratic [ɪˈrætɪk] – странный, эксцентричный, чудаковатый

genre [ˈʒɒŋrə] **painting** – жанровая живопись (изображение сцен повседневной жизни)

Apocalypse [əˈpɒkəlips] – Апокалипсис/Откровение (название последней книги Библии, в которой описываются последние времена и окончательная победа Бога над дьяволом)

Opening of the Sixth Seal – картина «Снятие шестой печати» (описанное в Откровении явление мирового переворота и ужас всех живущих, раскрытые из книги за семью печатями)

tarnished (success) – омрачили (успех)

now and then – время от времени

a shaft of moonlight – луч, отблеск лунного света

are dwarfed [dwaːft] – кажутся мелкими

swirl – образовывать водоворот

overwhelmed [ˌəʊvəˈwelmd] – поглощенные (волнами)

overpowering fury – неукротимая ярость

hapless humanity – несчастный людской род, злополучное человечество

Follow-up

1. Using points 1 and 2 from 'Painting Vocabulary' (p. 57), speak about Francis Danby's creative biography.

2. Using points 3, 4, and 5 from 'Painting Vocabulary' (p. 57), describe the composition, the effects of the colours, light and shade used by the artist, and the feelings the picture evokes in you.

Additional reading and speaking

Choose one of the following paintings and present it to the other students like a guide. If there are more than 6 students in the group, one can speak about the painter, another about the picture.

PIETER BRUEGEL THE ELDER (c. 1525–1569)

The Tower of Babel (c. 1563)

Oil on panel, 114 × 155 cm
Kunsthistorisches Museum, Vienna



Pieter Bruegel the Elder, a great **Flemish** artist, was probably the most significant painter of the Netherlandish **Renaissance**. Known for his landscapes and peasant scenes (genre painting), he is also referred to as '**Peasant Bruegel**' on the ground of his practice of socializing at various peasant celebrations, being dressed up like a peasant. That way he managed to gain inspiration and distinctive details for his genre paintings like *The Peasant Wedding*, *The Peasant Dance*, and many others.

Due to the fact that Bruegel entered **the Antwerp painters' guild** in 1551, **it is inferred** that he was born between 1525 and 1530. His master was the Antwerp painter Pieter Coecke van Aelst, whose daughter Bruegel married in 1563. In the period between 1552 and 1553 the artist traveled to Italy, where he could **draw inspiration** for his landscapes. The return to Antwerp by way of the Alps also resulted in a number of gorgeous drawings of mountain landscapes. These **sketches** formed the basis for most of his subsequent paintings.

Besides being a landscape and genre painter Bruegel also devoted many of his works to religious subjects. He often depicted cripples and disabled people in his paintings, the most **proverbial** of which are *The Fight Between Carnival and Lent*, *The Blind Leading the Blind* and *The Beggars*.

The Tower of Babel is the subject of three paintings by Bruegel, one of them being a miniature now lost, the second one (called the 'Little' Tower of Babel) is kept in Rotterdam, and the third, the most **elaborate** version, is kept in Vienna. They depict the construction of the Tower of Babel, which according to the Book of Genesis in the Bible was a tower built by a monolingual humanity in an arrogant attempt to reach the heaven. God punished people with **the Confusion of Tongues** (Gen. 11:1–9). As the Bible says, 'Pride goes before a fall' (Prov. 16:18).

Bruegel's depiction of the architecture of the tower, with its numerous arches and other examples of Roman engineering, **is deliberately reminiscent of** the Roman Coliseum, which Christians of the time saw as both a **symbol of hubris** and persecution.

The artist seemed **to attribute the ultimate failure** of the Tower to engineering difficulties rather than to sudden, **divinely-caused** linguistic differences. Although at first glance the tower appears to be stable, upon closer examination it is apparent that none of the layers lies at a true horizontal; rather, the tower is built as **an ascending spiral**. However, the workers in the painting have built the arches perpendicular to the slanted ground, thereby making them unstable, and a few arches can already be seen **crumbling**. More troubling perhaps is the fact that the foundation and bottom layers of the tower had not been completed before the higher layers were constructed.

In the foreground of the Babylonian Tower stands a figure of authority – some sources suggest that this is King Nimrod, who was overseeing the Tower's construction. The countless ant-like tiny figures emphasize the tower's gigantic proportions and the insignificance of mankind, as well as the **futility of much human endeavour**.

Vocabulary and background notes

Pieter Bruegel the Elder [ˈpi:tə ˈbrɔɪɡl] – Питер Брейгель Старший

The Tower of Babel – «Вавилонская башня»

oil on panel – дерево, масло

Flemish – фламандский

Renaissance [rəˈneɪs(ə)n(t)s] – Ренессанс/Возрождение (эпоха интеллектуального и художественного расцвета в XIV–XVI веках, возврат к античным ценностям)

Peasant Bruegel – Брейгель Мужицкий

the Antwerp painters' guild – гильдия художников г. Антверпена (Бельгия)

it is inferred – предполагается

draw inspiration – черпать вдохновение

proverbial – общеизвестный, вошедший в поговорку

The Fight Between Carnival and Lent – «Битва между Масленицей и Постом»

elaborate [ɪˈlæb(ə)rɪt] – детально разработанный, искусно сделанный

the Confusion of Tongues – смешение языков

deliberately reminiscent [ˌremɪˈnɪs(ə)nt] **of** – умышленно напоминающий о

symbol of hubris [ˈh(j)u:brɪs] (**arrogance**) – символ высокомерия, гордыни

to attribute the ultimate failure to – приписывать полную несостоятельность

divinely-caused – порожденный вмешательством свыше

an ascending spiral [ˈspraɪəɪ(ə)l] – восходящая спираль

crumble – рушиться, крошиться

futility of much human endeavour [ɪnˈdevə] – тщетность многих человеческих усилий

JOHN EVERETT MILLAIS (1829–1896)

Victory O Lord! (1871)

Oil on canvas, 194.7 × 141.3 cm

Manchester City Art Gallery



A **child prodigy**, at the age of eleven Millais became the youngest student of **the Royal Academy Schools** in London. He acknowledged that he owed everything to his mother, who was keenly interested in art and music, encouraging her son's **innate artistic talent**. The **Pre-Raphaelite Brotherhood** was founded at his family home in London. Millais' wife Effie was a powerful promoter of his work and they **worked in concert** to secure commissions and expand their social and intellectual circles. The spouses had eight children.

In 1853 J.E. Millais was elected as a full member of the Royal Academy of Arts; in 1885 he was honoured by Queen Victoria with a **hereditary title of Baronet**; in 1896 he was elected President of the Royal Academy, but died in the same year and was buried in the crypt of St Paul's Cathedral.

The painting *Victory O Lord!* (1871) depicting Moses, **Aaron** and **Hur** during **the Battle of Rephidim** illustrates a passage in the Book of Exodus, Chapter 17, which describes how Moses and his two companions watched the battle from the hill.

‘And Moses said unto **Joshua**, “Choose us out men, and go out, fight with **Amalek**: tomorrow I will stand on the top of the hill with **the rod of God** in mine hand”. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua **discomfited** Amalek and his people with the edge of the sword (Ex. 17:9–13).’

Millais depicts the ‘going down of the sun’, when Moses (in the middle) has the rod of God in his right hand, while Aaron and Hur hold up his arms to ensure victory. Aaron, in red, is on the right; the battle below is indicated by the arrow at the bottom right.

Millais worked on the painting over many years, scraping and repainting the surface. F.G. Stephens, an art critic, commented that the painting depicted the conflict between **the unyielding and steadfast willpower** of Moses, and the physical and emotional exhaustion of his companions. This painting is also thought to have **prefigured** the **crucifixion** as outstretched arms signify both physical suffering and triumph.

It is interesting to note that the hair of Moses reminds two horns, and in some paintings and sculptures the horns are even more evident. The idea that he had horns comes from the translation of the Hebrew text about Moses coming down from Mount Sinai with **the tablets of the testimony**, ‘his face horned’, which can also be interpreted as ‘his face shining (projecting rays of light)’.

Vocabulary and background notes

John Everett Millais [mɪˈleɪ] – Джон Эверетт Миллэ/Миллэс

child prodigy – вундеркинд

the Royal Academy Schools – Училище при Королевской Академии Художеств (the oldest art school in Britain)

innate artistic talent – прирожденный художественный талант

the Pre-Raphaelite [ˌpriːˈræfeɪləɪt] **Brotherhood** – прерафаэлиты (a secret society of young artists, founded in London in 1848, opposed to the Royal Academy’s promotion of the ideal as exemplified in the work of Raphael)

work in concert – трудиться совместно

hereditary title of baronet – наследственный титул баронета (baronets rank higher than knights, but below barons)

Aaron [ˈeɪrən] – Аарон, старший брат Моисея

Hur [hɜː] – Ор/Хур, родственник и сподвижник Моисея

the Battle of Rephidim – битва при Рефидиме (война между израильянами и народом амалекитян на Синайском полуострове после перехода через Красное море)

Joshua – Иисус Навин

the Amalek [ˈæməlek] – амалекитяне/Амáлик – арабское племя кочевников

the rod of God – жезл Божий

discomfited [dɪsˈkʌmfɪtɪd] – *уст.* нанес поражение

the unyielding and steadfast willpower – непреклонная, железная сила воли

prefigure – служить прообразом

crucifixion [ˌkruːsəˈfɪkʃ(ə)n] – распятие

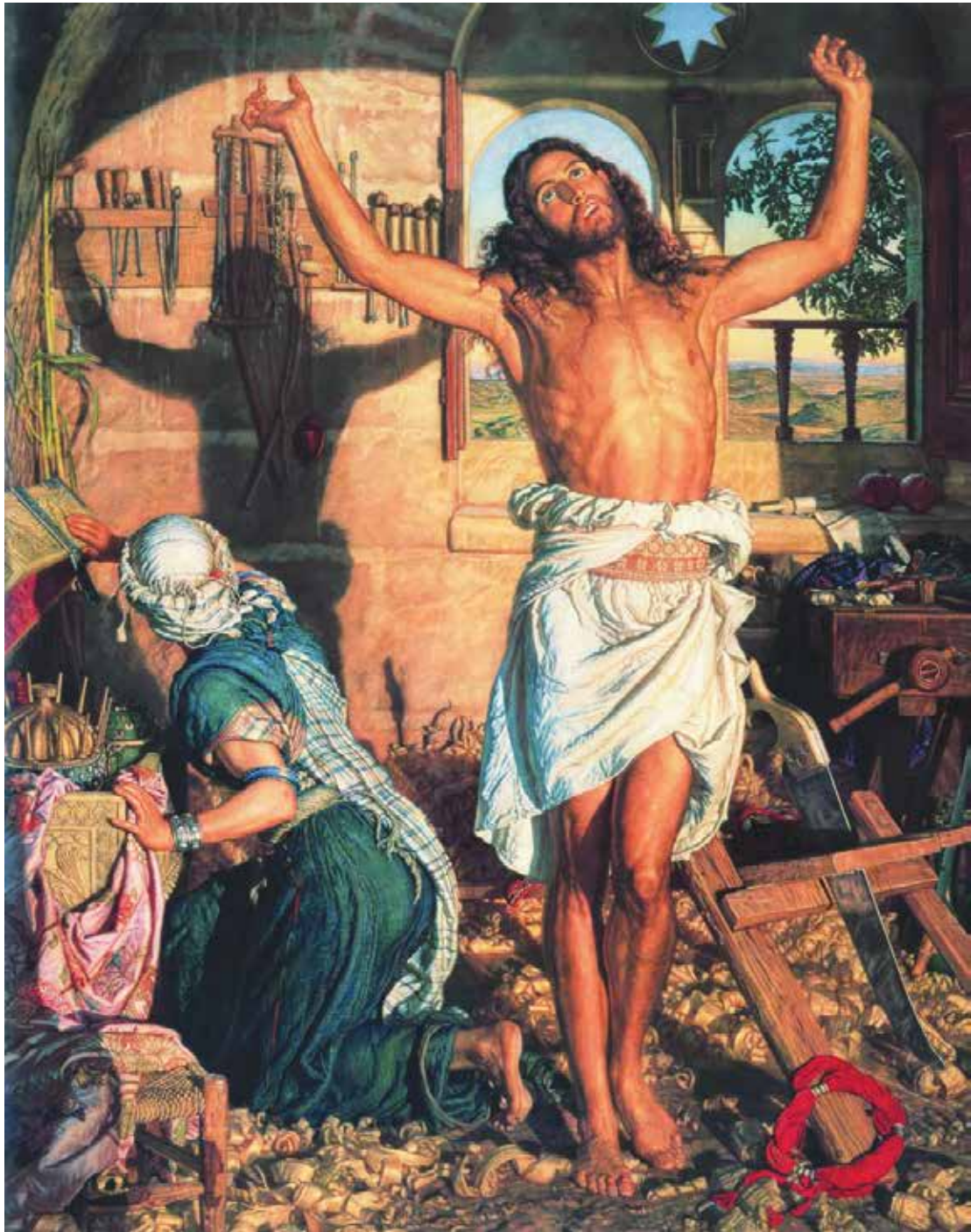
the tablets of the testimony – скрижали завета (каменные плиты с 10 заповедями)

WILLIAM HOLMAN HUNT (1827–1910)

The Shadow of Death (1871)

Oil on canvas, 214.2 × 168.2 cm

Manchester City art Gallery



William Holman Hunt was a **renowned** English painter of the 19th century. He was a friend of J.E. Millais and a co-founder of the Pre-Raphaelite Brotherhood in 1848. His paintings were distinguished by vivid colour, emphasis on detail and quite **elaborate symbolism**, which was influenced by John Ruskin's ideas. He was the only member of the Brotherhood who throughout his entire career remained faithful to its aims, which he summarized as 'finding serious and genuine ideas to express, direct study from nature and disregard of all artistic conventions'.

Hunt's first wife, Fanny Waugh, who modelled for his famous painting *Isabella and the Pot of Basil*, died in childbirth in Italy. Cherishing her memory Hunt **sculpted her tomb** and put it in the English cemetery in Florence beside the tomb of Elizabeth Barrett Browning. Later he married his wife's sister, Edith. As such marriages were illegal in Britain at that time, Hunt had to travel abroad to get married; this move, in its turn, led to a serious **breach** with other members of both families.

Searching for accurate topographical and ethnographical material for his religious works Hunt travelled to the Holy land and built his own house in Jerusalem. It was there that he created such paintings as *The Scapegoat*, *The Finding of the Saviour in the Temple* and *The Shadow of Death*, along with various landscapes of that region. In old age Hunt became a patriarchal figure in the art world but because of failing eyesight he had to give up painting. One of his last works was a new version of his earlier painting *The Light of the World*, which is now kept in St Paul's Cathedral.

The Shadow of Death depicts Jesus as a muscular tanned young man prior to his **ministry**, working as a carpenter in his father's workshop. He is shown stretching his arms after sawing wood. The shadow of his outstretched arms falls on a wooden bar for tools, creating a 'shadow of death' **prefiguring the crucifixion**. The sharp tools suggest the nails with which he will later be crucified. The **skein of wool** on the floor symbolizes **the crown of thorns**, the arched window forms a **halo** above Jesus' head, we see the **star of Bethlehem** above the window and the **plumb bob** positioned on the wall gives the effect of being Jesus' heart in the shadow.

His mother Mary is depicted from behind, gazing up at the shadow, having been looking into a trunk in which she has kept the gifts given by **the Magi**. The emphasis on the spiritual value of honest labour and **thriftiness** is evident. Isabelle Killicoat, a volunteer gallery guide at Manchester Art Gallery, says this painting shows the whole of Jesus' life in one image – his birth, his life and his death.

Vocabulary and background notes

William Holman Hunt – Уильям Холман Хант (в старом написании Гольман Гунт)

The Shadow of Death – «Тень/Призрак смерти»

renowned [rɪˈnaʊnd] – знаменитый, известный, прославленный

elaborate symbolism – тщательно разработанный символизм

sculpted her tomb [tu:m] – изваял скульптуру на могиле

breach [bri:tʃ] **with** – разрыв отношений

ministry – служение (считается, что Христос приступил к служению на Земле в 30 лет)

prefiguring the crucifixion – прообразуя распятие

skein [skeɪn] **of wool** – моток пряжи

the crown of thorns – терновый венец

halo [heɪləʊ] – нимб

star of Bethlehem [ˈbeθlɪəm] – Вифлеемская звезда (по Евангелию, яркая звезда, которая привела волхвов в Вифлеем поклониться младенцу Христу)

plumb [plʌm] **bob** – свинцовый груз, отвес

the Magi [ˈmeɪdʒaɪ] (pl. of **magus** [ˈmeɪdʒəs]) (**the Three Kings/Wise Men from the East**) – волхвы (три царя/мудрецы с востока)

thriftiness – бережливость

RAFFAELLO SANTI (1483–1520)
Sistine Madonna (1512–1513)
Oil on canvas, 256 × 196 cm
Gemäldegalerie Alter Meister, Dresden



Raffaello Santi, known as **Raphael**, was an Italian painter and architect of the epoch of **High Renaissance**. The artist was born in the family of a court painter for the Duke of Urbino, a small but artistically significant Italian city. Unfortunately, his mother died when Raphael was only eight years old, and his father left him orphaned at the age of eleven.

It is known that Raphael spent a considerable time as an **apprentice** to a master painter named Pietro Perugino. The apprenticeship provided him with the opportunity to gain both knowledge and **hands-on experience**. He was also influenced by major artists in Florence and Rome.

His works were admired for elegant compositions and classical poses, the clarity of form and visual achievement of human **grandeur**. Raphael was enormously productive leaving despite his **untimely demise** at 37 **a great body of work**. He painted many frescoes in churches and the Palace of the Vatican (in the so called *Vatican Stanze* or *frescoed Raphael rooms*). One of his most important papal commissions was a series of ten **cartoons** for **tapestries** with scenes of the lives of St Paul and St Peter for the **Sistine Chapel** (now displayed in the **Victoria and Albert Museum**). He produced a number of significant **altarpieces**, including the *Sistine Madonna*.

This divine piece of Renaissance art was one of the artist's last Madonnas. The painting was commissioned by Pope Julius II in 1512 in honor of his late uncle, Pope Sixtus IV. The requirement was that the image contain St Sixtus and St Barbara. Raphael added two **cherubs** resting on their elbows while gazing distractedly at the three figures above them, so the composition reminds the Cross.

The three main figures – The Virgin, St Sixtus and St Barbara – inhabit an imaginary space, framed by heavy curtains which have been opened to reveal the heavenly scene. Positioned in the usual triangular arrangement, they are standing on a bed of clouds, looking down on people below. Out of the expanse of the heavens shown by the countless heads of angels painted in sky blue, the Virgin carries the Christ Child into the world.

Reportedly donated by the monks of the St Sixtus Church to King Augustus III of Saxony the painting was moved to his capital Dresden in 1754. In 1946, after World War II, it was moved to the Pushkin Museum of Fine Arts in Moscow, before being returned to Germany in 1955. Heavily marketed, the cherubs have been featured in stamps, postcards, T-shirts, and wrapping paper.

Thomas Mann praised the painting as 'my greatest experience in the art of painting'. Fyodor Dostoevsky wrote, 'What beauty, innocence and sadness in that **heavenly countenance**, what humility and suffering in those eyes. Among the ancient Greeks the powers of the divine were expressed in the marvellous Venus de Milo; the Italians, however, brought forth the true Mother of God – the Sistine Madonna'.

Vocabulary and background notes

Raphael [ˈræfeɪəl], [ˌræfɑːˈel] – Рафаэль

High Renaissance (a period of exceptional artistic production in the Italian Renaissance including works of Leonardo da Vinci, Michelangelo and Raphael) – Высокий Ренессанс

apprentice – ученик (в ремесле), подмастерье

hands-on experience – практический опыт

grandeur [ˈgrændʒə] – грандиозность, великолепие; величие, возвышенность

untimely demise [diˈmaɪz] (death) – безвременная кончина, смерть

a great body of work – большое количество работ

cartoon – картон (эскиз для фрески или гобелена, сделанный на бумаге)

tapestry [ˈtæpɪstri] – гобелен (стенной ковер ручной работы с вытканым изображением)

Sistine Chapel – Сикстинская капелла (бывшая домовая церковь в Ватикане)

Victoria and Albert Museum – Музей Виктории и Альберта (музей декоративно-прикладного искусства в Лондоне)

altarpiece – алтарный/запестольный образ

cherub – херувим, ангелочек

heavenly countenance – небесный лик (лицо, выражение лица)

ALEXANDER IVANOV (1806–1858)
The Appearance of Christ Before the People (1837–1857)
Oil on canvas, 540 × 750 cm
The State Tretyakov Gallery, Moscow



Alexander Andreyevich Ivanov was a Russian painter born to a family of artists in St Petersburg. Being only eleven years old he entered the Imperial Academy of Arts, where he studied together with Karl Briullov under his father Andrey Ivanovich Ivanov, a professor of painting. As a student Alexander Ivanov was awarded two silver medals and a gold medal.

He spent most of his life in Rome, where he drew inspiration for his works, and where he happened to befriend N.V. Gogol and experienced the influence of **the Nazarenes**. This was a group of young and idealistic German painters who believed that art should serve a religious or moral purpose. They were called *Nazarenes* for their **affectation** of a biblical manner of clothing and hair style. It was because of this friendship that Ivanov concentrated on religious paintings.

Ivanov has been called the master of one work, *The Appearance of Christ Before the People*, that compiles several biblical stories. This **magnum opus** of his life took A. Ivanov 20 years to complete (1837–1857). Its narrative is based on the third chapter of the Gospel of Matthew:

‘Then Jesus came from Galilee to the Jordan to John, **to be baptized** by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfil all righteousness”. Then he consented. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased” (Mt 3:13–17).’

In the foreground of the picture there are a number of male figures of varying ages, some of whom are already undressed waiting to be baptised. The main figure with his wavy black hair, dressed in his camel skin under a long cloak is John the Baptist, with a **crosier** in his left hand. He raises his hands aloft and gestures towards the approaching solitary figure of Christ, who comes out to the people **to fulfill his earthly ministry**.

This is a beautiful painting, full of colour and **meticulous detail**. In 1858, Alexander Ivanov went with his beloved creation to St Petersburg where it was exhibited. Its **lukewarm reception** must have been heartbreaking for Ivanov. He died a few months later of cholera aged 52 not knowing that some years after his death his work of art would be hailed, by the likes of Ilya Repin, the most celebrated Russian painter of his day, as ‘the greatest work in the whole world, by a genius born in Russia’.

At present this painting is on permanent display in the Tretyakov Gallery in Moscow. Some of the plentiful sketches prepared by the author for this outstanding picture (all in all, he made over 600 sketches) have been eventually recognized as masterpieces in their own right. The Russian Museum in St Petersburg houses the most complete collection of Ivanov’s works, popular among the visitors and art experts.

Vocabulary and background notes

The Appearance of Christ Before the People – «Явление Христа народу»

adhered to – придерживался

the Nazarenes [ˌnæz(ə)ˈɡiːnɪz] – назареи, посвященные Богу

affectation of – притворство, подражание; (уст.) любовь, стремление к

magnum opus – выдающееся произведение, лучшая работа (художника, писателя)

to be baptized [bæpˈtaɪzd] – креститься

crosier [ˈkrəʊziə], [ˈkrəʊzə] – (епископский) посох

to fulfill his earthly ministry – выполнить/исполнить/совершить свое земное служение

meticulous [məˈtɪkjələs] **detail** – подробные детали

lukewarm reception – прохладная встреча, сдержанный прием

LEONARDO DA VINCI (1452–1519)

Artist, Mathematician, Inventor, Writer, Father of the Italian High Renaissance

Leonardo da Vinci was the **epitome** of a ‘Renaissance man’. Possessor of a curious mind and keen intellect, da Vinci studied the laws of science and nature, which greatly informed his work as a painter, sculptor, architect, inventor, military engineer and draftsman. His ideas and body of work – which includes *Virgin of the Rocks*, *The Last Supper* and *Mona Lisa* – have influenced countless artists and made da Vinci a leading light of the Italian Renaissance.

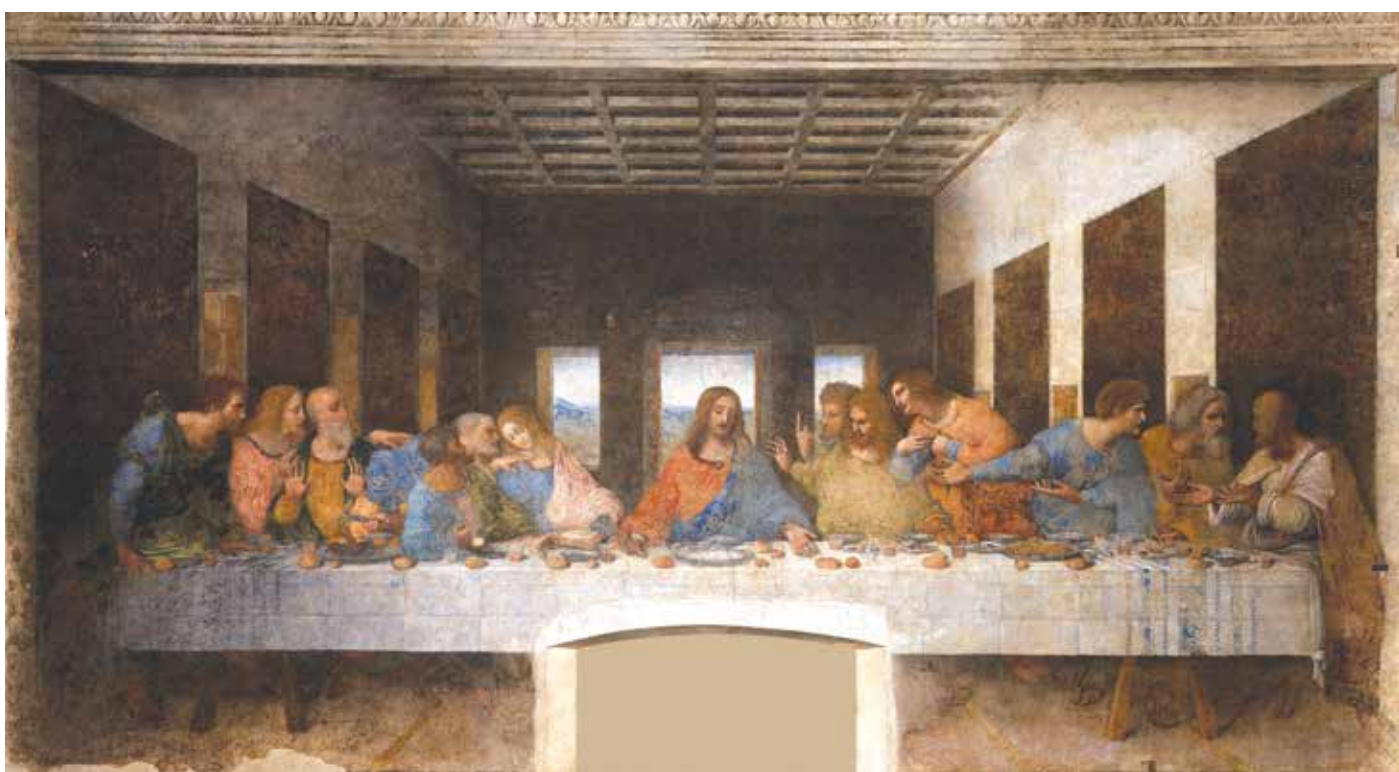
Born out of wedlock to a respected Florentine notary Ser Piero and a young peasant woman named Caterina, he was raised by his father and his stepmothers. At the age of five, he moved to his father’s family estate in nearby Vinci, and lived with his uncle and grandparents. Young Leonardo received little formal education beyond basic reading, writing and mathematics instruction, but his artistic talents were evident from an early age. Around the age of 14, da Vinci began a lengthy apprenticeship with the noted artist Andrea del Verrocchio in Florence.

To more accurately depict gestures and movements, da Vinci began to seriously study anatomy and dissect human and animal bodies. In addition to his anatomical investigations, da Vinci studied botany, geology, zoology, hydraulics, aeronautics and physics. A man ahead of his time, da Vinci

appeared to prophesize the future with his sketches of machines resembling a bicycle, helicopter and a flying machine based on the physiology of a bat.

Around 1495, da Vinci was commissioned to paint *The Last Supper* on the back wall of the dining hall inside the monastery of Milan's Santa Maria delle Grazie. The masterpiece, which took approximately three years to complete, captures the drama of the moment when Jesus informs the Twelve Apostles gathered for **Passover** dinner that one of them would soon betray him. The range of facial expressions and the body language of the figures around the table bring the masterful composition to life.

The Last Supper (1495–1498)
Tempera on gesso, pitch and mastic
460 × 880 cm
Santa Maria delle Grazie, Milan



The apostles are identified from *The Notebooks of Leonardo da Vinci* with their names found in the 19th century. From left to right:

- Bartholomew, James, son of Alphaeus, and Andrew form a group of three; all are surprised.
- Judas Iscariot, Peter, and John form another group of three. Judas is wearing green and blue, looking rather withdrawn and taken aback by the sudden revelation of his plan. He is clutching a small bag, perhaps signifying the silver given to him as payment to betray Jesus, or a reference to his role within the 12 disciples as treasurer. He is also tipping over the salt cellar. His head is horizontally the lowest of anyone in the painting. Peter looks angry and is holding a knife pointed away from Christ, perhaps foreshadowing his violent reaction in Gethsemane during Jesus' arrest. The youngest apostle, John, appears to swoon.
- Jesus is in the center. His head is located at the vanishing point for all perspective lines.
- Apostles Thomas, James the Greater, and Philip are the next group of three. Thomas is clearly upset; the raised index finger foreshadows his incredulity of the Resurrection.

- Matthew, Jude Thaddeus, and Simon the Zealot are the final group of three. Both Jude Thaddeus and Matthew are turned toward Simon, perhaps to find out if he has any answer to their initial questions.

Vocabulary and background notes

epitome [ɪˈpɪtəmi] – воплощение

The Last Supper – «Тайная Вечеря»

Passover – Песах (еврейская Пасха, праздник в память исхода евреев из Египта)

tempera on gesso [ˈtʃesəu], **pitch and mastic** [ˈmæstɪk] – темпера на гипсе, смоле и мастике

Painting Vocabulary

1. Painters and their craft: a child prodigy; to have a natural/innate talent for; a fashionable/self-taught/mature/renowned artist; portrait/landscape painter; to paint from nature/memory/imagination/en plein air; to paint mythological/historical subjects; to specialize in portraiture/still life; to portray people/emotions with moving sincerity/with restraint; to depict a person/a scene of common life/the mood of...; to render/interpret the personality of...; to reveal the person's nature; to capture the sitter's vitality/transient expression; to develop one's style of painting; to conform to the taste of the period; to break with the tradition; to be in advance of one's time; to expose the dark sides of life; to become famous overnight; to die forgotten and penniless.

2. Painting genres: an oil painting, a water-colour/pastel picture; oil on canvas/panel; a sketch/study; a family/group/ceremonial/intimate portrait, a self-portrait, a shoulder-length/half-length/knee-length/full-length portrait; a still life, a battle piece, a flower piece, a masterpiece, a landscape, a seascape; a(n) genre/history/animal/figure/religious/allegorical painting.

3. Composition and drawing: in the foreground/background, in the top/bottom/left-hand corner; to arrange symmetrically/asymmetrically/in a pyramid/in a vertical format; to divide the picture space diagonally; to define nearer figures more sharply; to emphasize contours purposely; to convey a sense of space; to place the figures against the landscape background; to merge into a single entity; to blend with the landscape; to be represented standing/sitting/talking; to be posed/silhouetted against the open sky/a classic pillar/the snow; to paint someone in three-quarter view; a full face/profile portrait; to accentuate smth.

4. Colouring. Light and shade effects: bright/muted colours; subtle/gaudy colouring; a brilliant colour scheme/combination of colours; a saturated palette; the colour scheme where blue predominates; the colours may be cool and restful/hot and agitated/soft and delicate/dull/oppressive/harsh; sharp contrasts of light and dark; to create the illusion of space.

5. Impression. Judgement: the picture can be moving/lyrical/romantic/original/poetic in tone and atmosphere; an exquisite piece of painting, an unsurpassed masterpiece distinguished by a marvellous sense of colour and composition; it can be crude, chaotic, dull, gaudy, depressing.

Writing

It is generally agreed that society benefits from the work of its members. Compare the contributions of artists to society with those of scientists. Which type of contribution do you think is valued more? Give reasons to support your answer.

UNIT 6. RELIGIOUS ART AT LONDON'S NATIONAL GALLERY

Lead-in

1. *Have you ever been to an art gallery? Share your impressions of the visit. What would you like to hear from guides to help you appreciate the art on display?*
2. *What do you know about London's National Gallery? Make up a list of facts you would like to learn about it and see if any of your questions are answered in the first text.*

Reading and speaking

Read the information about the National Gallery in London and a number of texts about paintings on biblical subjects, which constitute one third of the gallery's collection.

Focus on 'Questions for comprehension and activities' given below each text, use the 'Painting Vocabulary' list on p. 57 and 'Glossary of Religious Terms' on p. 184 while doing them.

A Short History of the National Gallery

The National Gallery is exceptional among the great public museums in Europe. It houses the nation's collection of Western European paintings of all schools, from the late 13th to the early 20th century.

The National Gallery was established in 1824, to give every person in the country the opportunity to experience these great pictures. It is regarded to be a latecomer to the ranks of comparable institutions. The collections of **the Medici** in Florence had been presented to the State of Tuscany in 1737, the other major **repositories of art** opened to the public shortly afterwards: in Vienna in 1781, in Paris in 1793, in Amsterdam in 1808, in Madrid in 1809, in Berlin in 1823.

Academicians, public-minded **connoisseurs** and politicians joined together to **urge on** parliament's plan for the establishing a National Gallery of painting and for the encouraging the Historical Painting.

In 1823, as an **incentive** to the government, Sir George Beaumont, Constable's patron and a **chief proponent** of a national gallery, and the Reverend Holwell Carr promised their own collections of paintings to the nation, provided a suitable building could be found for their proper display and conservation. The two were the earliest and among the greatest of the many benefactors of the Gallery.

As it turned out the government was persuaded by the surprising conjunction of two events: the offer for sale of the Old master collection, built up by John Julius Angerstein, a philanthropist and collector, born in St Petersburg, and the unexpected repayment by the Austrians of a war debt. First it was opened in Angerstein's private town house and then for the next thirty years it had to share William Wilkins's Trafalgar Square building with the Royal Academy. By gift, **bequest** and purchase, the collection grew rapidly, necessitating the enlargements.

The latest major building project, initiated in 2003, was planned to improve access from redesigned Trafalgar Square to the Gallery. This project makes available for the first time a public entrance on the ground level of the main building. Designed to cater for the growing number of visitors, it also provides more generous spaces for visitor services and better links between the floors.

Corresponding to the chronological display all the paintings are divided into four sections and can be found on the main floor of the Gallery: 'Paintings 1250–1500' in **the Sainsbury Wing**; 'Paintings 1500–1600' in the West Wing; 'Paintings 1600–1700' in the North Wing, and 'Paintings 1700–1900' in the East Wing.

From the beginning, it was intended that the Gallery be opened not only to artists and copyists, but to the public at large. Admission to the permanent collection is still free, and children are encouraged to come, not only in family groups, but in school parties. Information about paintings is presented through various media – lectures and tours, books, videos and CD-s – so that the visitors may share in the fruits of scholarly research, the main responsibility of **Curatorial staff**. The gallery also **mounts temporary exhibitions** of pictures from the collection in new contexts. There's no better statement of the National Gallery's purpose, past or present than that set before the Parliamentary Commission of 1857: 'The existence of the pictures is not the end [purpose] of the collection, but the means only to give the people an **ennobling** enjoyment'.

Vocabulary and background notes

the Medici ['medɪtʃi:] (**family**) – Мэди́чи (влиятельная династия, правившая во Флоренции, покровительствовавшая художникам и архитекторам; в этой династии было четыре римских папы и две королевы Франции)

repository [rɪ'pɒzɪt(ə)rɪ] **of art** – хранилище произведений искусства, музей

connoisseur [ˌkɒnə'sɜː] – ценитель, знаток

to urge on – поддерживать, поощрять (фразовый глагол)

incentive – стимул, побуждение

chief proponent of a gallery – главный инициатор, сторонник открытия галереи

bequest – завещание, наследство, посмертный дар

the Sainsbury Wing – крыло «Сейнсбури» (здание, примыкающее к главному зданию галереи, построенное на деньги братьев Сейнсбури в 1991 г.)

curatorial staff – работники музея

mounts temporary exhibitions – проводит временные выставки

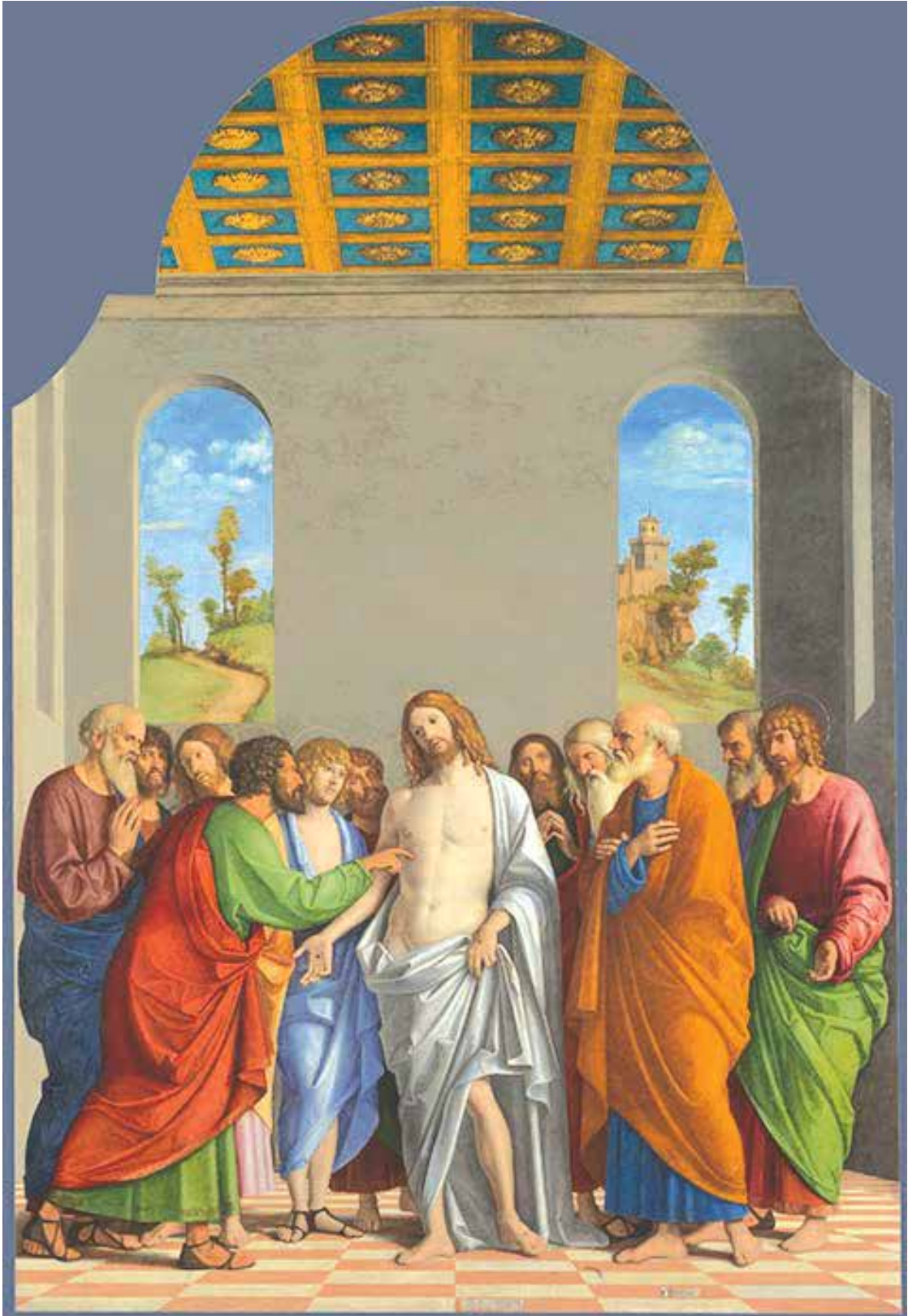
ennobling – облагораживающий

Questions for comprehension and activities

1. What kind of paintings are housed in the National Gallery?
2. Name the year of the National Gallery's establishment.
3. Who were the earliest benefactors of the Gallery?
4. What two events helped to open the National Gallery?
5. Speak about the location and composition of the Gallery.
6. How much does it cost to visit the National Gallery?
7. What is the main purpose of the Gallery?
8. Make up an outline of the text summarizing the contents of each paragraph.
9. Retell the text taking turns, i.e. presenting it as a chain story around the class.

GIOVANNI BATTISTA CIMA DA CONEGLIANO (1459/60–1517/18)
***The Incredulity of Saint Thomas* (c. 1502–1504)**

Oil on poplar, transferred to synthetic panel, 294 × 199 cm



The visitor entering the Sainsbury Wing across the bridge from the main building of the National Gallery faces **a breathtaking diminishing perspective of columns and arches enfaming, and terminating in**, Cima's *Incredulity of Saint Thomas*. This is the only example in the collection of a great Venetian **altarpiece** from the first decade of the 16th century.

Cima, a painter from Conegliano, a small town in the north of Venice, may have been trained by Giovanni Bellini. He was active in Venice from 1492 to 1516. The altarpiece was commissioned in 1497 by **the penitent confraternity** of St Thomas for the church of San Francesco in Portogruaro, east of Venice.

The altarpiece shows the most significant moment in the life of Thomas (John 20:24–29). On the day of the Resurrection, Jesus appeared to the disciples gathered in a closed room, but Thomas was not with them and refused to believe in the miracle without the evidence of his senses. Eight days later Jesus appeared again, showed Thomas the print of the nails in his hands and invited him to touch the wound in his side. The story ends in Christ saying, 'Blessed are they that have not seen, and yet have believed'.

The figure of Christ is included in this scene primarily so that we can identify Thomas, the confraternity's **patron saint**. Cima, however, has placed the miraculously risen Saviour in the centre of the composition and has additionally focused our attention on him by making him taller than the others, by virtually **bleaching him of all colour**, and through **linear perspective**. All the **vanishing lines** of the tiled floor and the ceiling have been **carefully incised** into the white **gypsum** of the ground to meet at a point slightly left of Christ's exposed knee. Through these devices a narrative scene is made to serve the functions of an altarpiece: to act as a focus for the **consecration** of the bread and wine of the **Eucharist**, the body and blood of Christ.

Vocabulary and background notes

Giovanni Battista Cima [ˈtʃi:mə] **da Conegliano** – (Джованни Батиста) Чима да Конельяно
The Incredulity of Saint Thomas [ˈtɒməs] – «Неверие святого Фомы»

a breathtaking diminishing perspective of columns and arches – захватывающий вид из уменьшающихся в перспективе колонн и арок

enfaming, and terminating in – обрамляющих и заканчивающихся (картиной)

altarpiece – запрестольный образ

penitent confraternity – братство Кающихся грешников

patron [ˈpeɪtrən] **saint** – заступник, святой покровитель (братства)

bleach of all colour – обесцвечивать, лишать цвета

through linear [ˈlɪnɪə] **perspective** – благодаря линейной перспективе

vanishing lines – линии, сходящиеся в перспективе

be carefully incised – быть тщательно высеченным

gypsum [ˈdʒɪps(ə)m] – гипс

consecration – освящение

the Eucharist [ˈju:kəɪst] (the Holy Communion; oblation) – евхаристия/Святое Причастие

Questions for comprehension and activities

1. What does the uniqueness of the painting lie in?
2. What biblical story does this narrative scene represent?
3. Through which devices did Cima make this canvas serve the functions of an altarpiece?
4. Find more information about the artist and present it in class.
5. Describe the given painting in pairs, acting as a guide and an interpreter.

CARLO CRIVELLI (1430–1494)

The Annunciation, with Saint Emidius (1486)

Egg tempera, with some oil; transferred from wood to canvas, 207 × 146 cm



This altarpiece is an outstanding example of the inseparability of political and religious spheres in the 15th century. Painted for the Franciscan church of the Annunciation in **Ascoli Piceno**, it celebrates the granting of limited self-government to the citizens, under the general control of their bishop, by the Franciscan Pope Sixtus IV in 1482. News of the privilege reached the city on March 25, the Feast of the Annunciation, and was celebrated every year on that day. This is why the painting includes Saint Emidius, a local **bishop-martyr** holding a model of the city, and, below, the inscription **LIBERTAS ECCLESIASTICA**, the title of the **papal edict** which granted the city its freedom.

The Annunciation has probably never taken place in so public a setting, with the **Archangel Gabriel** alighting in the street instead of in the Virgin's chamber. Onlookers, such as the **Franciscan-friar**, and the little boy at the top of the stairs, and the man shading his eyes in the distance, seem to see the golden ray which marks the flight path of the dove of the Holy Spirit from Heaven to Mary's room. A providential opening in the wall has admitted it to her presence. On the bridge a man reads a message delivered by carrier pigeon, now safely back in its cage nearby – a reference to the papal message. Oriental carpets are **draped over parapets**, as they would have been to celebrate a real-life public festival.

Crivelli pictures Ascoli Piceno as an ideal Renaissance city: all brick, stone and marble, with relief ornaments in the new style copied from the Ancient Romans. Particularly splendid is the Virgin's town house, with its potted plants and **tame birds**, one of them a peacock, a **symbol of immortality** as its flesh was thought not to decay. The 'eyes' in its tail were sometimes also used to refer to the 'all-seeing Church'. The apple in the foreground represents the forbidden fruit and the associated with it **fall of man**. The cucumber could symbolize the promise of **resurrection** and **redemption**, human sins, everlasting life or a signature motif for the artist.

Vocabulary and background notes

Carlo Crivelli – Карло Кривелли

the Annunciation [əˌnʌnsi'eɪʃ(ə)n] – Благовещение

Ascoli Piceno – Асколи-Пичено (город в Италии, центр одноименной провинции)

bishop-martyr ['mɑ:tə] – епископ-мученик

LIBERTAS ECCLESIASTICA – свобода церкви (по-латински)

papal edict – папский указ

Archangel Gabriel ['ɑ:k'eɪndʒ(ə)l'geɪbɪəl] – Архангел Гавриил

Franciscan-friar [fræn'sɪskən'fraɪə] – монах францисканского ордена

draped over parapets ['ræpəɪts] – ниспадают с парапетов (ограждений террас)

tame birds – ручные птицы

symbol of immortality – символ бессмертия

the fall of man – грехопадение человека

resurrection – воскресение (из мертвых)

redemption – искупление (человечества от греха)

Questions for comprehension and activities

1. What does this altarpiece celebrate and exemplify?
2. What is the subject matter of the picture?
3. Why did the artist paint a cucumber and an apple in the foreground?
4. Find more information about the artist or the picture and present it in class.
5. Describe the given painting in pairs, acting as a guide and an interpreter.

LEONARDO DA VINCI (1452 –1519)
***The Virgin of the Rocks* (about 1492–1508)**
Oil on panel, 189.5 × 120 cm



Even his contemporaries **were in awe of** that legendary genius, Leonardo da Vinci. Trained in Florence as an artist and engineer, he was **incessantly** active but by the standards of the day achieving little. Unable or unwilling to work systematically **from commission to completion**, he relied on stipends from princes, dying in a **chateau** on **the Loire**, esteemed 'as a very great philosopher' by the King of France.

Each of Leonardo's known compositions was influential throughout Europe. *Mona Lisa* has never lost her fascination and the ruined **mural** of the *Last Supper* **remains the most compelling** and widely known visualization of a Christian narrative. His precious notebooks, filled with drawings and observations on art, architecture, engineering, optics, geometry, anatomy and other natural sciences, were never made public but were handed over to Giovanni Francesco Melzi, a member of his workshop, who compiled from them a fragmentary *Treatise on Painting* avidly studied for centuries.

The *Virgin of the Rocks* was begun in 1492 for **the Confraternity of the Immaculate Conception** of San Francesco in Milan; parts of it remained unfinished, while others, especially rocks in the background were completed by **one of the artist's associates**. The earlier version of the picture is kept in the Louvre, Paris. The National Gallery picture substitutes a motif, popular in Florence for the image, required by Franciscan patrons, promoting the doctrine of Mary's Immaculate Conception: a Virgin without the Child, shown standing among prophets holding the texts, taken **to refer to her exemption from Original Sin**. In the *Virgin of the Rocks* **the infant Baptist** sheltering under Mary's cloak venerates the Christ Child in a cool watery wilderness. The subject relates to a non-Biblical event which became part of the medieval tradition of the Holy Family's journey to Egypt and meeting the infant John the Baptist rescued by an angel on the road.

Vocabulary and background notes

Virgin of the Rocks – «Мадонна/Дева Мария в скалах/в гроте»

be in awe [ɔ:] **of** – трепетать перед

incessantly – непрерывно, постоянно

from commission to completion – от получения заказа до окончания работы

chateau [ˈʃætəu] – дворец, замок

the Loire [lwa:] – Луара (длиннейшая река Франции)

mural [ˈmjʊərəl] – фреска (стенная роспись)

remain the most compelling – оставаться самым захватывающим

Treatise on Painting – Трактат по живописи

the Confraternity of the Immaculate Conception – Братство Непорочного Зачатия

one of the artist's associates – один из сподвижников художника

refer to exemption from Original Sin – указывать на освобождение (Богородицы) от первородного греха

the infant John the Baptist – младенец Иоанн Креститель

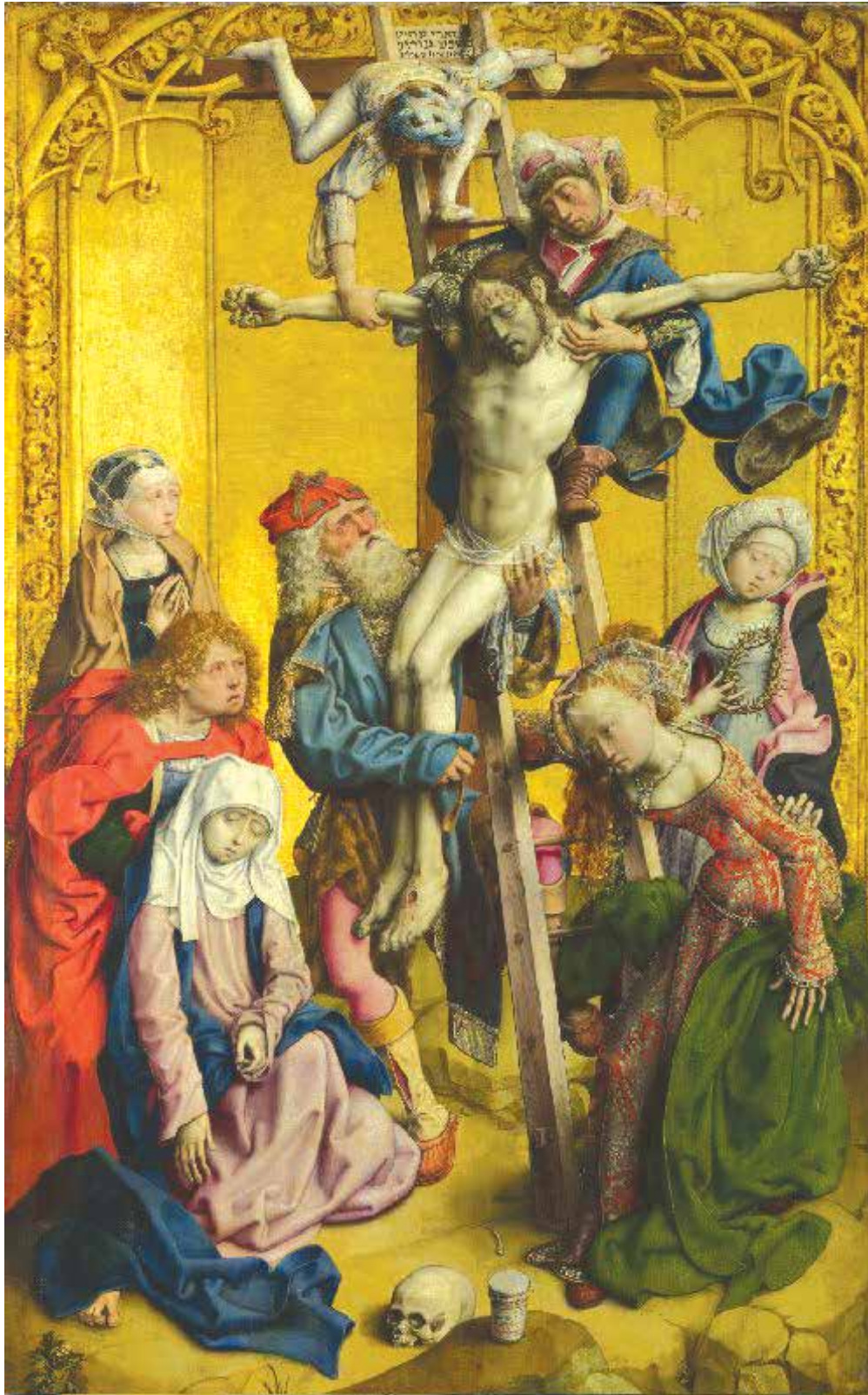
Questions for comprehension and activities

1. What is the genius of Leonardo da Vinci remarkable for?
2. Which art pieces play an outstanding role in the artist's creative activity?
3. Can you narrate the *Virgin of the Rocks*'s destiny and the scene it represents?
4. Compare the information about the artist given here and on p. 55 to find out the difference.
5. Describe the given painting in pairs, acting as a guide and an interpreter.

THE MASTER OF THE *Saint Bartholomew Altarpiece* (active c. 1470–1510)

***The Deposition* (c. 1500–1505)**

Oil on oak, 75 × 47 cm



The outstanding painter in **Cologne at the turn of the century**, this unknown artist is named after the *SAINTE BARTHOLOMEW ALTARPIECE*, now in **Munich**, and is also the author of a much larger version of the Deposition, now in the Louvre, Paris. In both the Paris and the National Gallery pictures the scene appears to take place within **a carved and gilded shrine** with **Gothic tracery** and painted statues.

The rocks and skull of the foreground specify the historic location of **the Crucifixion: Calvary** or **Golgotha** (**'place of a skull'** in the languages of the Gospels). Like a medieval schoolmaster, the artist sets out to teach us the steps to Christian spirituality. Attracting us by pattern, gold and rich colour, he leads us on to sensory empathy with the rich textures of the worldly Magdalen's **brocade** and the gorgeous pearls of old Joseph, the 'rich man of **Arimathea**'.

Then the artist takes us to the hard wood of ladder and cross, to physical pain and mortal sorrow. Huge beads of blood spring from the open wounds of Christ and oversize tears glisten on the cheeks of the other figures; their eyes are red-rimmed from weeping. Christ's arms are locked and his body is turning grey with death. We must impress his message on our hearts, reliving in meditation this most sorrowful moment of **the Passion**.

The figures are carefully differentiated: Nicodemus on the ladder lowers the body of Christ to Joseph of Arimathea, who has donated his own **tomb** for Christ's burial. Saint John supports the fainting Virgin. Mary Magdalene at the foot of the cross clutches her head, almost **doubled up** with grief. A young helper has hooked his leg around the crosspiece and the two other Maries stand in the back, the one praying, the other contemplating **the crown of thorns** as she comforts the Magdalene. Men and women, young and old, rich and poor, find their place before their crucified Saviour.

Vocabulary and background notes

Deposition – снятие с креста

Cologne [kə'ləʊn] – Кёльн (город в Германии)

at the turn of the century – на рубеже веков

Munich ['mju:nɪk] – Мюнхен (город в Германии)

a carved and gilded shrine – резная и позолоченная гробница

Gothic tracery – готический ажурный узор

the Crucifixion – распятие (Христа); Распятие (иконографический сюжет)

Calvary/Golgotha ['gɒlgəθə] – (гора) Голгофа (место распятия Иисуса Христа)

place of a skull – лобное место (по преданию, на месте Голгофы был похоронен Адам)

brocade [brəʊ'keɪd] – парча

Arimathea – Аримафея (город в Палестине, откуда происходил Иосиф)

the Passion (of Christ) – крестные муки, страсти (страдания) Господни

tomb [tu:m] – гробница

double up – скрючиться (от боли)

the crown of thorns – терновый венец

Questions for comprehension and activities

1. What facts are known about the life and creative works of the artist?
2. Whose skull and why is depicted in the foreground here and at the foot of the cross in many other crucifixion scenes?
3. Did the author succeed in making the figures true to life? Support your answer.
4. Which emotional effect does the composition produce?
5. Describe the given painting in pairs, acting as a guide and an interpreter.

PIERO DELLA FRANCESCA (c. 1415/20–1492)

The Baptism of Christ (1450)

Tempera on poplar, 167 × 116 cm



We like to think that our age is the first properly to appreciate **Piero Della Francesca**. He has been **hailed**, for example, as the earliest ‘**cubist painter**’. Yet in most ways he was a child of his time and place of birth in **Borgo San Sepolcro**, in those years **a fief (land) of Florence**. He seems to have worked in Florence itself only once, as an assistant to Domenico Veneziano, but he **enjoyed a high reputation** throughout the Italian peninsula, and was employed at the princely courts of Urbino and Rimini and by the pope in Rome. His many frescoes, now almost all lost, influenced the succeeding generation of artists. Although Piero’s **fame was eclipsed** after his death, he was never forgotten, and from the early 1800s foreign artists in Italy copied his paintings in watercolours or oils. The *BAPTISM* was bought by an English collector in 1859 and acquired for the National Gallery in 1861. Probably painted for the altar of a chapel dedicated to Saint John the Baptist in the Camaldolese abbey of Borgo San Sepolcro, it had been moved to the cathedral in 1808.

Piero has placed Christ in the very centre of the picture. A line from the **apex** of the arched top runs through the beak of the white dove of the Holy Spirit, through the trickle of water from the bowl held by John, its rim catching the sunlight, down the middle of Christ’s face, and through his **reverently clasped hands**, ending in the heel of his right foot, on which his weight is supported. **The limpid waters of the River Jordan**, winding its way calmly through the familiar **patchwork of eastern Tuscany**, with Borgo San Sepolcro nestling in its folds, reflect the hills behind Christ.

The conventional elements of the image, such as the three angels on the left waiting to dry and clothe Christ, must have been eclipsed for contemporaries by its novelties; and above all by Piero’s cool light, defining the large simplified forms and the **exquisite fall of the drapery**, and uniting figures and **setting** in the fresh morning of a new dawn.

Vocabulary and background notes

Piero Della Francesca – Пьеро д’елла Франческа

Baptism – крещение

hail as a cubist painter – провозглашать кубистом

Borgo San Sepolcro – Борго Сан Сеполькро (город в Италии)

a fief (land) of Florence – феодальное поместье Флоренции

enjoy a high reputation – иметь высокую репутацию

eclipse someone’s fame – затмевать чью-либо славу

apex [ˈeɪpɪks] – вершина, высшая точка

reverently clasped hands – благоговейно (молитвенно) сложенные руки

limpid waters of the River Jordan – прозрачные воды реки Иордан

patchwork of eastern Tuscany – подобная лоскутному одеялу восточная Тоскана

exquisite fall of the drapery – изящно спадающие одежды

setting – окумуаживающая обстановка, окружение

Questions for comprehension and activities

1. What reputation did Piero Della Francesca enjoy in his lifetime?
2. The artist succeeded in combining colour and form, didn’t he? What way was it achieved?
3. How is the Catholic tradition of baptism by sprinkling reflected in the picture? Compare the way the subject of Christ’s Baptism is dealt with here and in the painting of Ivanov (p. 54).
4. Find more information about the artist and present it in class.
5. Describe the given painting in pairs, acting as a guide and an interpreter.

JACOPO PONTORMO (1494–1557)
Joseph with Jacob in Egypt (1578)
Oil on wood, 96.5 × 109.5 cm



The ‘strange and shy’ **Jacopo Carrucci** from Pontormo near Florence was not as rebellious an artist as he may appear from this picture. His style is a **logical summation** of the Florentine tradition, and **assimilates the latest developments** of Michelangelo. The picture is not ‘anti-naturalistic’, but ‘non-naturalistic’: it belongs in the tradition of furniture painting. A **brilliant surface embellishment** combined with continuous narrative like a **comic strip**, it originally formed part of a famous scheme of bedroom decoration – painted panels set into the wall, seats, storage chests and a bed – illustrating the story of Joseph from Genesis, the first Book of the Old Testament.

Four Florentine artists, **Andrea del Sarto**, **Granacci**, Pontormo and **Bacchiacca**, collaborated on the project, thereby at present the National Gallery owns two of Bacchiacca's panels and all four of Pontormo's. The decoration was said by **Vasari** to have been commissioned by **Salvi Borgherini** on the occasion of the wedding of his son in 1515.

The story of Joseph was in fashion at the time for the decoration of furniture. The dreams which Joseph interpreted make his story appropriate to a bedchamber, as do the more serious subjects of **adultery**, **chastity** and **the fruitful outcome of marriage**. Even the theme of the coat of many colours lends itself to the decoration of a room in which clothes were stored in painted chests. Finally, Joseph was seen as an Old Testament **forerunner of Christ**, the Saviour of the World.

Joseph – dressed in a golden-brown tunic, **lavender** cloak and scarlet cap – appears four times. In the right foreground, as governor of Egypt, he is seated on Pharaoh's 'second chariot' and listens to a petition from the leader of the victims of famine seen in the background. On the left he presents his old father Jacob to Pharaoh; Pontormo includes Joseph's mother Rachel, whom the Bible does not mention as having been present. He reappears on the winding staircase with one of his sons, while the other is welcomed by a woman on the landing. In the round bedchamber, Joseph presents his children for the dying Jacob's blessing – a scene diagonally **counterpoised** with the presentation of his parents to Pharaoh. Vasari writes that it is not possible to see another painting made 'with such grace, perfection and excellence' as this panel.

Vocabulary and background notes

Jacopo Carrucci [ˈjakɔrɔi kəˈruːtʃi] – Якопо Каруччи, прозванный Понтормо

Joseph with Jacob in Egypt – Иосиф и Иаков в Египте

logical summation – логический результат

assimilate the latest developments of smb – перенимать чьи-либо последние достижения

a brilliant surface embellishment – блистательное украшение поверхности

a comic strip – комикс, рассказ в картинках

Andrea del Sarto – Андреа дель Сарто

Granacci – Граначчи (Франческо)

Bacchiacca – Баккьякка (Франческо Убертини)

Giorgio Vasari (an Italian historian of the 16th century) – Джорджо Вазари

Salvi Borgherini (a Florentine banker) – Сальви Боргерини

adultery – нарушение супружеской верности, прелюбодеяние

chastity [ˈtʃæstɪti] – целомудрие, чистота, непорочность

the fruitful outcome of marriage – плод супружества/любви (дети)

forerunner of Christ – предвестник/предтеча прихода Христа

lavender – бледно-лиловый цвет, цвет цветков лаванды

counterpoised – уравновешенный

Questions for comprehension and activities

1. What kind of commissioned project did the group of artists collaborate on?
2. Why was the story of Joseph particularly suitable for the decoration of a bedchamber?
3. What scenes are shown in the picture? Find additional information about the life of Joseph, which inspired Thomas Mann to write his famous four-part novel, and share it with each other.
4. Find more information about the artist and present it in class.
5. Describe the given painting in pairs, acting as a guide and an interpreter.

NICOLAS POUSSIN (1594–1665)

The Adoration of the Golden Calf (1633–1634)

Oil on canvas, laid down on board, 153 × 212 cm



How Nicolas Poussin the son of a Norman farmer, who became Nicolas Poussin ‘painter-philosopher’ in Rome, with ‘a mind... **naturalised in antiquity**’, is one of the great triumphs of **pertinacity** over circumstance. Few artists of his importance have had such inadequate training, or **found their true vocation** so late. His interest in art was aroused by a **minor itinerant painter** working in a local church in Les Andelys. In the same year, 1611/12, Poussin left home for Paris. After years of hardship he attracted favourable attention in 1622 with six paintings for the **Jesuits**. In 1624 he finally settled in Rome, **firmly intent on emulating** Raphael and ancient sculpture.

Poussin’s early period in Italy was barely easier than his years in Paris. As well as Raphael, engravings, **statuary** and a famous ancient wall painting then in a princely collection, he studied **Domenichino** and **Guido Reni** and discovered **Titian**. Not until he was in his thirties did Poussin **find his own voice**, and patrons to **heed** it. From about 1630 he mainly painted smallish canvases for private collectors. Out of his very limitations, he created a new kind of art: the domestic ‘history painting’ with **full-length but small-scale** figures, **for the edification and delight** of the few. Seldom has a painter been more intense, more serious and, **in the event**, more influential.

The Adoration of the Golden Calf was **originally paired** with *the Crossing of the Red Sea* now in Melbourne. Both works illustrate episodes from Exodus in the Old Testament; this painting relates to Chapter 32. **In the wilderness of Sinai** the children of Israel, disheartened by Moses' long absence, asked Aaron to make them gods to lead them. Having collected all their gold earrings, Aaron melted them down into the shape of a calf, which they worshipped. Hearing singing and seeing 'the calf and the dancing... **Moses' anger waxed hot**, and he cast the tablets out of his hands, and brake them beneath the mount' (Exodus 32:19).

In the background on the left Moses and Joshua come down from Mount Sinai with **the tablets of the Ten Commandments**. The tall bearded figure in white is Aaron. Within a majestic landscape painted in the bold colours Poussin learned from Titian, before a huge golden idol more bull than calf, these **Israelite revellers give homage to the potency** of Poussin's vision of antiquity. As on a sculpted relief or painted Greek vase, figures **are shown in suspended animation**, so that the effect of the whole is at one and the same time violent and static.

Vocabulary and background notes

Nicolas Poussin [nikɔ'la: pu'sæŋ] – Никола́ Пуссе́н

The Adoration of the Golden Calf – «Поклонение золотому тельцу»

naturalized in antiquity – вжившийся в древнюю историю

pertinacity – упорство

find one's true vocation – найти свое истинное призвание

a minor itinerant painter – малоизвестный странствующий художник

Jesuits [ˈdʒezjuɪt] – иезуит (католический монах, член «Общества Иисуса»)

firmly intent on emulating – полный решимости подражать

statuary – скульптурные работы, скульптура

Domenichino – Доменикино (итальянский художник)

Guido Reni – Гвидо Рени

Titian [ˈtiʃ(ə)n] – Тициан

find one's own voice – найти свое амплуа

heed – внимать, следить

full-length but small-scale – в полный рост, но маленькие по размеру (фигуры)

edification and delight – назидание и восторг

in the event – как оказалось

was originally paired – создавалось в паре (с картиной «Переход через Красное море»)

in the wilderness of Sinai [ˈsaɪnaɪ] – в Синайской пустыне

Moses' anger waxed hot – Моисей воспламенился гневом

the tablets of the Ten Commandments – скрижали с десятью заповедями

Israelite [ˈɪzrəlɑɪt] **revellers** – израильские гуляки, кутилы

give homage [ˈhɒmɪdʒ] **to the potency** – отдать должное силе

show in suspended animation – изображать застывшими, с приостановкой в движении

Questions for comprehension and activities

1. Which painters had Poussin studied and emulated before he found his own voice? What kind of new art did he create?
2. What biblical episode is illustrated by this picture?
3. Through what effects was the grandeur of the depicted scene achieved?
4. Find more information about the artist and present it in class.
5. Describe this painting in pairs, acting as a guide and an interpreter.

NICOLAS POUSSIN (1594–1665)

The Finding of Moses (1651)

Oil on canvas, 116 × 175 cm



This painting, the latest and grandest of Poussin's three versions of the theme, was acquired by the National Gallery jointly with the National Museum of Wales in 1988. It has been pointed out that when he could, he avoided painting scenes of **saintly visions** or **martyrdoms**, the **stock-in-trade** of seventeenth-century religious art.

Poussin illustrated events from the life of Moses at least nineteen times. He concentrated on the central themes of Christianity, relating them both to their historical context in the ancient Near East and to the **basic tenets of other religions**, following an intellectual fashion of the day. Of the Old Testament subjects which he painted, the majority belong to the category of **prefiguration of Salvation**.

From Early Christian times the Old Testament was read by Christians for its analogies with the New Testament. Thus the waters of the Nile to which the infant Moses **is consigned** by his mother in an '**ark of bulrushes**', following Pharaoh's cruel order to drown all the male Israelite babies (Exodus 1:22), were likened to the waters of baptism. The baby on whom Pharaoh's daughter has taken pity resembles the Christ Child blessing the **Magi** or the shepherds in a **scene of the Adoration**.

We know we are in Egypt because on the rock above the main scene a river god, symbolising the Nile, embraces a sphinx, palm trees stand on the shore and an obelisk rises up behind a **stately** temple. In the background on the left, an Egyptian priest worships the dog-shaped god **Anubis**.

The main interest and beauty of the picture reside in the wonderful grouping of the figures, all women to contrast with an analogous group of men in *Christ healing the Blind Man* (now in the Louvre, Paris). Each plays her role in the dramatic tale, the princess generous and commanding, and the maids curious and delighted. The **humbler** figure in a white shirt at Moses' head may be his sister who watched from nearby to see what would happen to him, and recommended their mother to Pharaoh's daughter as a **wet nurse**. It is tempting to see their **brilliant draperies** as a compliment to Poussin's patron, the Lyon silk merchant Reynon. Bodies and colours, each distinct and separate, combine in **ample** rhythms across the picture surface, echoed by the rocks beyond. It is at once solemn and joyful, as **befits a scene** in which a child is rescued from death, and through him an entire people is saved.

Vocabulary and background notes

Nicolas Poussin [nikɔˈlɑː puˈsæɪn] – Никола́ Пуссе́н

The Finding of Moses – картина «Обнаружение/находка Моисея»

saintly visions – святые откровения

martyrdoms – мученичества

stock-in-trade – здесь: обычные сюжеты

the basic tenets [ˈtenəts] **of religions** – основные положения религий, догматы

prefiguration of Salvation – прообраз Спасения (Многие Ветхозаветные события являются прообразами Новозаветных: чудесное спасение младенца Моисея от смерти на берегу Нила трактуется как прообраз спасения младенца Христа от царя Ирода; спасение израильского народа, выведенного Моисеем из рабства в Египте, символизирует спасение человечества Христом от рабства греху.)

is consigned [kənˈsaɪnd] – передается, поручается

ark of bulrushes [ˈbʊlɹʌʃɪz] – ковчег из тростника

Magi [ˈmeɪdʒaɪ] (plural of **magus** [ˈmeɪɡəs]) – волхвы, мудрецы с Востока

scene of the Adoration – сцена поклонения волхвов

stately – величественный, великолепный

Anubis [əˈnjuːbɪs] – Ану́бис (древнеегипетский бог-проводник умерших в загробный мир)

humbler – более простой, незнатный по происхождению

wet nurse – кормилица

brilliant draperies – блистательные одежды

ample [æmpl] – богатый, обильный

befits a scene – соответствует сцене

Questions for comprehension and activities

1. What did Poussin mostly concentrate on, illustrating events from Moses' life? What did he avoid painting?
2. What details in the painting prove that the action takes place in Egypt?
3. What does the main interest and beauty of the picture appear to reside in?
4. Find more information about the life of Moses and present it in class.
5. Describe the given painting in pairs, acting as a guide and an interpreter.

BARTOLOME ESTEBAN MURILLO (1617–1682)

The Two Trinities (c. 1675–1682)

Oil on canvas, 293 × 207 cm



Murillo was one of the leading artists in the 17th-century Spain, **surpassed in his lifetime** only by **Velazquez**. Both artists were from **Seville**, but unlike Velazquez, who spent the greater part of his life at court in Madrid, Murillo remained in Seville, painting mainly religious subjects for **pious foundations**; his death was the result of a **fall from a scaffold** in the Capuchin church in Cadiz.

His **secular** paintings included a few masterly portraits, but otherwise consisted almost entirely of scenes of childhood; an **unprecedented genre** in Spain. He was charmingly **reassuring in his portrayal of vagrant children**, the **emotional springs** of which were rooted in his life history. The youngest of fourteen children, he lost his parents at the age of nine and outlived his wife and all but three of their nine children.

Murillo had treated the subject of the Two Trinities before, early in his career, when he depicted the Holy Family returning from the Temple (Luke 2:51). As God the Father, the dove of the Holy Spirit, and Christ form the **Celestial Trinity**, so Mary, Joseph and Jesus mirror them on earth in a **Terrestrial Trinity**. In this painting, probably commissioned as an altarpiece, Joseph – the only character directly to address us – holds the **flowering rod**, sign of God's will that he

become Mary's husband. The Christ Child is raised on a **dressed stone** – a compositional device to set him at the apex of a triangle in the centre of the painting and to symbolize that he is 'the **cornerstone** of salvation'. As the clouds part to reveal the divine light, their shadows **temper** the bold red and ultramarine blue, the apricots, pinks, gold and white of the highlights to a wonderful overall harmony, a **haze** of grey, sky-blue and **saffron**.

Vocabulary and background notes

Bartolome Esteban Murillo – Бартоломé Эстéбан Мури́льо

be surpassed in one's lifetime – быть превзойденным при жизни

Velazquez – Диего Веласкес (придворный живописец короля Филиппа IV)

Seville [sə'vil] – Севилья (город на юге Испании)

pious foundations – богоугодные заведения

fall from a scaffold – падение с лесов, подмостков

secular – светский

unprecedented genre – беспрецедентный жанр

reassuring in his portrayal of vagrant children – красиво изображал уличных детей

the emotional springs – побудительная причина, мотив действий

the Celestial and Terrestrial Trinity – небесная и земная Троица

flowering rod – расцветший посох (По преданию, претенденты на руку Девы Марии принесли по пруту в храм первосвященнику. Прут Иосифа расцвел в знак его избрания.)

dressed stone – тесаный камень

cornerstone – краеугольный камень, камень во главе угла (камень в основании здания, принимающий на себя основную тяжесть; метафорически так называют Христа)

temper (bold colours) – сдерживать, смягчать (яркие цвета)

haze – дымка

saffron – шафрановый (желто-оранжевый) цвет

Questions for comprehension and activities

1. What facts of Murillo's life history and creative activity are you most impressed with?
2. Which motifs predominated in most masterpieces of the artist? In what genres did he excel?
3. What colours are mentioned in the description of *The Two Trinities*?
4. Find more information about the artist and present it in class.
5. Describe this painting in pairs, acting as a guide and an interpreter.

Follow-up

1. Give a summary of any text without naming the painting. Let the other students guess which one is implied.
2. Make a presentation on your favourite painter or painting in great detail.

Writing

If you could travel back in time to meet a famous painter from history, which one would you like to meet? Give reasons for your choice.

UNIT 7. ICONS AND ICONOGRAPHY

Lead-in

1. *What is the difference between a picture on a biblical subject and an icon? In pairs, think of as many characteristic features of icons as you can, then share your thoughts with other students.*
2. *The Second Commandment of the Law of Moses prohibits the use of ‘any graven image or the likeness of anything that is in heaven above, or that is in the earth beneath’ as idols, which is why Jews, Muslims and many Protestant denominations don’t have icons. Why are the Orthodox and Catholics still using them? Is there a difference between an idol and an icon?*

Reading A

Read the text expressing the Orthodox attitude to icons. Name things you have not mentioned about the difference between icons and religious pictures, and between icons and idols.

The Windows to Heaven

The word *icon* (from Greek ‘image’) appears 13 times in the Old Testament and 20 times in the New Testament. For example, we read: ‘God made man in His own image (icon)’ (Gen. 1:26–27); ‘Jesus is the image (icon) of the invisible God’ (Col. 1:15).

Because Christ is divine, we worship Him. Because He has become visible, we depict Him in icons. The Virgin Mary **Theotokos** (the Mother of God) and other saints are also depicted in mosaics, frescoes, embroidery, metalwork, but most often on wooden panels (in Catholic churches also in sculpture and stained glass). Sometimes icons represent events in Christian history and the lives of saints.

Many pictures (and some more recent icons, especially Catholic ones) try to depict holy persons and events in a naturalistic way. The traditional icon deliberately changes the perspective and form so that it is not naturalistic. It does this so that it can point beyond the appearances of this world to the spiritual reality and truth of the holy person or event depicted in the icon. Thus, the icon becomes a ‘window to heaven’ and helps us direct our attention to divine things. Icons are not mere ‘religious pictures’, but expressions of faith, teaching and worship.

Lighting of the icons originates from within the icon, behind the person depicted. This is shown with the use of the halo which designates the presence of the Holy Spirit in the heart, mind and soul of the person. Icons use reverse perspective, in which viewpoint starts at the back of the icon and comes to a point where the viewer stands, giving the impression that the person depicted is looking at the viewer. Events that occurred inside, such as *the Last Supper*, are depicted outside, signifying that the event has meaning for the whole world.

Icons used to surround Russian people in their daily life: they were hung in the place of honour in their houses, attached to a pole by the side of a road or a well, carried high above the host setting out on a campaign. Parents blessed their children with icons when they wanted to marry or gave them icons to keep them from all evil when they started travelling.

There are many cases known when people praying before icons were healed or got other help from God, so many icons are called miracle-working. People kiss icons and use them in various religious processions to show their reverence and closeness with the person or event depicted. Veneration of icons is not idolatry because “the honor given to the image is transferred to the prototype” (St Basil).

Vocabulary and background notes

Col. (Colossians) [kə'ləʊsiənz] – Послание Колóссиянам (книга Нового Завета, написанная апостолом Павлом к христианам города Колоссы в Малой Азии)

Theotokos [θi'otəkɒs] – Богородица (термин, чаще используемый православными; католики обычно называют ее Девой Марией – the Virgin Mary или Our Lady)

Find the English equivalents of the following words and phrases in the text:

По своему образу и подобию, поклоняться, вышивка, литые изображения, деревянные доски, витраж, освещение, нимб, обратная перспектива, Тайная Вечеря, красный угол, придорожный столб, выситься над воинской ратью, выступать в поход, чудотворный, крестный ход, идолопоклонство, иконопочитание.

Reading B

Another justification for the use of icons is the belief that Jesus left people some imprints of his face, which later were copied by icon painters as a type called ‘images not made by hand(s)’. Read three little texts about such images, write out the key words for each of them and retell the texts using these words.

Icons of Jesus Christ Not Made by Hands

(Нерукотворные образы Иисуса Христа)

The Shroud of Turin [tʃuə'ri:n] (Туринская плащаница)

The Shroud of Turin is an ancient linen cloth bearing the image of a man with traces of crucifixion. Many believe that it is the cloth that covered Jesus Christ when he was placed in his tomb [tu:m] and that his image was somehow recorded on its fibres [ˈfaɪbəz].

It is presently kept in the Royal Chapel of the Cathedral of Saint John the Baptist in Turin, Italy.

Skeptics contend the shroud is a medieval hoax or forgery.

Image of Edessa (Эдесский образ)

According to the legend, King Abgar (Авгарь) of Edessa wrote to Jesus, asking him to come heal him of an illness. Jesus sent apostle Thaddeus [ˈθædiəs] (Фаддей) to Edessa, bearing a cloth with his facial features, believed to be imprinted by the Lord wiping his face. The king was miraculously healed.



The Shroud of Turin

Veronica's veil (Плат Вероники)

According to the legend, Veronica of Jerusalem encountered Jesus along the Via Dolorosa on the way to Calvary. When she paused to wipe the sweat off his face with her veil, his image was imprinted on the cloth.

The legend was revived in the 12th century when the veil was found and kept in Vatican. It disappeared in the 16th century. In 1999, Father Heinrich Pfeiffer announced at a press conference in Rome that he had found the Veil in a church of the Capuchin monastery, in the small village of Manoppello, Italy, where it had been since the Middle Ages.



Image of Edessa



Veronica's veil

Extension activities

1. Oral interpreting

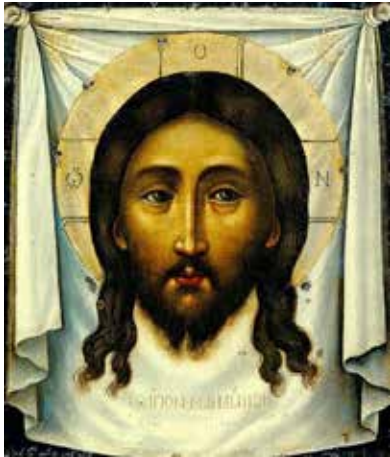
Use the following text to practise consecutive interpreting.

Поиски исторического облика Христа привели к одному из самых распространенных изображений – Спаса Нерукотворного. Существует несколько легенд происхождения образа данной иконы.

По первой версии, эдесский царь Авгарь много слышал о чудесах, творимых Христом. Когда он сильно заболел, то послал своего слугу пригласить Спасителя в Эдессу или принести его портрет. Живописец прибыл в Иудею и увидел Христа. Народу было много, и пробиться к Иисусу он не смог. Тогда он взобрался на близлежащую гору и там стал рисовать портрет Спасителя. Заметив его старания, Христос призвал его к себе, узнал о просьбе царя Авгаря, затем омыл свое лицо водою и вытер полотенцем, на котором тотчас и запечатлелся его образ.

Второе предание рассказывает о том, что когда Христос шел на Голгофу, то лицо его было покрыто потом и кровью. Он взял плат у одного из своих учеников, вытер лицо, и на платке остался его образ. По другим источникам, плат дала Иисусу некая Вероника, отсюда и название данной иконы «Плат Вероники».

На русских иконах Спас Нерукотворный изображен обычно спокойным, с открытыми глазами. У католиков в этом сюжете лик Иисуса страдальческий, иногда с закрытыми глазами, на голове терновый венец и следы крови. Вообще католическая иконография отличается большой чувственностью, а православная икона бесстрастна.



Saviour Not Made by Hands
by Simon Ushakov (1658)



Sudarium of Saint Veronica
by Claude Mellan (1649)

Это различие прекрасно видно, например, на двух знаменитых образах Спаса Нерукотворного XVII в. Первый написан московским графиком и иконописцем Симоном Ушаковым. Второй является творением Клода Меллана – французского портретиста-живописца и гравера. Гравюра Меллана интересна тем, что она выполнена одной спиральной линией, начинающейся в центре и передающей все формы, свет и тени только при помощи изменения ее толщины.



2. Written translation

*Translate the text about a wonderful Russian icon painter **Georgiy Zhuravlev**.*

Родился Григорий Журавлёв в большой крестьянской семье в богатом селе Утёвка, недалеко от Самары, в 1858 г. Родители испытали глубокое потрясение, когда увидели, что младенец – калека. У него не было ручек и ножек...

Оказалось, что Гриша не обижен Богом, а особо отмечен талантом. В 15 лет он задумал во что бы то ни стало выучиться писать масляными красками «настоящие образа». Прожив несколько дней у Самарского художника Травкина, Григорий познакомился с первыми приемами живописи, держа кисточку в зубах. Через 5 лет он начал дарить свои иконы высокопоставленным лицам, в том числе Императору Александру III. Был приглашен в столицу и написал портрет императорской семьи. В 1885 г. в селе Утёвка было начато строительство храма по чертежам Журавлёва. По его эскизам были написаны все фрески, а 10-метровый в диаметре купол он расписал сам, работая в подвешенной люльке.

3. Sight translation (SiT)

'Sight translation' (also called 'sight interpreting' – *перевод с листа*) is an interesting hybrid of interpreting (oral output) and written translation (written input).

Read about the famous **Trinity icon by Andrew Rublev**. Working in pairs, translate passages from the text covering the given translations and using them as key.

Many scholars consider Rublev's *Trinity* the most perfect of all Russian icons and perhaps the most perfect of all the icons ever painted. The work was created in 1411 for the abbot of the Trinity Monastery, Nikon of Radonezh, a disciple of the famous Sergius, one of the leaders of the monastic revival in the 14th-century Russia. Asking Rublev to paint the icon of the Holy Trinity, Nikon wanted to commemorate Sergius as a man whose life and deeds were wholly devoted to the Holy Trinity.

Пытаясь изобразить Троицу, многие иконописцы обращались к сюжету о гостеприимстве Авраама, которого посетили три путника. В свои композиции они включали много деталей: фигуры Авраама и Сарры, слугу, убивающего тельца в приготовлении к пиру, и многое другое, пытаясь как можно правдивее передать события, описанные в Библии (Быт 18:1–8).

Rublev leaves out all these details. In his *Trinity* designated for prolonged contemplation, there is neither movement nor action. The Angels disposed on low seats are silent. The whole composition revolves around the chalice with the head of the sacrificed calf.

Чашу следует рассматривать как символ евхаристии, символ добровольной жертвы Христа. В иконе она повторена трижды: она стоит на столе, четко вырисовывается у ног ангелов, и все три фигуры повторяют ее очертания, причем средний ангел оказывается в центре этой чаши.

Многие ученые считают Рублевскую «Троицу» самой совершенной из всех русских икон и, возможно, самой совершенной из всех когда-либо написанных икон. Это произведение было создано в 1411 г. для игумена монастыря Святой Троицы Никона Радонежского, ученика знаменитого Сергия, возродившего монашество в России XIV в. Попросив Рублева написать икону Троицы, Никон хотел увековечить Сергия как человека, чья жизнь и деятельность была целиком посвящена Святой Троице.

Trying to portray the Trinity, many icon painters turned to the story of the hospitality of Abraham who was visited by three wanderers. In their compositions, icon painters included many details – the figures of Abraham and Sarah, a servant killing a calf in preparation for the feast and many other things, – trying to render as faithfully as possible the events described in the Bible (KJV, Gen. 18:1–8).

От всего этого Рублев сознательно отказался. В его «Троице», созданной для длительного созерцания, нет ни движения, ни действия. В полном молчании восседают на невысоких сиденьях три ангела. Композиционным центром иконы служит чаша с головой жертвенного тельца.

The chalice should be regarded as the symbol of Eucharist, the symbol of voluntary sacrifice of Christ. In the icon it is repeated three times. We can see it on the table, it is clearly traced at the feet of the Angels, and their three figures repeat the same motif. The central Angel is placed in the Chalice.

The Angel in the centre represents Christ. He blesses the chalice indicating that he is willing to sacrifice himself. The tree behind him is the symbol of eternal life. The left Angel is God the Father; the building behind him speaks about the creation of the world. The right Angel is the Holy Spirit; the cliff behind him is the symbol of loftiness.

В «Троице» мотив круга все время ощущается как лейтмотив всей композиции, а круг – это символ вечности и бесконечности. Через этот образ Рублев передал мысль о единстве и нераздельности трех лиц божественной Троицы.

Средний ангел – Христос. Он благословляет чашу, изъявляя тем самым готовность принести себя в жертву. Над ним расположено дерево как символ вечной жизни. Левый ангел – Бог Отец; здание за ним говорит о строительстве мира. Правый ангел – Дух Святой; гора за ним – символ возвышенного.

In Rublev's *Trinity* we are constantly aware of the circle motif. But the circle is the symbol of eternity and infinity. Through this image Rublev conveyed the idea of the unity and indivisibility of the three persons of the Trinity.



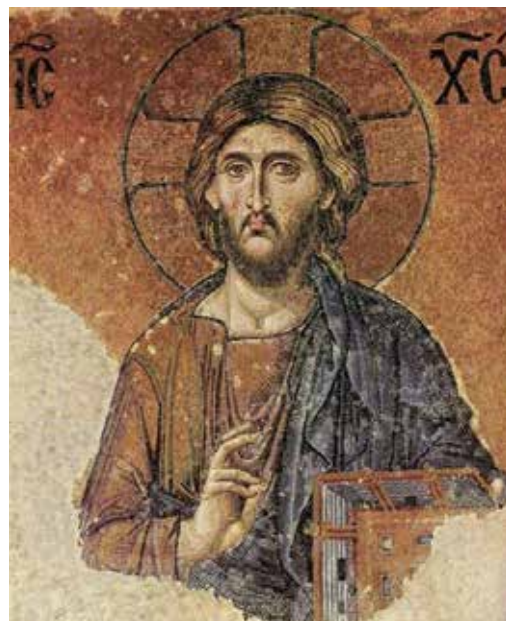
Additional activities

1. There are several *types of icons of Jesus Christ*. Look at the pictures exemplifying some of them and try to describe them.



Saviour in Powers

(Спас в Силах – в окружении Небесных Сил)



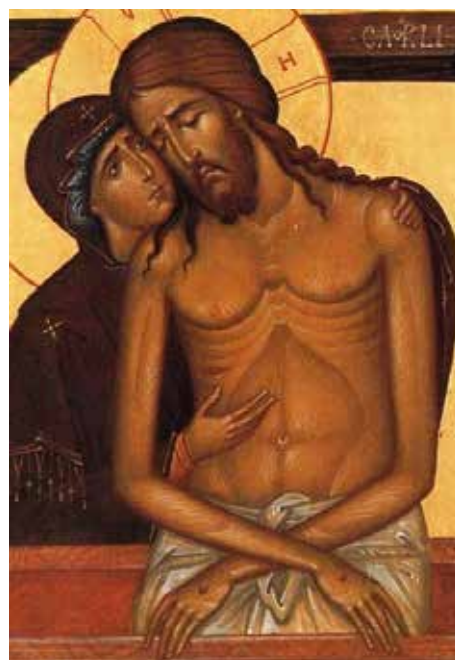
Christ Pantocrator

(Господь Вседержитель)



The Good Shepherd

(Добрый Пастырь)



Weep not for Me, Mother

(Не рыдай Мене, Мати)

2. Read the descriptions of the main types of icons of the Theotokos and identify the types shown in the pictures. See more names of icons of the Mother of God in Appendix 3 (p. 181).

‘Praying’ (‘Oranta’, ‘Panagia’, ‘Of the Sign’) – Икона Божией Матери «Зна́мение»

The Theotokos is depicted on these icons with her hands lifted up with elbows bent. From time immemorial this gesture signified a prayerful appeal to God. The Child Jesus is often depicted on her bosom, within a spherical circle. ‘Oranta’ means ‘praying’, and ‘Panagia’ – ‘all-holy’ in Greek. When it reached the Russian land, this image acquired the name ‘Our Lady of the Sign’.

‘The Guide’ (‘Hodigitria’) – Икона Божией Матери «Путеводительница»

This icon shows the Theotokos with her right hand pointing at the Child Christ sitting on her left hand. The images have regular features, the faces are serious, the heads of Christ and the Most Pure Virgin are not touching. It is as if the Theotokos is saying to the human race that the right path is the path to Christ. This icon shows the Theotokos as a guide to God and salvation.

‘Tender Mercy’ (‘Eleusa’) – Икона Божией Матери «Умиление»

The icons of the ‘Tender Mercy’ type show the Christ Child pressing his left cheek close to the right cheek of his Mother. Here the Theotokos represents the Church of Christ, thereby displaying the fullness of love between God and man, a love that can only be achieved within the bosom of Church, the Mother. Love here bridges heaven and earth, the things of God and the things of men; and this unity is expressed in the touching of the faces and the halos.

‘Enthroned’ (‘Panakranta’, ‘All Merciful’) – Икона Божией Матери «Всецарица»

All icons of this type have a common feature: the Mother of God is depicted sitting on a throne. She holds the Christ Child on her lap. The throne symbolizes the royal glory of the Theotokos, who alone is perfect among those born on earth.



3. Study the following text and try to describe the 5 tiers of the iconostasis in the picture as a guide.

Iconostasis in the Orthodox Church

The iconostasis (Greek: standing images) is a screen of icons separating the altar, which represents the Kingdom of God, and the place where the people stand and worship. Symbolically it shows all the dwellers of heaven. In its complete form it has five tiers, crowned with a cross.

The upper tier, of **the Forefathers (Праотеческий ряд)**, represents the Old Testament from Adam to Moses. The center holds the icon of the Trinity (the Three Angels appearing to Abraham).

Below is the row of **the Prophets (Пророческий ряд)** from Moses to Christ. They hold scrolls prophesying the Incarnation of God. In the centre is the icon of the Mother of God of the Sign, a depiction of Isaiah's prophecy about the Virgin and the Child Immanuel.

Then one can see the tier of **Festivals (Праздничный ряд)**, representing the New Testament. These icons depict the life of the Mother of God and Christ as they are celebrated in the Twelve Great Feasts (see Appendix 4, p. 182).

The next tier is called **Deesis (Деисусный чин)** or 'prayer'. Here angels and saints are set in relation to the central triptych where Christ on the throne is approached by his Mother and St John the Baptist in an attitude of intercession.

Below is **the local tier (Местный чин)** – icons of locally venerated saints or events, and two large icons of Christ and the Mother of God on either side of the Royal Doors, which show the Annunciation and the four Evangelists, symbolizing the advent of the Kingdom.

Vocabulary and background notes

iconostasis [ˌaɪkəˈnɒstəsis] – иконостас

altar [ˈɔːltə] – алтарь

crowned with a cross – увенчанный крестом

dweller – житель

tier [tiə] – ряд, ярус

Forefathers – праотцы (к ним относят Адама, Авеля, Ноя, Авраама, Исаака, Иакова, сыновей Иакова и многих других, а также женщин: Еву, Сарру, Ревекку, Рахиль и др.; из новозаветных праведников к ним относят Симеона Богоприимца, Иосифа Обручника, родителей Девы Марии Иоакима и Анну)

scroll – свиток

Incarnation of God – Боговоплощение (событие вочеловечения Бога было предсказано во многих пророческих книгах Библии)

Isaiah [aɪˈzaɪə] – Исайя (один из великих пророков; за 700 лет до Рождества Христова писал: «Се, Дева во чреве примет и родит Сына, и нарекут имя Ему: Еммануил»).

Immanuel – Иммануил (одно из имен Иисуса Христа, означающее «с нами Бог»)

Deesis [diːˈiːsɪs] – Деисус (икона, изображающая в центре Христа, а справа и слева – Богородицу и Иоанна Крестителя, молящихся за весь мир)

triptych [ˈtrɪptɪk] – триптих (икона, состоящая из трех частей)

intercession – ходатайство, посредничество

locally venerated saints – местночтимые святые (почитаемые в данной местности)

Royal Doors – Царские Врата (центральные двери иконостаса)

Annunciation – Благовещение (мотив, изображаемый обычно на Царских Вратах: Архангел Гавриил приносит Марии благую весть о том, что она станет Матерью Божией)

Evangelists – Евангелисты (авторы 4 Евангелий: Матфей, Марк, Лука и Иоанн)

advent [ˈædvənt] **of the Kingdom** – приход, наступление (Царствия Божия)



Follow-up

1. Choose any icon famous for its artistic value or miraculous power and tell about it in class. You may search for some information about an icon from Appendix 3 (p. 181).
2. Find some information about great Russian icon painters (e.g. Theophanes the Greek, Dionysius the Wise, Andrei Rublev, Simon Ushakov) and present it in class.
3. Search for some facts on the process of icon painting (preparing the boards, the paints, etc.) and share them with other students.
4. Prepare a presentation illustrating other kinds of religious art: statues, stained glass, mosaics or frescoes.

Writing

Write a reflective essay expressing your thoughts on the role of icons in people's life. Use the following questions as a springboard for ideas: 1) Should icons be exhibited in museums or do they belong only to churches and homes of believers? 2) Aren't icons losing their significance in the age when printing images has become so easy and there are many calendars and magazines with copies of icons? Compare it with the time when icons were the fruit of prayer, fasting, skill and inspiration.

UNIT 8. ECCLESIASTICAL ARCHITECTURE

Lead-in

1. *Write down several words you associate with a church building. Share your word lists explaining the items that are unknown to other students.*
2. *What beautiful churches have you seen in your life? Describe one of them to your fellow group members.*

Jigsaw reading

1. *Divide into two groups. One group should study the information about the exterior of Orthodox churches (A) and answer questions A after the text together, the other group, about the interior (B) and answer questions B. Finally, pair up with someone from the opposite group and tell each other what you have just learned.*

The Structure of an Orthodox Temple

A. The exterior of Orthodox churches represents the universe. The dome reminds us of heaven. Unlike the pointed steeples of Western churches, which point to God far away in heaven, the dome of an Orthodox church is an all-embracing ceiling, showing that Christ has come down to earth. The domes can be onion-shaped representing burning candles as symbols of ardent prayer or helmet-shaped showing that Christians are fighters for spiritual values.

A single dome (or cupola) symbolizes the highest head of the Church, Jesus Christ; three domes stand for the Holy Trinity; five domes point to Christ and the four Evangelists; seven cupolas symbolize the seven sacraments, seven Ecumenical Councils or seven gifts of the Holy Spirit; nine domes indicate the nine ranks of angels; twelve – the disciples of Christ; thirteen – Christ and his Apostles.

On top of every dome is the three-bar cross. The top bar reminds us of the sign ‘Jesus of Nazareth, King of the Jews’ put over Jesus’ head. The footboard is slanted up on the right for the thief who was crucified together with Jesus and repented, and down on the left for the thief who sneered at Christ.

Orthodox churches generally take one of several exterior shapes that have spiritual significance: cruciform to symbolize that we received life through the Cross; as a circular edifice to indicate the eternity of the Church; as a star (octagon) to express that the Church, like stars, gives off the Light of Christ; and the elongated ship-type structure showing the Church to be like a ship which takes us through the sea of life to the harbour of the Kingdom of Heaven.

Almost always Orthodox churches are oriented east-west, with the main entrance of the building at the west end. This symbolizes the entrance of the faithful from the darkness of sin (the west) into the light of truth (the east). The semicircular or polygonal projection at the east end of the church with a domed or vaulted roof is called the apse.

The roofs of many Russian churches have the shape of a tent (called *shatyor* in Russian). It is said this shape originated from the need to prevent snow from remaining on roofs. The walls are decorated with vertical pilasters and horizontal bands of blind arcading.

B. The interior of an Orthodox church is divided into three main parts. The first one is the narthex or vestibule (called *prytvor* in Old Slavonic). In ancient times it was a large spacious place where the catechumens received instruction while preparing for baptism, and also where penitents who were excluded from Holy Communion stood. So, the narthex of the church represents this world, in which mankind is called to repentance.

The main body of the church is the nave, separated from the sanctuary (holy place) by an icon screen with doors, called the iconostasis (icon stand). The walls of the nave are decorated with icons and murals, in front of which can hang lit icon-lamps.

In most Eastern Orthodox churches there are no seats or pews. The people stand to express their reverence to God, with the exception of the aged and infirm, for whom there are some benches at the west end of the building.

Above the nave in the dome of the church is the icon of Christ the Almighty (Pantokrator, Ruler of All). Hanging directly below the dome is a kind of a circular chandelier.

The nave is the place of the assembled Church, which includes both the living and the departed, the people of God.

The sanctuary, which lies beyond the iconostasis, is set aside for only those who have a special function within the divine services (the priest and his assistants). It signifies the heavenly world and the earthly paradise where Adam and Eve lived. Occupying the central place in the sanctuary is the holy altar (or altar table), which represents the throne of God, with the Lord himself invisibly present there. It can also symbolize the tomb of Christ.

Questions for comprehension A

1. What are the implications of tall steeples and big domes in Catholic and Orthodox churches?
2. What is the symbolic meaning of onion-shaped and helmet-shaped cupolas in Orthodoxy?
3. Give the interpretation for different numbers of cupolas a church may have.
4. Reveal the meaning of three horizontal bars the traditional Russian Orthodox cross has.
5. What are the four main types of Orthodox church buildings and what do they signify?
6. How are all Orthodox churches oriented, and what does this orientation symbolize?
7. Describe the usual roofs and facades of Russian Orthodox churches.

Questions for comprehension B

1. Give the names of the tree main parts the interior of every Orthodox church building has.
2. Explain the symbolic meaning and the actual use of these parts.
3. How and why is the sanctuary separated from the nave?
4. What can be seen in the center of the sanctuary?
5. Speak about the symbolic meaning of the altar table.
6. Why are there no pews in Orthodox churches? How are the aged and infirm dealing with it?
7. Describe what the faithful and tourists see on the walls and ceiling inside the church.

2. Find the English equivalents of the following in texts A and B:

Шпиль, купол, луковичный, шлемовидный, таинства, пылкая молитва, Вселенские Соборы, дары Святого Духа, ангельские чины, ученики Христовы, восьмиконечный крест, крестообразный, круглое строение, восьмиугольник, продолговатый, шатер, полукруглый, многоугольный выступ, сводчатый, апсида, пилястры, аркатурно-колончатый пояс, притвор, оглашаемые, кающиеся, отлучить от причастия, неф, алтарь, престол, глумиться, разбойник, гавань, фреска, лампы, усопшие, церковные скамьи, покаяние, немощные, богослужение.

3. Read another pair of texts A and B in corresponding groups, making notes; then retell them to members of the other group.

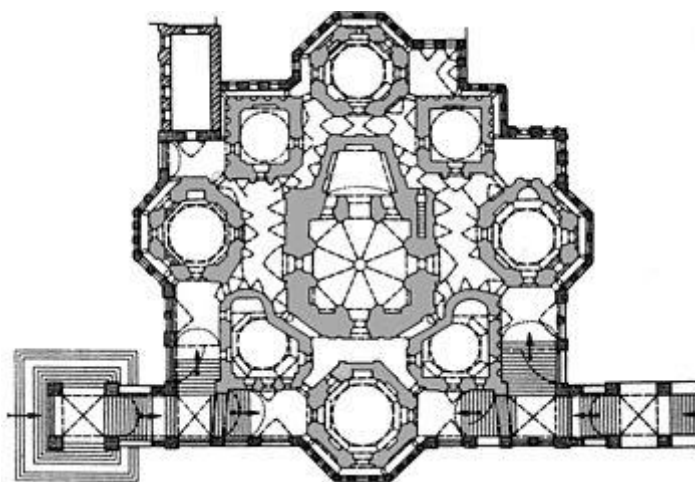
A. St Basil's Cathedral

St Basil's Cathedral in Moscow is perhaps as unique in the field of masonry as is the Church of Transfiguration on the Kizhi Island in the field of wooden architecture. It is basically cross-shaped, the arms of the cross extending from a square center. The main church, over which the central tower rises, is covered with a tent-shaped roof and crowned with a gilt cupola. At each arm of the cross, along the principal axis is an octagonal church. Four other secondary churches (two square ones and two of irregular shape) are along diagonal axes. All these elements are placed over a tall vaulted substructure – the typical lower storey of the Russian wooden churches. The pyramidal belfry at the south-east corner is separated from the church. The plan and the general massing of the elements are unusual, not only in the accepted concept of church design but in the distribution of the main masses.

The main church is of stone and brick and covered with stucco. In the 17th century, the entrance structure, originally white, was painted in variegated colours, the stairways were roofed over, the sheet iron covering of the cupolas was replaced with tile, and the old belfry was replaced with the present tent-roofed tower.



St Basil's Cathedral



Floor plan of St Basil's Cathedral

Vocabulary and background notes

St Basil's Cathedral – Храм Василия Блаженного (другое название: Собор Покрова Пресвятой Богородицы), построен в 1555–1561 гг. по приказу Ивана Грозного

masonry ['meɪsənri] – каменная кладка; каменное зодчество

gilt – позолоченный

axis – ось, осевая линия

vaulted ['vɔːltɪd] **substructure** – сводчатая подклеть (нижний этаж)

pyramidal [pɪ'ɡæmɪd(ə)l] **belfry** – шатровая колокольня

the plan and general massing – объемно-планировочное решение

stucco – штукатурка

variegated ['vɛ:riəgeɪtɪd] – разноцветный, пестрый

B. The Church of Transfiguration in Kizhi

The spectacular Church of the Transfiguration on the island of Kizhi in Lake Onega is a splendid example of wooden architecture. The church was built in 1714 to celebrate Peter the Great's victories over Sweden. Its construction followed the basic plan of log buildings: matured pine logs laid horizontally, interlocking at corners. No nails were used in the construction.

The octagonal base of the church allows a large interior space. The walls extend upward in diminishing width to produce a pyramid shape ornamented by 22 onion-shaped domes arranged in symmetrically placed tiers. The church is about 30 meters high, almost a hundred feet, and it's one of the tallest log structures in the world.

The domes are raised on cylindrical necks and mounted on curved roofs. They are covered with thousands of hand cut aspen shingles, each of which was individually shaped for its location. Aspen was used because it was easily worked with a hand axe and it did not warp. Also the silvery grey surface reflects light in beautiful ways.

The church was not designed to be heated and was used for services only during the brief northern summer. As in all Russian churches the interior had a colorful iconostasis.



Church of Transfiguration



Dome covered with shingles

Vocabulary and background notes

Transfiguration – Преображение Господне (описанное в Евангелиях явление Божественного величия и славы Иисуса Христа перед тремя ближайшими учениками во время молитвы на горе Фавор)

octagonal [ɒk'tæɡ(ə)n(ə)l] **base** – восьмигранный сруб («восьмерик»)

cylindrical necks – цилиндрические барабаны (основания куполов)

aspen shingles – осиновый лемех (небольшие деревянные пластины для покрытия куполов)

warp [wɜ:p] – деформироваться, коробиться

mount – монтировать, устанавливать

curved roofs – кровли криволинейной формы

Extension activities

1. Find out and share with each other what the seven sacraments, seven gifts of the Holy Spirit, and seven mortal sins are. Do they have any implications for your life?

2. Translate the following words and word-combinations 2 or 3 times trying to increase the speed of translation:

Собор Василия Блаженного, spectacular church, Церковь Преображения Господня, masonry, деревянное зодчество, Peter the Great, построен в форме креста, a church with a tent-shaped roof, сосновые бревна, the octagonal base, увенчанная позолоченным куполом, along the principal axes, украшенный 22 луковичными куполами, arranged in symmetrically placed tiers, сводчатая подклеть – типичная нижняя постройка, the pyramidal belfry, сосновый лемех, warp, главный придел построен из камня и кирпича и оштукатурен, variegated colours, серебристо-серая поверхность, brief northern summer, каменное зодчество, is basically cross-shaped, Петр I, crowned with a gilt cupola, шатровая церковь, ornamented by 22 onion-shaped domes, восьмерик в основании, vaulted substructure – the typical lower storey, размещенные симметричными ярусами, aspen shingles, деформироваться, the main church is of stone and brick and covered with stucco, разноцветный, silvery grey surface, короткое северное лето.

3. Using the following table describe different Russian Orthodox churches or monasteries. Add more words to the table if necessary.

Objects	Adjectives
общий облик храма, внешний декор, красный кирпич, белокаменное здание, беленые стены, сосновые бревна <i>image of the temple, exterior décor, red brick, limestone edifice, whitewashed stone walls, pine logs</i>	суровый, аскетичный, легкий, грациозный, необычайно пропорциональный, гордый, внушительный, с утонченной и неуловимой гармонией, величественный, торжественный, праздничный, долговечный, роскошный <i>rigid, austere, light, graceful, wonderfully proportioned, proud, imposing, with subtle harmony, majestic, solemn, festive, everlasting, splendid</i>
купола/главы, барабаны, осиновый лемех, восьмиконечный крест <i>cupolas/domes, drums/necks, aspen shingles, three-bar cross</i>	позолоченные, луковичные, шлемовидные, покрытые осиновым лемехом, многогранные <i>gilded/gilt, bulbous/onion-shaped, helmet-shaped, covered with aspen shingles, multifaceted</i>
кровля/крыша <i>roof</i>	шатровая, высокая, многоступенчатая <i>tent-shaped, high, terraced/many-tiered</i>
стены, фасады, аркатурный пояс <i>walls, facades, blind arcade</i>	мощные, высокие, приземистые, непрерывный <i>mighty, high, low (squat [skwɒt]), continuous</i>
окна, портал (главный вход), паперть <i>windows, portal, porch</i>	арочные, стрельчатые, узкие, широкие, крытая <i>round-arched, lancet-shaped, narrow, wide, covered</i>
пилястры (вертикальные выступы стен, напоминающие колонны) <i>pilasters</i>	легкие и грациозные, резные, внушительные, массивные <i>light and graceful, carved, imposing, massive</i>
закомары (завершения стен храма) <i>terminations</i>	полукруглые, килевидные, многоярусные <i>semicircular, spade-shaped, terraced/many-tiered</i>

4. Study the material about basilicas, translate the text into Russian, then back into English. Compare your version of the English text with the original.

Basilica as the main type of Western church buildings

In the first three centuries of the Christian era, the practice of Christianity was illegal and few churches were constructed. In the beginning, Christians worshipped along with Jews in synagogues and in private houses. After the separation of Jews and Christians, the latter continued to worship in people's houses, known as house churches. These were often the homes of the wealthier members of the faith.

In the 4th century Christianity became a lawful and then the privileged religion of the Roman Empire. The Roman Basilica, a large rectangular hall with a nave and aisles, used for meetings, markets and courts of law, provided a model for the large Christian church.



4th-century Basilica of the Holy Cross in Aparan, Armenia



The Basilica of Sant'Apollinare in Classe near Ravenna, Italy

As numbers of clergy increased, the small apse which contained the altar was not sufficient to accommodate them. The plan of the church developed into the so-called Latin cross which is the shape of most Western cathedrals and large churches. The arms of the cross are called the transept.

Vocabulary and background notes

house churches – домо́вые церкви

Basilica – Базилика/Базíлика

nave – неф (вытянутое помещение, ограниченное рядами колонн)

aisle [aɪl] – проход, боковой неф

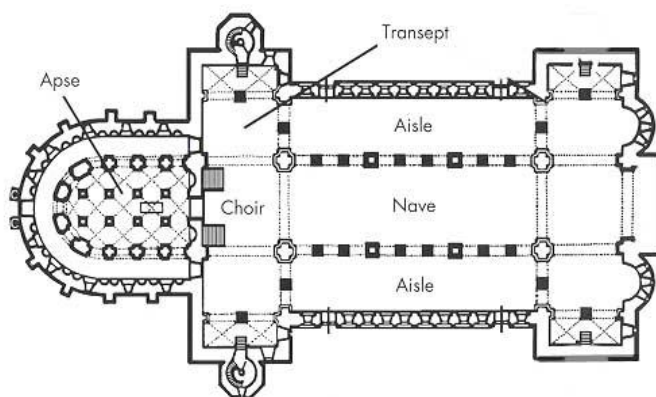
clergy – духовенство

apse [æps] – апсида (алтарный выступ)

altar – престол (алтарь – **chancel**)

Latin cross – латинский крест (четырёхконечный крест распятия)

transept – трансéпт (поперечный неф)



5. Read about different styles in Christian church architecture developing chronologically. Describe some of them and let other students guess their names.

Architectural styles of Christian churches

1. **Byzantine** [bi'zæntain] **architecture** is the architecture of the Byzantine Empire. It was mostly influenced by Roman and Greek architecture, but political and territorial changes meant that a distinct style gradually resulted in the Greek-cross plan in church architecture (a Greek cross has arms of equal length, as in a plus sign). Another characteristic feature is a central dome over circular and octagonal buildings. Byzantine architecture gave way to Romanesque and Gothic architecture; it also had a considerable influence on Islamic and Eastern Orthodox architecture.

2. A building style called **Romanesque** (романский) was used during the early Middle Ages. This building style was modelled after the architecture used during Roman times. Romanesque churches had rounded ceilings and arches. The walls and columns were thick in order to support the heavy stone roofs. There were few narrow windows, because the walls could be weakened by too many openings. The inside of these churches was dark and gloomy.

3. In 1100 a new building style called **Gothic** began to be used. Gothic churches had pointed ceilings and were very tall. The roof and walls were supported by flying buttresses (контрфорсы, подпорки), which were armlike supports that leaned against the outside walls of a building. Because of these outside supports, Gothic churches had thinner walls and more windows than Romanesque churches had. The windows were made of stained glass; many of them depicted religious scenes.

4. During the Middle Ages many wooden churches in north-western Europe were constructed in the **stave church** technique (ставкирки, каркасные или мачтовые церкви). They used a special type of timber-framing. Most of the surviving stave churches are in Norway. Stave churches were succeeded by log churches.

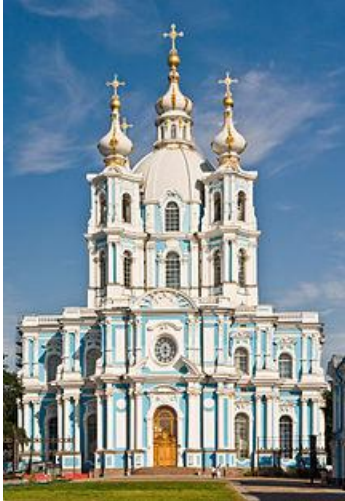
5. **Baroque architecture**, starting at the turn of the 17th century in Italy, expressed the triumph of absolutist church and state. New architectural concerns for colour, light and shade, sculptural values and intensity characterize the Baroque. It played into the demand for an architecture that was on the one hand more accessible to the emotions and, on the other hand, a visible statement of the wealth and power of the Church.

6. **Rococo** [rə(u)'kəukəu] is a style of 18th-century French art and interior design. Rococo rooms were designed as total works of art with elegant furniture, small sculptures, ornamental mirrors, and tapestry (гобелены) complementing architecture, reliefs, and wall paintings. Architects often draped their interiors in clouds of fluffy white stucco.

7. **Neoclassical architecture** was an architectural style produced by the neoclassical movement that began in the mid-18th century, both as a reaction against the Rococo style and an outgrowth of some classicizing features of Late Baroque. Intellectually Neoclassicism was symptomatic of a desire to return to the perceived 'purity' of the arts of Ancient Rome and Greece. It is a robust architecture of self-restraint, academically selective of 'the best' Roman models.

8. **20th-century Modernism** searched for new aesthetic and functional forms. Some of them diverted far from the traditional form and iconography of churches. That is why they have been criticized for being more like museums than places of worship.

6. Try to identify architectural styles of church buildings in the pictures (sometimes it is nearly impossible, as architects incorporate elements of different styles in their designs) and describe the edifices using the vocabulary you have learned in this unit.



Smolny Cathedral, St Petersburg
(built between 1748–1764)



Notre Dame du Ronchamp, France
(built between 1950–1954)
Photo © Cara Hyde-Basso



Cologne Cathedral, Germany
(built between 1248–1880)



Speyer Cathedral, Germany
(built between 1030–1061)



Borgund Stave Church, Norway
(built between 1180–1200)



Vilnius Cathedral, Lithuania
(built between 1779–1783)

Additional reading and speaking

1. Read the following text and make up about 8 questions for comprehension for other students to answer. Discuss how religious and cultural differences with regard to the Temple Mount could be solved or just tolerated and respected.

The Temple Mount

The **Temple Mount** is the holiest site in Judaism, the third holiest site in Islam, and a revered site to Christians. In the Bible it is also called **Mount Zion**. Because of its importance to three major religions, its ownership has been hotly contested for nearly two thousand years. Today the Temple Mount is under the control of a trust that was established in 1187 to manage the Islamic structures in Jerusalem. Under their current rules, access to the holy sites is prohibited to all non-Muslims.

Jewish connection to and veneration of the site stems from the fact that, according to the rabbis of the Talmud, it contains the Foundation Stone which was the spot from where the world was created and expanded into its current form. It was subsequently the Holy of Holies of the Temple, the most holy place in Judaism. Jewish tradition names it as the location for a number of important events which occurred in the Bible, including the binding of Isaac, Jacob's dream, and the prayer of Isaac and Rebekah for granting them children.

According to the Bible, David wanted to construct a sanctuary there, but this was left to his son Solomon, who completed the task in circa 950 BCE with the construction of the First Temple. Solomon's Temple stood until the Babylonians destroyed it in 586 BCE. The Second Temple was completed in 516 BCE, and then enlarged by Herod the Great in 12 BC. It was destroyed by the Romans in CE 70, fulfilling Jesus' words in Mark 13:1–2.

As the Roman Empire was fading, Mohammed and his teaching of Islam was rising in the Middle East. According to the Quran (Surah 17:1), Mohammed made a miraculous night journey from Mecca to Jerusalem in CE 621. There he led worship at 'the farthest mosque', was lifted to heaven, and returned to earth to carry on his teachings. At that time there was no mosque in Jerusalem, but 15 years later, Caliph Umar built a small mosque to commemorate the prophet's night visit. The Al Aqsa Mosque ('the farthest mosque') was built in CE 705.

The **Dome of the Rock** was built in CE 692 over the place where Mohammad ascended to heaven. While many people mistakenly refer to the Dome of Rock as a mosque, it was actually built as a shrine for pilgrims, although it is located near an important Muslim mosque.

The Temple Mount continues to be the center of controversy today. Though they are barred from entering the Muslim areas, Jews pray at the **Western Wall** (also known as the **Wailing Wall**), part of the remaining structure of the Temple Mount from the time of the Second Temple. Jewish texts predict that the Mount will be the site of the Third Temple, which will be rebuilt with the coming of the Jewish Messiah. A number of vocal Jewish groups now advocate building the Third Holy Temple without delay in order to bring to pass God's 'end-time prophetic plans for Israel and the entire world'.

Vocabulary notes

Temple Mount – Храмовая гора (в Иерусалиме)

Mount Zion ['zaɪən] – гора Сион

Dome of the Rock – Купол Скалы

Western/Wailing Wall – Западная стена/Стена плача



The Dome of the Rock

2. Divide into groups of three with each student reading one of the following texts (A, B or C) and retelling it to the group as an expert.

A. Mosques

A mosque is a place of worship for followers of Islam. All adult Muslims, with exceptions for the infirm, are required to offer prayers five times daily. Most mosques will organize a formal time of prayer for each of the daily timeslots. In addition to holding the daily prayers, mosques hold weekly services which replace the midday prayer on Fridays. While daily prayers can be performed anywhere, it is required to attend Friday prayers at the mosque.

Mosques originated on the Arabian Peninsula but are now found on all continents. Their architecture is amazingly diverse. Most mosques have elaborate domes, minarets, and prayer halls.

The domes, often placed directly above the main prayer hall, may signify the vaults of heaven and the sky. Some mosques have multiple, often smaller domes in addition to the main large dome that resides at the center. This style was heavily influenced by the Byzantine religious architecture.

The minaret is a tall, slender tower usually situated in one of the corners of the mosque structure. The top of the minaret is always the highest point in mosques and in the immediate area. Minarets were supposed to put mosques on a par with Christian churches with their bell towers. Consequently, mosque architects borrowed the shape of the bell tower for their minarets, which were used for essentially the same purpose – calling the faithful to prayer.

The prayer hall has no furniture so as to allow as many worshipers as possible to line the room. Congregants pray in rows parallel to the so-called *qiblah wall* and thus arrange themselves facing Mecca. All the great mosques are resplendent with elaborate decorations, but the prohibition against imitating God's works by creating living forms is always obeyed. Decorations are abstract, and geometric plant forms are so distant from their originals as to be unrecognizable.

As ritual purification precedes all prayers, mosques often have ablution fountains or other facilities for washing in their entryways or courtyards. The desire for cleanliness extends to the prayer halls where shoes are not permitted to be worn anywhere other than the cloakroom. Thus, foyers with shelves for shoes and racks for coats are commonplace among mosques.

Islamic law requires men and women to be separated in the prayer hall; ideally, the women must occupy the rows behind the men. Muhammad preferred women to pray at home rather than at a mosque, although he told Muslims not to forbid women from entering mosques. Many mosques today will put the women behind a barrier or partition, or in another room.

Under most interpretations of Islamic law, non-Muslims may be allowed into mosques. In modern Turkey non-Muslim tourists are allowed to enter any mosque, but visiting is allowed only between prayers; visitors are required to wear long trousers and not to wear shoes, women must cover their heads; visitors are not allowed to interrupt praying Muslims, especially by taking photos of them; no loud talk is allowed; and no references to other religions are allowed (no crosses on necklaces, no cross gestures).



The Shah Mosque
in Isfahan, Iran



The Badshahi Mosque
in Lahore, Pakistan



The Great Mosque
of Xi'an, China



The Jami Ul Alfar
Mosque, Sri Lanka



Hajja Soad
Mosque, Sudan

B. Buddhist Temples

Buddhists can worship both at home or at a temple. It is not considered essential to go to a temple to worship with others.

At home

Buddhists will often set aside a room or a part of a room as a shrine. There will be a statue of Buddha, candles, and an *incense burner* (курильница с ладаном).

Temples

Buddhist temples come in many shapes. Perhaps the best known are the pagodas of China and Japan.

Another typical Buddhist building is the *Stupa*, which is a stone structure built over what are thought to be relics of the Buddha, or over copies of the Buddha's teachings.

Buddhist temples are designed to symbolize the five elements:

- Fire
- Air
- Earth, symbolized by the square base
- Water
- Wisdom, symbolized by the pinnacle at the top

All Buddhist temples contain an image or a statue of Buddha.

Traditional Buddhist temples are designed to inspire inner and outer peace.

Worship

There are as many forms of Buddhist worship as there are schools of Buddhism – and there are many of those.

Worshippers may sit on the floor barefoot facing an image of Buddha and chanting. They will listen to monks chanting from religious texts, perhaps accompanied by instruments, and take part in prayers.



The Mahabodhi Temple in India



Ruigang Pagoda, Suzhou, China



The Shwedagon Pagoda in Burma



The Tiger's Nest Temple in Bhutan



Wat Benchamabophit Bangkok, Thailand

C. Synagogues

Inside the synagogue

The synagogue is the Jewish place of worship, but is also used as a place to study, and often as a community centre as well. In Orthodox synagogues men and women sit separately, and everyone (except young girls) has their head covered. In a Reform synagogue men and women can sit together.

The service

Synagogue services can be led by a rabbi [ˈræbɑɪ], a cantor or a member of the congregation.

Traditional Jewish worship requires a minyan (a quorum of ten adult males) to take place.

In an Orthodox synagogue the service will be conducted in ancient Hebrew, and the singing will be unaccompanied.

Hats and prayer shawls

Everyone except for unmarried women wears a hat in synagogue in order to show reverence to God. (And once unmarried women pass a certain age they usually wear a hat too.)

Jewish men always wear hats when they are saying prayers which mention God's name.

The most common hat for men in the synagogue is a small round cap called a yarmulke (Yiddish) or a kippah (Hebrew), but an ordinary street hat will be accepted.

Hats are always available for visitors, but a hair grip comes in handy to keep a kippah on.

Adult men (i.e. those over the age of 13) often wear a Tallit or prayer shawl for morning prayer. A Tallit has fringes on the edges to remind the wearer to observe God's commandments.

The Ark and the Torah

Every synagogue contains an Ark, which is a cupboard where the Torah scrolls, which contain the text of the Hebrew Bible, are kept, and a desk from which to read the Torah.

The Hebrew words of the Ten Commandments are usually written somewhere above the Ark.

The Ark is named after the wooden chest which held the stone tablets of the Covenant that God gave to Moses on Mount Sinai [ˈsaɪnaɪ].

The Eternal Light

An Eternal Light hangs above the Ark. This light is always burning, as a symbol of God's presence. It also represents the pillar of fire that guided the Jewish people on their early journey.

Reading from the Torah

The platform and the desk for Torah readings are called the Bimah, and in an Orthodox synagogue are in the centre of the building. (In a Reform synagogue, the Bimah is usually close to the Ark.) At the proper moment in the service the Ark is ceremonially opened, and the Torah scroll is carried in procession to the reading desk, unrolled to the reading chosen for the day and laid on the reading desk. It is normal for everyone to stand whenever the doors of the Ark are open.

Follow-up

Make presentations about any place (or places) of worship. Act as interpreters for each other.

Writing

A church is a place for contemplation and prayer. Compare the influence a church has on people who go there to worship and who just see it as a monument of architecture.

UNIT 9. TOUR OF TOMSK CHURCHES

Lead-in

1. *Think of the qualities and skills a tour guide should possess. Consider the following to get started: enjoy being in front of a crowd, be attentive to the needs and interests of the audience, absorb and memorize lots of information, be a natural storyteller...*
2. *If you were asked to show the churches of your city to a group of tourists, which route would you choose? How could you begin and finish the tour? Make up your plans in pairs or small groups, and then present them to the whole class.*

Reading

Read the short information about some churches of Tomsk, which are within a walking distance from each other. Decide in class what could be interesting for visitors of different ages, and what should be added to make the tour more informative and entertaining.

Theophany Cathedral

(Богоявлѣнский Собор)

Theophany Cathedral is the main cathedral of Tomsk. It is also one of the oldest churches of Tomsk, built in 1633 right in the heart of the city, in the present-day Lenin Square. The original wooden building suffered from many fires, and it was decided to build a stone building a little closer to the river. The place where the altar of the original church stood was marked by a small brick monument replaced later by the **Iberian Chapel** of the Mother of God. Many first dwellers of Tomsk were buried around this place.

The name *Theophany* (*Epiphany* in Catholic tradition) means ‘the appearance of God’ and is applied to the holiday of Jesus’ Baptism, when Christ appeared to a multitude of people at the River Jordan. According to the Gospel, the Holy Spirit descended on Him at the moment of baptism in the shape of a dove, and the voice of God the Father was heard. This day is celebrated on January 19, according to the Russian church calendar. As Christ **sanctified** the waters of the river by his baptism, there is a tradition to bless water on this day and to bathe in the river. Though it is very cold in January in Tomsk, many people enjoy plunging into the river through ice-holes specially cut for the purpose.

In Soviet years the building of the Cathedral was destroyed beyond recognition and used as a factory producing rubber boots. It was returned to the Orthodox Church in 1995. The restoration project included the building of **Tomsk Theological Seminary**, where students live, pray and study. Another building of the architectural complex houses the Church Archeological Museum. The big round clock on it has Old Slavonic figures.

The two-storey building of the Cathedral represents the Siberian Baroque style, the ship type. The lower storey has **two altars**, dedicated to **Archangel Michael** and to **Prophet Elijah**. The upper storey’s main altar is dedicated to Theophany, and a smaller one, to **St Panteleimon**. The walls and ceiling of the upper storey are covered with amazing frescoes. There are many beautiful icons (including an exact **replica** of Rublev’s *Trinity*), and **relics** of numerous great saints in the

Cathedral. A narrow stairway inside the wall leads to a tall belfry with 11 bells of various sizes (everybody can ring them during the Easter week). A panoramic view of the River Tom and the city with all its churches opens from the belfry.

Vocabulary and background notes

Theophany – Богоявление (событие и праздник Крещения Господня)

Cathedral – (Кафедральный) собор (происходит от латинского и греческого слова «почетное кресло», «трон», т.е. означает, что в этом храме служит епископ)

Iberian [aɪˈbɪəriən] – Иберийский/Иверский (Иверия – древнее царство на территории современной Грузии)

chapel – часовня (в православии: маленькое здание с иконами, но без алтаря)

sanctify – освящать, благословлять

Tomsk Theological Seminary – Томская духовная семинария

two altars – два придела (специально выделенные части храма для отдельных алтарей, чтоб можно было совершать две литургии в день)

Archangel [ˈɑːk, eɪndʒ(ə)l] **Michael** – Архангел Михаил (один из высших ангелов)

Prophet Elijah [ˈlɑɪdʒə] – пророк Илия (один из величайших ветхозаветных пророков, 900 лет до н. э.)

St Panteleimon – святой великомученик и целитель Пантелеймон (275–305 гг.)

replica – копия

relics (of saints) – мощи (святых)



Iberian Chapel of the Mother of God (Иверская часовня Божией Матери)

The Iberian Chapel of the Mother of God is the spiritual gate of Tomsk. Built in 1858, it was called after the icon of the Mother of God which is kept over the gate of Iberian (Iveron) Monastery on **Mount Athos**. In the 19th century there was a custom to light a candle in this chapel on arrival or before departing from Tomsk. In 1891 it was visited by the future Emperor of Russia Nicolas II.

The year 1932 brought destruction to the chapel. In 1959 the monument to Lenin was erected close to the spot, and the former **Market Square**, as it was called, was renamed after Lenin. A whole generation passed without ever having seen the chapel. But in 2002 the chapel was built again and **consecrated** by **Patriarch Alexiy II** on his visit to Tomsk.

Inside the chapel are two icons, copies of the Iberian icon, which are distinguished by a trickle of blood on the cheek of the Theotokos. Tradition has it that in the time of **iconoclasm** a soldier pierced it with a sword and real blood started flowing from the wound.

The exterior of the chapel is a replica of the Iberian Chapel in Moscow situated at the entrance to Red Square. Like there, the heavenly-blue star-studded dome is topped with the statue of the Guardian Angel bearing a cross.



Vocabulary and background notes

Mount Athos [ˈæθɒs] – гора Афон

Market Square – Базарная (Торговая) площадь

consecrate – освящать (церковь)

Patriarch [ˈpeɪtriɑ:k] **Alexiy II** – Патриарх Алексий II

iconoclasm [aɪˈkɒnəklæzəm] – иконоборчество (религиозно-политическое движение в Византии в VIII – начале IX в., направленное против почитания икон)

Guardian Angel – ангел-хранитель

Church of the Intercession of the Virgin Mary, Queen of the Holy Rosary (Храм Покрова Пресвятой Богородицы Царицы Святого Розария)

The Roman Catholic (Polish) Church of the Intercession of the Virgin Mary is situated on the Voskresenskaya Hill, not far from the Stone of Foundation of Tomsk. The church was built in 1833 in the Neoclassical style with elements of Baroque.

Catholic Christians of Tomsk were largely exiled citizens: the Poles, Byelorussians, Baltic people, etc. Since 1806 Emperor Alexander I permitted the opening of Roman Catholic churches in Siberia, and a **parish** of Catholics was established in Tomsk.

Public worship services continued up to 1937; then the building was used by a sport association, and later as a planetarium. It was only in 1990 that the church was restored and resumed services.

The central altar of the church has an exact replica of Raphael's painting called *Transfiguration of Christ*. Near the church is the Shelter of St Joseph for homeless people run by the Sisters of Mother Teresa, who come from different countries.



Vocabulary and background notes

Intercession – заступничество; Покров (праздник покровительства Божией Матери)

Queen of the Holy Rosary – Царица святого Розария (богородичный титул и одноименный праздник католической церкви в честь победы в битве при Лепанто (Греция) в 1571 г. после молитвы на розариях – католических четках)

parish – приход (община верующих одной церкви)

Church of the Resurrection of Christ (Церковь Воскресения Христова)

The Resurrection Church is almost as old as Tomsk. Its original wooden building was erected in 1622. The present stone building was built between 1789 and 1807, as a fine specimen of Siberian Baroque. Dominating the Resurrection (Voskresenskaya) Hill, it decorates our city as a landmark seen from a long distance.

In 1897 a giant bell with the diameter of more than 4 metres weighing about 1,000 **poods** (16,640 kg) was brought to the church from Yaroslavl by train, and then by 45 horses and a crowd of people. The bell was cast in honour of the coronation of Nicolas II and his wife Alexandra, and it was called the Tsar Bell. The Soviet times did not spare it: in 1930 it was dismantled, broken to pieces and driven away. People coming to take leave of the bell kissed it in the frost and were torn from it with blood. The church stayed active till 1936.

Then the building of the church was to be destroyed too, but the rope tied to its central cross broke, and the man holding to it fell down from a height remaining alive. People saw a miracle in it and stopped the destruction. The building was used as a garage, then a barn for grain, and since 1945 as a storage for the state archives brought there from the Far East for fear of Japanese invasion. The cross remained slanted till the church was restored and returned to the believers.

The new life resumed in the church in 1995 and the archives were sent back to Vladivostok. The lower storey is dedicated to the **Dormition** of the Holy Theotokos. The frescoes on the walls depict this event. The upper storey is dedicated to Christ's Resurrection, the victory of life over death. On the day of the sanctification of the Resurrection Temple in Jerusalem, September 26, the service in Tomsk Resurrection Church is the same as on Easter. So you can attend an Easter service in autumn!

The church has the biggest bell in Tomsk again: it also weighs 1,000 poods and was commissioned for the 400th anniversary of Tomsk (in 2004). The bell was cast on voluntary donations. Its bass [bers] voice is heard again from the Resurrection Hill in Tomsk.



Vocabulary and background notes

Resurrection – Воскресение Христово

pood – пуд (мера веса, равная 16,4 кг)

Dormition – Успение (праздник блаженной кончины земной жизни Богородицы)

Church of the Kazan Icon of the Mother of God, Theotokos-St Alexis Monastery

(Церковь Казанской иконы Божией Матери Богородице-Алексиевского мужского монастыря)

The Kazan Church of the Theotokos-St Alexis Monastery opened its doors on Easter night in 1992. Originally it was built in 1605, right after the foundation of Tomsk. The stone building in the style of Siberian Baroque appeared in 1789. Before the revolution, the monastery served as a center of education.

In Soviet years the building was handed over to Tomsk Pedagogical College (vocational secondary school), and its workshops, and later the gym, found lodgings in the church.

In summer of 1995 the relics of St Feodor of Tomsk were dug out of the grave, which was **defiled** in Soviet years, and **enshrined** in the monastery. In 1992 the Chapel of St Feodor of Tomsk was restored on the territory of the monastery over his grave.

The Elder or ‘Starets’ Feodor was a mysterious person. Many people believe that he was the Russian Emperor Alexander I who faked his death to lead the life of a **recluse**. St Feodor appeared in Tomsk in 1836 as a person exiled for being homeless, having no documents, and refusing to tell his origin. He spent a lot of time in prayer, but also helped a lot of people through his advice. When educated people visited him, he revealed excellent knowledge of history and state affairs. He looked like Alexander I and did not deny the rumours about it. St Feodor is deeply venerated in Tomsk.



Chapel of St Feodor of Tomsk

Vocabulary and background notes

defile – осквернять

enshrine – помещать в раку (гробницу, ковчег с мощами святого)

recluse [ri'klu:s] – затворник, отшельник

Extension activities

1. Consecutive interpreting

Read the paragraphs without pauses to each other in turns. While listening, take notes of the years and key words, then render the whole paragraphs into English.

Накануне революционных событий 1917 г. в Томске было более 40 храмов, часовен и домовых церквей. С 1917 г. новые храмы в городе более не сооружались, а с 1920 г. началось повсеместное закрытие действующих церквей.

В 1922 г. последовали массовое изъятие церковных ценностей, аресты и расстрелы священнослужителей. Следующая волна закрытия церквей прокатилась в 1929–1930 гг. К концу 1937 г. в Томске из духовенства в живых не осталось никого. Почти все храмы были разрушены или использовались под промышленные нужды; иконы, церковные книги и архивы сжигались.

Казалось, церковь в Томске была полностью уничтожена. Но начавшаяся Великая Отечественная война вынудила Сталина допустить с 1943 г. ограниченное открытие храмов по всей стране. В Томске с 1945 г. начались богослужения в Петропавловском храме, а с 1946 г. – в Троицкой церкви. Эти два храма были единственными действующими церквями на протяжении всех лет советской власти.

С 1988 г. (года 1000-летия Крещения Руси) в Томске, как и по всей стране, отношение к церкви изменилось. В 1991 г. Томск впервые посетил Патриарх Алексий II. В 1992 г. в городе открылась Духовная семинария. С 1992 г. началось повсеместное возвращение церковных зданий верующим, реставрация разрушенных и строительство новых церквей и часовен.

2. Sight translation

Scan the text and translate it into English taking turns.

Троицкий кафедральный собор (Trinity Cathedral)

Несмотря на то что многие храмы теперь восстанавливаются, все воссоздать невозможно. Рассмотрим один из утраченных храмов – Троицкий кафедральный собор, давший название одной из центральных площадей города Томска – Новособорной.

Закладка этого собора состоялась 3 июня 1845 г. в день святой Пятидесятницы (Pentecost). Проект этого храма принадлежал профессору архитектуры Константину Андреевичу Тону. По тому же проекту были построены Собор Введения во Храм Пресвятой Богородицы (Cathedral of Presentation of the Holy Theotokos) в Петербурге и Храм Христа Спасителя (Cathedral of Christ the Savior) в Москве. Все три храма были разрушены советской властью, и только московский восстановлен.

Томский Троицкий собор строился исключительно на добровольные пожертвования. Вначале строительство шло очень быстро. Но когда в 1850 г. у почти достроенного собора обрушился купол, и погибли шесть человек, строительство приостановилось и закончилось только к 1900 г.

Пятиглавый храм, образующий в плане равносторонний крест, был выполнен в русско-византийском стиле. Высота собора составила около 60 м; крест главного купола имел скульптурное изображение Распятия Христова. Внутренняя вместимость храма была рассчитана на 2 400 человек. В соборе находилась икона Святого Николая – точная копия

чудотворного образа из итальянского города Бари, подаренная собору цесаревичем (Crown Prince) Николаем, будущим императором Николаем II, во время его пребывания в Томске в 1891 г.

В 1930 г. собор был закрыт, а в 1934 г. его взорвали и разобрали на кирпичи. Построенный всем миром на общие пожертвования, теперь он должен был быть разобран тоже всем миром. В городе появился лозунг «Каждый томич (Tomscovite/Tomskian) унесет кирпич!».

На месте собора в 1991 г. патриарх Алексей II освятил камень в основание часовни в память об уничтоженной святыне. Согласно проекту, часовня должна иметь элементы разрушенного собора и воспроизводить одну из его угловых башенок.



3. Translating church names

There are two ways to translate names of churches: **transliteration** and **calque**.

Transliteration helps to preserve the national colouring and gives the exact definition of the church but tells nothing about the meaning of the name and is difficult to pronounce:

e.g. *Krestovozdvizhenskaya Tserkov*.

Bearing in mind that Russian churches are usually named after saints or church holidays, it is better to use calquing and to translate the names semantically, as these saints and feasts are familiar to Western Christians:

e.g. *The Exaltation of the Cross church*.

For reasons of identity, the transliterated form can be added in parentheses:

e.g. *The Dormition Cathedral (Uspensky Sobor)*.

A. Match the Russian and English names of Tomsk Orthodox churches.

Богоявленский Собор	Holy Trinity Church
Иверская часовня Божией Матери	Theotokos-St Alexiy Monastery
Воскресенская церковь	Church of St Nicholas the Miracle-Worker
Часовня Преображения Господня	Church of St Alexander Nevsky
Троицкая церковь	Sts Peter-and-Paul's Church
Домовая церковь иконы Божией Матери «Целительница»	Theophany Cathedral
Петропавловский собор	Church of St Sergius of Radonezh
Богородице-Алексиевский мужской монастырь	Church of Resurrection
Церковь Св. Александра Невского	Iberian Chapel of the Mother of God
Домовый храм Св. преподобномученицы Великой княгини Елизаветы	Chapel of St Blessed Domna of Tomsk
Знаменская церковь	Chapel of Transfiguration
Домовый храм Св. Иоанна Богослова	Sts Peter-and-Paul's Cathedral
Петропавловская церковь	Church of the Theotokos 'Of the Sign'
Церковь Св. Сергия Радонежского	Chapel of Starets (Elder) Feodor
Часовня старца Феодора Томского	Church of the icon of the Mother of God 'The Healer'
Домовая церковь Св. Николая	Church of St John the Theologian
Чудотворца	Church of the Holy New Martyr Grand Duchess Elizabeth
Часовня Блаженной Домны Томской	

Notes:

1. Если слово «святой» предшествует имени, оно пишется со строчной буквы, кроме географических названий и названий церквей, например: «Ей покровительствует святая Елена», но «Наполеон был сослан на остров Св. Елены», «Символом Красноярска считается часовня Св. Параскевы Пятницы». Если же «святой» следует за именем, то пишется с заглавной буквы, например, «Владимир Святой крестил Русь», но «День св. Валентина».

2. Если слово «святой» предшествует имени человека, оно переводится на английский как *Saint*, в остальных случаях – *Holy*, например: *Holy God/Land/water/martyr*.

3. При переводе следует помнить, что домовая церковь – это церковь при другом учреждении, а *house church* – собрание верующих в доме, так что лучше пропускать 'house'.

B. Try to translate the names of churches given above by means of transliteration.

Additional reading and speaking

1. Historically, Tomsk was a place of exile, and now it is open to foreigners, so there are many denominations in Tomsk. Which of the following churches or religious groups have you encountered in Tomsk? What was your experience like? Can you add anything to the list?

Jews, Muslims, Catholics, Orthodox, Old Believers, Lutherans, Baptists, Mennonites, Pentecostals, Jehovah's Witnesses, the Latter-day Saints (Mormons), Buddhists.

2. Divide into groups of three, distribute the following texts among each other and prepare their presentations in your little groups.

Evangelical Lutheran Church of Saint Mary (Евангелическо-лютеранская церковь Святой Марии)

The first Lutheran church in Tomsk was made of brick; the building was completed in 1864. It was located on the territory of the City Garden, not far from the house of the Governor, which is now The House of Scientists. Like most other churches in Tomsk it was nationalized in 1920, then turned into a factory, and finally destroyed completely in 1936.

In 2006, there was a Russian-German Summit in Tomsk. President Vladimir Putin and Federal Chancellor of Germany Angela Merkel met with Russian and German business representatives in Tomsk. To impress the Chancellor, whose father used to be a Lutheran pastor, a beautiful new Lutheran church was erected in less than 3 months. Its architecture of the Neo-Gothic style is reminiscent of the old building, but this time the church was made of pine logs, and in a new place, a park called Buff-garden, not far from the city center. The church has a pleasant wooden interior and holds concerts of organ music besides worship services.



Евангелическо-лютеранская церковь Святой Марии. Фото Владимира Лаврентьева

Tomsk Choral Synagogue

(Томская хоральная синагога)

The history of Tomsk Synagogue began in 1850 with a small wooden house. Half a century later, in 1902, a fine 2-storey brick building was built in its place. From 1929 to 1999, the building was used by various institutions, at different times housing a cinema-hall, a military school, and Tomsk Regional Court. After 70 years of use without proper upkeep, it was returned to the Jewish community in a very dilapidated state. In 2010, at **Chanukah**, the Synagogue was ceremonially opened again.

The interior of the synagogue was designed as a **double-height hall** with galleries and an arched ceiling. The exterior features a **tin-plated dome** with the **Star of David**, crowning a **turret** over an oval **avant-corp**. Arched windows and pilasters, **relief cornices** and other **embellishments** complete the attractive festive look of the building.



Vocabulary and background notes

Choral Synagogue – хоральная синагога (певческая, имеющая хор)

Chanukah/Hanukkah [ˈhɒnɪkə] – Ханука (праздник в честь очищения Иерусалимского храма после изгнания греко-сирийских войск во II в. до н.э.; отмечается по лунному календарю в декабре в течение 8 дней зажиганием свечей, играми, концертами)

double-height hall – двухсветное помещение (зал высотой в два этажа)

tin-plated dome – купол, покрытый оцинкованным железом

Star of David – звезда Давида (древний символ в форме шестиконечной звезды)

turret [ˈtʌrɪt] – башенка

avant-corp [ˌævɑːŋˈkɔːr] – ризалит (выступающая по всей высоте часть здания)

relief cornices – рельефные карнизы

embellishments – украшения

The Mosques of Tomsk

Before Tomsk was founded in 1604, there lived Siberian Tatars on this land. They still live close to the bank of the River Tom in a region of Tomsk called *Zaistochie* or Tatar Village (*sloboda* in Russian). In the 18th century there were 3 wooden mosques in this region.

The first stone mosque, later referred to as the Red Mosque (built of red brick), was constructed in 1901–1904. Then another Muslim community decided to build a stone mosque of their own. The main architect of Tomsk Gubernia, Andrei (Heinrich) Langer, supervised the design and construction, and in 1916 a new mosque, with elements of European Gothic and *Art Nouveau*, appeared in Tomsk. It was plastered and whitewashed; hence, it was called the White Mosque.

In the Communist era both mosques were almost completely damaged and misused to the extent that there was a distillery in the building of the former Red Mosque. It was only in 1990 that the White Mosque was returned to Muslims, and in 2002 the Red Mosque was returned. Both mosques are restored and active now, calling the worshipers from their minarets to prayer.



Note: *Art Nouveau* (модерн) is focused on organic, naturalistic plant-forms. This style of art and architecture was most popular between 1890 and 1910.

Follow-up

Find additional information on churches of your city and organize either a real excursion with one or two students telling about each church, or a virtual tour by describing some photographs.

Writing

Write the opening and closing paragraphs for a tour of churches in your city.

UNIT 10. FEASTS AND FASTS

Lead-in

1. Try to remember the names of some religious holidays. Find more of them in Appendix 4 (p. 182), and practise translating their names into English and back into Russian, covering up half of the page.
2. Holidays remind us that there's more to life than work and obligations, that life should be cherished and enjoyed. Describe one of your favourite holidays and the way you like celebrating it.

Reading and speaking

1. Why does the Orthodox calendar give two dates for every holiday? Read the following text to understand the difference between the Old and the New Style. Discuss whether it would be better for the Russian Orthodox Church to adopt the Gregorian calendar.

Calendar Issues

The Old Style is the Julian calendar, introduced by Julius Caesar in 46 BCE. It consisted of 365 days with an extra day added every fourth year (called leap year). This calendar was in general use in Europe and Northern Africa from the times of the Roman Empire until 1582, when Pope Gregory XIII changed it to a new calendar, called after him Gregorian.

Reform was required because too many leap days are added with respect to the astronomical seasons on the Julian scheme. The year in the Julian calendar shifts away from the astronomical year by one day about every 134 years. Advised by astronomers, Pope Gregory XIII declared that a year is a leap year if either it is divisible by 4 but not by 100, or it is divisible by 400. Thus the years 1600 and 2000 are leap years, but 1700, 1800, 1900 and 2100 are not.

The Gregorian calendar was soon adopted by most Catholic countries (e.g. Spain, Portugal, Poland, most of Italy). Protestant countries followed later, and the countries of Eastern Europe even later. In the British Empire (including the American colonies), Wednesday 2 September 1752 was followed by Thursday 14 September 1752. Russia retained the Julian calendar until 1917, till the Russian Revolution (which is called the October Revolution though it occurred in Gregorian November and was celebrated on November 7 in the Soviet Union). The Russian Orthodox Church didn't follow the government in this reform fearing to spark a controversy inside the Church, and is still using the Old Style, which is now 13 days behind the Gregorian calendar or the New Style.

Many Orthodox churches in predominantly Catholic or Protestant countries celebrate their holidays with fixed dates according to the Gregorian calendar (e.g. they celebrate Christmas on December 25 together with Christians of other denominations), but Easter and other holidays connected with it are celebrated according to the Julian calendar. One of the reasons for it is the fact that the miracle of the Holy Fire happens every year in Jerusalem on Easter according to the Old Style. The date of Easter is movable because it is celebrated on the Sunday following the first full moon after the vernal equinox (March 21), but if it coincides with the Jewish Passover, then a week later. As is always the case with reforms, there was strong opposition to the adoption of the New Calendar in Orthodox churches, especially in Greece, giving birth to groups of 'Old Calendarists'.

2. What do you know about fasts? Use the following two texts as a spring-board to discuss fasting, its physical implications and spiritual value.

A. Fasting in the Orthodox Church

All Orthodox Christians spend much time fasting following the example and teaching of Jesus Christ, as well as church traditions and rules. The main aim of fasting is to subdue flesh to spirit.

There are four big fasts in the Orthodox Church year: **Lent** or the Great Fast (seven weeks before Easter), the Nativity Fast (40 days before Christmas), the Apostles' Fast (beginning a week after Pentecost, and finishing on the day of Sts Peter and Paul, July 12), and the Dormition Fast in honour of the Theotokos (two weeks before the Dormition).

All Wednesdays and Fridays of the year except the **Bright** or **Easter Week**, the week between Pentecost and the Apostles' fast, the **Week of the Publican and Pharisee** (10 weeks before Easter) and the **Butter Week** (the week before Lent), are fasting days because all Wednesdays commemorate the betrayal of Christ and all Fridays commemorate the Crucifixion.

On all fasting days no food of animal origin is allowed. Some fasts are stricter than others, beginning with absolute abstinence from food and drinks on the **Holy Friday** (the Friday before Easter) and on the day before Christmas (until the first star appears in the sky) and ending with the use of fish on holidays that happen during fasts. Deviations from fasts are allowed for small children and those who are weak and ill. Everybody is called to give more time to prayer, personal improvement and almsgiving during fasts.

Vocabulary and background notes

Lent – Великий пост (в православии состоит из Великой четырехдесятницы (40 дней), Лазаревой субботы, Вербного воскресенья и Страстной седмицы – всего 49 дней)

Bright/Easter Week – Светлая седмица (неделя после Пасхи)

Week of the Publican and Pharisee – неделя после первого из четырех подготовительных воскресений к Великому посту, в которое вспоминается притча о мытаре и фарисее: фарисей гордился тем, что регулярно постится, а мытарь, т.е. сборщик налогов, молился: «Боже, милостив буди мне грешному» и оказался более угодным Богу, чем фарисей. В эту неделю отменяется пост в среду и пятницу, чтобы вспомнить, что смирение выше поста.

Butter Week – сырная седмица, масленица (всю неделю можно есть молочные продукты и яйца, но в качестве первой ступени воздержания требуется отказ от мяса)

Holy Friday – Страстная пятница

B. The Islamic month of fasting

In the ninth month of the Islamic calendar, called *Ramadan* [ˌræməˈdæn], Muslims from all continents unite in a period of fasting and spiritual reflection. From dawn to sunset Muslims who are physically able refrain completely from food and drinks. The evenings are spent enjoying family and community meals, engaging in prayer, and reading the entire Qur'an in a month. This is also the time for self-improvement and charitable deeds.

The end of Ramadan is celebrated for three days. People decorate their homes, put on best clothes, prepare sumptuous meals for family and friends. The festivities may vary culturally depending on the region, but one common thread in all celebrations is of generosity and hospitality. Gifts are passed out to children and other family members, and even to complete strangers.

Extension activities

1. Translate the words of St John Chrysostom (Иоанн Златоуст, IV в. н.э.) about fasting.

«Ты постишься? Докажи это своими делами. Какими, говоришь, делами? Если увидишь нищего, подай ему милостыню; если увидишь врага, примиришь; если увидишь своего друга счастливым, не завидуй; если увидишь красивую женщину, пройди мимо. Пусть постятся не одни уста, но и зрение, и слух, и ноги, и руки, и все члены нашего тела...»

2. Translate the information about a holiday that always happens during Lent and the recipe of a traditional Lenten treat for this day. Remember to use the imperative mood for instructions.

В Великий пост на Руси хозяйки пекли «жаворонков» – булочки-птички из постного теста. Пекли их обычно всей семьей, вместе с детьми, в день памяти 40 мучеников, который празднуется 22 марта. Сорок мучеников – это святые первых веков христианства, воины, отказавшиеся отречься от Христа и принявшие смерть от язычников. Они замерзли в ледяном озере, охраняемые стражниками. В христианской традиции булочки-птички символизировали улетающие к Богу души мучеников.

Но обычай печь жаворонков существовал еще с языческих времен. Птичек пекли в день весеннего равноденствия, чтобы ускорить наступление весны. Церковь дала возможность народным традициям обрести новый христианский смысл.

«Жаворонки»

Для теста: 2 кг муки, 50 г дрожжей, 250 г растительного масла, 1 ст. сахара, 0,5 л воды, щепотка соли. Для смазки: сладкий крепкий чай.

«Жаворонки» делаются из крепкого, упругого теста. Из хорошо выбродившего теста сделать валик, нарезать на куски массой примерно 100 г, раскатать из них жгуты, завязать узлом. Одному концу узла придать форму головки с клювиком и воткнуть изюминки-глазки, на другом конце слегка примять пальцами хвостик и сделать маленьким ножом надрезы-перышки. Смазать поверхность булочки настоем крепкого чая с сахаром и испечь.

Можно придавать булочкам и другие формы. Например, с одной стороны жгутика лепим голову и клюв, другую – сдавливаем (это будут хвост и крыло). Надрезаем сдавленную часть пополам, делаем более мелкие надрезы-перышки на концах. Крыло загибаем вверх. Вставляем изюминку-глазик. Смазываем булочку крепким сладким чаем и выпекаем.



3. Translate the words of the Orthodox Patriarch Diodor about the miracle of the **Holy Fire** (Благодатный огонь), which occurs every Saturday before Pascha celebrated according to the Julian calendar in the Church of Resurrection in Jerusalem.

‘I enter the tomb and kneel in holy fear in front of the place where Christ lay after His death and where He rose again from the dead... Here I say certain prayers that have been handed down to us through the centuries and, having said them, I wait. Sometimes I may wait a few minutes, but normally the miracle happens immediately after I have said the prayers.

‘From the core of the very stone on which Jesus lay, an indefinable light pours forth. It usually has a blue tint, but the colour may change and take many different hues. It cannot be described in human terms. The light rises out of the stone as mist may rise out of a lake – it almost looks as if the stone is covered by a moist cloud, but it is light. This light each year behaves differently. Sometimes it covers just the stone, while other times it gives light to the whole sepulcher, so that people who stand outside the tomb and look into it will see it filled with light.

‘The light does not burn – I have never had my beard burnt in all the sixteen years I have been Patriarch in Jerusalem and have received the Holy Fire. At a certain point the light rises and forms a column in which the fire is of a different nature, so that I am able to light my candles from it. When I thus have received the flame on my candles, I go out and give the fire first to the Armenian Patriarch and then to the Coptic. Hereafter I give the flame to all people present in the Church.’



4. In groups of three, roleplay conversations about Easter holiday traditions, with one student acting as an interpreter. Continue the conversation speaking about other holidays and traditions.



– Почему на Пасхальных открытках у вас часто изображают милых зайчиков? Пасхальные яйца приносит детям заяц?

– Yes, the Easter hare is similar to Santa Claus, as they both bring gifts to children on the night before their holidays. The tradition is that the Easter bunny leaves coloured eggs in a nest on Easter Sunday for children that are good. Modern eggs are usually plastic or chocolate with a hollow center symbolizing Jesus’ tomb which was found empty after His resurrection.

– Но такими яичками не поиграешь, как настоящими. У нас, например, дети любят помогать красить или даже расписывать вареные яички, а в день Пасхи устраивать яичные бои: стучая своим яйцом яйцо соперника, проверять, чье яйцо окажется крепче; у кого оно не треснуло, тот и победитель. Хотя шоколадное яйцо с сюрпризом – тоже желанный подарок.

– Oh, our children do have fun with Easter eggs. Grown-ups hide plastic eggs with candy or other prizes at home or in the grass for children to have an egg hunt. Another popular tradition is egg rolling. Some people consider it symbolic of the stone blocking Jesus’ tomb being rolled away on the day of His resurrection...

Additional reading

Trace holiday traditions of different countries and consider what common themes and elements can be found within certain cultures and religions.

1. *As you read the following three texts, find a common thread running across cultures/religions throughout December holidays.*

The Custom of Sprouting Wheat

The custom of sprouting wheat is one of the first among many in preparation for the celebration of Christmas in Serbia. One or two days before St Nicholas day (December 6) children pray to God that their wheat will sprout well and soak the raw wheat berries in water. On St Nicholas day, they pray to St Nicholas, then drain the water from the wheat and spread it evenly on the surface of a plate or pie tin with a candlestick in the middle. Keeping the wheat in a warm sunny place and slightly watering it once a day or every other day, they watch the wheat sprout till the Nativity. Then trim it to an even level and tie a ribbon around the outside.

The sprouting of wheat has many Christian symbols. The grain is small but when it sprouts, it is close to a hundred times its size. It should remind us of the Gospel message about faith: if you had the faith of a mustard seed, you could do great and marvelous things. When you look at a wheat berry, it is hard to believe or have faith that it is going to become something.

The white shoot coming out of the wheat berry shows the purity of Christ's birth, that He was born of the Virgin. The green growth of the wheat is the symbol of new life and of the Holy Spirit. Another Gospel message tells us that a seed cast upon the ground must die and rise again. This is the image of the Resurrection. The growing of the wheat reminds us of God's creative force, which created the whole world. Our caring of the wheat reflects God's love for mankind. The candle symbolizes that Christ is the Light of the world. The trimming of the wheat and the ribbon remind us that we are under God and are bound to follow His commandments.

The sprouted wheat is used to decorate the home as a centerpiece for the Holy Supper. The symbols described above are told to children by their parents, as the wheat grows.

A similar custom exists in Hungary. The wheat seeds for every kind act or sacrifice of a child in the family are planted on the day of St Lucy (or Lucia), the virgin martyr, December 13. The plant reaches its full growth by Christmas and is offered to the Infant in the Manger. The new wheat symbolizes the new bread in the natural order and also the New Bread of Life in the supernatural order; for it is from wheat that the altar bread is made, which becomes the Holy Eucharist, the bread for the souls.



The Advent Wreath

Advent [ˈædvənt] is the season when Christians make spiritual preparation for the coming of Jesus Christ at Christmas. Celebrating with an Advent wreath [ˈriːθ] is a popular custom in many Christian traditions. It is said to have originated in Germany in the 16th century but gained popularity worldwide in the 20th century.

The Advent wreath is a circular garland of evergreen branches representing eternity. On that wreath four or five candles are arranged. During the season of Advent, which begins on the fourth Sunday prior to Christmas day, one candle is lit each Sunday. The lighting of a candle can be accompanied by a Bible reading and prayers.

An additional candle is lit during each subsequent week until by the last Sunday before Christmas all four candles are burning. Some Advent wreaths include a fifth, *Christ's candle*, which is placed in the middle and can be lit at Christmas. The custom is observed both in family settings and at public church services.

There are several interpretations of the symbolism of the Advent wreath. Catholic tradition states that the four candles each stand for one thousand years, to total the 4,000 years from the time of Adam and Eve until the birth of the Savior. The accumulation of light is an expression of the growing anticipation of the birth of Jesus Christ, who is referred to in the Bible as 'the Light of the world'.

In some traditions the first candle is called *the prophet's candle* and is meant to signify the *hope* of Jesus' coming. The second is called *the Bethlehem candle* in honour of the city of Christ's birth and signifies *love* or *faith*. The third is *the shepherds' candle*; it stands for *joy*. And while the colour of other candles is purple (which is associated with Christ's royalty and also with prayer, penance and sacrifice), the shepherds' candle is often rose, a mixture of purple and white, which is the colour of Christ's candle symbolizing his purity. The final candle is *the angels' candle* and stands for *peace* that angels proclaimed at Jesus' birth. Blue (the colour of the sky and the Virgin Mary), red, white or gold candles can also be used in different churches.



From Christmas Day through Epiphany (Three Kings' Day) or even through Candlemas (the Feast of Presentation of the Lord), all four or five candles can be lit.

Hanukkah

Hanukkah, celebrated in Jewish communities from Paris to Syria and Boston to St Louis, is another example of shared values that are at heart of all winter holidays. At Hanukkah, families can come together to light the **menorah** candles and exchange gifts for each of the holiday's eight nights.

Hanukkah celebrates a miracle that occurred after the Jewish people reclaimed their Temple from their Greek-Syrian oppressors. Refusing to worship the empire's Greek **deities**, the Jews rebelled and eventually won back their temple after a three-year war. As part of the celebration, the victors wanted to light the menorah but had only a single day's worth of oil available. The oil,

however, lasted for eight days, leading to the eight-day celebration of Hanukkah, known also as ‘The Festival of Lights’.



The Hanukkah celebration revolves around the kindling of a nine-branched menorah. On each of the holiday’s eight nights, another candle is added to the menorah after sundown; the ninth candle is used to light the others. Jews typically recite blessings during this ritual and display the menorah prominently in a window as a reminder to others of the miracle that inspired the holiday. In another allusion to the Hanukkah miracle, traditional Hanukkah foods are fried in oil. Potato pancakes and jam-filled doughnuts are particularly popular in many Jewish households.

Other Hanukkah customs include playing with four-sided spinning tops called *dreidel*. The game was popular during the time when soldiers executed any Jews who were caught practising their religion before they won back their Temple. When pious Jews gathered to study the Torah, they prepared the top in case they heard soldiers approaching. If the soldiers appeared, they would hide the Holy Scriptures and pretend to play with the dreidel.

Gift giving, another tradition of Hanukkah, has continued to grow in popularity over the years. It evolved out of the modest monetary present that 17th or 18th-century Jews bestowed on religious teachers around the time of this holiday. By the 19th century, the gifts had been transferred to children. The arrival of chocolate money took place in the 1920s. The gift-giving tradition extends now to different forms of gifts and includes adults. As with the modern celebration of Christmas, the relatively new addition of gift giving to the traditional celebration serves to bring people close to each other during the darkest time of the year.

Vocabulary and background notes

menorah [mɪˈnɔːrə] – менора (храмовый семисвечник; ханукальная менора – девятисвечник)

deity [ˈdeɪti], [ˈdiːti] – божество

2. Compare the traditions that mark the end of Christmas season in different countries.

Epiphany

Epiphany, also *Theophany* or *Three Kings’ Day*, is a Christian feast day that celebrates the revelation of God incarnate as Jesus Christ. In Western Christianity, the feast commemorates principally the visit of the **Magi** to the Christ child, and thus Jesus’ physical manifestation to the **Gentiles**. Eastern Christians, on the other hand, commemorate the baptism of Jesus in the River Jordan on this day.

The traditional date for the feast is January 6. However, since 1970, the celebration is held in some countries on the Sunday after January 1. In many Western Christian Churches, the eve of the feast is celebrated as *Twelfth Night*. A belief has arisen in modern times, in some English-speaking countries, that it is unlucky to leave Christmas decorations hanging after Twelfth Night. Eastern Churches following the Julian calendar celebrate the feast on January 19 and observe a strict fast on the eve of the day. The days between Christmas and Theophany Eve are fast-free and are called *svyatki* in Russian, which means holy days.

In Ireland it is still the tradition to place the statues of the Three Kings in the **crib** on Twelfth Night or, at the latest, the following day, known as *Little Christmas*. In some countries, the Twelfth Night and Epiphany mark the start of the Carnival season that lasts till Lent.

In Russia the Orthodox Church holds a festive service on the Theophany day that concludes with a procession to the nearest river or pond and blessing the water. Many people celebrate the holiday by jumping into the freezing water or take it home with them to drink in the time of illness.

Vocabulary and background notes

the Magi [ˈmeɪdʒaɪ] (мн. от **magus** [ˈmeɪɡəs]) – волхвы

Gentiles – язычники, неевреи

crib/manger – ясли (кормушка для скота), в которые был положен Младенец Иисус; вертеп (изображение сцены Рождества Христова в Вифлеемской пещере с фигурами святого семейства, пастухов и волхвов)

Candlemas

Candlemas, also known as *the Feast of the Purification of the Blessed Virgin Mary* and *Feast of the Presentation of our Lord Jesus*, is a Christian holiday commemorating the presentation of Jesus at the Temple. It falls on February 2 (New Style) or February 15 (Old Style), which is the 40th day after Christmas.

While it is customary for Christians in some countries to remove their Christmas decorations on Twelfth Night, those in other countries historically remove them on Candlemas. On this day, many Christians (especially Anglicans, Methodists, Lutherans, Orthodox and Roman Catholics) also bring candles to their local church, where they are blessed and then used for the rest of the year. In Poland, these candles are lit during thunder storms and placed in windows to ward off tempests. In the USA, Candlemas coincides with Groundhog Day. In Luxembourg the holiday is centered around children. In small groups, they roam the streets in the afternoon or evening of February 2nd, holding a lighted lantern, singing traditional songs at each house or store, and receive a reward in the form of sweets or loose change (formerly bacon, peas, or biscuits).

The event that Candlemas commemorates is described in the Gospel of Luke (2:22–40). According to the Gospel, Mary and Joseph took the Infant Jesus to the Temple in Jerusalem forty days after his birth to complete Mary's ritual purification after childbirth, and to bring a sacrifice to God for the firstborn son. The Holy Family encountered a man called Simon at the Temple, who took the Child into his hands prophesying that He would enlighten and save all the people.

The Russian name of this holiday, *Sreteniye*, means meeting (of the Lord).

Follow-up

1. *Investigate the use of plants as holiday decorations, and their symbolism (e.g. mistletoe and holly, shamrock, palms, pussy-willow, birch-tree, fir-tree, etc.). Present your findings in class.*

2. *Compare Russian Easter bread to English hot cross buns. Find a holiday recipe and share it with your class. You can even organize a tea-party with traditional food for the nearest holiday!*

Writing

Describe an interesting holiday or your family's traditions of celebrating and gift giving.

UNIT 11. LIVES OF SAINTS

Lead-in

1. *Almost every day in the church year is devoted to the memory of a holy person or even several saints. Some of them are so loved among people that their days become national holidays. Do you celebrate any? In pairs, remember traditions connected with St Nicholas', St Valentine's or St Patrick's Day.*

2. *Give your own definition of the word 'saint'. If you have a Christian name, tell what you know about the life of your patron saint.*

Jigsaw reading

Used in the Gospel, the word 'saint' means any believer in Christ. The modern use of this word however implies official recognition given to some saints through the process of canonization.

To find out how it is done in different church traditions, divide into groups A and B, study the respective passages making notes and answering the first three questions in your group; finally, pair up with someone from the other group and work out the answer to question 4.

A. Eastern Orthodox Glorification

Glorification of saints in the Eastern Orthodox Church differs from Roman Catholic tradition in both theology and practice. It is considered to be an act of God, not a declaration of the **hierarchy**. The official recognition of saints grows from the consensus of the church.

When an individual who has been sanctified by the grace of the Holy Spirit **falls asleep in the Lord**, God may or may not choose to glorify this person through the manifestation of miracles. If so, the **devotion to the saint** will normally grow **from the 'grass roots' level**. Saints are usually recognized by a local community, often by people who directly knew them. As their popularity grows, they are recognized by the entire church. The formal process of recognition involves **deliberation by a synod** of bishops. If successful, this is followed by a service of Glorification in which the saint is given a day on the church calendar to be celebrated. This does not however make the person a saint; the person already was a saint and the Church ultimately recognized it.

While glorification of a saint may be initiated because of miracles, it is not an absolute necessity for canonization. What is required is a virtuous life of obvious holiness. Martyrs need no formal glorification; the witness of their self-sacrifice is sufficient. In brief review, the grounds for glorification are: first of all, miracles connected with the life of a Christian and occurring after his/her death; secondly, the veneration of the Christian; and finally, his/her righteous life. Furthermore, what is taken into account is the **incorrupt bodies** or holy relics. Depending on the fame of the saints they can be proclaimed as **locally-venerated** or all-church saints.

Because the saints are considered to be alive in Heaven, they are referred to and asked for intercession as if they were still alive. Saints are venerated but not worshipped.

Vocabulary and background notes

hierarchy [ˈhaɪəɹɑ:kɪ] – иерархия

fall asleep in the Lord – почить в/о Господе (умереть мирно, отдать душу Богу)

devotion to the saint – зд. почитание святого
from the ‘grass roots’ level – с «низов» (grass roots – широкие массы, простые люди)
deliberation by a synod – рассмотрение на Синоде (совещательный орган при Патриархе)
incorrupt [ˌɪnkəˈrʌpt] **bodies** – нетленные тела
locally-venerated – местночтимые

B. Roman Catholic Canonization

According to the Catholic Church, a ‘saint’ is anyone in Heaven, whether recognized on Earth or not. The title ‘Saint’ denotes a person who has been formally canonized by entering his or her name in the canon, or authorized list, of recognized saints. The Catholic Church teaches that it does not make or create saints, but rather recognizes them.

In the early church there was no formal canonization, but the cult of local martyrs was widespread. The anniversaries of their deaths were remembered and placed on the local Church calendar. The **translation of the martyr’s remains** from the place of burial to a church was equivalent to canonization. Gradually, ecclesiastical authorities intervened more directly in the process. In the year 1234, Pope Gregory IX established procedures to investigate the life of a candidate saint and any attributed miracles.

Today formal canonization is a lengthy process, often of many years. When a person who has ‘fame of sanctity’ or ‘fame of martyrdom’ dies, the bishop of the **diocese** initiates the investigation. It involves the gathering of all material pertaining to the candidate’s reputation for sanctity or heroic virtue, the writings of the candidate, and information about miracles performed through the candidate’s intercession either during his or her life or after death. This information is then submitted to the **Congregation for the Causes of the Saints**.

Once the cause is accepted by the Congregation, further investigation is conducted. After the process is completed, if the pope orders the **beatification**, veneration may be carried on in specified localities. After beatification, another miracle is needed for canonization and the formal declaration of sainthood. Then the pope may canonize the candidate as a saint for veneration by the universal Church. A saint may be designated as a patron saint of a particular cause, profession, or locale, or **invoked** as a protector against specific illnesses or disasters, sometimes by popular custom and sometimes by official declarations of the Church. However, saints are not believed to have power of their own, but only that granted by God.

Vocabulary and background notes

translation of the martyr’s remains – перенесение останков мученика
diocese [ˈdaɪəsis] – епархия (административный округ, возглавляемый епископом)
Congregation for the Causes of the Saints – Конгрегация по канонизации святых
beatification [biˌætɪfɪˈkeɪʃ(ə)n] – беатификация (причисление к лику блаженных)
invoke – призывать (святого с молитвой)

Questions for comprehension A and B

1. When saints are canonized in the Church, are they elevated to this title or just recognized?
2. What are the necessary requirements for a person to be canonized?
3. Is there a difference between veneration of saints and worship of God? If yes, where does it lie?
4. What are some distinctions and similarities between eastern and western procedures of canonization? Which tradition involves a more complicated and lengthy process?

Extension activities

1. Render the information about the life of one of Russian favourite saints into English, using a slightly different English text as reference, and paying attention to the equivalents of the words in bold. Interpret from English into Russian as well.

Святой **Серафим Саровский** (1754–1833) родился в городе Курске **в купеческой семье**. Рано потерял отца. В отрочестве упал с колокольни строящегося храма Сергия Радонежского (St Sergius of Radonezh), но остался невредим. В 1778 г. стал **послушником** в **Саровском монастыре** в Тамбовской губернии. В 1786 г. **принял монашество**, в 1793 г. был **рукоположен в иеромонаха**.

Born into **the family of a merchant**, St Seraphim of Sarov had little interest in business. Instead, he began a life that was very devout to the Orthodox Church at a young age. At the age of nineteen, he joined **Sarov Monastery** as a **novice**. In 1786 he **took his monastic vows** and was given the religious name of Seraphim, which means ‘fiery’ or ‘burning’ in Hebrew. He was **ordained as a hieromonk** (monastic priest) in 1793.

Имея склонность к **уединению**, Серафим стал жить в лесу в **келии** в пяти километрах от монастыря. Носил одну и ту же одежду зимой и летом, сам добывал себе пропитание в лесу, спал очень мало, во многом имел строгое воздержание, пост, читал Евангелие и святоотеческие писания, подолгу молился. Около келии Серафим развел огород и устроил пчельник. Житие сообщает о случае, когда святой из рук кормил медведя хлебом. В 1807 г. принял на себя иноческий труд молчания, старался ни с кем не встречаться и не общаться. В 1810 г. возвратился в монастырь, но ушел в **затвор** до 1825 г.



Soon after this, he retreated to a **log cabin** in the woods outside Sarov monastery and led a **solitary** lifestyle as a **hermit** for twenty-five years. One day, while chopping wood, he was attacked by a gang of thieves who beat him mercilessly until they thought he was dead. The incident left Seraphim with a hunched back for the rest of his life. However, at the thieves’ trial he pleaded to the judge for mercy on their behalf. After this incident Seraphim spent a thousand successive nights on a rock in continuous prayer with his arms raised to the sky, an almost superhuman feat of asceticism, especially considering the pain he was already in from his injuries.

После окончания затвора Серафим Саровский **принимал многих людей**, имея дар **прозорливости и исцеления от болезней**. Был посещаем знатными особами, в том числе императором Александром I. Ко всем приходящим к нему обращался словами «Радость моя!», в любое время года приветствовал словами «**Христос воскрес!**». Одно из его известнейших изречений: «Радость моя, молю тебя, стяжи дух мирен, и тогда тысячи душ спасутся около тебя».

In 1815 he began **admitting pilgrims** to his hermitage as a confessor. Seraphim soon became immensely popular due to his apparent **healing powers** and **clairvoyance**. He was often visited by hundreds of pilgrims per day, and was reputed to have the ability to answer his guests’ questions before they could ask. He always greeted his guests saying, ‘**Christ is risen!**’ He died while kneeling before an icon of the Theotokos at the age of seventy-three.

2. Compare the harmony with nature in which St Seraphim of Sarov lived with that of the great western saint, **Francis of Assisi (Франциск Ассизский)**; translate his sermon to birds, given in italics, and the words of a prayer ascribed to him.

Many of the stories that surround the life of St Francis of Assisi (1182–1226) deal with his love for animals. It is said that one day while Francis was travelling with some companions, they stopped upon a place in the road where birds filled the trees on either side. Francis told his companions to wait for him while he went to preach to his sisters the birds. The birds surrounded him, drawn by the power of his voice, and not one of them flew away. Francis spoke to them:

‘My sister birds, you owe much to God, and you must always and in every place give praise to Him; for He has given you freedom to wing through the sky and He has clothed you... you neither sow nor reap, and God feeds you and gives you rivers and fountains for your thirst, and mountains and valleys for shelter, and tall trees for your nests. And although you neither know how to spin or weave, God dresses you and your children; for the Creator loves you greatly, and He blesses you abundantly. Therefore... always seek to praise God’.

Another legend tells that Francis commanded a wolf that devoured men and animals to come to him and hurt no one. Miraculously the wolf closed his jaws and lay down at the feet of St Francis. ‘Brother Wolf, you do much harm in these parts and you have done great evil...,’ said Francis. ‘All these people accuse you and curse you... But brother wolf, I would like to make peace between you and the people.’ Then Francis led the wolf into the town, and surrounded by startled citizens made a pact between them and the wolf. Because the wolf had ‘done evil out of hunger’, the townsfolk were to feed the wolf regularly, and in return, the wolf would no longer prey upon them or their flocks. Francis, ever the lover of animals, even made a pact on behalf of the town dogs, that they would not bother the wolf again.

Francis’s attitude towards the natural world was conventionally Christian. He believed that the world was created good and beautiful by God but suffers a need for redemption because of the primordial sin (прародительский грех) of man. He preached to man and beast the universal ability and duty of all creatures to praise God (a common theme in the Psalms) and the duty of men to protect and enjoy nature as both the stewards of God’s creation and as creatures ourselves.

Legend has it that St Francis on his deathbed thanked his donkey for carrying and helping him throughout his life, and his donkey wept.

Prayer of St Francis of Assisi

*Lord, make me an instrument of your peace,
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.*

*O Divine Master, grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.*

*For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.*



A garden statue of Francis of Assisi with birds

3. *What do you know about the life and works of Mother Teresa? Read her short biography and translate some of her inspirational quotes.*

Mother Teresa (August 26, 1910 – September 5, 1997) was an Albanian Roman Catholic **nun** with Indian citizenship who founded the **Missionaries of Charity** in Calcutta, India in 1950. For over 45 years she **ministered** to the poor, sick, orphaned, and dying, while guiding the Missionaries of Charity's expansion, first throughout India and then in other countries.

She won the Nobel Peace Prize in 1979 and India's highest civilian honour, the **Bharat Ratna**, in 1980 for her humanitarian work. Mother Teresa's Missionaries of Charity continued to expand, and at the time of her death it was operating 610 missions in 123 countries, including hospices, **soup kitchens**, children's and family counseling programs, orphanages, and schools.

After Teresa's death in 1997, the **Holy See** began the process of her beatification, and then canonization. On 4 September 2016 she was canonized at a ceremony in St Peter's Square in Vatican City.



‘There is a terrible hunger for love. We all experience that in our lives – the pain, the loneliness. We must have the courage to recognize it. You may have the poor right in your own family. Find them. Love them.’

‘What can you do to promote world peace? Go home and love your family.’

‘Jesus said love one another. He didn't say love the whole world.’

‘God doesn't require us to succeed; he only requires that you try.’

‘If you can't feed a hundred people, then feed just one.’

‘In this life we cannot do great things. We can only do small things with great love.’

‘Let us always meet each other with a smile, for the smile is the beginning of love.’

‘Kind words can be short and easy to speak, but their echoes are truly endless.’

‘Spread love everywhere you go. Let no one ever come to you without leaving happier.’

‘We need to find God, and He cannot be found in noise and restlessness. God is the friend of silence. See how nature – trees, flowers, grass – grows in silence; see the stars, the moon and the sun, how they move in silence... We need silence to be able to touch souls.’

‘Yesterday is gone. Tomorrow has not yet come. We have only today. Let us begin.’

Vocabulary and background notes

nun – монахиня

Missionaries of Charity – «Сестры Миссионерки Любви» (монашеская конгрегация)

minister to someone – служить кому-либо

Bharat Ratna – Бхарат ратна (высшая гражданская государственная награда Индии)

soup kitchen – бесплатная столовая для нуждающихся

the Holy See – Святейший престол, папский престол (Ватикан)

Additional reading and speaking

1. Make a detailed outline of the text and retell it following your points.

Elizabeth the New Martyr (February 24, 1864 – July 18, 1918)

Grand Duchess Elizabeth Feodorovna of Russia was the daughter of Princess Alice of Hesse and the granddaughter of Queen Victoria of England. She was also the elder sister of Alexandra Feodorovna, the last empress of Russia.

Orphaned at the age of 14, Elly, as she was affectionately called by her family, was partly brought up by her grandmother, Queen Victoria. Having had an English mother and then living in England, she and her sister Alexandra were most comfortable speaking English, and most of the letters exchanged between Tsar Nicholas, Tsaritsa Alexandra, and the Grand Duchess Elizabeth were written in English.

Chosen as the future wife of Grand Duke Sergei Alexandrovich (son of Emperor Alexander II), the Grand Duchess arrived in Moscow and set about learning all she could about her newly adopted homeland, its people and its culture. Her heart was soon captured by the beauty and spiritual depth of Orthodoxy which she discovered so tightly interwoven into the rich fabric of the Russian soul. It was not mere formality that prompted her decision to become Orthodox, but a strong inner conviction. She also learned to speak Russian fluently, almost without a foreign accent.

Tragically, Elizabeth's husband, Sergei Alexandrovich, was assassinated with a bomb on February 18, 1905 while on duty in the Kremlin. Elizabeth gathered the fragments of her husband's body with her own hands; she visited her husband's killer in prison and urged him to repent; on the memorial cross erected upon the site of her husband's death, she had inscribed the Gospel words, 'Father, forgive them for they know not what they do'.

After this, she began to withdraw from her former social life and founded the **Convent of Sts Martha and Mary** in Moscow, a community of nuns which focused on worshiping God and helping the poor and the orphaned. During the First World War, she nursed sick and wounded soldiers in the hospitals and on the battle front.

After her brother-in-law, Tsar Nicholas II, abdicated the throne and he and his family were placed under house arrest, St Elizabeth was urged to abandon her convent and seek shelter with her remaining family in Western Europe. She refused all offers of help, saying she would not leave the other sisters and would die in Russia if that was God's will. On Pascha 1918, Soviet soldiers came to the convent and ordered her to leave Moscow to join the royal family near Ekaterinburg. At the end of May, Elizabeth was moved to the nearby village of Alopevsk. On the night of July 5, she was taken, along with several other people, to a place in the woods, twelve miles from Alopevsk, and executed. One of them, Grand Duke Sergius, was shot, and the others were pushed alive down a mineshaft, with grenades being hurled in after them.



Vocabulary and background notes

new martyr – новомученик(-ца) (святой или святая, принявшие мученическую кончину относительно недавно, в отличии от мучеников I–IV вв. времен язычества)

Grand Duchess – Великая княгиня

Convent of Sts Martha and Mary – Марфо-Мариинская обитель милосердия

2. Read the short information about some widely honoured ancient saints and share what you know about them and their place in modern culture.

St Nicholas the Wonderworker

St Nicholas the Wonder-worker was the archbishop of **Myra** in southern Asia Minor in the 4th century AD and is also the basis for the Santa Claus legends and imagery which accompany Christmas celebrations in much of the world.

Here is the story told about him, which made him ‘responsible’ for all Christmas gifts.

There was a man, once rich, who fell into poverty. He had three beautiful daughters of an age to be married. But he couldn’t provide **dowries** for them or even support them, and in despair he was thinking of giving them into prostitution. Word of the family’s misfortune reached Nicholas, who had considerable wealth inherited from his parents. Coming in secret by night, he tossed a bag of gold into the house. The first daughter soon wed. Not long after, another bag of gold again appeared mysteriously. The second daughter was married. The father, now very anxious to know who the secret benefactor was, kept watch during the night. A third bag of gold landed inside the house and the watchful father leaped up and caught the fleeing donor. Nicholas, embarrassed, and not wishing to be known, begged the man to keep his identity secret.

After the Blessed Mother and St John the Forerunner, St Nicholas was the most revered saint in the early church. He is the patron saint of sailors, merchants, archers, repentant thieves, children, brewers, pawnbrokers and students in various cities and countries around Europe.

Vocabulary and background notes

Myra [ˈmaɪrə] – Мира (город в древней Ликии, на территории современной Турции)
dowry [ˈdaʊri] – приданое

St George the Victorious

St George is the patron saint of Moscow, Russia, Georgia, England, Germany, Greece, Ethiopia, Lithuania, Portugal, Malta... He is perhaps one of Christianity’s most famous saints.

His **hagiography** tells that he lived during the latter part of the 3rd century AD and served as a soldier in the Roman army. The persecution of Christians by the emperor Diocletian at the beginning of the 4th century AD was objected to by St George, who resigned from his military office as a sign of protest. He was imprisoned and tortured but refused to deny his faith. Eventually he was dragged through the streets of a city in Palestine and beheaded.

The most popular tale regarding this saint is the one in which he slays a dragon. According to this story, a town in Libya had a small lake with a dragon living in it. The townspeople were gradually being killed by the dragon and started feeding it two sheep a day to **appease** it. When they ran out of sheep the king devised a lottery system to feed it local children. One day his own daughter was chosen and as she was being led out to the lake, St George happened to ride past. He smote the dragon with his spear, rescued the princess and converted the king and his people to Christianity. Thus, St George is most commonly depicted as a knight mounted on a horse, in the process of spearing a dragon. This iconography can be found on coins, flags and coats of arms.

Vocabulary notes

hagiography [ˌhæɡɪˈɒɡrəfi] – жизнеописание; жития святых
appease [əˈpiːz] – успокаивать, унимать, усмирять

St Martyr Tatiana of Rome

Saint Tatiana was a Christian martyr in 3rd-century Rome during the reign of Emperor **Alexander Severus**. She was the daughter of a Roman civil servant who was secretly Christian and raised his daughter in the faith, so she became a **deaconess** in the church. This was dangerous, and one day she was captured and forced to make a sacrifice to Apollo. She prayed, and miraculously, an earthquake destroyed the Apollo statue and part of the temple.

Tatiana was then beaten for two days, before being brought to a circus and thrown into the pit with a hungry lion. But the lion did not touch her and lay at her feet. This resulted in a death sentence being pronounced, and after being tortured, Tatiana was beheaded with a sword on January 12, around AD 225 or 230. Thus, her feast day is January 12 (Old Style) or January 25 (New Style).



On January 25, 1755, Russian Empress Elizabeth signed a decree according to which a university was opened in Moscow. One of its main founders was the great scientist Mikhail Lomonosov, and the main sponsor was Count Ivan Shuvalov. The date January 25 was chosen by Count Shuvalov because this was the name day of his mother Tatyana Rostislavskaya. ‘I present this university to you,’ the Count said to his mother during her name day celebration. Later, Emperor Nickolas I officially declared this day to be a holiday of students. Moscow State University has a church of its own, also named after St Tatiana.

This is how Tatiana has become a patron saint of students. Belarus, Russia, and Ukraine, proclaimed ‘Tatiana’s Day’, also called ‘Students’ Day’, a public holiday.

Monument to St Tatiana in Tomsk

Vocabulary and background notes

Alexander Severus [sə'vi:rəs] (*брум.*), ['sevərəs] (*амер.*) – Александр Севёр (римский император с 222 по 235 г.)

deaconess [ˌdi:kə'nes] – диаконис(с)а (вдова или незамужняя девушка в древней церкви, помогавшая священнику в крещении женщин и выполнявшая другие поручения)

Follow-up

Prepare presentations about other great saints not mentioned here, e.g. St Alexander Nevsky, St Sergius of Radonezh, St Xenia the Fool for Christ of St Petersburg, St Andrew the First-Called.

Writing

1. *Choose a saint whose life, deeds and qualities you admire. Write what impresses you most about this person and what you would like to emulate in your life.*

2. *Find a new martyr or local Saint whose biography is not known in English yet. Translate it!*

UNIT 12. RELIGION IN RUSSIA, THE UK AND THE USA

Lead-in

1. Discuss the impact religion has on different aspects of Russian culture (arts, architecture, holidays, moral values or behavior patterns).
2. Think of all religious beliefs that may be encountered in the RF, the UK and the USA. How can this diversity affect intercultural communication? Suggest ways to enhance mutual understanding and respect (looking for similarities, treating others as you would have them treat you, et cetera).

Jigsaw reading

To find out more about the religious situation in the three countries and their religious history, split into three groups, A, B and C, and study the information in texts A, B, and C respectively. Prepare team presentations of your texts by answering the questions and completing the tasks:

1. What is the official status of religion in the given country?
2. Point out some facts that shaped the religious history of the country. Which historical figures were involved in these processes?
3. Draw a pie chart demonstrating the ratio of different religions in the country.
4. Speak about the trends in changing the religious profile of the country in recent years.

To draw a pie chart, you will need to divide the percentages by 100 and multiply them by 360. For example, if a religious group constitutes 20% of the population, $20:100 \cdot 360 = 72$. Thus, the size of the 'pie slice' (or sector) to represent 20% is 72°. Use a protractor (*мраччнопмуп*) to draw the sectors or do it by eye!

A. Religion in Russia

The Constitution of Russia defines the RF as a secular state. At the same time it guarantees religious freedom and proclaims that every citizen is equal before the law regardless of **religious affiliation**. The **Law on Freedom of Conscience and Religious Associations** passed in 1997 calls Christianity, Islam, Buddhism and Judaism 'an integral part of the historical heritage of the Russian people' and admits that Orthodox Christianity (*Pravoslaviye*) is Russia's traditional and largest religion, which has played a special role in the history of Russia and the development of its spirituality and culture.

Russia adopted Christianity of **Byzantine rite** under **Prince Vladimir** of Kiev in 988. **Russia's baptism** laid the foundations for the rise of the Russian Orthodox Church. For centuries, Orthodox Christianity was the dominant religion in Russia. This began to change in the early 20th century, following the 1917 Revolution and the **intrusion** of state-sponsored atheism as part of communist ideology. During the Soviet period, many priests were imprisoned, many churches were converted to other uses or fell into disrepair, and **people who publicly professed religious beliefs** were denied prestigious jobs and admission to universities. In 1988 the millennium of Christianity in Russia was celebrated on a grand scale. In that year 1,610 new religious communities, most of them of the Orthodox belief, were registered in the country.

Religion plays a prominent role in the public and spiritual life of today's Russia. In August 2012 the first-ever sociological survey and mapping of religious adherents in Russia based on self-identification was published in *Arena Atlas*, with data on 79 out of 83 of the federal subjects of Russia. The survey found that 41% of the 142,800,000 population are Russian Orthodox; 6.5% are Muslims; 4.1% are **unaffiliated Christians**; 1.5% believe in Orthodox Christianity without belonging to any church or belonging to other Orthodox Churches (including Ukrainian, Georgian, Armenian and other Churches); 1.2% are **Pagans** (including *Rodnover* or the 'Slavic native faith', Caucasian and Uralic Neo-Paganism); 0.5% are Buddhists; 0.2% are Orthodox Old Believers; 0.2% are Protestants; 0.1% are adherents of Hinduism (including Krishnaites); 0.1% are Catholics, and 0.1% are Jews. The remaining population (25%) is made of the 'spiritual but not religious'; 13% are the atheist and non-religious, and 5.5% have deemed themselves as 'undecided'.

The most recent **Pew Research Center** survey claims that in 2015 71% of the population of Russia declared itself Eastern Orthodox, 15% religiously unaffiliated – a category which includes atheists, agnostics and those who describe their religion as 'nothing in particular', 10% Muslim, and 2% other Christians, while 1% belonged to other faiths. The religiously unaffiliated divided between 4% as atheists, 1% as agnostics and 10% as nothing in particular.

The **ISSP** surveys show increases in identification with Orthodox Christianity among both younger Russians and older Russians, women and men. Besides, affiliation with Orthodox Christianity has grown substantially among Russians at all education levels, especially among Russian university graduates. Russians who have a university degree were slightly more likely than those with less education to say they believe in life after death. However, although many more Russians now freely identify with the Orthodox Church or other religious groups, they may not be much more **religiously observant** than they were in the recent past, at least in terms of attendance at religious services.

Vocabulary and background notes

religious affiliation – религиозная принадлежность

the Law on Freedom of Conscience and Religious Associations – Федеральный закон «О свободе совести и о религиозных объединениях»

Byzantine [bi'zæntain] **rite** – Византийский обряд (православие из Византии)

Prince Vladimir – (равноапостольный) князь Владимир/Владимир Красное Солнышко

Russia's baptism – Крещение Руси

intrusion (of ideology) – навязывание (идеологии)

people who publicly professed religious beliefs – люди, открыто признававшие свои религиозные взгляды

Arena Atlas – «Арена: Атлас религий и национальностей РФ»

unaffiliated Christians – «христиане, которые не считают себя ни православными, ни католиками, ни протестантами», согласно Атласу религий и национальностей РФ

Pagans – язычники

Pew Research Center – исследовательский центр Пью (независимая некоммерческая информационно-аналитическая организация, которая информирует общественность о проблемах, отношениях и тенденциях, определяющих динамику развития мирового сообщества)

ISSP (the International Social Survey Program(me)) – Международная программа социальных исследований (международное ежегодное мониторинговое исследование по важным для социальных наук вопросам)

religiously observant – практикующие религию

B. Religion in the UK

Religious life in Britain is characterized by an increasingly **diverse pattern** of religious beliefs. Although the UK is predominantly Christian, most of the world's religions are represented in the country. There are large Hindu, Jewish, Muslim and **Sikh** communities as well as other smaller communities in the areas of different ethnic population.

Britain today may be characterized by considerable religious freedom, which allows one to belong to any religion or sect, including no religion at all. Churches and religious societies may own property, run schools and promote their beliefs in speech and writing. Religious discrimination is unlawful and there are no religious restrictions to the holding of public office – except that the monarch must always be a member of **the Church of England**.

British religious history is marked by various forms of **heathen belief** in prehistoric times and consequent conversion to Christianity in the 5th century AD. Ireland was the first to be converted to Christianity by St Patrick, who brought that faith from Rome. His followers then spread Christianity to Wales, Scotland and Northern England. In the late 6th century the pagan Saxons of Southern England were converted to Christianity by St Augustine and other monks who had been sent from Rome by Pope Gregory. They founded the ecclesiastical capital of Canterbury, and St Augustine was appointed its first bishop in AD 601.

As the influence and the wealth of the church grew, it was increasingly accused of **worldliness** and materialism and was sometimes considered to be corrupt. The relationship between England and Rome became increasingly difficult as the English monarchs were jealous of the church's power and the influence of Rome in national affairs. In 1534 King Henry VIII broke away from Rome and became Head of the Church of England. The immediate reason for this **breach** was the refusal of the Pope to accept Henry's divorce from his Queen. Later on, some theological differences accumulated between the Roman Catholic and Anglican churches. The daughter of Henry VIII, Elizabeth I, established the Protestant status of the Church of England.

The other Christians who under the influence of the European Reformation left the established Church to form their own churches were called Dissenters, then Nonconformists, and now the term 'members of the Free Church' is more common. When we talk of Christianity in Britain today we usually mean the *Church of England*, the *Church of Scotland*, the *Roman Catholic Church* and *Free Churches*.

According to the 2011 UK **census**, Christianity is the major religion (59.5%), followed by Islam (4.4%), Hinduism (1.3%), and Judaism (0.4%) in terms of number of adherents. Other religions comprise 1.5%. A fairly large percentage of people didn't state their religious affiliation – 7.2%. Among Christians, Anglicans are the most common denomination, followed by Roman Catholics. This, and the relatively large number of individuals with nominal or no religious affiliations (25.7%), has led commentators to variously describe the United Kingdom as a multi-faith and secularised society.

Vocabulary and background notes

diverse pattern – разнообразная структура

Sikh [si:k] – сикхи (последователи *сикхизма*, одной из монотеистических религий, возникшей в Северо-Западной Индии)

the Church of England – Англиканская церковь, государственная Церковь Англии

heathen ['hi:ð(ə)n] **belief** – языческая вера

worldliness – прагматизм, отсутствия духовных интересов

breach [bri:tʃ] – разрыв отношений

census – перепись населения

C. Religion in the USA

Looking at religion in the U.S., we are faced with a typically American **contradiction**. From its very beginnings as a nation, Americans have been extremely careful to separate church and state, religion and government. The Constitution, specifically **the First Amendment**, forbids the government to give special favours to, or hinder the free practice of any religion. As a result, there is no official state church or a state-supported religion. There are no legal or official religious holidays and no political parties that have ‘Christian’ in their names. **Court cases** dealing with such issues as whether a private Catholic hospital can be allowed to place a cross on its own **smokestack**, or whether Christmas nativity scenes in public places go against the separation of church and state, indicate how seriously this separation is taken.

Christianity was introduced to North America as it was colonized by Europeans beginning in the 16th and 17th centuries. Early European explorers described individual Native American tribes as each having their own religious practices. Because the Spanish were the first Europeans to establish settlements on the mainland of North America, the earliest Christians in the territory which would eventually become the United States were Roman Catholics. However, the territory that would become the Thirteen Colonies in 1776 was largely populated by Protestant settlers seeking religious freedom from the Church of England. The Puritans created a deeply religious, socially tight-knit and politically innovative culture that is still present in the modern United States.

The days are long since passed when it was assumed that America was, or should be, a ‘White, Anglo-Saxon, Protestant’ (WASP) nation. Yet surveys show that religion continues to be quite important to many Americans, especially when compared with people in other countries.

Becka A. Alper and Alexandra Sandstorm from **Pew Research Center** write:

‘As of 2014, there were roughly 245 million adults in the United States, including 173 million Christians and 56 million people without a **religious affiliation**. These are big numbers that, along with many others in the religious demographic pie, can at times make it difficult to fully understand the American religious landscape.

‘But what if we looked at this big picture a little differently? What if we imagined the U.S. as a small town, population 100, instead of a continent-spanning nation with hundreds of millions of people? Doing so presents an interesting thought experiment because it allows us to see basic data about the U.S. and its people in a fresh, simple and illuminating way.

‘If the U.S. contained just 100 adults, 25 would be people who identify with evangelical Protestant denominations, 23 would be religiously unaffiliated and 21 would be Catholic. Just two would be Mormon, two would be Jewish and one would be Muslim.’

The charts presenting data from the 2014 *Religious Landscape Study* show that 71 people out of 100 would be Christian. But the percentage of adults who describe themselves as Christians has dropped by nearly eight percentage points in just seven years. Over the same period, the percentage of Americans who are religiously unaffiliated – describing themselves as atheist, agnostic or ‘nothing in particular’ – has jumped more than six points, from 16.1% to 22.8%.

Vocabulary notes

contradiction – противоречие

the First Amendment – Первая поправка к Конституции США

Court cases – судебные дела

smokestack – дымовая труба

Pew Research Center – исследовательский центр Пью

religious affiliation – религиозная принадлежность

Extension activities

1. Oral interpreting

Study the vocabulary and background notes to texts A, B and C from the previous section; then working in pairs try to do oral consecutive interpreting of the texts into Russian.

2. Written translation

Using the dictionary when needed, translate the following two texts into Russian and English respectively. Discuss your translation decisions with other students.

The Coming of Christianity to Britain

Christianity first came to Britain from Rome but was established in the 7th century. When the Romans left England (in 410 AD), Germanic tribes, the Angles and Saxons, came there to drive back the Britons. The old Roman towns were laid in ruins; the helpless Britons who could not escape were killed unmercifully, their homes were burned, the civilization stamped out.

Many of the old Britons, like King Arthur, had been Christians, but Christianity went down before those pagan conquerors with their heathen gods, Odin and Thor. And it was nearly a hundred years before Christianity came again, while England was torn with bitter struggles between the various Angle and Saxon leaders who were constantly at war with one another. Strangely enough it was those civil wars that, indirectly, brought Christianity to Canterbury.

In those wars prisoners were often captured and sold as slaves, and some of these slaves, little children, were sent to Rome. One day a monk, Gregory by name, passed by and was struck by their fair skin, yellow hair and blue eyes – so different from the dark colouring of the Romans. He stopped and asked the slave dealer who they were, and was told that they were Angles. He said, ‘Non Angli sed angeli’ (Not Angles but angels): and it was then that he resolved that the Christian teaching should go to those people.

Time passed by and Gregory became pope, but he never forgot his dream of turning the Angles to Christianity. He sent a priest, St Augustin, with a band of forty companions, to bring Christianity to England. They landed in Kent, the King of which, Ethelbert, had married a Christian princess, called Bertha. It must have been a moving sight as the little party marched barefooted in white robes, led by St Augustine, carrying a silver cross to where Ethelbert sat surrounded by his fierce golden-haired warriors under a large tree. Augustine, his fears all forgotten, spoke his message of peace and good will, and in the end Ethelbert gave him permission to stay and preach.

So they followed their Christian way of life and many people were attracted to them. The King himself became a Christian too.

Крещение Руси

28 июля, в день памяти равноапостольного князя Владимира, Россия отмечает День крещения Руси. Это событие произошло в 988 г. и связано с именем князя Владимира, которого историки называли великим, церковь – святым равноапостольным, а народ прозвал Владимиром Красное Солнышко.

Князь Владимир был внуком великой княгини Ольги и сыном князя Святослава. Править самостоятельно он начал с 17 лет и первые шесть лет провел в походах. По преданию, в эти годы князь был язычником, любителем военных походов и шумных пиров. В 986 г. приходили к Владимиру послы от разных народов, призывавшие обратиться в их

веру. Чтобы понять, чья вера лучше, князь Владимир отправил своих посланников в те страны, откуда приходили проповедники. Возвратясь в Киев, они рассказали князю все, что видели, и хвалили православную веру греческую:

«И пришли мы в Греческую землю, и ввели нас туда, где служат они Богу своему, и не знали – на небе или на земле мы: ибо нет на земле такого зрелища и красоты такой, и не знаем, как и рассказать об этом, – знаем мы только, что пребывает там Бог с людьми, и служба их лучше, чем во всех других странах. Не можем мы забыть красоты той, ибо каждый человек, если вкусит сладкого, не возьмет потом горького; так и мы не можем уже здесь пребывать».

Князь повелел всем жителям в назначенный день войти в Днепр. Сотни людей вошли в воду, и князь со священниками вышли на берег и крестили русский народ. «И была радость на небе и на земле по поводу стольких спасаемых душ», – говорит предание.

Сотни людей без предварительной подготовки, без осмысления сущности христианства, взяли и приняли эту веру. Необходимо было провести большую просветительскую работу, чтобы люди стали мыслить по-христиански. Стали переводить книги, строить школы, обучать людей грамоте. Так крещение послужило началом просвещения Руси.

Additional reading and speaking

1. *Read the following text and compare the coming of Christianity to Britain, Ireland and Rus.*

St Patrick, the Apostle and Patron Saint of Ireland

St Patrick was born in Roman Britain in the second half of the 4th century. His father was a deacon and his grandfather was a priest. When Patrick was about sixteen, he was captured by Irish pirates and carried off as a slave to Ireland. He worked as a herdsman there, remaining a captive for six years. He writes that his faith grew in captivity, and that he prayed daily. After six years he heard a voice telling him that he would soon go home, and his ship was ready. Fleeing his master, he travelled to a port 200 miles away where he found a ship and, after various adventures, returned home to his family, now in his early twenties.

He was in his mid-forties when he returned to Ireland as a bishop to baptize and convert to Christianity ‘many thousands’ in his own words. Saint Patrick claimed that evangelizing among the Irish ‘revealed his lack of learning’. Considering that ‘every word he spoke had to be translated into a foreign tongue,’ communicating with the pagans in Ireland became a daunting task. Legend credits him with teaching the Irish about the concept of the Trinity by showing people the shamrock, a three-leafed clover, using it to highlight the Christian belief of ‘three divine persons in the one God’. Intimately familiar with the Irish clan system, Patrick’s strategy was to convert chiefs first, who would then convert their clans through their influence.

March 17, popularly known as St Patrick’s Day, is believed to be his death date and is the date celebrated as his feast day. People are supposed to wear green on this day in memory of the green leaf of shamrock used to explain the concept of Trinity (those who are caught not wearing green are pinched, usually affectionately). Both Christians and non-Christians celebrate the secular version of the holiday by wearing green, eating Irish food and green foods, drinking Irish drinks and attending parades. Seattle and other cities paint the traffic stripe of their parade routes green. Chicago dyes its river green.

St Patrick is also venerated in the Orthodox Church, especially among English-speaking Orthodox Christians living in the United Kingdom, the Republic of Ireland and in North America. There are Orthodox icons dedicated to him.

2. Read two more texts about saints and speak about spiritual ties between different countries.

Russian monk, an American Saint

Saint Herman of Alaska

(1757–1836)



A **monastic** since age 12 in the **wilderness** of Sarov, he became close to **Abbot** Nazarius and followed him to Valaam, where he lived as a **desert-dweller**. Later he was sent with a mission to America where he combined **apostleship** and desert-dwelling, as well as a loving care for orphans and young people.

He founded a new Valaam Monastery on **Spruce Island**, Alaska. At 'New Valaam', Herman spent the rest of his life teaching the Aleuts, nursing the sick, raising orphans, praying and working miracles. Most importantly, through his kindness, compassion and personal holiness, Herman exemplified an ideal Christian life.

His **repose** in the Lord was that of a saint: he foresaw its day and time, and at the moment of his death a halo played about his head. The **humble cell** was filled with divine fragrance and, as the Scripture was read, his soul left his body. At this moment a **pillar of light** was seen by natives at a distance.

The Aleuts never forgot the humble monk and his legacy of prayer and deeds. Largely at their insistence, Herman was canonized in 1970 by the Orthodox Church in America as the first Orthodox saint of America.

Vocabulary and background notes

Herman ['hɜ:mən] – Герман (Аляскинский)

monastic – монастырский, монашеский; монах (синоним *monk*)

wilderness – пустыня, дикая местность; пúстынь, обитель (небольшой монастырь в глухой местности)

abbot – настоятель монастыря

desert-dweller – пустынножитель (отшельник)

apostleship – апостольство (апостольское/миссионерское служение)

Spruce Island – Еловый остров

repose – кончина

humble – смиренный; скромной, простой

cell – келлия/келья (отдельное небольшое помещение, где живет монах)

pillar of light – столп света

King of England, an Orthodox Saint

Edward the Martyr

(c. 962 – March 18, 978/979)

Coming as a complete surprise in the 20th century was the proclamation by the **Russian Orthodox Church Abroad** of the sainthood of the English King Edward who was killed in 978 at the age of 16, while he was visiting his stepmother and stepbrother who inherited the throne after him. Soon after his death, Edward's relics started to work miracles and upon his brother's order they were reburied in the central cathedral of the **nunnery** at Shaftsbury. The cult of Edward grew to such a size, that not only was the **abbey**, which had become an important **pilgrimage site**, renamed after him, but Shaftsbury itself was often called Edwardtown.

When during the reign of Henry VIII the monasteries were dissolved and the cult of relics banned, the saint's remains disappeared and were only returned in 1931, when they were dug up by an amateur historian from his parents' garden (part of which, as it happened, was on the territory of the former nunnery). This caught the public interest: Were they really the saint's relics and, if yes, to whom did they belong? To the amateur historian, or to the state, and also, to which church do they now belong, since the Anglican Church still has no cult of relics, and the Catholics have their own saints. Which is where the Russian Orthodox Church Outside Russia comes in, deciding to take him as their own saint.

As a result, the brotherhood of St Edward, which is made up of Orthodox Englishmen, grew up in the center of England. They hold a service every day in a reconstructed Anglican Church with icons on the wall, including new ones of 'St Edward the **Passion-Bearer**'.

Vocabulary and background notes

Russian Orthodox Church Abroad/Outside Russia – Русская православная церковь за границей (сокращенно РПЦЗ; другие названия: Русская зарубежная церковь, Русская православная церковь за рубежом)

nunnery – женский монастырь (мужской монастырь – monastery)

abbey – монастырь (мужской или женский)

pilgrimage site – место паломничества

Passion-Bearer – страстотерпец (отличается от мученика тем, что принял страдания не за веру в Бога, но с покорностью)

Follow-up

1. *Comment on the use and meaning of each of the three sayings related to a particular country: 'In God We Trust', 'God save the King/Queen' and 'God save the Tsar!'*

2. *Research topics of interest connected with religion in different countries and present them.*

Writing

Write a reflective essay expressing your thoughts on spiritual ties between different countries. Use the following ideas as statements to be developed: A) Religion is a(n) (integral) part of world culture that can/cannot be excluded. B) There are shared spiritual values that tie invisibly religions of the world. C) Because of common goals, differences can be resolved, fade away or even enrich. D) A healthy society needs to understand the importance of unity in diversity to achieve peaceful coexistence and productive cooperation.

APPENDIX 1. LIST OF ABBREVIATIONS OF BIBLICAL BOOKS

СПИСОК СОКРАЩЕНИЙ НАЗВАНИЙ БИБЛЕЙСКИХ КНИГ

(Знаком * отмечены книги неканонические)

Ветхий Завет	Old Testament
Бытие (Быт)	Genesis (Ge/Gen.)
Исход (Исх)	Exodus (Ex/Ex.)
Левит (Лев)	Leviticus (Lev/Lev.)
Числа (Числ)	Numbers (Nu/Num.)
Второзаконие (Втор)	Deuteronomy (Dt/Deut.)
Книга Иисуса Навина (Нав)	Joshua (Jos/Josh.)
Книга Судей Израилевых (Суд)	Judges (Jdg/Judg.)
Книга Руфи (Руфь)	Ruth (Ru/Rt.)
1 Книга Царств (1 Цар)	1 Samuel (1 Sa/1 Sam.)
2 Книга Царств (2 Цар)	2 Samuel (2 Sa/2 Sam.)
3 Книга Царств (3 Цар)	1 Kings (1 Ki/1Ki.)
4 книга Царств (4 Цар)	2 Kings (2 Ki/2 Ki.)
1 Книга Паралипоменон (1 Пар)	1 Chronicles (1 Ch/1 Chr.)
2 Книга Паралипоменон (2 пар)	2 Chronicles (2 Ch/2 Chr.)
1 Книга Ездры (1 Езд)	Ezra (Ezr/Ezr.)
Книга Неемии (Неем)	Nehemiah (Ne/Neh.)
2 Книга Ездры* (2 Езд)	2 Ezra* (2 Ezr.)
Книга Товита* (Тов)	Tobit* (Tb.)
Книга Иудифи* (Иудифь)	Judith* (Jdt.)
Книга Есфири (Есф)	Esther (Est/Esth.)
Книга Иова (Иов)	Job (Job)
Псалтирь (Пс)	Psalms (Ps/Ps.)
Притчи Соломона (Притч)	Proverbs (Pr/Prov.)
Книга Екклезиаста (Еккл)	Ecclesiastes (Ecc/Eccl.)
Песнь Песней Соломона (Песн)	Song of Songs (SS/S. of S.)
Книга Премудрости Соломона* (Прем)	Wisdom of Solomon/Wisdom* (Wis.)
Книга Премудрости Иисуса, сына Сирахова* (Сир)	Sirach/Ben Sira/Ecclesiasticus* (Sir)
Книга пророка Исаии (Ис)	Isaiah (Isa/Is.)
Книга Пророка Иеремии (Иер)	Jeremiah (Jer/Jer.)
Плач Иеремии (Плач)	Lamentations (La/Lam.)
Послание Иеремии* (Посл Иер)	Epistle of Jeremy/Letter of Jeremiah*
Книга пророка Варуха* (Вар)	Baruch* (Bar)
Книга пророка Иезекииля (Иез)	Ezekiel (Eze/Ezek.)
Книга пророка Даниила (Дан)	Daniel (Da/Dan.)
Книга пророка Осии (Ос)	Hosea (Hos/Hos.)
Книга пророка Иоила (Иоил)	Joel (Joel)
Книга пророка Амоса (Ам)	Amos (Am/Am.)
Книга пророка Авдия (Авд)	Obadiah (Ob/Obad.)
Книга пророка Ионы (Иона)	Jonah (Jnh/Jon.)
Книга пророка Михея (Мих)	Micah (Mic/Mic.)

Книга пророка Наума (Наум)
Книга пророка Аввакума (Авв)
Книга пророка Софонии (Соф)
Книга пророка Аггея (Агг)
Книга пророка Захарии (Зах)
Книга пророка Малахии (Мал)
1 Книга Маккавейская* (1 Мак)
2 Книга Маккавейская* (2 Мак)
3 Книга Маккавейская* (3 Мак)
3 Книга Ездры* (3 Езд)

Nahum (Na/Nah.)
Habakkuk (Hab/Hab.)
Zephaniah (Zep/Zeph.)
Haggai (Hag/Hag.)
Zechariah (Zec/Zech.)
Makachi (Mal/Mal.)
1 Maccabees* (1 Mac)
2 Maccabees* (2 Mac)
3 Maccabees* (3Mac)
3 Ezra/Ezdras* (3 Ezz)

Новый Завет

New Testament

Евангелие

От Матфея (Мф)
От Марка (Мк)
От Луки (Лк)
От Иоанна (Ин)

The Gospel

Matthew (Mt/Mat.)
Mark (Mk)
Luke (Lk)
John (Jn)

Деяния святых апостолов (Деян)

Acts of the Apostles (Ac/Acts)

Соборные послания

Послание Иакова (Иак)
1 Послание Петра (1 Пет)
2 Послание Петра (2 Пет)
1 Послание Иоанна (1 Ин)
2 Послание Иоанна (2 Ин)
3 Послание Иоанна (3 Ин)
Послание Иуды (Иуд)

General Epistles

A Letter of James (Jas/Jas.)
1 Peter (1 Pe/1 Pet.)
2 Peter (2 Pe/2 Pet.)
1 John (1 Jn)
2 John (2 Jn)
3 John (3 Jn)
Jude (Jude)

Послания апостола Павла

Послание к Римлянам (Рим)
1 Посл. к Коринфянам (1 Кор)
2 Посл. к Коринфянам (2 Посл)
Послание к Галатам (Гал)
Послание к Ефессянам (Еф)
Послание к Филиппийцам (Флп)
Послание к Колоссянам (Кол)
1 Посл. к Фессалоникийцам (1 Фес)/Солунянам (1 Сол)
2 Посл. К Фессалоникийцам (2 Фес)/Солунянам (2 Сол)
1 Посл. к Тимофею (1 Тим)
2 Посл. к Тимофею (2 Тим)
Послание к Титу (Тит)
Послание к Филимону (Флм)
Послание к евреям (Евр)

Pauline Epistles

Romans (Ro/Rom.)
1 Corinthians (1 Co/1 Cor.)
2 Corinthians (2 Co/2 Cor.)
Galatians (Gal/Gal.)
Ephesians (Eph/Eph.)
Philippians (Php/Phil.)
Colossians (Col/Col.)
1 Thessalonians (1 Th/1 Thes.)
2 Thessalonians (2 TH/2 Thes.)
1 Timothy (1 Ti/1 Tim)
2 Timothy (2 Ti/2 Tim.)
Titus (Tit/Tit.)
Philemon (Phm/Philem.)
Hebrews (Heb/Heb.)

Откровение Иоанна Богослова/Апокалипсис (Откр/Апок)

Revelation (Rev/Rev.)

APPENDIX 2. MOST COMMON BIBLICAL IDIOMS

САМЫЕ РАСПРОСТРАНЕННЫЕ БИБЛЕИЗМЫ

(Отобранные и сокращенные из словаря библеизмов М.А. Загота)

ADAM'S APPLE

Бытие 3

АДАМОВО ЯБЛОКО

Кадык, щитовидная железа

Это выражение связано с библейской легендой о прародителе рода человеческого Адаме. Бог запретил Адаму вкушать от древа познания добра и зла, но Адам ослушался. По народному поверью, кусочек яблока застрял у Адама в горле. Отсюда – «Адамово яблоко».

ADAM'S RIB

Бытие 2:21–22

РЕБРО АДАМА

Жена

Вот как была создана первая женщина. “And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the God Lord had taken from man, made he a woman, and brought her unto the man.”

(«И навел Господь Бог на человека крепкий сон, и, когда он уснул, взял одно из ребер его и закрыл то место плотию. И создал Господь Бог из ребра, взятого у человека, жену, и привел ее к человеку»).

ALL IS VANITY AND VEXATION OF SPIRIT

Екклесиаст 1:14–18

ВСЕ – СУЕТА И ТОМЛЕНИЕ ДУХА

Все в этой жизни тщетно и бессмысленно

Неутешительный вывод делает Екклесиаст: “ I have seen all works that are done under the sun; and behold, all is vanity and vexation of spirit” («Видел я все дела, которые делаются под солнцем, и вот, все – суета и томление духа!»). К тому же, считает он, чем меньше знаешь, тем лучше: ведь “in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow” («во многот мудрости много печали; и кто умножает познания, умножает скорбь»).

ALPHA AND OMEGA

Откровение 1:10–11

АЛЬФА И ОМЕГА

Начало и конец

Альфа и омега – первая и последняя буквы греческого алфавита, т. е. начало и конец всему. Иоанн говорит: “I heard behind me a great voice as of a trumpet, saying, ‘I am Alpha and

Omega, the first and the last” («и слышал позади себя громкий голос, как бы трубный, который говорил: Я есмь Альфа и Омега, первый и последний»). Здесь альфа и омега – это Бог.

APOCALYPSE

Откровение

АПОКАЛИПСИС

Символ окончательного уничтожения зла, триумф Господа

Таково название последней книги Нового Завета – Откровение Святого Иоанна Богослова. В общем смысле под апокалипсисом понимается открытие будущих событий. Сегодня «апокалипсис» означает какое-нибудь огромное несчастье, вселенскую катастрофу либо канун схватки между добром и злом.

AS A THIEF IN THE NIGHT

2-е Петра 3:10

КАК ТАТЬ НОЧЬЮ

Тайком, скрытно, без предупреждения

Церковно-славянский вариант: «Яко тать в нощи». “But the day of the Lord will come as a thief in the night” («Придет же день Господень, как тать ночью»). Тать в данном случае вор, естественно, он является без предупреждения. Смысл выражения в том, что некое событие происходит внезапно, время суток не имеет значения.

ASK AND IT SHAL BE GIVEN YOU

Матфей 7:7

ПРОСИТЕ, И ДАНО БУДЕТ ВАМ

Конечно, если вы веруете

Фраза из Нагорной проповеди (Sermon on the Mount), во время которой Иисус доносит до нас свои учения. В частности: “Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you” («Просите и дано будет вам; ищите, и найдете; стучите и отворят вам»).

BABYLON

Откровение 17:5

ВАВИЛОН

Место, где веселятся, а не работают

В Откровении читаем: “Babylon the Great, the mother of harlots and abominations of the earth” («Вавилон великий, мать блудницам и мерзостям земным»). Древний город на реке Евфрат был знаменит своим роскошеством и высоким уровнем культуры: всяческие сады Вавилона – это одно из семи чудес света. Сегодня Вавилоном можно назвать любой город, где выше всего ценится “filthy lucre” («презренный металл») и обитатели которого стремятся к чувственным наслаждениям.

BEAT SWORDS INTO PLOWSHARES

Исаия 2:4

ПЕРЕКУЙТЕ МЕЧИ НА ОРАЛА

Покончите с войной, наслаждайтесь миром

Пророк Исаия нарисовал картину идеального будущего, когда все народы придут на гору Сион и будут внимать Господу: “And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither they shall learn war any more” («И будет Он судить народы, и обличит многие племена, и перекуют мечи свои на орала, а копья свои на серпы; не поднимет народ на народ меча, и не будут более учиться воевать»).

Статуя Евгения Вучетича «Перекуйте мечи на орала», посвященная победе над фашизмом, установлена в ООН, и копия ее есть в Москве возле «Третьяковки».

BEAUTITUDES

Матфей 5:3–11

БЛАЖЕНСТВА

Первые девять стихов Нагорной проповеди Иисуса

В этих стихах – основа учения Иисуса. Каждый из стихов начинается словами: “Blessed are...” («Блаженны...»).

BEFORE THE COCK CROW

Матфей 26:34, 75

ПРЕЖДЕ, НЕЖЕЛИ ПЕТУХ ПРОПОЕТ

Очень скоро

Это один из самых драматических моментов Нового Завета. “Before the cock crow thou shall deny me thrice” («прежде, нежели пропоет петух, трижды отречешься от Меня») – эти слова Иисус произнес своему лучшему ученику Петру в Гефсимании незадолго до своего ареста. И оказался прав. Три раза подряд на вопрос римских стражников Петр ответил, что не знает этого человека (Иисуса). Впоследствии он свою вину искупил и стал одним из распространителей христианства.

BE FRUITFUL AND MULTIPLY

Бытие 1:22

ПЛОДИТЕСЬ И РАЗМНОЖАЙТЕСЬ

Производите детей

Сотворив мир и создав птиц, рыб и животных, Господь напутствовал их словами: “be fruitful and multiply” («плодитесь и размножайтесь»). Чуть позже этими же словами он напутствовал представителей рода человеческого.

BEGINNING OF WISDOM

Псалтырь 110 (111):10

НАЧАЛО МУДРОСТИ

Основа основ, то, на чем покоится мир

Смысл фразы “the fear of the Lord is the beginning of wisdom” («Начало мудрости – страх Господень») в том, что надо поклоняться Господу, бояться Его. Именно Бог, а не мы с вами, создал небо и землю, именно Богу, а не самим себе, мы обязаны жизнью. И боязнь прогневать Господа охранит нас от многих необдуманных поступков.

BE WHOLE

Марк 5:24–34

БУДЬ ЗДОРОВ

Исцелись

Женщина, долгие годы страдавшая от кровотечения и испробовавшая все средства, прикоснулась к одежде Иисуса и исцелилась. Она так верила, что Иисус ей поможет, что кровотечение прекратилось. Иисус сказал женщине: “Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague” («Дщерь! Вера твоя спасла тебя, иди в мире, и будь здорова от болезни твоей»).

BLESSED ARE THE POOR IN SPIRIT

Матфей 5:3

БЛАЖЕННЫ НИЩИЕ ДУХОМ

Блаженны те, кто не страдает самодовольством

«Нищие духом» в современном толковании – это люди примитивные, чьи духовные интересы ограничены. Во времена Иисуса «нищими духом» считались те, кому не свойственны гордыня и самодовольство, нищие в прямом смысле, угнетаемые элитой, хотя и верующие. Иисус говорил: “theirs is the kingdom of heaven” («их есть царство небесное»).

THE BLIND LEAD THE BLIND

Матфей 15:14

СЛЕПОЙ ВЕДЕТ СЛЕПОГО

Некомпетентные учат других некомпетентных

Человек без опыта берется наставлять или вести за собой других, таких же мало сведущих, как и он сам. Так Иисус характеризовал фарисеев. “And if the blind lead the blind both shall fall into the ditch” («если слепой ведет слепого, то оба упадут в яму»).

BOOK OF LIFE

Откровение 20:12, 15

КНИГА ЖИЗНИ

Список праведников – им уготована вечная жизнь

Книга жизни, о которой говорится в Откровении, содержит список людей, проживших праведниками на земле. А что же ждет тех, кого в этой книге нет? “Whosoever was not found

written in this book of life was cast into the lake of fire” («Кто не был записан в книге жизни, тот был брошен в озеро огненное»). Там “the beast and the false prophet are, and shall be tormented day and night for ever and ever” («зверь и лжепророк, и будут мучиться день и ночь во веки веков»).

BOOK SEALED WITH SEVEN SEALS

Откровение 5:1

КНИГА ЗА СЕМЬЮ ПЕЧАТЯМИ

Нечто недоступное

Эта книга встречается в Откровении Иоанна Богослова: “And I saw in the right hand of him that sat on the throne the book written within and on the backside, sealed with seven seals” («И видел я в деснице у Сидящего на престоле книгу, написанную внутрь и отвне, запечатанную семью печатями»). Речь идет о чем-то конкретном, и «книга за семью печатями» – это какая-то непостижимая тайна, информация, к которой нет доступа. Этим выражением характеризуют и душу человека, которая, как известно, потемки.

BREAD OF LIFE

Иоанн 6:35

ХЛЕБ ЖИЗНИ

Иисус – кормилец всего человечества

“Bread of life” – это сам Иисус. “And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst” («Иисус же сказал им: Я есмь хлеб жизни; приходящий ко Мне не будет алкать, а верующий в Меня не будет жаждать никогда»). Слово “bread” здесь – это сущее в жизни, ее основы.

BUILD ON SAND

Матфей 7:26

СТРОИТЬ НА ПЕСКЕ

Строить ненадежно, без подходящего фундамента

Иисус учил так: «кто слушает Меня, тот подобен благоразумному человеку, кто строит свой дом на камне». “And everyone, who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand” («А всякий, кто слушает слова Мои и не исполняет их, уподобится человеку безрассудному, который построил дом свой на песке»). Потому что такой дом обязательно развалится, стоит подуть ветру.

BURNING BUSH

Исход 3:2–6

ГОРЯЩИЙ КУСТ, НЕОПАЛИМАЯ КУПИНА

Символ присутствия Господа

Эпизод с горящим кустом – это одна из встреч Моисея с Господом, явившимся в пламени огня. “And he looked, and, behold, the bush burned with fire, and the bush was not

consumed... God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I... and Moses hid his face, for he was afraid to look upon God” («И увидел он, что терновый куст горит огнем, но куст не сгорает... и воззвал к нему Бог из среды куста, и сказал: Моисей, Моисей! Он сказал: Вот я! Моисей закрыл лицо свое, потому что боялся воззреть на Бога»). Итак, горящий куст – это знамение, сигнал свыше, божественное присутствие.

В церковнославянском языке «горящий куст» назывался «неопалимой купиной»; именно это сочетание вошло в сокровищницу русской фразеологии.

CAN THE LEOPARD CHANGE HIS SPOTS?

Иеремия 13:23

МОЖЕТ ЛИ БАРС ПЕРЕМЕНИТЬ ПЯТНА СВОИ?

Никогда и ни за что

Тем, кто идет неправедным путем, изменить свою жизнь очень трудно. Господь обращает свой риторический вопрос к этим неправедникам: “Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil” («Может ли Ефиоплянин переменить кожу свою, а барс – пятна свои? Так и вы, можете ли вы делать доброе, привыкши делать злое?»). Стать на путь истинный после того, как много лет потакаешь порокам, – задача трудная. Не лучше ли вести добродетельную жизнь сразу? Возможный перевод на русский: «Горбатого могила исправит» или «Сколько волка не корми, он все в лес смотрит».

CAST BREAD UPON THE WATERS

Екклесиаст 11:1

ОТПУСКАЙ ХЛЕБ ТВОЙ ПО ВОДАМ

Твори добро, ничего не ожидая взамен, и награда найдет тебя сама

Эта метафора вышла из-под пера Экклесиаста: “Cast thy bread upon the waters: for thou shalt find it after many days” («Отпускай хлеб твой по водам, потому что по прошествии многих дней опять найдешь его»). «Хлеб» в данном случае – это «зерно». И когда посылаешь зерно за море, частично оно пропадет, но частично дойдет до цели – и ты будешь вознагражден. То есть сейте зерна везде, где можно. Где-то они обязательно прорастут.

В современном языке это выражение приобрело иную окраску. Делайте добрые дела, будьте бескорыстны – и ваши затраты окупятся сторицей.

CAST PEARLS BEFORE SWINE

Матфей 7:6

БРОСАТЬ ЖЕМЧУГ ПРЕД СВИНЬЯМИ

Проповедовать перед враждебно настроенной аудиторией

«Метать бисер перед свиньями» значит в русском языке «предлагать нечто стоящее тем, кто не в состоянии это оценить». Иисус, напутствуя учеников, имел в виду то же самое: не надо тратить драгоценное время на тех, кто не стоит наших стараний, на тех, кто все равно нас не поймет. “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you” («Не давайте святыни псам и

не бросайте жемчуга вашего перед свиньями, чтобы они не попрали его ногами своими и, обратившись, не растерзали вас»).

CAST THE FIRST STONE

Иоанн 8:7

БРОСИТЬ ПЕРВЫЙ КАМЕНЬ

Открыть огонь критики

Тем, кто без долгих раздумий критикует аморальные или тайные деяния других, Иисус как бы предлагает – а не угодно ли примерить эту вину на себя. Враждебно настроенные книжники и фарисеи явили пред его очами прелюбодейку и заявили: эту женщину надо предать смерти, забросав камнями. Вот что ответил Иисус: “He that is without sin among you, let him first cast a stone at her” («кто из вас без греха, первым брось в нее камень»). В результате все разошлись, “convicted by their own conscience” («обличаемые совестью»).

CHARIOT OF FIRE

4-я книга Царств 2:11

ОГНЕННАЯ КОЛЕСНИЦА

Помощь свыше

“There appeared a chariot of fire and horses of fire and Elijah went up by a whirlwind into heaven” («вдруг явилась колесница огненная и кони огненные... и понесся Илия в вихре на небо»). Жизнь пророка Илии сопровождало много чудес, и это – одно из них. Огонь в Ветхом Завете напрямую связан с Богом. Поскольку Илия попал на небо, не умерев, огненная колесница – образ чудесного преодоления препятствий.

COMMIT YOUR WORKS TO THE LORD

Притчи 16:3

ПРЕДАЙ ГОСПОДУ ДЕЛА ТВОИ

Доверься Богу

Полностью это выражение звучит так: “Commit thy works unto the Lord and thy thoughts shall be established” («Предай Богу дела твои и твои предприятия свершатся»). Можно подкрепить эту мысль пословицей: «Тот не унывает, кто на Бога уповает».

CORNERSTONE

Исаия 28:16

КРАЕУГОЛЬНЫЙ КАМЕНЬ

Основа основ, главная идея

Первый камень, который кладут в основание строения, принимает на себя основную тяжесть и определяет расположение здания; в настоящее время это понятие обозначает основу, начало, суть чего-либо. “Behold, I lay in Zion for a foundation stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste” («вот я полагаю в

основание на Сионе камень, камень испытанный, краеугольный, драгоценный, крепко утвержденный: верующий в него не постыдится»).

CRYING IN THE WILDERNESS

Матфей 3:1–3

ГЛАС ВОПИЮЩЕГО В ПУСТЫНЕ

Напрасные обращения и призывы, остающиеся без ответа

Это выражение относится к Иоанну Крестителю. А «вопил» он о том, что вот-вот явится Мессия. “In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” («В те дни приходит Иоанн Креститель и проповедует в пустыне Иудейской, и говорит: покайтесь, ибо приблизилось Царство Небесное, ибо он тот, о котором сказал пророк Исаия: «глас вопиющего в пустыне, приготовьте путь Господу, прямыми сделайте стези Ему»).

DAILY BREAD

Матфей 6:11

ХЛЕБ НАСУЩНЫЙ

То, без чего не проживешь

“Give us this day our daily bread” («Хлеб наш насущный дай нам на сей день»). Это одна из просьб, с которыми обращаются к Богу в главной молитве: “Our Father which art in heaven...” («Отче наш, сущий на небесах...»). Подразумевается, что человек имеет право на удовлетворение своих потребностей. У Матфея сказано, что первым делом надо искать “the kingdom of God and his righteousness” («Царства Божия и правды Его»), а все остальное приложится.

DAY OF JUDGMENT

1-е Иоанна 4:17

СУДНЫЙ ДЕНЬ

Последний день человечества

Это переломный момент в истории человечества, день, когда придется отвечать за свои грехи. Но те, кто живет в ладу с Господом, не боятся, ведь их любовь к Богу настолько совершенна, “that we may have boldness in the day of judgment: because as he is, so we are in this world” («что мы имеем дерзновение в день суда, потому что поступаем в мире сем, как Он»).

В современном толковании имеется в виду что-то ужасное, например мировая катастрофа.

DEN OF LIONS

Даниил 6:16

ЛЬВИНЫЙ РОВ

Смертельная опасность, максимальный риск

Речь идет о месте или обстоятельствах, когда тебя могут разорвать в клочья. Иудей Даниил умел толковать сны и предсказывать будущее. Он сохранил веру во времена правления Навуходоносора, Валтасара и Дария, за это его и бросили на растерзание львам. Но Господь “shut the lions’ mouths” («заградил пасти львам») и спас Даниила.

DOUBTING THOMAS

Иоанн 20:25

ФОМА НЕВЕРУЮЩИЙ

Закоренелый скептик, человек, который ничего не принимает на веру

Будучи учеником Иисуса, Фома не хотел верить в его воскресение, требовал доказательств: “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe” («если не увижу на руках Его ран от гвоздей, и не вложу перста моего в раны от гвоздей, и не вложу руки моей в ребро Его, не поверю»). Иисус предоставил Фоме удостовериться, что это – Он сам, собственной персоной. И тогда Фома поверил.

DOVE

Матфей 3:16–17

ГОЛУБЬ

Символ мира

Согласно Библии, Ной посылает голубка в разведку, узнать, кончился ли потоп. Голубь вернулся с оливковой веточкой – вода ушла. С тех пор голубь – это посланник мира, освобождение от забот. Кроме того, голубь символизировал присутствие Святого Духа. При крещении Иисуса явился Дух Божий: “Spirit of God, descending like a dove, and lighting upon him” («который сходил и ниспускался на Него»). И это означало, что Иисус послан Богом.

DUST AND ASHES

Бытие 18:27

ПРАХ И ПЕПЕЛ

Ничто, цена равна нулю

Именно так оценил себя Авраам пред лицом Владыки: “I am but dust and ashes” («Я прах и пепел»). То есть человек в высшей степени подчинен Господу, перед ним он ничто. Формула “ashes to ashes, dust to dust” часто слышна на похоронах и означает бренность физической жизни.

EAT, DRINK, AND BE MERRY

Лука 12:15–21

ЕШЬ, ПЕЙ, ВЕСЕЛИСЬ

Пока жив – наслаждайся

Иисус рассказывает притчу о богаче, из которой следует, что незачем всю жизнь копить материальное богатство, ведь человек может умереть в любую минуту, кому же оно достанется? Поэтому, “beware of covetousness: for a man’s life consisteth not in the abundance of the things he possesseth” («берегитесь любостяжания, ибо жизнь человека не зависит от изобилия его имения»).

Богач, собрав большой урожай, сказал себе “eat, drink, and be merry!” Но Бог сказал ему: «Безумный! В сию ночь душу твою возьмут у тебя». Бездумному веселию и стремлению к богатству противопоставляется стремление к духовным ценностям.

ELEVENTH HOUR

Матфей 20:1–16

ОДИННАЦАТЫЙ ЧАС

Прийти позже других, успеть в последний момент

Под одиннадцатым часом имеется в виду конец рабочего дня. Иисус рассказывает очередную притчу: хозяин нанял работников по динарию в день, они усердно трудились, но за час до окончания рабочего дня хозяин нанял еще несколько человек и тоже заплатил им по динарию. Люди, “borne the burden and heat of the day” («перенесшие тягость дня и зной»), возмутились. На то хозяин ответил: я плачу вам столько, насколько договорились, не будьте завистливы по отношению к другим.

EVIL COMMUNICATIONS CORRUPT GOOD MANNERS

1-е Коринфянам 15:33

ХУДЫЕ СООБЩЕСТВА РАЗВРАЩАЮТ ДОБРЫЕ ПРАВЫ

Не якшайтесь с кем попало, не водите дурных компаний

“Be not deceived: evil communications corrupt good manners” («не обманывайтесь: худые сообщества развращают добрые нравы»). Апостол Павел, неутомимый пропагандист христианской религии, стыдил коринфян: “for some have not the knowledge of God” («некоторые из вас не знают Бога»).

Не связывайтесь с сомнительными компаниями, они отвлекают вас от истинной веры.

EYE FOR EYE, TOOTH FOR TOOTH

Исход 21:24–25

ГЛАЗ ЗА ГЛАЗ, ЗУБ ЗА ЗУБ

Обмен ударами, око за око, справедливое возмездие

Речь о том, что наказание должно соответствовать преступлению: “And if any mischief follow, then thou shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe” («А если будет вред, то отдай душу за душу, глаз за глаз, зуб за зуб, руку за руку, ногу за ногу, обожжение за обожжение, рану за рану, ушиб за ушиб»). Нужно отметить, что Новый Завет полон идей о всепрощении, но лозунги о справедливом возмездии звучат и там. Например, Откровение [13:10]: “he that killeth with the sword must be killed with the sword” («кто мечом убивает, тому самому надлежит быть убитым мечом»).

FAITH, HOPE, CHARITY

1-е послание Коринфянам 13:13

ВЕРА, НАДЕЖДА, ЛЮБОВЬ

Три главных христианских добродетели

“And now abideth faith, hope, charity, these three; but the greatest of these is charity” («А теперь пребывают сии три: вера, надежда, любовь; но любовь из них больше»). Эти слова были сказаны апостолом Павлом, когда христианская вера еще не овладела умами человечества. И вот три столпа, без которых не найти дорогу к Богу: вера в любовь Господа, надежда на то, что обещанное Богом сбудется, и любовь к братьям своим – к людям. Интересно, что любовь к ближнему передается по-английски как *charity*.

FAITH THAT MOVES THE MOUNTAINS

Марк 11:23

ВЕРА, КОТОРАЯ ДВИЖЕТ ГОРАМИ

Беспредельная, безграничная вера

Эта метафора вышла из следующих строк: “That whoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith will come to pass; he shall have whatsoever he saith” («если кто скажет горе сей: “Поднимись и ввергнись в море” и не усомнится в сердце своем, но поверит, что сбудется по словам его, – будет ему что ни скажет»). Здесь говорится о вере в Бога, но если хочешь чего-нибудь добиться, поверь в себя, в благосклонность судьбы – и все получится.

FAITH WITHOUT WORKS IS DEAD

Иаков 2:21–26

ВЕРА БЕЗ ДЕЛ МЕРТВА

Подкрепляй веру делами

Человек оценивается не только по вере, но и по делам его, подкрепляющим веру. “For as the body without spirit is dead, so faith without works is dead also” («Ибо как тело без духа мертво, так и вера без дел мертва»).

FEAR GOD, AND KEEP HIS COMMANDMENTS

Екклесиаст 12:13–14

БОЙСЯ БОГА И ЗАПОВЕДИ ЕГО СОБЛЮДАЙ

Главное наставление Библии

Этими словами завершается книга Екклесиаста, мудрейшего философа Ветхого Завета: “Let us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” («Выслушаем сущность всего: бойся Бога и заповеди Его соблюдай, потому что в этом все для человека; Ибо всякое дело Бог приведет на суд, и все тайное, хорошо ли оно, или худо»).

FIG LEAVES

Бытие 3:7

СМОКОВНЫЕ ЛИСТЬЯ

Условное и сомнительное прикрытие

Адам и Ева, первые люди, откушав плодов от древа познания добра и зла, поняли, что они наги. Тогда-то они “sewed fig leaves together and made themselves aprons” («сшили смоковные листья и сделали себе опоясания»). В русском языке закрепились не смоковные, а фиговые листья. Мы говорим про фиговые листочки, когда хотим скрыть какую-то тайну.

FIVE LOAVES AND TWO FISHES

Марк 6:38–42

ПЯТЬ ХЛЕБОВ И ДВЕ РЫБЫ

Помощь свыше

Желающих послушать проповеди Иисуса собралось много. Когда все проголодались и надо было накормить людей, а в наличии были всего пять хлебов и две рыбы, Иисус сотворил чудо: этой скудной провизией накормил пять тысяч человек.

FLY IN THE OINTMENT

Екклесиаст 10:1

МУХА В МИРОВАРНИКЕ

Ложка дегтя в бочке меда

В современном толковании – это небольшой недостаток, который портит общую картину. В Библии примерно то же самое: “Dead flies cause the ointment of apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour” («Мертвые мухи портят и делают зловонною благоуханную масть мироварника; то же делает небольшая глупость человека с его мудростью и честью»).

FOR EVER AND EVER

Филиппийцам 4:20

ВО ВЕКИ ВЕКОВ

Навсегда

“Now unto God and our Father be glory for ever and ever. Amen” («Богу же и Отцу нашему слава во веки веков. Аминь»). Неутомимый апостол Павел проповедует христианство и воспевает любовь к Господу. А фраза “for ever and ever” живет в современном английском самостоятельно.

FORGIVE OTHERS TO BE YOURSELF FORGIVEN

Марк 11:25

ПРОЩАЙТЕ, ДАБЫ БЫТЬ ПРОЩЕННЫМИ

Не держите камень за пазухой, не таите зла

Это одна из установок, которую Иисус дает своим ученикам: “forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses” («прощайте, если что имеете на кого, дабы Отец ваш Небесный простил вам прегрешения ваши»).

В наш сложный век следовать этому завету нелегко, но если вы будете прощать других, Бог к вам будет милостив.

FRIEND OF PUBLICANS AND SINNERS

Матфей 11:19

ДРУГ МЫТАРЯМ И ГРЕШНИКАМ

Водит дружбу со всеми без разбора, якшается с нашими и вашими

Дружба, как с грешниками, так и с мытарями (сборщиками налогов) – дело недостойное. В такой неразборчивости обвиняли не кого-нибудь, а Иисуса. Дескать, он “gluttonous, and a winebibber, a friend of publicans and sinners” («любит есть и пить вино, друг мытарям и грешникам»). Сам же Иисус считал, что это достоинство – уметь найти общий язык со всеми; тем более, что Он пришел к людям как врач их душ и телес, и не здоровые, а больные имеют нужду в исцелении.

FRUIT OF THE WOMB

Псалтырь 126 (127):3

ПЛОД ЧРЕВА

Дети

Очередной образ, предлагаемый псалмопевцем: “Lo, children are the heritage of the Lord; and the fruit of the womb is his reward” («Вот наследие от Господа: дети; награда от Него – плод чрева»). Итак, дети – это дар свыше.

GAIN THE WORLD AND LOSE YOUR SOUL

Матфей 16:26

ПРИБРЕТЕТ ВЕСЬ МИР, А ДУШЕ СВОЕЙ ПОВРЕДИТ

Душевное равновесие важнее богатства

Надо думать не о земных благах, ибо они относительны, а о том, что Божие, наставляя своих учеников Иисус. “For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” («Какая польза человеку, если он приобретет весь мир, а душе своей повредит, или какой выкуп даст человек за душу свою?»).

GENERATION OF VIPERS

Матфей 3:7

ПОРОЖДЕНИЕ ЕХИДНЫ

Недостойные и грешные люди

Эта метафора принадлежит Иоанну Крестителю и обращена к фарисеям и саддукеям. Они – ядовитые змеи, которые пытаются уползти от огня, пожирающего солому. Но им все равно не спастись. “O generation of vipers, who hath warned you to flee from the wrath to come?”

(«порождения ехиднины! Кто внушил вам бежать от будущего гнева?»). Иоанн Креститель полагал, что в судный день грешникам спасения не будет.

GIFT DOES BLIND THE EYES OF THE WISE

Второзаконие 16:19

ДАРЫ ОСЛЕПЛЯЮТ ГЛАЗА МУДРЫХ

Старайтесь не принимать много подарков

Особенно если вы представитель власти и от вашего решения зависят судьбы людей. Даже, если вы человек честный и порядочный, имейте в виду: “Thou shall not wrest judgment; thou shall not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous” («Не извращай закона, не смотри на лица и не бери даров; ибо дары ослепляют дело мудрых и превращают дело правых»).

GOLDEN CALF

Исход 32:4

ЗОЛОТОЙ ТЕЛЕЦ

Стремление к деньгам и богатству

“Golden calf” по Библии – это ложный идеал, неверно выбранный ориентир. Пока Моисей, выведший свой народ из Египта, ходил общаться с Богом на Синайскую гору, истомившиеся от ожидания израильтяне решили сделать себе нового бога. Брат Моисея, Аарон, собрал все имеющиеся золотые серьги, отлил тельца и обработал его резцом. И сказали люди: “These be thy gods, O Israel, which brought you up out of the land of Egypt” («Вот бог твой, Израиль, который вывел тебя из земли Египетской!»). То есть люди «сотворили себе кумира», что было категорически запрещено Богом. Бог уже был готов истребить ослушников, но Моисей умолил Господа этого не делать.

GOLGOTHA

Марк 15:22

ГОЛГОФА

Наивысшие страдания

Голгофа – «лобное место» (“the place of the skull”), т. е. место казни Иисуса. Соответственно, «взойти на Голгофу» – пройти через высшие страдания, подвергнуться тяжелейшему из испытаний.

GONE WITH THE WIND

Псалтырь 102 (103):15–16

УНЕСЕННЫЕ ВЕТРОМ

Жизнь человеческая быстротечна

В данном случае это не точная библейская цитата, а название известного романа-саги Маргарет Митчелл. А вот и цитата: “As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no

more” («Дни человеческие как трава, как цвет полевой, так он цветет. Пройдет над ним ветер, и нет его, и место его уж не узнает его»). Отсюда возникла строчка «унесенные ветром» (“gone with the wind”) в стихотворении английского поэта XIX в. Эрнста Доусона и уже впоследствии ее позаимствовала Маргарет Митчелл.

GOOD NAME

Екклесиаст 7:1

ДОБРОЕ ИМЯ

Надежная репутация

Что может быть дороже доброго имени? По мнению Екклесиаста, практически ничего. Во всяком случае “A good name is better than precious ointment” («Доброе имя лучше дорогой масти»).

THE HAIR STOOD ON END

Иов 4:15

ВОЛОСЫ СТАЛИ ДЫБОМ

Высшая степень ужаса или возмущения

“Then a spirit passed before my face; the hair on my flesh stood up” («И дух прошел надо мною; дыбом стали волосы на мне»).

Человек испытал такие чувства, когда понял, что Бог в непосредственной близости.

НАМ

Бытие 9:20–26

ХАМ

Бессовестный наглец

Хам – это один из сыновей Ноя. Случайно увидев обнаженным отца своего – тот, выпив вина, возлежал в шатре, – насмеялся над ним и рассказал об увиденном братьям, т.е. проявил полное неуважение по отношению к отцу.

Одно слово – хам.

HAVE WE NOT ALL ONE FATHER?

Малахия 2:10

НЕ ОДИН ЛИ У НАС ВСЕХ ОТЕЦ?

Все люди – братья

Простые слова, сказанные давным-давно, но как никогда, злободневные: “Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?” («Не один ли у нас всех Отец? Не один ли Бог сотворил нас? Почему же мы вероломно поступаем друг против друга, нарушая тем завет отцов наших?»).

HEAR, O ISRAEL

Второзаконие 6:4–9

СЛУШАЙ, ИЗРАИЛЬ

Слушай, весь мой народ

С этих слов начинается молитва, произносимая в соответствии с еврейскими ритуалами два раза в день. В ней сама суть иудаизма.

“Hear, O Israel: the Lord, Our God is one Lord: and thou shall love the Lord thy God with all thine heart, and with all thy soul and with all thy might” («Слушай, Израиль: Господь, Бог наш, Господь един есть. И люби Господа, Бога твоего, всем сердцем твоим, и всею душою твоею, и всеми силами твоими»).

HE IS RISEN

Марк 16:6

ОН ВОСКРЕС

Говорится о воскресении Иисуса

Эти слова – основа новозаветной веры – звучат во многих религиозных гимнах и песнопениях.

HE THAT GIVES TO THE POOR

Притчи 28:27

ДАЮЩИЙ НИЩЕМУ НЕ ОБЕДНЕЕТ

Не скупитесь, ваша душа только выиграет

К сожалению, в наше время часто приходится слышать: люди стали черствее, реже стали приходить друг другу на помощь. А зря – ведь когда даешь, твоя душа светлеет и радуется. “He that giveth unto the poor, shall not lack: but he that hideth his eyes shall have many a curse” («дающий нищему не обеднеет; а тот, кто закрывает глаза свои, на том много проклятий»).

Отказываешь в помощи – проигрываешь.

HIS EARS SHALL TINGLE

4-я книга Царств 21:12

ЗАЗВЕНИТ В УШАХ

Мало не покажется

Царь Манассия совершил много неугодного Господу: гадал, ворожил, ставил идолов, за что Господь решил его наказать. “Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it, both his ears shall tingle” («вот, я наведу такое зло на Иерусалим и Иуду, о которых кто услышит, зазвонит в обоих ушах у того»).

HOSANNA

Марк 11:9–10

ОСАННА

Восхваление

Этим восклицанием народ приветствовал Иисуса, когда он въезжал на ослике в Иерусалим: “Hosanna, blessed is he that cometh in the name of the Lord... Hosanna in the highest” («осанна! Благословен грядущий во имя Господне!.. осанна в вышних!»).

I AM NOT OF THIS WORLD

Иоанн 8:23

Я НЕ ОТ МИРА СЕГО

Человек, отрешенный от реальной жизни, не такой, как большинство

Когда человек увлечен какой-то идеей, его мало волнуют бытовые проблемы, мы говорим о нем: «он не от мира сего». Вот что сказал Иисус, беседуя с иудеями в храме: “Ye are from beneath; I am from above; ye are of this world, I am not of this world” («вы от нижних, Я от вышних; вы от мира сего, Я не от мира сего»).

Смысл, как мы видим, несколько изменился с библейских времен.

IF ANY WOULD NOT WORK, NEITHER SHOULD HE EAT

2-е Фессалоникийцам 3:10

ЕСЛИ КТО НЕ ХОЧЕТ ТРУДИТЬСЯ, ТОТ И НЕ ЕШЬ

Награду надо заслужить

Неутомимый труженик во благо христианской идеи апостол Павел говорит фессалоникийцам: надо трудиться, и мы, будучи у вас, занимались трудом день и ночь, еще и потому, чтобы заразить вас личным примером: “For even when we were with you, this we commanded you, that if any would not work, neither should he eat” («Ибо, когда мы были у вас, то завещали вам сие: если кто не хочет трудиться, тот и не ешь»).

В слегка видоизмененном виде этот постулат лег в основу морального кодекса строителя коммунизма: «кто не работает, тот не ест».

IN OUR IMAGE, AFTER OUR LIKENESS

Бытие 1:26

ПО ОБРАЗУ НАШЕМУ, ПО ПОДОБИЮ НАШЕМУ

Лучше не бывает

Говорят: сделать что-то, как для себя, то есть сделать очень хорошо. Именно так действовал Бог, создавая мужчину и женщину: “And God said, Let us make man in our image, after our likeness” («И сказал Бог: создадим человека по образу Нашему, по подобию Нашему»).

IN THE BEGINNING WAS THE WORD

Иоанн 1:1–5

В НАЧАЛЕ БЫЛО СЛОВО

Слово – первооснова всего

В современном русском языке это выражение используют, когда кому-то хотят напомнить: за сказанное надо отвечать. Цитата же выглядит так: “In the beginning was the Word and the Word was with God, and the word was God” («В начале было Слово, и Слово было у Бога, и Слово было Бог»).

IN THE SWEAT OF THY FACE

Бытие 3:19

В ПОТЕ ЛИЦА СВОЕГО

Напряженный труд

Усердно трудиться, тяжким трудом добывать хлеб насущный – вот что это такое. Изгоняя Адама из рая за ослушание и грехопадение, Бог сказал: “In the sweat of thy face shalt thou eat bread” («В поте лица твоего будешь, есть хлеб»). Чуть измененный вариант этого же выражения: “By the sweat of thy brow”.

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE

Деяния 20:35

БЛАЖЕННЕЕ ДАВАТЬ, ЧЕМ ПРИНИМАТЬ

Помогите тем, кто нуждается в вашей помощи

Выступая перед сторонниками христианского учения в Ефессе, апостол Павел сказал: “I have showed you all things, how that so labouring ye ought to support the weak, and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” («Во всем показал я вам, что, так трудясь, надобно поддерживать слабых и памятовать слова Господа Иисуса, ибо Он Сам сказал: блаженнее давать, нежели принимать»).

IT IS NOT GOOD THAT MAN SHOULD BE ALONE

Бытие 2:18

НЕХОРОШО БЫТЬ ЧЕЛОВЕКУ ОДНОМУ

Ищите себе пару

Вдвоем веселее. Господь Бог это хорошо понимал и сотворил человеку соответственного ему помощника – женщину.

JACOB’S LADDER

Бытие 28:12–17

ЛЕСТНИЦА ИАКОВА

Дорога на небеса

Во сне Иаков увидел: “a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it” («вот лестница стоит на земле, а верх ее касается неба; и вот ангелы Божии восходят и нисходят по ней»). Затем Иаков услышал голос Бога, который сказал: “the land whereon thou liest, to thee will I give it, and to thy seed” («землю, на которой ты лежишь, я дам тебе и потомству твоему»).

Лестница Иакова – таинственный путь к Господу, источник вдохновения для многих творцов.

JEWEL OF GOLD IN A SWINE’S SNOUT

Притчи 11:22

ЗОЛОТОЕ КОЛЬЦО В НОСУ У СВИНЬИ

Красивая женщина, ведущая себя неподобающе

Если красивая женщина выходит за рамки приличий – это, конечно, полный конфуз. Автор притч приводит следующее сравнение: “As a jewel of gold in a swine’s snout, so is a fair woman, which is without discretion” («Что золотое кольцо в носу у свиньи, то и женщина, красивая и безрассудная»).

JOHN THE BAPTIST

Матфей 3:14

ИОАНН КРЕСТИТЕЛЬ

Предвестник появления Иисуса

Он же “John the Forerunner” – «Иоанн Предтеча». Иоанн Креститель проповедовал в пустыне о необходимости покаяться, предсказывал появление Иисуса, после чего крестил его в водах реки Иордан. Человек бесстрашный, обличающий пороки и зло, высоконравственный аскет, был обезглавлен Иродом (Herod) по просьбе Саломеи (Salome), дочери его новой жены Иродиады (Herodius).

JUDGEMENT OF SOLOMON

3-я книга Царств 3:16–28

СОЛОМОНОВО РЕШЕНИЕ

Эталон мудрости

К царю Соломону пришли две женщины, каждая из которых утверждала, что она мать ребенка. Соломон распорядился разрубить ребенка надвое и каждой женщине отдать половину. Одна из них сразу же сняла претензии на ребенка, дабы он остался жив. Царю стало ясно, что она и есть мать. Мудрость Соломона стала притчей во языцех – “proverb and byword”.

KINGDOM OF HEAVEN

Матфей 18:1–3

ЦАРСТВО НЕБЕСНОЕ

Место, где все устроено по законам Господа

Ученики спросили Иисуса: “Who is the greatest in the kingdom of heaven?” («Кто больше в Царстве небесном?»). Иисус ответил: “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” («если не обратитесь и не будете как дети, не войдете в Царство Небесное»). Иисус считал, что именно дети обладают всеми необходимыми качествами, чтобы попасть туда: они доверчивы, восприимчивы и честны.

KISS OF DEATH

Марк 14:45

ПОЦЕЛУЙ СМЕРТИ

Акт вероломной измены

Поцелуй смерти – поцелуй Иуды, который якобы проявляет теплые чувства, на самом же деле выдает человека врагам. Иуда обещал указать на Иисуса первосвященникам, вступив с ними в сговор. Чтобы по ошибке не арестовали другого, он пообещал страже поцеловать Иисуса, что и сделал – наградил его «поцелуем смерти».

“And as soon as he was come, he goeth straightway to him and saith, Master, Master and kisses him” («И пришед тотчас подошел к Нему и говорит: Равви, Равви! И поцеловал Его»).

LAMB OF GOD

Иоанн 1:29

АГНЕЦ БОЖИЙ

Непорочность и чистота, кротость и смирение

Эти слова произнес Иоанн Креститель, завидев подходившего Иисуса: “The next day John seeth Jesus coming unto him, and saith: Behold the lamb of God, which taketh away the sin of the world» («На другой день Иоанн видит идущего к нему Иисуса и говорит: вот Агнец Божий, который берет на Себя грех мира»).

В наши дни выражение «агнец божий» употребляется часто с оттенком иронии – это невинный и тихий человек, со странностями, не от мира сего.

LAND OF DARKNESS

Иов 10:20–21

СТРАНА ТЬМЫ

Место последнего упокоения

Во время написания книги Иова вопрос о загробной жизни еще не стоял. Вот как страдает Иов, предвидя надвигающуюся смерть: “Are not my days few? Cease then and let me alone, that I may take comfort a little. Before I go whence I shall not return, even to the land of darkness and the shadow of death” («Не малы ли дни мои? Оставь, отступи от меня, чтобы я немного ободрился, прежде, нежели отойду, – и уже не возвращусь, – в страну тьмы и сени смертной»).

Страна, из которой нет возврата.

LAND OF MILK AND HONEY

Исход 3:8

ЗЕМЛЯ, ГДЕ ТЕЧЕТ МОЛОКО И МЕД

Страна изобилия

При первой же встрече с Богом Моисей получает от него указания по поводу того, как будет выведен народ Израиля из египетского плена: “I am come down to deliver them out of the

hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land, flowing with milk and honey” («И иду избавить его от руки египтян и вывести его из земли сей в землю хорошую и пространную, где течет молоко и мед»). Речь шла о «земле обетованной» (“promised land”), в те времена Ханаанской, позже названной Палестиной.

LET NOT YOUR LEFT HAND KNOW WHAT YOUR RIGHT HAND DOES

Матфей 6:3

ПУСТЬ ЛЕВАЯ РУКА ТВОЯ НЕ ЗНАЕТ, ЧТО ДЕЛАЕТ ПРАВАЯ

Не хвастайся своими добрыми делами, пусть тебя похвалят другие

В какой ситуации сегодня мы говорим: его левая рука не знает, что творит правая? Когда человек по неизвестной причине действует себе во вред, сам себе противоречит либо проявляет самодурство, ведет себя взбалмошно.

Но в Библии это выражение используется иначе. Фактически Иисус говорит о том, что показуха и добро несовместимы. “But when thou doest alms, let not thy left hand know what thy right hand doeth” («когда творишь милостыню, пусть твоя левая рука не знает, что делает правая»). Не говори о том, что совершил добро, даже своим близким, – об этом должны знать только ты и Бог.

LET THERE BE LIGHT

Бытие 1:2–3

ДА БУДЕТ СВЕТ

Первые известные миру слова Бога

Что представляла собой земля до сотворения мира? Она была “without form, and void; and darkness was upon the face of the deep... And God said, let there be light and there was light” («безвидна и пуста и тьма над бездною... И сказал Бог: да будет свет. И стал свет»).

Ничего удивительного – ведь силы природы подчиняются Богу безоговорочно.

LET THE WICKED FALL INTO THEIR OWN NETS

Псалтырь 140 (141):9–10

ПАДУТ НЕЧЕСТИВЫЕ В СЕТИ СВОИ

Не рой другому яму – сам в нее попадешь

Псалмопевец просит Господа: “Keep me from snares they have laid on me and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape” («Сохрани меня от силков, поставленных для меня, от теней беззакония. Падут нечестивые в сети свои, а я перейду»).

LET THIS CUP PASS FROM ME

Матфея 26:39

ДА МИНУЕТ МЕНЯ ЧАША СИЯ

Избавьте меня от страдания, если можно

Чаша – символ страдания. За день до казни Иисус знает, что его ждут тяжкие страдания. И он молит Бога Отца избавить его от такой участи и в то же время подчиняется воле Господа. “Oh, my Father, if it be possible, let this cup pass from me, nevertheless not as I will but as thou wilt” («Отче Мой! Если возможно, да минует Меня чаша сия; впрочем, не как Я хочу, но как Ты»).

В наши дни, говоря «да минует меня чаша сия», мы имеем в виду, что нам предпочтительнее отказаться от чего-то, лишние хлопоты нам ни к чему.

LET US NOT BE WEARY IN WELL DOING

Галатам 6:9

ДЕЛАЯ ДОБРО, ДА НЕ УНЫВАЕМ

Трудитесь на благо других

Помогайте людям, и, в конце концов, будете вознаграждены, потому что нет работы важнее, чем помощь ближнему. “Let us not be weary in well doing for in due season we shall reap, if we faint not” («Делая добро, да не унываем, ибо в свое время пожнем, если не ослабеем»).

LET YOUR WORDS BE FEW

Екклесиаст 5:1 (2)

СЛОВА ТВОИ ДА БУДУТ НЕМНОГИ

Больше слушайте, меньше говорите

Этот совет уместен при любых обстоятельствах, хотя Екклесиаст обращается к тем, кто приходит в храм Господний. “Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven and thou upon earth: therefore, let thy words be few” («Не торопись языком твоим, а сердце твое да не спешит произнести слово пред Богом; потому что Бог на небе, а ты на земле; поэтому слова твои да будут немноги»).

A LIVING DOG IS BETTER THAN A DEAD LION

Екклесиаст 9:4

ПСУ ЖИВОМУ ЛУЧШЕ, НЕЖЕЛИ МЕРТВОМУ ЛЬВУ

Ты жив – это уже хорошо

Екклесиаст постоянно проводит мысль, что всех нас ждет один конец. Но в данном случае он делает акцент на наслаждении жизнью: “to him that is joined to all the living there is a hope: for a living dog is better than a dead lion” («Кто находится между живыми, тому есть надежда, так как и псу живому лучше, нежели мертвому льву»).

THE LORD GAVE AND THE LORD HAS TAKEN AWAY

Иов 1:21

ГОСПОДЬ ДАЛ, ГОСПОДЬ И ВЗЯЛ

Приходится смириться с бедой и искать поддержки у Бога

Эти слова можно слышать в час тяжелой утраты. Именно это и произошло с Иовом – огонь и буря уничтожили в мгновение ока всю его семью и все владения. Пав на землю, Иов сказал: “Naked came I out of my mother’s womb and naked I shall return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord” («наг я вышел из чрева матери моей, наг и возвращусь. Господь дал, Господь и взял; да будет имя Господне благословенно!»).

LOST SHEEP

Матфей 10:6

ПОГИБШИЕ ОВЦЫ

Потерявшие веру, сбившиеся с пути истинного

Устойчивым фразеологическим оборотом в наши дни стало выражение «заблудшие овцы», т. е. просто сбившиеся с пути, те, кого еще можно спасти. В самой же Библии читаем: “But go rather to the lost sheep of the house of Israel” («А идите наипаче к погибшим овцам дома Израилева»).

LOVE YOUR ENEMIES

Матфей 5:44

ЛЮБИТЕ ВРАГОВ ВАШИХ

Будьте милосердны и великодушны

До Иисуса любовь к врагу не проповедовалась. А Иисус в Нагорной проповеди сказал следующее: “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” («любите врагов ваших, благословляйте проклинающих вас, благотворите ненавидящим вас и молитесь за обижающих вас и гонящих вас»).

LOVE YOUR NEIGHBOUR

Марк 12:29–31

ВОЗЛЮБИ БЛИЖНЕГО ТВОЕГО

Одна из главных заповедей Библии

Отвечая на вопрос книжника, какие заповеди самые главные, Иисус с готовностью ответил: “The first of all commandments is, Hear O Israel; the Lord our God is one Lord... And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” («первая из всех заповедей: “Слушай, Израиль! Господь наш Бог есть Господь единый...”. Вторая подобная ей: “Возлюби ближнего своего, как самого себя”; иной большей сих заповедей нет»).

MANNA (FROM HEAVEN)

Исход 16:14–15

МАННА НЕБЕСНАЯ

Дар с небес, нежданное спасение

По Библии, Господь послал манну с неба израильтянам, которые, вырвавшись из египетского рабства, полтора месяца бродили по пустыне и буквально умирали от голода. Но в русском варианте Библии слово «манна» при описании этой истории отсутствует: “Upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it they said one to another: It is manna for they wist not what it was. And Moses said unto them: This is the bread, which the Lord hath given you to eat” («на поверхности пустыни что-то мелкое, круповидное, мелкое, как иней на земле. И увидели сыны Израилевы и говорили друг другу: что это? Ибо не знали что это. И Моисей сказал им: Это хлеб, который Господь вам дал в пищу»). Слово «манна» появляется позже: “And the manna was as coriander seed” («Манна же была подобна кориандровому семени»), после помола из нее можно было делать лепешки.

MAN SHALL NOT LIVE BY BREAD ALONE

Матфей 4:4

НЕ ХЛЕБОМ ЕДИНЫМ БУДЕТ ЖИТЬ ЧЕЛОВЕК

Духовное важнее материального

Как известно, Иисус, прежде чем приступить к своей главной миссии, сорок дней провел в пустыне. Дьявол пытался соблазнить Иисуса, предлагая превратить хлеб в камень. Тогда-то Иисус и сказал свои знаменитые слова: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” («не хлебом единым будет жить человек, но всяким словом, исходящим из уст Божьих»). Понятно, что хлеб – это ценность материальная, а слово Божие – духовная.

MOTE IN THE EYE

Матфей 7:4

СУЧОК В ГЛАЗУ

Ищи грехи у себя, а не у соседа

В Нагорной проповеди Иисус выступает против лицемерия: не надо судить других, говорит он, лучше обратитесь на себя. “And why beholdest thou the mote that is in thy brother’s eye, but considerst not the beam that is in thine own eye?” («И что ты смотришь на сучок в глазу брата твоего, а бревна в своем глазе не чувствуешь?»).

MY NAME IS LEGION

Марк 5:9

ЛЕГИОН ИМЯ МОЕ

Нас очень много

В этом эпизоде Иисус осуществил акт экзорсизма, т. е. изгнания духов. Бесы жили в одном из несчастных, и Иисус обратился к сидевшей внутри страдальца нечистой силе: как тебя зовут? И губы несчастного ответили: “my name is Legion, for we are many” («легион имя мне, потому что нас много»). Изгнанным духам Иисус позволил войти в стадо свиней, которые, обезумев, бросились в озеро и утонули.

Сейчас мы говорим «имя им легион», имея в виду большое количество кого-то или чего-то, как правило, придавая высказыванию отрицательную окраску.

NO NEED OF THE PHYSICIAN

Марк 2:17

НЕТ НУЖДЫ ВО ВРАЧЕ

О том, кто живет правильной жизнью

В принципе это можно сказать о любом самостоятельном человеке, который не нуждается ни в чьем совете или помощи. Извечные враги Иисуса – книжники и фарисеи – спросили у Иисуса, что это он якшается с мытарями и грешниками. На что последовал ответ: “They that are whole have no need of the physician, but they that are sick: I came not to call righteous, but sinners to repentance” («не здоровые имеют нужду во враче, но больные; Я пришел призвать не праведников, но грешников к покаянию»).

NOTHING IS IMPOSSIBLE

Лука 1:31, 36–37

НИЧЕГО НЕВОЗМОЖНОГО НЕТ

Вера и еще раз вера

У Архангела Гавриила состоялся судьбоносный разговор с Девой Марией; он сказал ей: “thou shall conceive in thy womb and bring forth a son” («вот зачнешь во чреве и родишь Сына»). Ведь и родственница Марии Елисавета считалась неплодной, между тем на склоне лет зачала сына. “For with God nothing shall be impossible” («Ибо у Бога не останется бессильным никакое слово»). Тем более возможно «непорочное зачатие» (“immaculate conception”) – стоит Богу только захотеть.

OLD WIVES’ FABLES

1-е послание Тимофею 4:7

БАБЬИ БАСНИ

Сплетни и небылицы

Оказывается, про «бабушкины сказки» говорил еще апостол Павел. Он учил Тимофея проповедовать и в частности сказал: “but refuse profane and old wives’ fables, and exercise thyself rather unto goodliness” («Негодных же и бабьих басен отвращайся, а упражняй себя в благочестии»).

OLIVE LEAF

Бытие 8:11

МАСЛИЧНЫЙ ЛИСТ

Символ мира

Мы привыкли к «оливковой ветви», которую держит в клюве голубь мира, изображенный французским художником Пабло Пикассо. Однако голубь, которого Ной послал в разведку узнать, кончился ли потоп, принес не ветку, а лист – так сказано в Библии. “Lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off

the earth” («и вот свежий масличный лист во рту у него: и Ной узнал, что вода сошла с земли»). Узнал Ной и то, что Бог его не оставил.

Постепенно, где-то к четырнадцатому веку, “olive leaf” превратился в “olive branch”, а «масличный лист» стал «оливковой ветвью».

OUT OF THE MOUTH OF BABES

Псалтырь 8:2 (3)

ИЗ УСТ МЛАДЕНЦЕВ

Правдивее некуда

Мы употребляем выражение «устаи ребенка глаголет истина» иронически, когда ребенок скажет нечто верное и даже мудрое. В Библии уста младенцев восхваляют величие Бога – “out of the mouth of babes and sucklings hast thou ordained strength” («Из уст младенцев и грудных детей ты устроил хвалу»).

В величии Бога не сомневаются даже дети.

PASSOVER

Исход 12:14–15

ПАСХА

Еврейский праздник в память об исходе из Египта

На иврите пасха будет “pesach”. То pass over – пройти мимо, обойти. Речь идет о последней казни Египетской, когда Бог, высвобождая евреев из Египетского рабства, нанес Египту тяжелейший удар, – он послал ангела смерти уничтожить всех египетских первенцев. При этом ангел смерти прошел мимо домов, где жили израильтяне, и пощадил их детей. Когда евреи все-таки выбрались из Египта, Бог повелел: “And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations... Seven days shall ye eat unleavened bread” («И да будет вам день сей памятен. И празднуйте в оный праздник Господу, во все роды ваши... Семь дней ешьте пресный хлеб»).

С тех пор во время Пасхи ортодоксальные евреи едят мацу́.

PATIENCE OF JOB

Иаков 5:11

ТЕРПЕНИЕ ИОВА

Терпеливее некуда

Апостол Иаков обращается к своим братьям “scattered abroad” («в рассеянии») и призывает их к долготерпению – пришествие Господне неотвратимо. Терпите как пророки, и Господь проявит сострадание. “Ye have heard of the patience of Job...” («Вы слышали о терпении Иова...»).

Как известно, жизнь Иова представляла цепь мучений, и его терпеливость стала нарицательной.

PAUL

Деяния

ПАВЕЛ

Главный распространитель христианства

С Павлом связано много библейских выражений. Христианство пришло в мир во многом благодаря его стараниям. Павел родился в Тарсе, и первоначально его звали Савл. Поначалу он был видным фарисеем, т. е. ярым противником христианства. После того, как по дороге в Дамаск ему явился Бог, он стал активным проповедником христианства. Павел принял крещение и стал путешествовать по Римской империи, пытаясь обратить римлян в христианство. Ему принадлежит авторство 14 посланий Нового Завета.

В английском языке закрепилось выражение “from Saul to Paul” – «из Савла – в Павла». Так говорят о человеке, поменявшем убеждения на противоположные и ставшем проповедником этих новых убеждений.

PESTILENT FELLOW

Деяния 24:5–6

ЯЗВА ОБЩЕСТВА

Человек (или явление), вносящий разлад в жизнь государства или общества

Язва общества – это апостол Павел, на которого за его миссионерскую деятельность шишки сыпались со всех сторон. Некий ритор Титулл так отрекомендовал Павла правителю Феликсу: “For we have found this man a pestilent fellow and a mover of sedition among all the Jews... Who also hath gone about to profane the temple: whom we took and would have judged according to our law” («Нашедши сего человека язвою общества, возбудителем мятежа между Иудеями... Который отважился даже осквернить храм, мы взяли его и хотели судить по нашему закону»).

PHARISEES

Матфей 15:1–20

ФАРИСЕИ

Лицемеры и псевдоправедники

Эта древняя иудейская секта защищала интересы богатых. Их отличительные черты – лицемерие и гордыня. Фарисеи претендовали на необычную святость, но сами часто поступали вопреки закону Божьему. Иисус обвинял их в религиозном формализме. Они были против нового учения Иисуса. Остались в истории лживыми лицемерами.

PILLAR OF SALT

Бытие 19:16–26

СОЛЯНОЙ СТОЛП

Оглядываться вредно для здоровья

Жена Лота – наглядный пример тому, что может случиться с человеком, который не хочет расставаться с прошлым. Господь позволил Лоту, его жене и детям покинуть погрязшие в грехе города Содом и Гоморру, но запретил в пути оборачиваться назад. “But his wife looked back from behind him and became a pillar of salt” («Жена же Лотова оглянулась позади его и стала соляным столпом»).

На эту же историю ссылался Иисус, когда рисовал ученикам предстоящую им судьбу: “he that is in the field let him likewise not return back. Remember Lot’s wife” («кто будет на поле, также не обращай назад. Вспоминайте жену Лотову»).

PLAGUES OF EGYPT

Исход 7–12

КАЗНИ ЕГИПЕТСКИЕ

Жуткие напасти, одна беда сменяет другую

Речь идет о борьбе между Богом и фараоном. Бог хотел вывести свой народ из египетского рабства, а фараон, естественно, этому противился. Тогда Бог наслал на египтян казни (plagues); всего их было десять: turning of the Nile to blood (превращение вод Нила в кровь), frogs (нашествие жаб), lice (укусы мошек), flies (укусы оводов), death of cattle (мор скота), boils (воспаления с нарывами), hail (град), locusts (нашествие саранчи), darkness (тьма египетская), the death of the Egyptian firstborns (смерть первенцев). Фараону пришлось уступить, когда напасти коснулись его лично – умер его первенец. В итоге имело место знаменательное событие – исход евреев из Египта во главе с Моисеем.

PRIDE GOES BEFORE DESTRUCTION

Притчи 16:18

ПОГИБЕЛИ ПРЕДШЕСТВУЕТ ГОРДОСТЬ

Не смотри на окружающих свысока

В английскую фразеологию это выражение вошло в чуть измененном виде: “pride goes before a fall”. Не надо ставить себя выше окружающих и лелеять в себе гордыню – вот что имеется в виду. Гордыня – первейшая из смертных грехов. И когда у человека завышена самооценка, вполне годится мудрое замечание: “Pride goeth before destruction, and a haughty spirit before a fall” («Погибели предшествует гордость, а падению – надменность»).

PRODIGAL SON

Лука 15:11–32

БЛУДНЫЙ СЫН

Сын, который ушел из дома и промотал отцовское наследство

Это широко известный библеизм – из притчи, рассказанной Иисусом. Младший сын попросил отца сразу выдать “the portion of goods that falleth to me” («следующую мне часть имения»), т.е. получить наследство авансом. Отец просьбу выполнил, и сын “gathered all together, and took his journey into a far country, and there wasted his substance with riotous living” («собрав все, пошел в дальнюю сторону и там расточил имение свое, живя распутно»). После чего сын вернулся с повинной головой, и отец его простил и устроил пир по случаю его возвращения.

Про расточительство сына говорят русские пословицы: «Отец накопил, а сын раструсил», «Глупому сыну не в помощь наследство», «Что батюшка лопаточкой сгребал, то сын тросточкой расшвырял».

PROVERB AND BYWORD

Второзаконие 28:37

ПРИТЧА И ПОСМЕШИЩЕ

Притча во языцех

Это выражение означает нечто, о чем трубят повсюду, да так, что уже надоело. “And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee” («И будешь ужасом, притчею и посмешищем у всех народов, к которым отведет тебя Господь»). Кому же Господь отводит такую участь? Конечно же, Израилю – если проявит непослушание.

QUIVER FULL

Псалтырь 126 (127):4–5

ПОЛНЫЙ КОЛЧАН

Большая и счастливая семья

Сыновья сравниваются со стрелами – у кого много сыновей, тому не страшен никакой враг. “As arrows are in the hand of a mighty man, so are the children of the youth. Happy is the man who hath his quiver full of them”. («Что стрелы в руке сильного, то сыновья молодые. Блажен человек, который наполнил ими колчан свой!»). Итак, полный колчан – дом, полный радости.

REAP WHERE YOU HAVE NOT SOWN

Матфей 25:24

ЖАТЬ, ГДЕ НЕ СЕЯЛ

Пользоваться плодами чужого труда

Эти слова сказал тот самый человек, который зарыл свой талант в землю. Талант – это мера денег, которые дал на хранение хозяин. А зарыл он их, потому что убоился хозяина. “Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed” («Господин! Я знал тебя, что ты человек жестокий, жнешь там, где не сеял, и собираешь, где не рассыпал»).

Видимо, хозяин всю жизнь загребал жар чужими руками.

REJOICE WITH THE WIFE OF YOUR YOUTH

Притчи 5:18–19

УТЕШАЙСЯ ЖЕНОЮ ЮНОСТИ ТВОЕЙ

Храни супружескую верность

Не прелюбодействуй, не желай жены ближнего своего – это заповеди Моисея. Есть жена, именно ее ты должен любить и чтить всю свою жизнь. Даже взгляд налево – уже измена, так считает Иисус. “Rejoice with the wife of your youth. Let her be as a loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love” («утешайся женою юности твоей, любезною ланию и прекрасною серною; груди ее да упоют тебя во всякое время; любовь ее услаждайся постоянно»).

RENDER TO CAESAR THE THINGS THAT ARE CAESAR'S

Марк 12:17

ОТДАЙТЕ КЕСАРЕВО КЕСАРИЮ

Каждому свое

Отвечая на вопрос, нужно ли давать подати кесарю, Иисус сказал: “Render to Caesar the things that are Caesar’s, and to God the things that are God’s” («отдавайте кесарево кесарю, а Божие Богу»). Иисус имел в виду, что наши обязательства перед Богом куда важнее, чем перед властями. Тем не менее, налоги платить следует.

REST FROM WORK

Бытие 2:3

ПОЧИТЬ ОТ ДЕЛ

Отдохнуть после тяжких трудов

“And God blessed the seventh day and sanctified it: because in it he had rested from all his work which God created and made” («И благословил Бог день седьмой и освятил его, ибо в оный почил от всех дел Своих, которые Бог творил и созидал»).

Строчки поэта XX в. Германа Плисецкого звучат так:

«Как хорошо!» – воскликнул в умилении

Господь, не ожидающий похвал,

И это был последний час Творенья,

И в день седьмой Создатель отдыхал.

«Почивать от трудов праведных» – так мы используем это выражение в русском языке.

RICH HAS MANY FRIENDS

Притчи 14:20

У БОГАТОГО МНОГО ДРУЗЕЙ

Лучше быть богатым и здоровым, чем бедным и больным.

Эта библейская мудрость выставляет человечество не в самом лучшем свете. Но факт остается фактом – обществу сирых и немощных мы предпочитаем общество богатых и преуспевающих.

На богатых мы смотрим с почтением, а бедных стараемся избегать. “The poor is hated even by his own neighbour, but the rich hath many friends” («Бедный ненавидим бывает даже близкими своими, а у богатого много друзей»).

ROAD TO DAMASCUS

Деяния 9:1–20

ДОРОГА В ДАМАСК

Момент озарения

Эта та самая дорога, на которой гонителю христиан Савлу явился Бог и сказал: “Saul, Saul, why persecutest thou me?” («Савл, Савл! Что ты гонишь Меня?»). После этой встречи с Савлом произошло чудесное превращение, он стал Павлом – активным поборником и

пропагандистом христианства. И дорога в Дамаск – это момент истины, прозрение, некий переломный момент в жизни.

ROOT OF ALL EVIL

1-е послание Тимофею 6:10

КОРЕНЬ ВСЕХ ЗОЛ

Источник всех бед

Корень всех зол – это деньги, которые сбивают человека с пути истинного, отвращают от веры. “For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” («Ибо корень всех зол есть сребролюбие, которому предавшись, некоторые уклонились от веры и сами себя подвергли многим скорбям»).

RULE ONE’S SPIRIT

Притчи 16:32

ВЛАДЕТЬ СОБОЙ

Держать себя в руках

“He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh the city” («Долготерпеливый лучше храброго, и владеющий собой лучше завоевателя города»).

SALT OF THE EARTH

Матфей 5:13

СОЛЬ ЗЕМЛИ

Те, на ком земля держится

Соль земли – это, с одной стороны, люди простые, а с другой – лучшие из лучших. Иисус, обращаясь в Нагорной проповеди к собравшимся, сказал: “ye are the salt of the earth” («Вы – соль земли»).

В библейские времена соль не была широко доступным продуктом. Она использовалась не только для улучшения вкусовых качеств, но и для хранения продуктов. Это нечто важное и полезное для жизни.

SAMSON AND DELILAH

Книга Судей 16:6

САМСОН И ДАЛИЛА

Силач и вероломная соблазнительница

Самсон, житель Иудеи, отличался неслыханной силой и совершил массу подвигов. Враги подослали к нему Далилу узнать секрет его силы. Во время любовных утех она выведала тайну – сила его заключалась в волосах.

“And Delilah said to Samson: Tell me, I pray thee wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee” («И сказала Далила Самсону: скажи мне в чем великая сила твоя, и чем связать тебя, чтобы усмирить тебя?»).

Коварная женщина отрезала у спящего гиганта волосы и предала его в руки врагов.

SCAPEGOAT

Левит 16:21

КОЗЕЛ ОТПУЩЕНИЯ

Страдающий за чужие грехи

У древних евреев существовал обряд: в день отпущения грехов приносить в жертву животных, в том числе и двух козлов. Первосвященник определял, какой козел для Господа, а какой для отпущения грехов. Первого закалывали, а на второго священник переносил все грехи, не только собственные, но и всего остального народа: “all their transgressions and all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited” («все преступления их и все грехи их, и возложит их на голову козла, и отошлет с нарочным человеком в пустыню. И понесет козел на себе все беззакония их в землю непроходимую»).

Козлу отпущения позволялось убежать с нашими грехами в пустыню, а “scapegoat” получился из слов “escape” и “goat”.

SEEK AND YOU SHALL FIND

Матфей 7:7

ИЩИТЕ И НАЙДЕТЕ

Не сдавайтесь и будьте настойчивы

“Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you” («Просите и дано будет вам; ищите и найдете; стучите и отворят вам»). Так Иисус наставлял своих учеников, отправляя их с великой миссией – нести в народ благую весть.

В сокровищницу русской фразеологии вошел церковно-славянский вариант: «ищите и обрящете». Это значит не отчаивайтесь, если что-то не получается, не теряйте надежду, не отказывайтесь от задуманного, если какие-то двери и закрыты для вас сейчас, то не все.

SERVE GOD AND MAMMON

Матфей 6:24

СЛУЖИТЬ БОГУ И МАММОНЕ

Сидеть на двух стульях, исповедовать взаимоисключающие принципы

«Мамона» – это по-арамейски «богатство», а богатство с верой в Бога несовместимо. Именно в этом старался Иисус убедить своих последователей. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon” («Никто не может служить двум господам, ибо или одного будет ненавидеть, а другого любить; или одному станет усердствовать, а о другом не радеть. Не можете служить Богу и маммоне»).

SEVEN LAST WORDS

Матфей, Марк, Лука, Иоанн

СЕМЬ ПОСЛЕДНИХ СЛОВ

Последние слова Иисуса при земной жизни

Речь идет о последних фразах, произнесенных Иисусом за те девять часов, которые он провел в муках на кресте. "Father, forgive them; for they know not what they do" («Отче! Прости им; ибо не знают, что делают»); "Verily I say unto thee, today shall thou be with me in paradise" («истинно говорю тебе, ныне же будешь со Мною в раю»); "Woman, behold thy son! Behold thy mother" («Жена! Се, сын твой... се, Матерь твоя!»); "My God, my God, why hast thou forsaken me?" («Боже Мой, Боже Мой! Для чего Ты Меня оставил?»); "I thirst" («жажду»); "It is finished" («Свершилось»); "Father, into your hands I commend my spirit" («Отче! В руки Твои предаю дух Мой»).

SIX THINGS THE LORD HATES

Притчи 6:16–19

ШЕСТЬ, ЧТО НЕНАВИДИТ ГОСПОДЬ

То, что вызывает у Бога отвращение

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren" («Вот шесть, что ненавидит Господь, даже семь, что мерзость душе Его: глаза гордые, голос лживый и руки, проливающие кровь невинную, сердце, кующее злые замыслы, ноги, быстро бегущие к злодейству, лжесвидетель, наговаривающий ложь, и посевающий раздор между братьями»).

SODOM AND GOMORRAH

Бытие 19:14

СОДОМ И ГОМОРРА

Распущенность, неразбериха, блуд

Содом и Гоморра, как известно, – это два погрязших во грехе города. Бог покарал их за крайнюю распущенность и безнравственность. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" («И пролил Господь на Содом и на Гоморру серу и огонь от Господа с неба»). Жители Содома едва не надругались над ангелами, которых приютил Лот, за что и были жестоко наказаны. Отсюда и вошла в лексикон рода человеческого «содомия».

SON OF GOD

Марк 15:39

СЫН БОЖИЙ

Иисус Христос

Так назвал Иисуса римский сотник, когда, после мучений на кресте Иисус испустил дух. "And when the centurion, which stood over against him, saw that he so cried out, and gave up the

ghost, he said, Truly this man was the Son of God” («Сотник, стоявший напротив Его, увидев, что Он, так возгласив, испустил дух, сказал: истинно Человек Сей был Сын Божий»).

THE SPIRIT IS WILLING BUT THE FLESH IS WEAK

Матфей 26:40–41

ДУХ БОДР, ПЛОТЬ ЖЕ НЕМОЩНА

Хочется, но не может

Противоборство духа и плоти – вещь извечная. Эти слова были произнесены Иисусом в Гефсиманском саду, когда он уже знал – смерть близка. А почти все ученики вокруг спали. И тогда Иисус сказал Петру: “What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” («так ли не могли вы один час бодрствовать со Мною? Бодрствуйте и молитесь, чтобы не впасть в искушение: дух бодр, плоть же немощна»).

STILL SMALL VOICE

3-я книга Царств 19:11–13

ВЕЯНИЕ ТИХОГО ВЕТРА

Внутренний голос, голос Бога, совесть

Именно так после страшных катаклизмов явился пророку Илии Господь – как веяние тихого ветра. “And after the earthquake a fire: but the Lord was not in the fire: and after the fire a still small voice” («После землетрясения огонь; но не в огне Господь. После огня веяние тихого ветра»). Интересно, как по-разному трактуется появление Господа в английском и русском переводах Библии: “voice” и «ветер».

STONE OF STUMBLING

Исаия 8:13–14

КАМЕНЬ ПРЕТКНОВЕНИЯ

Помеха, препятствие

Камнем преткновения должен стать Бог. Люди должны его бояться и трепетать перед ним. “Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem” («Господа Саваофа – Его чтите свято, и Он – страх ваш, и Он – трепет ваш! И будет Он освящением и камнем преткновения и скалою соблазна для обоих домов Израиля, петлею и сетью для жителей Иерусалима»). По-английски также говорят “stumbling block”.

STONES WOULD CRY OUT

Лука 19:40

КАМНИ ВОЗОПИЮТ

Правду не спрячешь

Ученики прилюдно восхваляли Иисуса, говоря, что он – грядущий царь и посланник Бога. Фарисеям это не понравилось, и они потребовали, чтобы Иисус приструнил учеников. Но Иисус возразил: “If these should hold their peace, the stones would immediately cry out” («сказано вам, что если они умолкнут, камни возопиют»). Он хотел сказать, что, если даже лишить его учеников голоса, правда все равно выйдет наружу. Не выдержав подобной несправедливости, заговорят камни.

SUN STOOD STILL

Иисус Навин 10:13

И ОСТАНОВИЛОСЬ СОЛНЦЕ

В ход событий вмешался Господь

Когда Иисусу Навину пришло время сразиться с врагами Израиля, он попросил помощи у Господа – и Господь не отказал. Он остановил движение солнца и луны, чтобы при свете было легче разбить врага. “And the sun stood still and the moon stayed, until the people avenged themselves upon their enemies” («И остановилось солнце, и луна стояла, доколе народ мстил врагам своим»).

Господь не дал врагам «детей своих» скрыться под покровом темноты.

TAKE UNDER ONE’S WING

Матфей 23:27

ВЗЯТЬ ПОД КРЫЛО

Защитить, поддержать, поощрить

Используя это выражение, Иисус говорил о Боге, о любви к своему народу, готовности помочь. “How often would I have gathered thy children together, even as a hen gathers her chickens under her wings” («сколько раз Я хотел собрать детей своих, как птица собирает птенцов своих под крылья»).

Иисус критикует здесь жителей Иерусалима, не желающих отвечать на любовь Господа взаимностью.

THERE IS NO MAN THAT SINS NOT

3-я книга Царств 8:46

НЕТ ЧЕЛОВЕКА, КОТОРЫЙ НЕ ГРЕШИЛ БЫ

Все мы, так или иначе, грешны

Это наблюдение принадлежит царю Соломону – он обращается к Богу, чтобы он простил кающихся грешников, потому что “there is no man that sinneth not” («нет человека, который не грешил бы»). Классическое подтверждение этой мудрости находим в Новом Завете – в истории с блудницей, в которую никто не осмелился бросить камень.

THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD

Матфей 26:52

ВСЕ, ВЗЯВШИЕ МЕЧ, МЕЧОМ ПОГИБНУТ

Убиваешь – убьют тебя

В русском языке закрепилось выражение из старого советского фильма «Александр Невский» – «кто к нам с мечом придет – от меча и погибнет». В Библии вопрос ставится несколько иначе: не поднимай меч на других – не поднимут на тебя. Когда Иисуса взяли под стражу римские воины, один из его учеников выхватил меч и отсек ухо рабу первосвященника. Тогда Иисус остановил его: “Put up again thy sword into his place; for all they that take the sword shall perish with the sword” («возврати меч свой в его место; ибо все, взявшие меч, мечом погибнут»).

THORNS IN THE WAY

Притчи 22:5

ТЕРНЫ НА ПУТИ

Препятствия к достижению цели

В Библии сказано: “Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them” («терны и сети на пути коварного; а кто бережет душу свою, удались от них»).

Мы же говорим о «тернистом пути», когда имеем в виду сложности и препятствия, и знаем, что путь к звездам только через тернии.

THREESCORE YEARS AND TEN

Псалтырь 89 (90):10

СЕМЬДЕСЯТ ЛЕТ

Время, отведенное человеку, срок человеческой жизни

Три раза по двадцать, плюс десять – такой срок отводится человеку для жизни на земле. “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away” («Дней лет наших семьдесят лет, а при большей крепости восемьдесят лет; а самая лучшая пора их – труд и болезнь, ибо проходят быстро и мы летим»).

Знаменитая речь президента Линкольна в Геттисберге, так называемое Геттисбергское послание (Gettysburg address), высеченная на его памятнике в Вашингтоне, начинается именно с такой речевой фигуры: “Fourscore and seven years ago...” («Восемь десятков и семь лет минуло с того дня...»).

TILL DEATH DO US PART

Руфь 1:16–17

ПОКА СМЕРТЬ НЕ РАЗЛУЧИТ НАС

Будем вместе, пока мы живы

Это заключительная строчка из клятвы на супружескую верность, которую дают новобрачные. Вот как звучит эта клятва: “To have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part”. В Библии именно такой фразы нет, но есть нечто похожее: “Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me” («И где ты умрешь, там и я умру и погребена буду. Пусть то и то сделает мне Господь, и еще

больше сделает; смерть одна разлучит меня с тобою»). В Библии эти слова произнесла Руфь после смерти ее мужа, обращаясь к своей свекрови.

TO EVERY THING THERE IS A SEASON

Екклесиаст 3:1–8

ВСЕМУ СВОЕ ВРЕМЯ

Простая истина наших дней

С этих слов начинается один из самых цитируемых стихов Библии: “To every thing there is a season, and a time for every purpose under the heaven: A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted...” («Всему свое время, и время всякой вещи под небом. Время родиться и время умирать; время насаждать и время вырывать посаженное...»).

Эти строки не раз использовались поэтами и писателями; например, роман немецкого писателя Ремарка «Время жить и время умирать» или стихотворение русского поэта Германа Плисецкого:

Есть время жить – и время умирать.
Всему свой срок, всему приходит время.
Есть время сеять – время собирать.
Есть время несть – и время сбросить бремя...

TONGUE CAN NO MAN TAME

Иаков 3:2–8

ЯЗЫК УКРОТИТЬ НИКТО ИЗ ЛЮДЕЙ НЕ МОЖЕТ

Человека не заставишь держать язык за зубами

«Язык мой – враг мой», «молоть языком», «не язык, а помело» – подобных выражений в русском языке масса. Язык, как утверждает Иаков, хоть и невелик, а делает много нехорошего. Например, “defileth the whole body and setteth on fire the course of nature” («оскверняет все тело и воспаляет круг жизни»). Вся беда в том, что “the tongue can no man tame; it is an unruly evil, full of deadly poison” («язык укротить никто из людей не может: это неудержимое зло; он исполнен смертоносного яда»).

TURN THE OTHER CHEEK

Матфей 5:39

ОБРАТИ ДРУГУЮ ЩЕКУ

Не давай противнику сдачи

«Подставь другую щеку» – так это выражение закрепилось в русском языке, но менее спорным не стало. Ведь законы Моисея предусматривали возмездие, а Иисус предлагал: любите врагов ваших и благословляйте проклинающих вас. В результате этой позиции Иисуса появилась теория «непротивления злу насилием», которая почти нигде в мире не прижилась. Эта формула в Библии выглядит так: “whosoever shall smite thee on thy right cheek, turn to him the other also” («Но кто ударит тебя в правую щеку твою, обрати к нему и другую»).

THE UNKNOWN GOD

Деяния 17:23

НЕВЕДОМЫЙ БОГ

Нечто непознанное

Познать Бога можно, если верить и приложить усилия. Именно это пытался сказать апостол Павел идолопоклонникам афинянам, когда проповедовал новое учение в Афинах. “For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD” («приходя и осматривая ваши святыни, я нашел и жертвенник, на котором написано “неведомому Богу”»). Неведомый бог – это и есть христианский Бог, задача в том, чтобы его познать.

Один из ранних романов американского писателя Джона Стейнбека называется “To a God Unknown”.

UNSEARCHABLE ARE HIS JUDGMENTS

Послание к Римлянам 11:33

НЕПОСТИЖИМЫ СУДЬБЫ ЕГО

Понять Бога невозможно

«Неисповедимы пути Господни» – говорим мы, когда происходит что-то удивительное, неподдающееся пониманию. То есть на все воля Божья, понять которую нам не дано.

В Библии непредсказуемость Господа воспета следующим образом: “O the depth of the riches both of wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” («О, бездна богатства и премудрости и ведения Божия! Как непостижимы судьбы Его и неисповедимы пути Его!»).

UNTO WHOM MUCH IS GIVEN

Лука 12:48

КОМУ МНОГОЕ ДАНО

Чем больше у человека возможностей, тем больше с него и спрос

Иисус рассказывает притчу: те слуги, которые знают о его приходе и встретят его, бодрствуя, будут вознаграждены и получают его благословление. В этом знании их преимущество перед остальными. Но если они окажутся к его приходу не готовы – придется пенять на себя. “For whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more” («И от всякого, кому дано много, много и потребуется; и кому много вверено, с того больше взыщут»). В число приближенных, облеченных особой ответственностью, Иисус ввел своих учеников.

USE A LITTLE WINE FOR YOUR STOMACH'S SAKE

1-е послание Тимофею 5:23

УПОТРЕБЛЯЙ НЕМНОГО ВИНА РАДИ ЖЕЛУДКА ТВОЕГО

Вино в умеренных дозах помогает пищеварению

Вино, утверждает апостол Павел, полезно для здоровья и обладает целительными свойствами, не то, что просто вода. “Drink no longer water, but use a little wine for your stomach’s sake and thine often infirmities” («Впредь пей не одну воду. Но употребляй немного вина, ради желудка твоего и частых твоих недугов»).

USE NOT VAIN REPETITIONS

Матфей 6:7

НЕ ГОВОРИТЕ ЛИШНЕГО

Не будьте многословны

Иисус учит своих последователей, что молитва, беседа с Богом – дело интимное. Не докучай Богу, в разговоре с ним будь краток, он тебя и так услышит. “But when ye pray, use not vain repetition as the heathen do: for they think that they shall be heard by their much speaking” («А молясь, не говорите лишнего как язычники; ибо они думают, что в многословии своем будут услышаны»).

VANITY OF VANITIES

Екклесиаст 1:1–4

СУЕТА СУЕТ

Вся наша жизнь – тщета

Все наши устремления и труды рано или поздно заходят в тупик – к такому безрадостному выводу приходит Екклесиаст. “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth forever” («Суета сует, сказал Екклесиаст, суета сует, все суета! Что пользы человеку от всех трудов его, которыми трудится он под солнцем? Род проходит и род приходит, а земля пребывает во веки»).

VENGEANCE IS MINE; I WILL REPAY

Послание к Римлянам 12:19

МНЕ ОТМЩЕНИЕ, Я ВОЗДАМ

Не думайте о мести, за вас отомстит Господь

Павел поучал: не нужно никому мстить. “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord” («Не мстите за себя, возлюбленные, но дайте место гневу Божию. Ибо написано: “Мне отмщение, Я воздам, говорит Господь”»).

WASH ONE’S HANDS OFF

Матфей 27: 24

УМЫТЬ РУКИ

Пустить на самотек, снять с себя ответственность

Это один из самых известных фразеологизмов в Библии. Понтий Пилат считал, что Иисус не заслужил смертной казни, но возбужденная толпа иудеев жаждала крови. Именно от этой будущей крови Иисуса умыл руки Понтий Пилат, и сделал это публично. Пилат “took water and washed his hands before the multitude, saying I am innocent of the blood of this just person, see ye to it” («взял воды и умыл руки пред народом и сказал: невиновен я в крови Праведника Сего; смотрите вы»).

WE WENT THROUGH FIRE AND THROUGH WATER

Псалтирь 65:12

МЫ ВОШЛИ В ОГОНЬ И ВОДУ

Преданность, готовность рисковать ради кого-то

«Я за него в огонь и в воду» – говорим мы, когда хотим кого-то защитить, возможно, в ущерб себе. Изначально речь шла о Боге. Это ради него его сыновья “went through fire and through water but thou broughtest us out into a wealthy place” («вошли в огонь и воду, и Ты вывел нас на свободу»).

WHAT GOD HAS JOINED TOGETHER

Марк 10:9

ЧТО БОГ СОЧЕТАЛ

Супружеская пара

В наши дни священник, проводя брачную церемонию, говорит: “What therefore God hath joined together, let not man put asunder” («что Бог сочетал, того человек не разлучает»). В Библии это сказано по поводу первой супружеской пары – Адама и Евы.

WHAT I HAVE WRITTEN, I HAVE WRITTEN

Иоанн 19:19–22

ЧТО Я НАПИСАЛ, ТО НАПИСАЛ

Решение окончательное, обжалованию не подлежит

На кресте, на котором распяли Иисуса, есть надпись “Jesus of Nazareth, the King of the Jews” («Иисус Назарей, царь Иудейский»). По латыни это INRI. Именно это слово мы видим на произведениях живописи, отражающих эту тему. Эта надпись не устроила иудейских первосвященников, и они обратились к Понтию Пилату, на что он ответил: «Что я написал, то написал».

WHATSOEVER YOUR SOUL DESIRES

1-я книга Царств 20:4

ЧЕГО ЖЕЛАЕТ ДУША ТВОЯ

Сделаю все, что попросишь

Мы говорим – «чего твоя душенька желает?». В Библии эти слова произнес Ионафан, обращаясь к своему другу Давиду: “Whatsoever thy soul desireth, I will even do it for thee” («чего желает душа твоя, я сделаю для тебя»).

WHITER THAN SNOW

Псалтирь 50:9 (51:7)

БЕЛЕЕ СНЕГА

Высшая степень нравственной чистоты

Это сравнение родилось в местах, где снег – большая редкость. Псалмопевец просит Бога очистить его от грехов: “Wash me, and I shall be whiter than snow” («омой меня, и буду белее снега»).

WHOM THE LORD LOVES HE CHASTENS

Послание к Евреям 12:6

ГОСПОДЬ КОГО ЛЮБИТ, ТОГО НАКАЗЫВАЕТ

Лучший способ воспитания – наказание

Господь поступал по отношению к своим детям, как любящий отец, полагая, что наказание – лучший воспитательный инструмент. Отсюда: “For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth” («Ибо Господь кого любит, того и наказывает; бьет же всякого сына, которого принимает»).

WHOSOEVER SHALL EXALT HIMSELF

Матфей 23:12

КТО ВОЗВЫШАЕТ СЕБЯ

Не ставь себя выше других

Иисус обличает книжников и фарисеев, которые любят быть на виду и поучать других, хотя сами не следуют собственным учениям. В Царстве Небесном “whosoever shall exalt himself, shall be abused; and he that shall humble himself shall be exalted” («кто возвышает себя, тот унижен будет, кто унижает себя, тот возвысится»).

THE WIND RETURNS AGAIN ACCORDING TO HIS CIRCUITS

Екклесиаст 1:6

ВОЗВРАЩАЕТСЯ ВЕТЕР НА КРУГИ СВОЯ

Все в жизни повторяется

Эти строки из Екклесиаста очень поэтичны: “The wind goeth toward the south and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits” («Идет ветер к югу и переходит к северу; кружится, кружится на ходу своем и возвращается ветер на круги свои»). По-старословянски – на круги своя.

WISE AS SERPENTS AND HARMLESS AS DOVES

Матфей 10:16

МУДРЫ, КАК ЗМИИ, И ПРОСТЫ, КАК ГОЛУБИ

Будьте хитры, но и бесхитростны

Отправляя своих учеников с духовной миссией, Иисус понимал, что дает им нелегкую задачу, неприятности будут подстерегать их. “I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves” («Я посылаю вас, как овец среди волков: итак, будьте мудры, как змии, и просты, как голуби»).

WIVES, SUBMIT YOURSELVES UNTO YOUR OWN HUSBANDS

Послание к Ефесеянам 5:22

ЖЕНЫ, ПОВИНУЙТЕСЬ СВОИМ МУЖЬЯМ

Полное подчинение и покорность

“Wives, submit unto your own husbands, as unto the Lord” («Жены, повинуйтесь своим мужьям, как Господу»). Много в жизни человечества изменилось, но эти слова апостола Павла воспринимаются буквально до наших времен. Жена должна подчиняться мужу и точка, несмотря на эмансипацию.

WRITING ON THE WALL

Данииил 5:5–31

ПИСЬМЕНА НА СТЕНЕ

Грозное предостережение

Во время пира у вавилонского царя Валтасара таинственные письма на стене начертала возникшая из воздуха кисть руки. Вавилонские мудрецы не смогли распознать язык и призвали на помощь иудейского пленника Даниила – он умел толковать сны и был провидцем. Вот как он прочел надпись: “MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou are weighed in the balances and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians” («МЕНЕ – исчислил Бог царство твое и положил конец ему; ТЕКЕЛ – ты взвешен на весах и найден очень легким; ПЕРЕС – разделено царство твое и дано Мидянам и Персам»).

Предсказание сбылось – в ту же ночь Валтасар был убит, и пришел конец царству Вавилонскому.

В тексте песни «Вы жертвою пали» на слова А. Архангельского имеется прямая отсылка к соответствующему фрагменту библейского текста:

А деспот пирует в роскошном дворце,
Тревогу вином заливая,
Но грозные буквы давно на стене
Уж чертит рука роковая!

YEA, YEA; NAY, NAY

Матфей 5:37

ДА, ДА; НЕТ, НЕТ

Не надо лукавить

Во времена Иисуса обещания нарушались постоянно, даже если подкреплялись клятвой. Не надо клясться, наставлял учеников Иисус, а говорите честно и прямо. “But let your

communication be, Yea, yea; nay, nay: for whatsoever is more than these, cometh of evil” («да будет слово ваше: “да, да”, “нет, нет”; а что сверх того, то от лукавого»).

YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD IN VAIN

Исход 20:7

НЕ ПРОИЗНОСИ ИМЕНИ ГОСПОДА, БОГА ТВОЕГО, НАПРАСНО

Не надо упоминать имя Господа без особой нужды

В русском языке мы используем выражение «помянуть всуе». Эта третья из десяти заповедей, данных Богом через посредство Моисея еврейскому народу: “Thou shall not take the name of the Lord, your God in vain; for the Lord will not hold him guiltless that taketh his name in vain” («Не произноси имени Господа, Бога твоего, напрасно, ибо Господь не оставит без наказания того, кто произносит имя Его напрасно»).

YOUR LOVE IS BETTER THAN WINE

Песни Песней 1:1

ЛАСКИ ТВОИ ЛУЧШЕ ВИНА

Что может быть прекрасней любви?

“Let him kiss me with the kisses of his mouth: for thy love is better than wine” («Да лобзает он меня лобзанием уст своих! Ибо ласки твои лучше вина»). Так начинается книга Песни Песней Соломона. Это поэтическая ода идиллической любви между мужчиной и женщиной. Аллегорически здесь воспевается любовь Бога к Израилю и любовь Христа к церкви.

APPENDIX 3. NAMES OF SOME ICONS OF THE MOTHER OF GOD

НАЗВАНИЯ НЕКОТОРЫХ ИКОН БОЖИЕЙ МАТЕРИ

Икона Божией Матери:

Взыграние Младенца

Взыскание погибших

Всех скорбящих радость

Живоносный источник

Знамение

Иверская

Млекопитательница

Недремлющее око Спасово

Неопалимая купина

Неувядаемый цвет

Нечаянная радость

Неупиваемая чаша

Одигитрия/Путеводительница

Оранта

Подательница ума/Прибавление ума

Помощь в родах

Седмиезерная

Семистрельная /Умягчение злых сердец

Скоропослушница

Спорительница хлебов

Споручница грешных

Троеручица

Умиление

Icon of the Mother of God:

Leaping of the Babe

Seeker of the Lost

Joy of All Who Sorrow/Consolation of All the Afflicted

The Life Bearing Spring

Of the Sign

Iberian/Iveron

Nursing the Child/the Milkgiver

The Eternally Vigilant Eye of the Saviour

The Burning Bush

The Unfading Blossom/The Unfading Flower/The Unfading Bloom

Joy Unhoped for/The Unexpected Joy

The Inexhaustable Chalice

Hodigitria/Who Shows the Way/The Guide

Oranta/Praying/Panagia [pənə'gi:ə]

The Enlightener of Minds

Succor in Travail ['træveil]

Of the Seven Lakes

Seven Arrows/The Softening of Wicked Hearts

Quick to Harken/She Who is Quick to Hear

The Grower of Crops/The Multiplier of Wheat

Warrantress of the Sinful/The Helper of Sinners/Shurety of Sinners

The Three-Handed/Of the Three Hands

Eleousa/Mercy/Tenderness/Tender Mercy

APPENDIX 4. MAJOR ORTHODOX CHURCH HOLIDAYS

ОСНОВНЫЕ ПРАВОСЛАВНЫЕ ЦЕРКОВНЫЕ ПРАЗДНИКИ

(Даты праздников указаны по старому и новому стилю)

Пасха, Праздников Праздник

Easter, Pascha, Feast of Feasts

Двунадесятые праздники

Twelve Great Feasts

I. Праздники Господни:

I. Feasts of the Lord:

1. Рождество Господа нашего Иисуса Христа
25.12/7.01
2. Крещение Господне/Богоявление 6.01/19.01
3. Сретение 2.02/15.02
4. Вербное воскресенье/Вход Господень в
Иерусалим (*воскресенье перед Пасхой*)
5. Вознесение (*40 дней после Пасхи*)
6. Троица/Пятидесятница (*50 дней после Пасхи*)
7. Преображение Господне 6.08/19.08
8. Воздвижение ((Честного и Животворящего)
Креста Господня) 14.09/27.09

1. Christmas; Nativity of Our Lord Jesus Christ
2. Baptism of Our Lord Jesus Christ/
Theophany/Epiphany
3. Meeting of the Lord/The Presentation of
Christ in the Temple/Candlemas
4. Palm Sunday/ Entrance of the Lord into
Jerusalem
5. Ascension (of Our Lord Jesus Christ)
6. Pentecost/Descent of the Holy Spirit upon
the Apostles
7. Transfiguration (of Our Lord Jesus Christ)
8. Exaltation/Elevation of the (Precious and
Life-Giving) Cross

II. Праздники Богородицы:

II. Feasts of the Mother of God:

9. Рождество Богородицы 8.09/21.09
10. Введение Богородицы во храм 21.11/4.12
11. Благовещение 25.03/7.04
12. Успение 15.08/28.08

9. Nativity of the (Holy) Virgin
Mary/Theotokos
10. Presentation/Entry/Entrance of the (Holy)
Virgin Mary in/into the Temple
11. Annunciation (of the (Holy) Virgin Mary)
12. Assumption/ Dormition/ Falling
Asleep/Repose of the (Holy) Virgin Mary

Другие праздники

Other Holidays

- Покров Пресвятой Богородицы 1.10/14.10
- Рождество Иоанна Крестителя 24.06/7.07
- Усекновение главы Иоанна Крестителя/Предтечи
(Господня) 29.08/11.09
- День памяти/преставления Николая Чудотворца
6.12/19.12
- Перенесение мощей Св. Николая 9.05/22.05

- Protection/Intercession of the Virgin Mary/
Protective Veil of the Theotokos
- Nativity of St John the Baptist
- Beheading of St John the Baptist/Forerunner
(of the Lord)
- Feast of St Nicholas the Miracleworker
- Translation of the Relics of St Nicholas

APPENDIX 5. TITLES OF THE RUSSIAN ORTHODOX CLERGY AND THEIR FORMS OF ADDRESS

СВЯЩЕННОСЛУЖИТЕЛИ РУССКОЙ ПРАВОСЛАВНОЙ ЦЕРКВИ И ОБРАЩЕНИЕ К НИМ

Патриарх Ваше Святейшество	Patriarch Your Holiness
Митрополит Ваше Высокопреосвященство	Metropolitan Your Eminence
Архиепископ Ваше Высокопреосвященство	Archbishop Your Eminence
Епископ Ваше Высокопреосвященство	Bishop Your Excellence, Your Grace
Архимандрит Ваше Высокопреподобие	Archimandrite Very Reverend Father
Игумен Ваше Высокопреподобие	Hegumen Very Reverend Father
Архидиакон Ваше Высокопреподобие	Archdeacon, senior deacon-monk Very Reverend Father
Иеродиакон Ваше Преподобие	Hierodeacon, deacon-monk Reverend Father
Иеромонах Ваше Преподобие	Hieromonk, priest-monk Reverend Father
Протопресвитер Ваше Высокопреподобие	Protopresbyter Very Reverend Father
Протоиерей Ваше Высокопреподобие	Archpriest Very Reverend Father
Протодиакон Ваше Высокопреподобие	Protodeacon, senior deacon Very Reverend Father
Иерей (священник) Ваше Преподобие	Priest Reverend Father
Диакон Ваше Преподобие	Deacon Reverend Father

APPENDIX 6. GLOSSARY OF RELIGIOUS TERMS

ГЛОССАРИЙ РЕЛИГИОЗНОЙ ЛЕКСИКИ

(Из словаря З.Н. Волковой и других источников)

А

аббат ((*кат.*) настоятель церкви) – abbot

аббатство (*кат.*) – abbey

автокефалия (независимая, самоуправляющаяся православная церковь) – autocephaly

автокефальный – autocephalous (*Gr.*, himself the head):

автокефальная церковь – a. church

автономия – autonomy

агиография – hagiography (the description of the lives of saints)

агнец – lamb [læm]

А. Божий – I. of God

агностицизм (филос. учение, отрицающее познаваемость объективного мира и его закономерностей, достижимость истины) – agnosticism

агностик ((*рел.*) человек, не сделавший выбора, колеблющийся) – agnostic

ад – hell, Hades [ˈheɪdiːz] (*Greek*):

сошествие во ад – descent into hell

адвентисты (последователи учения У. Миллера; люди, ожидающие скорого второго пришествия Христа):

адвентисты седьмого дня – seventh-day Adventists

адский – hellish, infernal

Академия духовная – theological academy

Акафист (хвалебные гимны и песнопения в честь Иисуса Христа, Богородицы и святых во время богослужения) – akathistos, akathist

акафистник – book of akathists

алкать (жаждать) – to hunger; to long for
Аллах – Allah (monotheistic Islamic proper name of God)

аллилуйя («славьте Господа» – встречается в конце или начале богослужения) – alleluia, hallelujah

алтарник – sacristan, altar boy (server at divine office, novice or sub-deacon who serves in the sanctuary)

алтарь – sanctuary, altar, altar space

алчный – greedy for, covetous [ˈkʌvɪtəs] of

алчность – avarice [ˈævərɪs], greed

алчущий – hungry for; longing for

Альфа и Омега (Христос) (*библ.*) – Alpha and Omega

амвон (кафедра священника, читающего проповедь в католическом храме; небольшое возвышение перед иконостасом в православном храме) – ambo, ambon, pulpit

аминь – amen [ˌɑːˈmen]

анабаптисты – Anabaptists

аналой (стол, на который во время богослужения кладутся Евангелие, крест и икона) – analoi, lectern, analogion, reading stand

анафема – anathema [əˈnæθəmə]

анафора (возношение) – anaphora (the central prayer in the eucharistic liturgy)

анакорет (отшельник) – anchorite; hermit

ангел – angel: **а.-хранитель** Guardian Angel; **падший а.** – Fallen Angel; **день а-ла** – name day

ангельский – angelic

англиканство – Anglicanism:

англиканская церковь – the Anglican Church, the Church of England, the Anglican Communion, Anglicanism

антидóр (части просфоры, раздаваемые верующим по окончании литургии вместо святых даров) – antidoron

антипасха – Low Sunday, or Thomas Sunday (next Sunday after Easter)

антиминс (в православной церкви – четырехугольный плат с зашитыми в угол частицами мощей и изображением в гробу Иисуса Христа, которым покрывают престол) – antimimension/antiminsion (*Orth.*); corporal ((*Cath.*) корпорал)

антифон (песнопение, исполняющееся поочередно двумя хорами, или солистом и хором) – antiphon

Антихрист – Antichrist (the prince of Christ's enemies)

Античность – antiquity

Апокалипсис (Откровение св. Иоанна Богослова, последняя книга Библии) – Apocalypse [ə'pɒkəlɪps]

апокалиптика – study of the Apocalypse

апокриф (произведения иудейской и раннехристианской литературы, не включенные в церк. канон) – Apocrypha

апологет (защитник веры) – apologist

апологетика – apologetics, study of apologetics (a defence of the Christian faith by theologians and philosophers)

апостол (проповедник христианства) – apostle [ə'pɒsl]:

а. языков (язычников) – (Апостол Павел) – A. of Gentiles (St Paul)

апостольский – apostolic [ˌæpəs'tɒlɪk]

а-ские постановления a. decisions

а-ское преемство – a. succession

а-ское предание – a. tradition

апостольство – apostleship

арамейский – Aramaic [ˌæɹə'meɪk]

арианство (учение Ария (IV в.), согласно которому, Сын (Иисус Христос) сотворен Богом-Отцом и неединосущен Ему) – Arianism

Армагеддон (в Апокалипсисе – всеобщая битва добра и зла, знаменовавшая собой конец света) – Armageddon [ˌɑ:mə'gedn]

Армия Спасения, церковь, основанная в Англии в 1865 г. Уильямом Бутом (William Booth) – Salvation Army

артос – artos (special bread for Easter)

архангел – archangel [ˈɑ:k, eɪndʒ(ə)l]:

а-лы Михаил, Гавриил, Рафаил – a-s Michael, Gabriel, Raphael

архидиакон – archdeacon [ˌɑ:tʃ'di:k(ə)]

архиепископ – archbishop [ˌɑ:tʃ'bɪʃɒp]

архиерей – hierarch [ˈhaɪərə:k]

архиерейский – pontifical (*Cath.*); episcopal:

а-ское богослужение – e. celebration of the Divine Liturgy; Pontifical Mass (*Cath.*)

архимандрит – archimandrite [ˌɑ:kɪmən'draɪt] (*Orth.*); prior (*Cath.*)

архистратиг – chief captain, leader

аскет, аскетический – ascetic [ə'setɪk]

аскетизм – asceticism [ə'setɪsɪz(ə)m]

аскетика – study of asceticism

атеизм (неверие в Бога, безбожие) – atheism [ˈeɪθɪz(ə)m]

Б

баптисты – Baptists (pl.)

батюшка – Father

Баха́и (бахаизм, бехаизм)

(монотеистическая религия, основатель которой, Бахаулла (1817–1892), почитается как последний в ряду явлений Бога) – Bahaizm, Baha'i (faith)

бдение – vigil: **всенощное б.** – all-night vigil

беатификация ((*кат.*) причисление к лику блаженных) – beatification

безбрачие – celibacy, chastity [ˈtʃæstəti]

безгрешность – sinlessness, absence of sin, sanctity, saintliness

безгрешный – innocent, sinless, saintly

бес – demon, devil, evil spirit

бесноватый – possessed by demons; demonic

бесплотный – bodiless, disembodied:

б-ные силы – bodiless powers

бессеребренник – pauper [ˈpɒ:pə] (for God); unmercenary (one who does not care about money or material goods in God)

бессмертие – immortality

библейский – biblical, scriptural:

б-ская Критика – biblical criticism

библиология – biblical study/scholarship

Библия – Bible, the Book (of God), the Book of Books

благовест – ringing of church bells

благовестие, благовествование – the good news; evangelism;

б. Божие – the Gospel of God

Благовещение (Пресвятой Богородицы) – the Annunciation (of the Most-Holy Mother of God)

благоволение – benevolence, good-will, kindness, grace

благоговейный – reverent, reverential, devout, awesome (преисполненный благоговейного страха)

благоговение – reverence, devotion, awe [ɔ:], veneration (for)

благодарение – benediction; thanksgiving;
молитва б-ния – prayer of t.
благодатный – gracious, beneficial
благодать – grace, blessing
благодаяние – benefaction, good deed
благой – good, kind
благолепие – splendor, grandeur (величие)
благословение – blessing, benediction
благословить – to bless
благословите – Give me (us) your blessing! Bless me (us)!
Благослови тебя Господь! – God bless you!
благость – goodness, kindness
благотворительность – charity, philanthropy
благотворительный – charitable, merciful, philanthropical:
б. фонд – charitable fund
благоугодный – well-pleasing
благочестивый – pious, devout [di'vaut]
благочестие – piety, devotion
благочиние – *blagochinie*, deanery
благочинный (помощник епископа) – *blagochinny*; suffragan bishop (*Anglic*); assistant bishop; dean
блаженны (литургическое песнопение) – the Beatitudes [bi'ætɪtju:dʒ]; third Antiphon
блаженный – blessed, beatus ((*кат.*) причисленный к лику блаженных)
блаженство – beatitude [bi'ætɪtju:d]; bliss, felicity
ближний – neighbour (*ibibl.*); fellow man
блуд – lechery, fornication, lust
блудница – harlot, loose woman
блудный сын – prodigal son
Бог – God: **Вездесущий** – Omnipresent
Вседержитель – the Pantocrator, the Sovereign Lord
Всемогущий – Almighty, Omnipotent
Милосердный – Merciful
дай Бог – God grant; **сохрани Бог** – God protect (preserve), God beware
слава Богу – thanks be to God, praise the Lord
богобоязненный – god-fearing
богобоязненность – fear of God
боговдохновенный – God-inspired; charismatic [,kærɪz'mætɪk]
боговоплощение – the incarnation (of God)

богодухновенный – God-inspired, inspired by the Holy Spirit/by the Holy Ghost
Богомладенец – infant God
богомалец – devout person; pilgrim; prayerful
богомольный – devout [di'vaut]
богоносный – godbearing, theophoros
богопознание – the knowledge of God
богопочитание – worship, veneration of God
Богородица – the Mother of God, the Birth-Giver of God, the Bearer of God, the Blessed Virgin Mary, the Theotokos
песнь Богородицы – Theotokion (*Orth.*), hymn of the Mother of God, Magnificat (*Cath.*)
богослов – theologian
Иоанн Богослов – John the Divine, St John
богословие – theology:
нравственное б. – moral t.
пастырское б. – pastoral t.
систематическое б. – systematic t.
сравнительное б. – comparative t.
догматическое б. – dogmatic t.
богословский – theological
богослужебный – relating to divine worship (books, vessels): **б-ные книги** – books relating to divine worship; liturgical texts
богослужение – divine service, worship, sacred service/worship
богохульник – blasphemous person
богохульный – blasphemous, profane, sacrilegious [,sækrə'ɪdʒəs]
богохульство – blasphemy, profanity, sacrilege ['sækrɪlɪdʒ] (святотатство)
богохульствовать – to blaspheme; curse
Богочеловек – God and Man, God-man
Богоявление – the Epiphany/Theophany, the Manifestation/Appearance of God
божественность – divinity
божественный, божий – divine, godly; heavenly (небесный); super-natural (сверхъестественный); spiritual (духовный)
божество – deity ['di:ɪtɪ], divinity
бояться, почитать Бога – to fear God
брак – marriage, wedding:
б. церковный – church wedding; holy matrimony ['mætrɪməni]
бранить – to scold, rebuke, reprove

брань (борьба) – warfare: **невидимая б.** – invisible w.
братия – brethren; brotherhood (братство)
братство – fellowship, brotherhood, fraternity
бремя – burden
буддизм – Buddhism
бытие – existence, being:
Книга Бытия – the Book of Genesis

В

вавилонский – Babylonian
в-ская башня – the tower of Babel
в-ское столпотворение – babel
век – age, century
во веки веков – unto ages of ages
ныне и присно и во веки веков – now and forever and unto ages of ages
конец веков – the end of time
будущий век – the age to come
великий – great: **В. вход** – Great Entrance
В. понедельник – Monday of Holy Week
В. вторник – Tuesday of Holy Week
В-кая среда – Wednesday of Holy Week
В. четверг – Holy Thursday, Maundy Thursday (*Anglic.*)
В-кая пятница – Good Friday
В-кая суббота – Saturday of Holy Week (Easter Eve)
великомученик – megalomartyr, great martyr
венец – crown: **в. брачный** – the bridal (matrimonial) c.; **в. терновый** – c. of thorns
венчание – marriage service, holy matrimony, crowning
венчаться – to wed, go through a service of marriage
вера – faith, belief
Вербное воскресенье – Palm Sunday (см. также **Вход Господень в Иерусалим**)
вериги (путы, оковы) – penitential chains, fetters (worn by ascetic as an act of penance)
верить, веровать – to believe
вероисповедание – creed, confession; denomination
веротерпимость – tolerance of another creed
веротерпимый – tolerant of another creed
верующий – believer
вестник – messenger

вечерня – vespers
в́е́черя (тайная) – Last Supper
В. Господня – the Lord's Supper
вечно – forever
вечность – eternity
вечный – eternal; endless: **в-ная жизнь** – eternal life; **в-ная память** – eternal memory; (возглас) – memory eternal!
в. покой – eternal rest
взывание к Богу – invocation of God
видимый – visible, outward
византийский – Byzantine [bɪ'zæntəm]
викарий – vicar [ˈvɪkə], vicar bishop (assistant, suffragan bishop)
вкусить – to partake of, taste
Владыка (именование иерарха и обращение к епископу (*прав.*)) – *Vladyka*
Владычица – Queen (of Heaven)
власяница – sackcloth (made) of hair; hair-shirt
вместилище – vessel, container
вовек – forever
вода – water: **святая (освященная) в.** – holy w.
водосвятие великое – the great blessing of waters
вожделение – lust
возвеличивать – to magnify, exalt
возвестить – to proclaim, announce
возвышенный – lofty
возглас – exclamation
возглашать – to exclaim, proclaim
воздать – to render, ascribe (glory), reward, repay
воздаяние – reward, that is given in requital
воздвигать – to raise
Воздвижение Честного и Животворящего Креста Господня (Крестовоздвижение) – The Exaltation (Elevation) of the Precious and Lifegiving Cross of the Lord
воздержание – abstinence, continence
воздерживаться – to abstain from; decline (отказываться)
возложение рук – laying-on of hands, stretching-out of hands
Вознесение Господне – the Ascension of the Lord
вознестись на небеса – to ascend into Heaven
возношение – elevation, exposition

возносить – to exalt
возопить – to cry out
возрастание – growth
возрождение – renewal: **духовное в.** – spiritual r.
волхвы – Wise Men, Magi (pl.) [ˈmeɪdʒaɪ]
волшебство – magic, sorcery
воля – will: **в. Божия** – w. of God; **свободная в.** – free w.
воплотиться (от) – to incarnate [ˈɪnkɑːneɪt], be incarnate of
воплощение (Христа) – the incarnation (of Christ)
воскресать – to resurrect, rise:
Христос воскрес! – Christ is risen!
Воистину воскрес! – He's risen indeed!
воскресение – resurrection:
в. Иисуса Христа – the r. of Jesus Christ
в. мертвых – r. of the dead
воскрешать – to raise someone from the dead
воспевать – to praise
восприемник (крестные отец или мать) – god(-)parents: god(-)father or god(-)mother
восходить – to ascend
воцерковление – churching
врата – gates (pl.): **в. ада** – g. of hell
царские в. – the Holy (Royal) Doors (Gates)
Всевышний – the Divine/Supreme Being
Вседержитель – the Pantocrator; the Sovereign [ˈsɒv(ə)rɪn] Lord
вселенная – universe, world
вселенский – ecumenical, oecumenical:
В-ская Церковь – Universal Church
В-ский Патриарх – Ecumenical (Oecumenical) Patriarch; **В-ский собор** – Ecumenical (Oecumenical) Council; General Council
Всемирный потоп – the (Great) Flood, the Deluge [ˈdeljʊːdʒ] (*bibl.*)
всемогущий – almighty
всенощное бдение – All-Night Vigil, Vespers
всепрощающий – forgiving
всесожжение – the consuming by fire; the burnt offering
всуче – in vain
Вульгата (латинский перевод Библии) – the Vulgate [ˈvʌlɡeɪt]

вход – entrance: **Великий в.** – the Great E.; **Малый в.** – the Little E.; **В. Господень в Иерусалим** – the Entrance of the Lord into Jerusalem

Г

герменевтика (искусство толкования древних текстов) – hermeneutics [ˌhɜːmɪˈnjuːtɪks]
герменевтический – hermeneutical
геенна огненная – Gehenna [ɡəˈheɪnə], the fire of hell, blazing inferno
глава угла – the head of the corner
глас – 1) tone (certain melody in Orthodox church singing); 2) voice
г. Божий – voice of God
гнать (за что-либо) – to persecute (for)
гнев – anger; wrath [rʌθ], [ræθ]:
г. Господень – the wrath of God
гневаться – to be angry
гнозис – gnosis, spiritual knowledge
гностики – gnostic [ˈnɒstɪk]
гностицизм (филос. направление, признающее возможность познания мира) – gnosticism
говение – 1) fasting; 2) ritual of preparation for Holy Communion
говорение на языках – glossolalia
гомилетика (церковное красноречие) – homiletics
гонение – persecution: **г. за веру** – religious persecution
гордость – 1) arrogance (гордыня, высокомерие; притязание на равенство Богу); 2) pride (самоуважение; радость от своих или чужих успехов)
горнее место – high place (behind the altar)
Господь – the Lord: **Г. наш Иисус Христос** – our L. Jesus Christ; **Г. Саваоф** – L. of Sabaoth; **Г-ди, помилуй** – Lord, have mercy; **подай, Г-ди** – grant, o Lord
Тебе, Г-ди – to thee, o Lord
во имя Г-да – in the name of the Lord
грех – sin, transgression:
г. вольный – voluntary s.; **г. невольный** – involuntary s.; **г. первородный** – original s., primordial [praɪˈmɔːdiəl] s.; **отпущение грехов** – remission of sins, absolution
г-хи смертные – deadly sins: **гордыня** – arrogance; **сребролюбие** – covetousness;

блуд – lust; **зависть** – envy; **чревоугодие** – gluttony; **гнев** – anger; **лень** – sloth, laziness; **уныние** – despondency, gloominess
греховный, грешный – sinful, godless, fallen, wicked
грехопадение – the fall
греховность – sinfulness, godlessness, (total) depravity, wickedness
грешить – to sin, transgress, trespass
грешник – sinner, trespasser, transgressor
гроб Господень – the holy sepulcher [ˈsep(ə)lkə]
гробница – tomb [tu:m], grave, sepulchre

Д

дар – gift, offering: **святые дары** – holy gifts; **дары Духа Святого** – gifts of the Holy Spirit; **д. благодати** – gift of grace
дароносица – portable tabernacle [ˈtæbənækl]
дарохранилище – repository for holy gifts, tabernacle
двуперстие (двоперстие) – a sign of the cross made with two fingers
дева – virgin: **Д. Мария** – the Virgin Mary
Пресвятая Д. – the Blessed Virgin
девственность – virginity, chastity
Деисус (в средневековом вост.-европ. искусстве – композиция, изображающая Иисуса Христа посредине и обращенных к нему Богоматерь и Иоанна Предтечу) – Deesis [diˈi:sis]
дело – deed, work: **д. Божье** – God’s work
добрые дела – good works
деизм (учение, признающее Бога творцом, но отрицающее божественный промысел) – deism [ˈdeɪz(ə)m]
демон – demon [ˈdi:mən]
дерзать – to take courage
дерево – tree; wood: **д. жизни** – t. of life
д. познания (добра и зла) – t. of the knowledge (of good and evil)
десница – right hand:
д. Божия – the hand of God
десятина (церк.) – tithe [taɪð]: **облагать д-ной** – to tithe
десятословие (Моисеево) – см. заповедь
деятельность – activity: **миссионерская д.** – missionary a.

деяния – deeds, acts: **Д. св. Апостолов** – the Acts of the Apostles
диакон – deacon [ˈdi:kən]
диалог – dialogue: **экуменический д.** – ecumenical d.
дикирий (двухсвечник) – dikiri, dichirios, dikerion (double branched candlestick)
динарий (денарий) (серебряная монета в др. Риме) – denarius [diˈneəriəs]:
д. Святого Петра (налог, собираемый с католиков в пользу папы римского) – Peter’s pence/penny/farthing
диптих (двустворчатый складень с живописным или рельефным изображением на каждой створке) – diptych [ˈdɪptɪk]
дискос (богослужебный сосуд в виде небольшого круглого блюда, служащий для помещения частиц, вынутых из просфор) – diskos
джихад – jihad, ‘holy war’ (*Isl.*)
добро – good: **д. и зло** – good and evil
добродетель – virtue, goodness
доверять (Богу) – to trust (God), rest in God’s care
догмат, догма – doctrine, dogma
догматик (песнопение) – dogmatikon
догматика – dogmatics
догматический – dogmatic
долг – debt [det]
долготерпение – longsuffering, patience
дом молитвенный – house of prayer
домострой – domostroi (the home-builder)
древне-еврейский – Hebraic:
древ.-евр. язык – Hebrew [ˈhi:bru:]
дерево – см. дерево
дух – spirit:
Д. Божий – Spirit of God
Святой Д. – Holy Spirit, Holy Ghost;
печать дара Д. С. – seal of the H. S.
духовенство, клир – clergy, priesthood:
белое д. (женатые священники) – white clergy; **черное д.** (монахи) – black clergy
духовник – spiritual father; confessor
духовный – spiritual:
д-ное влияние – s. influence
д-ное родство – s. kinship
духовность – spirituality
душа – soul; spirit (дух)
дьявол – devil: **д. во плоти** – devil incarnate [ˈdev(ə)l mˈkɑ:nət]

дьявольский – diabolic [daɪə'vɒlɪk],
devilish, demonic
дьявольщина – devildom [ˈdevldəm]

Е

Евангелие – the Gospel, Book of the Gospels: **Е. от...** the G. according to...
евангелизационный – evangelistic
е-ция – evangelisation, evangelism
евангелизировать – to evangelise
е-зм – evangelism; **е-ст** – evangelist
евангелический – evangelical:
е-ская церковь – E. church
еврей – Jew (*bibl.*): **не е.** (человек, не принадлежащий к еврейскому народу, эллин (*библ.*)) – Gentile (*bibl.*)
евхаристический канон – Eucharistic [ˌju:kə'ristɪk] canon
евхаристия (Святое Причастие; литургия, месса (*кат.*)) – Eucharist; the Holy Communion; the Holy/Blessed Sacrament: **участвовать в е.** – to participate in the E.
единоверие – *Edinoverie* (unity in one faith of Old Believers and Orthodox, Orthodoxy with Old-Believers' rite)
единоверец – coreligionist, fellow-believer
Единородный Сын Божий – the Only-Begotten Son of God
Единосущный (о Христе) – consubstantial, coessential, of one substance/essence (with the Father)
ектений (молитвы, читаемые во время богослужения от имени верующих) – supplication, litany (of supplication), ektenia/ektenia: **великая е.** – great litany
малая е. – little litany, lesser supplication, litany of lesser supplication; **сугубая е.** – fervent supplication, litany of fervent supplication, increased (augmented) litany (ektenia); **просительная е.** – petitioning ektenia
елеосвящение – blessing of holy chrism (of oil)
елей – chrism [krɪz(ə)m], oil
елеопомазание – chrismation, anointing with holy chrism
епархия – diocese [ˈdaɪəsɪs]
епархиальный – diocesan:
е. управление – d. administration; episcopacy

епископ – bishop: **сан е.** – rank of bishop
викарный е. – см. **викарий**
епископство – episcopate, episcopacy
епитимья (наказание в виде поста или длительного чтения молитв) – form of penance: **наложить е-ю** – to put a penance on someone
епитрахиль (принадлежность богослужбного облачения правосл. священника и епископа – длинная лента, огибающая шею и спускающаяся на грудь) – (priest's) stole, epitrakhil, epitrachelion (epitrakhilion)
ересь – heresy [ˈherəsi]: **впасть в е.** – to fall into h.
ересиарх – heresiarch [he'ri:ziɑ:k]
еретик – heretic [ˈherətɪk]
еретичество – heresy
естество – nature: **по е-ву** – by n.
ехидна – viper: **порождение е.** – generation of vipers

Ж

жезл – staff; scepter [ˈseptə] (скипетр); rod (посох); crozier [ˈkrɔ:ziə] (епископский)
жены-мироносицы см. **мироносица**
жертва – sacrifice, oblation:
ж. бескровная – the bloodless s.
жертвенный – sacrificial
жертвенник (в алтаре) – table of oblation, credence (-table), prothesis
жертвоприношение – sacrifice, oblation, offering
живой – alive; living: **все живое** – all living things
жизнь – life: **ж-ни податель** – Giver of life; **ж. будущего века** – l. of the world to come; **ж. вечная** – l. everlasting
жития святых – lives of saints (pl.), hagiography [ˌhæɡɪ'ɔ:ɡrəfi]
жить – to live; dwell (обитать)
жрец – pagan priest, oracle, sacrificer (приносящий жертву)
жречество – pagan priesthood

З

заамвонная молитва ((*прав.*) молитва, читаемая священником в конце литургии пред «отпустом») – prayer behind the ambo

заблуждаться – to err, be mistaken
заблудший – stray, lost
завеса – veil
завет – testament; covenant: **З. Божий** – Covenant of God; **Ветхий З.** – the Old Testament; **Новый З.** – the New Testament
заговение – 1) preparation for the fast; 2) last day before the fast, the eve of the fast
задостойник ((*прав.*) гимн Богородице) – hymn to the Theotokos
закваска – leaven [levn]
заклинание – invocation, spell
закон – law: **З. Божий** – 1) the L. of God; 2) Scripture; 3) catechism (lessons in schools); **З. Моисеев** – the L. of Moses, Mosaic L.; **соблюдать З.** – to obey the L.
заклятый (враг) – sworn enemy
законник – lawyer (*bibl.*)
замысел Божий – the design of God, God's purpose: **нарушать З. Божий** – break the divine scheme
западничество – westernism
записка поминальная – intercession list:
о здравии – for the health of
об упокоении – for the repose of
заповедь – commandment: **Десять з-дей** – the Ten C-s, the Decalogue
з-ди блаженства – the Beatitudes [br'ætɪtʃu:dz]
з-ди Моисеевы – the C-s of Moses/the Mosaic C-s
исполнять з-ди – to fulfill the c-s
соблюдать з-ди – to keep the c-s
заступник – intercessor, defender, advocate
заступничество – intercession
затворник – hermit, recluse [rɪ'klu:s]
зачатие – conception:
непорочное з. – immaculate conception
заутреня (богослужение, состоящее из полунощницы, утрени и первого часа) – Matins, Morning Prayer; Prime (*Cath.*)
звезда – star, aster, asterisk, star-cover
звонница – см. **колокольня**
здравый – sound, healthy
Земля обетованная – the Promised Land
земной – earthly
зерно – grain
зло – evil [i:vəl]
злодеяние – wickedness, evil act
злой – wicked, evil, malicious, spiteful
злословить – say evil, say spiteful things

змей/змий – serpent, viper
знамение – sign: **крестное з.** – s. of the cross; **з. времен** – s. of the times
зов – call, calling, summons: **з. Божий** – God's call/calling
зороастризм (религия древ. народов стран Бл. и Ср. Востока, названная по имени пророка Заратуштры (Зороастра); характеризуется представлением о зависимости миропорядка от двух начал – добра и зла, света и тьмы, жизни и смерти, почитанием огня, отданием покойников на растерзание хищникам) – Zoroastrism, Zoroastrianism

И

иго – yoke
игумен (настоятель монастыря) – hegumenos/hegumen (*Orth.*), Father-Superior (*Cath.*)
идол – idol; image; fetish
идолопоклонство – idolatry
идольский – idolatrous
Иегова – Jehovah, Yahweh
Иеговисты – см. **Свидетели Иеговы**
иерарх – hierarch [ˈhaɪərə:k]
иерархия – hierarchy
иерей – priest
иеродиакон – hierodeacon
иеромонах – hieromonk
избавитель – deliverer, rescuer
избавлять – to free, save, rescue, deliver
избранник – the chosen one, the elect
избранный – chosen, elected
извращать – to pervert; misinterpret
изгнание – banishment, expulsion, exile
изгонять – to banish, oust, expel, cast out, exile
изгой – outcast
изливать – to pour out
изначальный – primordial [praɪ'mɔ:diəl]
изобилие – abundance
изобильный – abundant
Иисус – Jesus [ˈdʒi:zəs]:
И. Христос – Jesus Christ [kraɪst]
икона – icon: **почитание и-н** – veneration of i-s; **чудотворная и.** – miracle-working i.
иконоборчество – iconoclasm
иконоборец – iconoclast, the destroyer of icons or sacred objects
иконография – iconography

иконопись – icon-painting
иконопочитание – veneration of icons
иконостас – iconostasis, iconscreen, image-screen (altar screen with icons to divide the sanctuary from the nave)
икос – ikos (*Greek*, a hymn linked to a kontakion; element in a akathist)
иосифлянство – Josephism (учение Иосифа Волоцкого (конец XV–середина XVI в.), отстаивавшего право монастырей на землевладение и владение имуществом в целях осуществления широкой просветительской и благотворительной деятельности)
имманентность Божия (внутреннее свойство) – immanence of God
именины – namesday, name day
индальгенция – indulgence
индуизм – Hinduism
инквизиция – inquisition
иноверец – heterodox (person of another/different faith)
иноверие – heterodoxy [ˈhetərədɒksi]
инок – cenobite, monk [mɒŋk]
иносказание – allegory, parable (притча)
интронизация (восшествие на трон/престол) – enthronement
иподиакон – subdeacon
ипостась – hypostasis [haɪˈpɒstəsɪz]
ирмос (в рус. правосл. богослужении – первая строфа в каждой из девяти песен канона, прославляющая священные события или лица) – irmos, theme-song
исихазм (мистическое учение монахов афонского монастыря XIV в.) – Hesychasm
исихаст – Hesychast
искать – to seek
искренний – sincere, frank, candid
искренность – sincerity, candour
искупать – to redeem, expiate, atone (for a sin)
искупление – expiation, redemption
искупитель – redeemer, ransomer
искупительный – redemptive, expiatory
искуситель – temptor
искушать – to tempt; test; seduce (соблазнять)
искушение – temptation
ислам – Islam
исламист – Islamic fundamentalist, Islamist
исламский – Islamic

исповедовать, исповедать – to confess; profess (a faith)
исповедник – confessor: **и. веры** – confessor of the faith
исповедь – confession
исповедоваться – to go to confession; confess
исповедующийся – confessant; penitent (кающийся)
исполнять – to fill; fulfill, execute
исполняться (Духом Святым) – to be filled with the Holy Spirit
испытание – test, trial; ordeal
истина – the truth:
библейская и. – the truth of the Bible
истинно – truly, verily
истинный – true, veritable: **и. правда** – veritable truth
истолковывать – to interpret, construe
источник – fountain, spring (ключ); well (колодец); source (знаний)
истреблять – to destroy, exterminate, extirpate [ˈɛkstəːpeɪt]
исход – outcome; **Exodus** [ˈɛksədəs] (евреев из Египта)
исходить (от... через...) – to proceed (from... through...)
исхождение Святого Духа – procession of the Holy Ghost
исцеление – healing
исцелять – to heal
иудаизм – Judaism
иудаист – Jew (by faith)
иудейский – Judaic/Jewish
иудействующие – Judaisers/Judaizing

К

каббалá (средневеков. мистическое учение в иудаизме, проповедовавшее основы поиска всех вещей в буквах и цифрах еврейского алфавита) – kabbalah
кадило – censer, thurible, incense burner
кадить – to cense, burn incense
кальвинизм (направление в протестантизме, основанное в XVI в. Кальвином, выступающее за упрощение церковной обрядности, признающее только Священное Писание и значимую роль предопределения) – Calvinism

камилавка (высокий головной убор священника) – *kamilavka*, biretta (monastic headdress worn outside the liturgical circle)
канон (догмат в различных значениях) – canon (*Greek* – canon)
канонарх (руководитель церковного пения в монастыре) – canonarch (kanonarchos, kanonarches), cantor, presentor
канонизация (причисление к лику святых) – canonization
канонизировать – to canonize
каноник – canon (a rank of western priest)
каноника – study of canons
каноническое право – Canon Law
канонник (православный сборник молитв и песнопений) – *Canonnik*, Book of Canons (Orthodox prayers)
канун – 1) (день, предшествующий празднику) – eve [i:v], vigil; 2) (столик перед распятием) – *kanun* (a small table for requiem services)
капеллан (священник учебного заведения или больницы) – chaplain
карать – to scourge [skə:dʒ], punish
кардинал – cardinal
катехизатор – catechist [ˈkætəkɪst]
катехизация (основы веры, наставление, в том числе, перед крещением) – catechisation [ˌkætəkaiˈzeɪʃn]
катехизировать – to catechise [ˈkætəkaɪz]
катехизис (популярное изложение христианского вероучения) – catechesis
католический – Catholic
католичество – Catholicism (Roman C.)
кафедра – cathedra [kəˈθi:drə], pulpit
кафоличность (соборность) – catholicity
кающийся – repentant, penitent
каяться – to repent
квакеры (общество друзей) – Quakers (Society of Friends)
келарь – см. келейник
келейник – cellarer, kellarios (monastic novice serving another monk or bishop)
келья – monastic cell
кенозис (снихождение Бога к людям) – kenosis
киновия (общежитие, форма монастырского жития) – coenobia [siːˈnɒbiə], coenobium
кириллица – Cyrillic [səˈrɪlɪk] alphabet

кланяться – to bow [bau] down
клевета – slander, calumny [ˈkæləmni]
клеветнический – slanderous; calumnious
клеймо – stigma
клеймить – stigmatize
клир – clergy
клирошанин – member of church choir
клирик – cleric; clergyman
клирос – choir-place
клубук – klobuk (a formal monastic headgear)
клятва – vow; oath: **монашеские к-вы** – см. обеты монашеские
книга – book: **к. правил** – b. of canons (of rules); **к. кормчая** – Pedalion;
канонические к-ги Ветхого Завета – Books of the Old Testament Canon/ Canonical Books of the Old Testament;
второканонические к-ги Ветхого Завета и Нового Завета – Apocryphal (uncanonical) Books of the Old Testament and New Testament
книжник – scribe
коварство – guile [gail], perfidy, incidiousness
Ковчег Завета – the Ark of the Covenant:
Ноев к. – Noah’s Ark
козни – scheme; works; **к. дьявола** – works of the devil
колдовство – witchcraft, sorcery
колдовать – to conjure, practise witchcraft/sorcery
коленопреклонение – kneeling
коливо/кутия (смесь вареного зерна с медом, поставляемая при совершении панихиды) – kolivo/kutiya (funeral food brought to funeral service; made of cooked grain and honey)
колокол – bell: **набат** – alarm-bell;
ударить в колокол – to strike a bell
колокольный звон – ringing of church bells, chimes
колокольня (звонница) – bell tower, campanile, belfry [ˈbelfri]
колядка – Christmas carol
колядовать – to go carolling
конгрегация духовная (кат.) – congregation of bishops
кондак (краткое церк. песнопение, прославляющее Богородицу) – kontakion (kontakia pl.)

конец света – the end of the world, doomsday
конкордация (симфония) – concordance
конфессия – confession, denomination
конфессиональный – confessional
конфирмация (у католиков – таинство миропомазания, совершающееся над детьми 7–12 лет; у протестантов – обряд приобщения к церкви в 14–16 лет) – confirmation
кончина (смерть) – demise [dɪˈmaɪz]
Коран – Koran, Qu’ran
корень – root: **к. всех зол** – root of all kinds of evil
копье – spear, lance
космогония (раздел астрономии, изучающий развитие и происхождение небесных тел и их систем) – cosmogony
костёл (*кат.*) – *kostel* (borrowing of a Polish word to denote a Roman Catholic church in Orthodox regions), Roman Catholic church
кошунство – blasphemy
краеугольный камень – cornerstone
кредо (*кат.*) – creed
крепость (сила) – fortitude, might
крест – cross:
крестильный (нагрудный) – christening c., baptismal c.;
наперсный к. с украшениями – pectoral c. with decorations
крестильня – baptistery
крестить – to baptize [bæpˈtaɪz]; christen [ˈkrɪs(ə)n] (нарекать имя при крещении)
креститься – 1) be baptized/christened; 2) см. перекреститься
крестник – god(-)child (god(-)son or god(-)daughter)
крестный – pertaining to the cross, relating to the cross: **к-ные родители** – см. восприемник; **к. путь Спасителя** – *via dolorosa*, the way of Jesus Christ to the Cross, the way of the Cross; **к. ход** – procession round a church (usually on a great feast or the dedication day), religious procession; **крёстное имя** – Christian name, baptized [bæpˈtaɪzd] name
крестное знамение – sign of the cross
крестовоздвижение (Воздвижение Честного и Животворящего Креста) – the Exaltation (Elevation) of the Cross

крестовый поход – crusade
крещение – baptism:
К. Господне – the Epiphany/Theophany, the Baptism of the Lord
к. младенцев – infant b.
тысячелетие К-ния Руси – millennium of the b. of Russia
кризис – crisis: **духовный к.** – spiritual c.
кровь – blood: **к. Христова** – the blood of Christ; **к. и плоть** – blood and flesh
кропило – aspergillum [ˌaspəˈdʒɪləm] (a sprinkler for use with holy water)
кроткий – meek, gentle
кротость – meekness, mildness
ктитор – см. староста церковный
кúколь – kukol (headdress of Russian patriarchs)
кулич – kulich (paschal cake), Easter bread
купель – baptismal font, font basin, baptistery
купол – cupola, dome
курия (верховный правящий орган в римско-католической церкви) – Curia Romana
кутия – см. коливо
куща – tabernacle [ˈtæbəˌnəkl]

Л

лавра – lavra, laura [ˈlɔːrə], monastery
ладан – incense
лампада – icon lamp
легат папский ((*кат.*) папский посол) – papal legate [ˈlegət]
лень – sloth, laziness
летопись – chronicle
лжепророк – false prophet
лжесвидетельство – false witness/evidence, perjury
лжец – liar
лживый – lying, false, mendacious, deceitful (обманчивый)
лжица (ложечка для причастия) – spoon
лик – holy face (a face of the person represented on an icon): **л. святых** (все святые) – sainthood
ликование – exultation
ликовать – to exult, rejoice
литания (см. ектиния) – litany
лития – litia (memorial service)
литургика – liturgics, study of liturgy, liturgiology

литургия – liturgy: **Божественная л.** – Divine L.; **л. верных** – L. of the Faithful
л. оглашенных – L. of the Catechumens
л. преждеосвященных даров – L. of the Presanctified Gifts
лицемер – hypocrite, dissembler
лицемерие – hypocrisy, dissimulation
лицеприятие (пристрастие) – partiality, favourism
лишение сана – defrocking, loss of church rank
логово – den
логос (*гр.* – понятие, мысль, разум) – logos; **Логос (Сын Божий)** – the Logos
ложь – falsehood, lie
любовь – charity, love, loving kindness
любомудрие – love of wisdom (*archaic*)
любостяжание – greed, cupidity, love of gain
лютеранство – Lutheranism

М

мамона/маммона (земные блага, сребролюбие) – mammon (*bibl.*)
маловер – man of little faith
манна – manna (*bibl.*)
мантия – bishop's mantle, cloak, robe
Масленица – *Maslenitsa*, Butter Week, Cheesefare Week (pre-lent week for carnival or celebration); Mardi Gras, Shrove(-tide) Tuesday (*Cath.*)
матушка (жена священника) – priest wife; *Matushka* (обращение к жене священника или настоятельнице монастыря)
медитация – meditation
межконфессиональный – interconfessional
меннониты (члены меннонитской церкви) – Mennonites
мерзость – abomination: **м. запустения** – abomination of desolation
месса (*кат.*) – Mass
Мессия – the Messiah [mə'saiə]; Christ
местночтимый – locally venerated
месяцеслов (церковный календарь) – menologion (monthly reading appointed by the church)
методист (член методистской церкви христианского вероисповедания) – Methodist: **м-ская церковь** – M. Church

мечеть – mosque
миловать – to have mercy on:
быть помилованным – to obtain mercy
милосердие – mercy, charity, beneficence:
акт м-дия – charitable act
м-ный – charitable, merciful, gracious
милостивый – merciful
милость – grace, mercy, favour, charity
милостыня – alms, almsgiving, charity:
просить м. – ask/beg (for) alms
Минея (богослужбная книга) – Menaion/Menaia: **Месячная м.** – Monthly Mineya; **Праздничная м.** – Festal M., Anthologion
мир (покой) – peace:
М. всем! – P. be unto all!
мириться (с) – to be reconciled (with)
миро (благовонное масло) – chrism (holy chrism), oil of myrrh [mæ:]
мироносица – myrrh bearing woman
миропомазание – chrismation
миропомазать – to anoint
миротворец – peacemaker
мирянин – layman: **м-не** – laity
миссионер – missionary
миссия – mission
мистик – mystic
мистика – mysticism
мистический – mystical
митра (украшенный головной убор высшего духовенства, надеваемый для отправления богослужения) – mitre [ˈmaɪtə]
митрополит – metropolitan
митрополия – metropolia, metropolitan district
митрофорный протоиерей (старший п., имеющий право носить митру) – mitred archpriest
многая лета – many years (God grant you many years!)
могила – grave; sepulchre [ˈsepəlkeɪ] (гробница, склеп); tomb [tu:m]
могущество – might, power
молебен – moleben (*Orth.*), public prayer, te deum (*Lat.*): **благодарственный м.** – action of thanksgiving; **отслужить м.** – to hold a service
молитва – prayer: **Иисусова м.** – Jesus prayer; **м. разрешительная** – prayer of absolution, **благодарственная м.** – prayer of thanksgiving

молитвенник – 1) prayer-book; 2) person who prays regularly
молитвенное правило – rule of prayer
молитвослов – см. молитвенник 1)
молить – to beseech, pray, entreat, implore (умолять)
молиться – to pray, say (one's) prayers, pray to (unto) God or a saint
мольба – supplication, entreaty, petition
монастырский – monastic, cloistral, conventual
монастырь – cloister, abbey (*Cath.*):
женский м. – convent
мужской м. – monastery
монах – monk [млѣк]
монахиня – nun
монашеский – monastic (adj.):
м-ское одеяние – m. vestment, m. habit
м-ские обеты – m. vows
монашество – monasticism, monkhood:
принять м. – to take monastic vows; take the veil (постричься в монахини)
мощи (мн.) – relics, hallows (святого):
обретение мощей – invention/finding of the r.; **перенесение мощей** – translation of the r.
мрак – darkness, gloom
мстительный – revengeful, vindictive
мстить – to revenge, vindicate, avenge
мудрость – wisdom
мудрый – wise
мудрец – sage
мусульманин – Moslem, Muslim
мусульманство – Islam
муфтий (высшее духовное лицо у мусульман) – mufti
мученик – martyr: **великом.** – great martyr; **м-ство** – martyrdom
мучить – to torture, torment
мщение – vengeance
мытарство – aerial toll-houses (suffering of souls after death because of sins)
мытарь (*библ.*) – publican, tax gatherer/collector
мятущийся – restless

Н

набат – 1) (колокол) bell, alarm (bell); 2) (звон) bell-ringing

набожность – godliness, piety, devotion
навечно – forever
Нагорная проповедь – the Sermon on the Mount
награда – award
надежда – hope: **питать н-ды** – cherish hopes
надежный (верный) – reliable, trusty, trustworthy
Назарей (*библ.*) – Nazarene
надменность – arrogance, haughtiness
наитие – inspiration, **по наитию** – inspiredly, by inspiration
наказывать – to punish, to discipline, to chastise
наказание – punishment, penalty, chastising (вразумление)
наполнить – to fill, to fulfill
напрасно, все – in vain
напрасный, тщетный – vain, fruitless
наречение (во епископа) – nomination
народ – nation, people: **н. Божий** – the people of God
насельники (монастыря) brethren
насилие – violence: **нен.** – non-violence
наследие – heritage, legacy
наследовать – to inherit
настоятель – Father Superior (of a monastery), Rector (of a parish)
настоятельница (монастыря) – Mother Superior
небеса – heaven(s) (sg./pl.):
вознесение на н. – Ascent/Ascension to H.
небесный – heavenly, divine, celestial (божественный, неземной)
неверие – unbelief, disbelief, lack of faith
неверный – (*библ.*) infidel; unbeliever
невеста Христова (церковь) – the Bride of Christ
невидимый – invisible
невинный – innocent
невоздержание – intemperance, incontinence
неволя – captivity, slavery, bondage, servitude
неделя (*церк.-слав.*, воскресенье) – Sunday: **н. 1-я Великого Поста** – first S. in Lent; **н. 1-я по Пятидесятнице** – first S. after Pentecost; **н. крестопоклонная** – S. of the Veneration of the Cross

недоброжелательный – spiteful, ill-deposed, hostile
недостойный – unworthy, worthless
недоумевать – to be perplexed, to doubt
ненасытность – insatiability, gluttony (чревоугодие)
неопалимая купина – burning bush
непогрешимость папы (*лат.*) – infallibility of the pope
непорочный – pure: **н-ное зачатие** – immaculate conception
непостижимый – incomprehensible, inconceivable
непочтение – irreverence, disrespect
неправда – deceit, evil act which is against the truth
непристойный – obscene, lewd, indecent, base
нераздельный – indivisible
нерукотворный – not made by human hands
нерушимый – indestructible
несказанный – ineffable, unspeakable, indescribable
несотворенный – uncreated
нестяжатели – the non-possessors
неф (средняя, главная часть церкви) – nave
нехристь (*разг.*) – pagan
нечистый – unclean, unholy, filthy
низвергать – to cast down
низлагать – to depose
ниспосланный (свыше) – providential
нисходить – to descend
нищий – beggar, mendicant, pauper, poor:
н. духом – poor in spirit
Ноев ковчег – Ark of Noah
нравственность – morality
нравы – morals, manners and manners

О

обвинять – to accuse of
обедня (*разг.*) – liturgy; Mass (*Cath.*)
обет – covenant, pledge, vow:
о. нестяжания – v. of poverty
о. послушания – v. of obedience
о. целомудрия – v. of chastity
монашеские о-ты – monastic vows
обетование – promise
обида – offence; wrong
обижать – to offend, hurt, harm

обильный – abundant
обитель – abode, cloister
Обиход церковный (богослужебная книга) – Obikhod (the book including the principal liturgical texts with musical notation)
облачать – to vest, robe
облачение (духовного лица) – vestment (*Orth.*); clerical dress, habit, attire, garment, robe
облечься во Христа – to put on Christ
обновление – renewal, renovation
обожествление – deification, theosis
обожествлять – to deify, idolize (делать кумиром)
обольщать – to tempt (искушать); cause downfall; seduce (соблазнять); entice (заманивать)
образ – holy image, icon (*Greek* – eikon):
о. жизни – mode of life; **о. мыслей** – way of thinking; **по о. и подобию** – in the image and the likeness (of God)
образование – education, learning:
религиозное о. – religious e., religious l.;
светское о. – secular e., secular l.
обращать (в христианство) – to convert (to Christianity): **обращаться** – to be converted
обращение – conversion
обрезание – circumcision: **о. Христово** – the c. of Jesus Christ
обремененный – burdened
обряд (церковный) – rite, ceremony:
восточный о. – eastern (or Byzantine) rite
обрядовое – ritualism
обрядовый – pertaining to ritual
общение (церковное) – communion (*eccl.*)
община – community
обычай – custom
оглашаемый/-енный – catechumen; learner
огненный: печь о-ная – furnace of fire
огонь – fire: **неугасимый о.** – unquenchable f.
одеснуюю (по правую руку) – at the right hand
одеяние – clerical dress, habit, attire, vestment, garment
ожесточение сердца – hardness of heart
оклад (на иконах) – partial (metal) covering, icon setting, framework, *riza*

омовение ног – washing of feet
омофор (предмет епископского облачения) – omophorion, pallium [ˈpælɪəm], pall [pɔ:l] (bishop’s stole)
оплакивать – to mourn [mɔ:n], weep for, bemoan
оплот – bulwark [ˈbulwək], stronghold
оправдание – justification: **о. верой** – j. by faith
оправдывать – to justify, vindicate
опреснок/маца́ (евр. – пресный хлеб) – unleavened [ʌnˈlev(ə)nd] bread
опыт – experience:
духовный о. – spiritual e.
опустошать – to devastate, ravage
оракул – oracle
орало (плуг) – plowshare
орарь (предмет дьяконского облачения) – deacon’s stole, orarion [ɔˈre(ə)pən]
орган (музыкальный инструмент) – organ
орден (кат.) – order (western monastic):
августинцы – Augustians
бенедиктинцы – Benedictines
доминиканцы – Dominicans; **иезуиты** – Jesuits; **кармелиты** – Carmelites
капуцины – Capuchins; **картезианцы** – Carthusians; **редемптористы** – Redemptorists; **урсулины** – Ursulines
францисканцы – Franciscans
цистерцианцы – Cistercians
ореол (сияние) – halo [ˈheɪləʊ], aureole [ˈɔ:pi:əʊl]
орлец (круглый ковер с изображением орла, на котором могут стоять во время богослужения только архиереи) – eagle
осанна (евр. молитвенное восклицание; букв. – помоги нам!) – hosanna:
О. в вышних! – H. in the highest!
освятить – to consecrate, hallow, sanctify:
о. во имя... – to consecrate in the name of
освящение – consecration, blessing, sanctification: **о. воды** – the blessing of waters; **о. святых даров** – the blessing of the holy gifts
осквернять – to defile [diˈfaɪl], profane, desecrate (святыню, храм)
осуждать – to condemn, judge, blame
отвергать – to reject, deny, repudiate
отверженный – rejected, denied, outcast
отдание праздника – service to mark the end (leave-taking) of the feast

отец – father: **духовный о.** – spiritual f.
отцы церкви – F-s of the Church
отклонение – deviation
отколотья от церкви (быть раскольником) – to dissent
откол – dissent (от церкви), dissidence, splitting off
откровение – revelation: **Книга О-ния** – Book of R.
открывать – to reveal: **о. душу** – reveal one’s soul
отлучать (от церкви) – to excommunicate (from the church), to anathematize
отлучение от причастия – excommunication; **о. от церкви** – см. анафема
отмщение – vengeance, avenging, revenge
отныне – henceforth
отпасть – to fall away from
отпевание – burial/funeral service; dirge (*Cath.*)
отпуст – dismissal (*liturgic*)
отпущение грехов – absolution, remission of sins
отрада – comfort, consolation, delight, joy
отрекаться – to deny, reject, renounce
отречение – denial, renunciation
отрывок (из Библии) – passage/excerpt from the Bible
отступник (от веры) – apostate [əˈpɒstetɪ], recreant [ˈrekrɪənt]
отступничество – apostasy, recreancy
отходная – canon read before a person’s death
Отче наш – our Father, ‘paternoster’
отчуждение – estrangement, alienation
очищать – to cleanse; sanctify (освящать)
отшельник – hermit, anchorite [ˈæŋkəraɪt]

П

падение/грехопадение – fall
падший – fallen
паломник – pilgrim
паломничество – pilgrimage
пантеон (гр., место погребения языческих богов) – pantheon
память – memory: **день п.** – day in m. of
панагия (икона Богородицы, носимая архиереем на груди) – Panagia, encolpion, Pectoral Image

панихида – panikhida (*Orth.*); requiem service (*Cath.*); memorial service
Папа Римский – Pope, Supreme Pontiff:
п-ство – parasy
паперть (преддверие церкви) – (church) porch, parvis
парастас – parastasis (*Gr.*, night requiem)
паства – folk, flock
пастор – pastor
пасторский – pastoral: **п-ое попечение** – p. care
пастырь (духовный наставник) – pastor; shepherd: **Добрый П.** – the Good Sh.
пасть ниц – to fall down; fall on one's knees
Пасха – Easter (*христ.*); Pascha (*прав.*); Passover (*евр.*)
пасха – paschal cheesecake (Russian Orth. traditional food)
Пасхалия – Paschalia (rules to calculate dates of Easter)
пасхальная служба – Paschal Service
пасхальное яйцо – Easter egg
патерик – Paterik, Paterikon (*Greek*), Book of the Lives of Church Fathers
патриарх – patriarch: **Его Святейшество П. Московский и всея Руси** – His Holiness the P. of Moscow and all Russia
патриархия – patriarchate/patriarchy: **Московская п.** – P. of Moscow
патриаршество – patriarchate (institution)
патристика (раздел теологии об изучении трудов отцов христианской церкви; от лат. pater – отец) – patristics
патрология (раздел богословия, посвященный изучению биографий и сочинений отцов церкви) – patrology
пацифизм – pacifism
певчий (член хора) – choir member; chanter, cantor
пение, песнопение – singing, chant:
церковное п. – church s.
пепел – ashes: **посыпать голову п-лом** – to be in sackcloth and ashes
первосвященник – high-priest, chief priest
перекреститься – to make a sign of the cross, cross oneself
первоиерарх – primate [ˈpraimeɪt]
песни канона – canticles, odes (pl.) of the canon

печать – seal; **п. дара Духа Святого** – seal of the gift of the Holy Spirit
пиетист (набожный человек) – pietist [ˈpiəɪtɪst]
писание – writings, scripture(s):
Священное П. – the Holy Scripture
плакать – to mourn, weep for
плач – weeping, lamentation
плащаница – shroud (the holy shroud), epitaphion, winding-sheet, *plashanitsa*:
вынос п. – the carrying (the procession, the taking out) of the holy shroud; **погребение п.** – burial service of the holy shroud
плод – fruit: **приносить/давать п.** – to bear f., **запретный плод** – forbidden fruit
плотский – carnal, fleshly
плоть – flesh: **п. и кровь** – flesh and blood
повелеть – to command
повечерие (последнее богослужение дня) – Complin(e) [ˈkɒplɪn] (*Cath.*)
повиноваться – to obey
погибать – to perish
погибель – destruction, ruin
поглощенный – absorbed, preoccupied, engrossed
погост (кладбище при церкви) – churchyard
погребать – to bury [ˈberɪ]
погребение – burial, funeral
подвижничество – *podvizhnichestvo*; ascetism (the performance of spiritual endeavours; combat against the vices and development of the virtues)
подвижник – *podvizhnik*, ascetic, zealot [ˈzɛlət] (one who performs spiritual endeavours/exploits (usually a monk))
подножие – footstool
подлинный – original (соответствующий оригиналу); true (истинный); authentic (аутентичный)
подлый – mean, base, vile
подобие – likeness
подрясник – under-cassock
подсвечник – candle holder; candlestick
подчиняться – to submit, obey:
п. закону – s. to the law
покаяние – repentance, penitence
поклон – bow [bau]
поклонение – adoration, worship:
п. волхвов – adoration of the Magi [ˈmeɪdʒaɪ]

поклоняться (Богу) – to worship (God)
покойник – departed, dead person
покорный – obedient, submissive
покоряться – to obey, submit
покров – veil, protecting veil; Protection, Intercession (праздник)
положение во гроб – the laying (putting) in the tomb; the Deposition from the Cross
полунощница (вечерняя/ночная служба) – Midnight Office, m. service
помазание – anointing, unction
помазанник – anointed
помиловать – to have mercy upon smb:
помилуй мя! – have mercy upon me!
поминование (поминание) усопших – remembrance/commemoration of the dead, of the departed
помысел – 1) thought; intention; 2) sinful thought
помышление – consideration of
помянуть – to remember
пономарь – sexton, sacristan, altar boy
порок – vice, blemish, defect
поручи – cuffs (pl.)
посвящать – 1) to devote, dedicate (отдавать полностью); 2) to consecrate, ordain (**п. в духовный сан**)
посвящение – 1) dedication; 2) ordination, consecration
послание – epistle, letter:
п. апостольское – epistle of apostles
последование – order (of services)
послушание – obedience (*monastic*)
послушник – novice (*monastic*)
посох – crozier, (pastoral) staff; rod
посредник – mediator
пост – fast, fasting: **Великий п.** – Lent, Great Fast; **Рождественский п.** – Christmas Fast; Advent; **Успенский п.** – Dormition Fast; **Петров п.** – Fast of St Peter and St Paul
п. накануне праздника – vigil
постигать – to perceive, comprehend
поститься – to fast
постриг/пострижение (в монахи) – taking the veil (becoming a nun); taking the habit (becoming a monk); taking monastic vows
потир (чаша для причастного вина) – communion cup, chalice, poterion
потомок – descendant, offspring

потомство – posterity, offsprings, descendants
потоп – flood, deluge: **всемирный п.** – the Flood, the Deluge [ˈdelju:dʒ]
поучение – teaching, sermon, homily
похвальба – boasting
похоронный – funeral (*adj.*)
похороны – funeral, burial [ˈberɪəl]
похоть – lust
почитание – reverence, veneration:
п. святых – v. of saints; **п. икон** – v. of icons
пояс – 1) zone; 2) girdle [gə:d(ə)] (одежда)
правда – 1) truth; 2) righteousness:
солнце п-ды – the sun of righteousness
праведник – a righteous man
праведный – righteous, upright, right; saintly, saint (святой); godly (угодный Богу)
праведность – righteousness
правило (молитвенное) – rule (of prayer)
православие – Orthodoxy
правоверный – orthodox; **п. еврей** – O. Jew
православные (христиане) – Orthodox Christians
правосудие – justice
праздник – feast, festival:
Богородичные п. – feasts of the Mother of God; **п. Господние** – feasts of the Lord;
храмовый п. – Dedication Day, Patronal F.
дванадесятые п. – the Twelve Great F-s
переходящие п. – movable feasts
непереходящие п. – immovable feasts
С праздником! – Happy feast!
праздновать – to celebrate (a feast)
прах – ashes, dust:
Мир праху его! – May he rest in peace!
пребывать (быть, находиться) – to abide, indwell: **п. во Христе** – to abide in Christ
превосходить – to excel (быть лучше), surpass, exceed
предавать смерти – to deliver up to death, put to death
предание – tradition:
Священное П. – the Holy T.
предатель – betrayer, traitor
предательский – treacherous, traitorous
предвестие – omen, presage, foretoken
предвестник – forerunner, precursor

предвещать – to betoken, foretold, presage [ˈpresɪdʒ]
предопределение – predestination
предопределять – to predestine, predetermine
предпразднество – forefeast
предсказатель – foreteller, soothsayer, prophet (пророк)
предсказывать – to foretell, predict; prophesy (пророчествовать)
предстоятель – primate [ˈpraɪmeɪt]
предтеча (предвестник) – the forerunner (St John the Baptist), precursor
преемственность – succession:
апостольская п. – apostolic s.
преждеосвященные Дары – the presanctified Gifts
презрение – contempt, scorn, disdain
прелат (священнослужитель высокого сана) – prelate [ˈprelət]
преломить хлеб – to break bread
прелюбодействовать – to commit adultery
прелюбодеяние – fornication, adultery; lechery (распутство)
премудрость – wisdom: **Божья п.** – wisdom of God
пренепорочный – most pure
Преображение Господне – the Transfiguration/Transformation of the Lord
преосвященный – right reverend
преосвященство – eminence
преподобномученик – venerable monk and martyr
преподобный – 1) venerable, saint (monk during his lifetime); 2) Reverend Father (обращение к священнику)
пресвитер (древнее название священника; у протестантов – руководитель общины) – presbyter [ˈprezbɪtə]
пресвитерианская церковь – Presbyterian Church
пресвятой – most-holy: **Пресвятая Дева** – the Most-Holy Virgin
преследовать – to persecute
престол – 1) altar; altar table; 2) imperial throne: **папский п.** – Holy See
престольный праздник – patronal day (church feast in the name of which a given church is consecrated)

пресыщаться – to be satiated [ˈseɪfɪetɪd], to be surfeited [ˈsɜːfɪtɪd]
претерпеть – to endure
преткновение: камень п. – stumbling stone
пречистый – most pure: **П-стая Дева** – the Most-Pure Virgin
приверженец – follower, adherent, zealot [ˈzelət]
приверженный – committed, devout, devoted
придел (храма) – side-altar
призвать – to summon
призвание – vocation, calling:
Божественное п. – Divine/Holy calling
признавать – to recognize, accept, admit, acknowledge (сознавать); confess (исповедоваться)
признательность – gratitude, thankfulness
призрак – ghost, specter, phantom, spook, illusion
примирение – reconciliation
примиряться (восстанавливать отношения) – to reconcile, conciliate
приношение – offering; gift
принять (взять) – to receive, take, accept, admit (допустить)
приобщиться – to partake of communion/take communion
прислуживать – to assist as server during divine office/service
присно (церк.-слав.) – ever
присный – everlasting; eternal
пристрастие – liking, predilection; partiality, bias (необъективное отношение); favouritism (предпочтение)
присутствие Божие – presence of God
присяга – oath, swear
притвор (храма) – porch, narthex, inner porch
притча – parable, proverb
приход – parish, curacy, congregation
приходской – pertaining to a parish, parochial [pəˈrɔːkiəl], congregational:
п-ская церковь – parish church
прихожанин – 1) parishioner/member of the parish; 2) churchgoer, churchman (person who regularly attends public Christian worship in a church)

причастие (причащение) – communion; blessed ordinance: **Святое П.** – Holy C., the Sacrament, Eucharist [ˈju:kərist]
причастник – 1) communicant; 2) partaker of the Holy C.
причащаться – to take/receive Eucharist/ the Sacrament/the Holy Communion, to go to Communion
причислить к лику святых – to proclaim a saint, elevate into sanctity, canonize
пришествие – advent [ˈædvənt], coming:
п. Господне – coming of the Lord;
второе п. Христа (Судный день) – Parousia [pəˈru:ziə] (Парусия), the Second Coming, the Advent
Провидение (промысел Божий) – Providence, the Divine Providence
прозелит (новообращенный) – proselyte [ˈprəsələit]
прозелитизм (стремление обратить других в свою веру) – proselytism
прозреть – to gain or regain one’s sight; to be enlightened: **п-ние** – recovery of sight; enlightenment, insight
произвол – tyranny, arbitrary rule: **бросать на п. судьбы** – to leave to the mercy of fate
прокаженный – leper; **проказа** – leprosy
проклятие – curse; anathema; damnation
Прóлог ((*прав.*) сборник житий) – Prologue ((*Orth.*) book of lives of saints)
проповедник – preacher
проповедовать – to preach
проповедь – sermon, homily
прорицать – to soothsay, divine; prophesy
пророк – prophet
пророчество – prophecy
пророчествовать – to prophesy
просветитель – enlightener
просветленный – enlightened
просить – to entreat
проскомидия – Proskomide (service of oblation/preparation for Holy Communion)
прославлять – to exalt, glorify, venerate
прославление – glorification, canonization
простить грехи – to forgive sins
проступок – transgression, trespass
просфорá – prosphora (leavened bread used for communion and for antidoron), holy bread, altar-bread; host ((*Cath.*) – гостия)
протестант – Protestant [ˈprətɪstənt]

протестантизм – Protestantism [ˈprətɪstəntɪz(ə)m]
противиться – to resist
противник – adversary, enemy, foe
противоборство – antagonism, resistance
противоречить – to contradict
противостояние – antagonism, resistance
протоиакон (прото- означает старшинство в церковном чине и звании) – protodeacon
протоиерей – archpriest [ˌɑ:tʃˈpri:st]
протопресвитер – protopresbyter [ˌprɒtəprezˈbɪtər]
процветание – prosperity, flourishing [ˈflʌrɪʃɪŋ], well-being
процессия – procession:
похоронная п. – funeral p.
прощение – forgiveness:
п. грехов – f. of sins
Прощеное воскресенье – Forgiveness Sunday, Sunday of Forgiveness (Sunday before Lent)
псалом – psalm [sɑ:m]
псаломщик – psalm-reader, church reader
Псалтырь – Psalter [ˈsɔ:ltə], Psalterion, the Book of Psalms
пустынник (отшельник) – anchorite [ˈæŋk(ə)raɪt], hermit
пустынь – *pustyn*, remote monastery, hermitage
пустыня – desert [ˈdezət], wilderness
пятидесятники – Pentecostals
Пятидесятница (Троица – христианский праздник Пятидесятницы; празднуется через пятьдесят дней после Пасхи) – Pentecost, Whitsunday
Пятикнижие (Моисеево) – Torah, Pentateuch [ˈpentətju:k]

Р

раб – slave: **р. Божий** – servant of God
рабство – slavery, servitude, bondage, captivity (неволя)
работник – worker; labourer (делатель)
раввин – rabbi [ˈræbaɪ]
раввинистический – rabbinical
равноапостольный – equal-to-the apostles
радоваться – to rejoice
Радоница/Радуница (день поминовения усопших после Пасхи) – *Radonitsa* (‘Day

of Rejoicing', a day of the remembrance of the departed after Easter)
радость – joy, gladness
развод – divorce
разводная – certificate of dismissal
разврат – corruption, depravity, debauch [dɪ'vɔ:tʃ], lewdness
развращать – to corrupt, deprave, debauch
разговляться – to break one's fast
разделение – division, separation:
р. церквей – separation of churches, dissent
разделять – to divide, separate; share (opinions)
раздор – dissension, dissent
размножаться – to multiply
размышление – meditation, reflection
разногласие – (*церк.*) dissension; difference, disagreement, discord
разрыв – rupture, break, breach, severance [ˈsev(ə)rən(t)s]
разум – mind, reason, understanding, intelligence
разуметь – to understand
разумный – wise, intelligent
рай – paradise, heaven, the kingdom of heaven, (the garden of) Eden
рака (с мощами) – shrine (with the relics)
раскаиваться – to repent
раскаяние – remorse, repentance, contrition
раскол – schism [ˈskɪzəm], dissent [dɪ'sent]: **раскольник** – schismatic, dissenter, dissident
распинать – to crucify
распутный – dissolute, reprobate, licentious [lɑː'senfəs]
распущенность – licentiousness
распятие (крест) – cross, crucifix:
смерть на кресте – crucifixion
рассеивать(ся) – to scatter, disperse
рассеяние (диаспора) – dispersion, diaspora
расслабленный – paralytic
расстрига – unfrocked monk/priest
расстригать (лишать сана) – to defrock, disfrock, disgown
рассудок – reason, intellect
расторжение брака – divorce (sanctioned by the church); annulment (признание брака недействительным)

растление – corruption
расточать – to waste, dissipate, squander
регент (хора) – choir [ˈkwɔɪə] master, precentor [ˌpri'sentə], regent [ˈri:dʒənt]
ревность – zeal (*bibl.*); jealousy
религиоведение – religious studies
религия – religion
рenegат (отступник) – renegade [ˈrenɪgeɪd]
реформа – reform
реформация – reformation
риза (облачение священника) – liturgical vestment (*Orth.*); cope, chasuble, mantle (*Cath.*)
ризница – vestry, sacristy
ризничий – sacristan
рипи́да (небольшое опахало – принадлежность богослужения в православной церкви) – sacerdotal fan
ритуал – ritual, forms of worship
ритуальный – ritual, sacral
родословная – genealogy, pedigree
родительская суббота – Saturday of remembrance of the departed parents
родить – to give birth (to); произвести на свет – to beget (begot, begotten)
рожденный (от) – begotten, born (from)
Рождество Пресвятой Богородицы – the Nativity of the Most Holy Mother of God
Рождество Христово – the Nativity of Christ, Christmas
рубище – sackcloth; лохмотья – rags, tatters
рукополагать в духовный сан – to ordain
рукоположение – ordination, chirotony [kɪ'rɔtəni]/cheirotonia, stretching-out (laying-on) of hands
ряса – cassock

С

Саваоф (*ивр.*, войско) – Sabaoth [ˈsæbeɪθ], [sæ'beɪθ]:
Господь С. (Господь воинств – одно из имен Бога) – the Lord of S.
саддукей (член пол.-рел. партии, получившей название по имени первосвященника Садока, противостоящей фарисеям, но объединившейся с ними против учения Иисуса Христа) – Sadducee [ˈsædʒə,siː]
сакральный – sacral [ˈseɪkrəl]
сакраментальный – sacramental

самаритянин – Samaritan: **добрый с.** – the good S.
самодовольство – self-satisfaction, self-conceit, complacency
самозабвение – self-oblivion
самоотверженный – selfless, dedicated, devoted
сан (священный) – rank, order, title, dignity: **в сани** – in holy order
возведение в с. – elevation to a rank (of)
сатана – Satan [ˈseɪtən], devil, fiend, foe
свет – light: **с. и тьма** – l. and darkness
светилен – *Svetilen* (hymn of light in Orthodox Matins)
светлый – bright, light, luminous
светский (мирской) – lay, secular
свеча – candle, taper
Свидетели Иеговы – Jehovah’s Witnesses
свидетельство – testimony, evidence
свидетельствовать – to bear witness, testify
свиток – roll, scroll
свобода – freedom:
с. совести – f. of conscience
свободомыслие – free-thinking
свод – arch, vault, firmament
Святейший (титул патриарха) – His Holiness
Святки (дни между Рождеством и Крещением) – Christmastide
святой – holy: **с-тая (освященная) вода** – h. water; **с-тая гора (Афон)** – the H. Mount (Athos); **с-тая земля (Палестина)** – the H. Land (Palestine); **святая святых** – the Holy of Holies, sanctuary, sanctum sanctorum; **с. человек** – saint; **Все С-тые, в земле Российской просиявшие** – All the Saints who shone forth in the land of Russia; **с. град (Иерусалим)** – the H. City (Jerusalem); **С. Дух** – the H. Spirit/Ghost
С-тые Дары – H. Gifts, Blessed Sacrament
с-тые места – h. places (places of pilgrimage); **причисление к лику с-тых** – canonization, glorification (of a saint)
святость – holiness, sanctity, sainthood
святотатство – sacrilege: **совершить с.** – to commit s.
святоша – sanctimonious person, hypocrite
святцы (церковный календарь) – church calendar with names of saints
святыня – sanctity (a holy place or object venerated by the faithful)

священник – priest, clergyman:
отправляющий службу с. – celebrant
священнический – priestly, sacerdotal [ˌsæsəˈdɒt(ə)l]
священномученик – saint priest and martyr
священный – sacral, consecrated, sacred:
с. ритуал (обряд) – sacred rite; **с. символ** – sacred symbol; **С-ное Писание** – the Holy Scripture, Sacred Book/Writings
С-ное Предание – the Holy Tradition
священство – priesthood, clergy
седмица (церк.-слав.) – week: **Светлая с.** – Bright W. (after Easter); **сплошная с.** – fast-free w.; **Страстная с.** – Holy W. (before Easter); **Сыропустная с.** (последняя неделя перед Великим постом, когда по церковному уставу разрешается есть молочную пищу) – Cheese-fast, Cheesefare Week, Cheese Week, Butter Week; **Мясопустная с.** (последняя неделя перед сыропустной, когда по церковному уставу разрешается есть мясную пищу) – Meat-fast, Meatfare Week
секта – sect
сектант – sectarian, member of sect, dissenter, dissident
сектантство – sectarianism, dissension
секуляризация – secularization
семинария духовная – theological seminary
семя – seed
серафим (ангел, стоящий на высшей ступени небесной иерархии, ближайшей к Богу) – seraph, seraphim
сеять – to sow
сикхизм (религия, возникшая в XVI в. как секта в индуизме; в его основе – единобожие, отрицание идолопоклонничества, касты) – Sikhism
сила – power, strength, force: **силы небесные** – heavenly Powers, heavenly hosts (all the angelic beings)
сильный – strong: **с. верой** – s. in faith
символ – symbol: **С. веры** – the Creed (the symbol of faith)
Никейско-константинопольский С. в. – the Nicene-Constantinopolitan Creed
символический – symbolic
симфония (алфавитный указатель слов, встречающихся в Библии) – concordance:

С. к Новому Завету – С. to the New Testament
синагога – synagogue
синаксарь – sinaxaris/sinaxarion (a collection of information about saints and feasts)
синедрион – Sanhedrin [ˈsænidrɪn], [sænˈhi:drɪn] (*Jew.*, Supreme Court)
синкретизм (учение, объединяющее различные, иногда противоположные, понятия) – syncretism
Синод – Synod: **святейший с.** – the Holy S.
синодик – *synodik* (a small book for remembrance of the dead)
синтоизм/синто (средневековая религия японцев, впоследствии принявшая форму культа (обожествления) императорской семьи) – Shintoism, Shinto
скверна – wickedness
сквернословить – to use foul/bad language
сквернослов – ribald [ˈrɪb(ə)ld]; foul-mouthed man
скит – skete, hermitage
скитания – wandering
скорбеть – to sorrow, grieve, groan
скорбь – sorrow, affliction, grief
скрежет зубов – gnashing [ˈnæʃɪŋ] of teeth
скрижаль – table, tablet
скудеть – to grow scarce/scanty
скуфья (головной убор православного священнослужителя) – skufia; biretta (*Cath.*)
слава – glory, fame; dignity (величие):
Слава Богу! – Praise the Lord! Thank God.; **слава Божия** – glory of God
во с. Б. – to the glory of God
славить – to glorify, praise, laud [lɔ:d]
славословие – glorification; doxology (песнопение, завершающее богослужение); magnificat (*Cath.*):
Великое С. – Great D.; **Малое С.** – Small D.
славянофильство (направление филос. и обществ. жизни России в середине XIX в., выдвигающее идею самобытного истор. пути развития России, отличного от западно-европейских стран) – slavophilism

славянский – Slavic, Slavonic
следовать (за Богом) – follow (God)
слепой – blind [blaɪnd]
слово – word; the Logos: **С. Божие** – the W. of God
служба (церковная) – service:
с. заупокойная (помяновение) – *panikhida*, memorial service, service of remembrance for the departed
Служебник – Service Book, Euchologion
служение – service, ministry, stewardship, administration
служить – to celebrate, serve, minister:
с. литургию – to celebrate/serve the liturgy (often capitalized: Liturgy)
служитель – minister, steward, servant
смерть – death, decease (кончина)
смертный – mortal: **с. грех** – deadly sin; **с-ная казнь** – capital punishment
смирение – humility, meekness, self-abasement
смиранный – humble, submissive, meek
смиряться – to submit, resign oneself, humble oneself
смоковница – fig tree
Снятие с Креста – Descent from the Cross; Deposition from the Cross
соблазн – temptation, offence: **вводить в с.** – to tempt
соблазнительный – tempting
соблазнять – to tempt, lead into temptation, entice, offend
соблазняться – to be tempted
соблюдать – to maintain, observe, keep (a rule)
собор – 1) cathedral; 2) council, synod:
вселенский с. – ecumenical council; семь вселенских соборов – seven ecumenical councils; **II Ватиканский собор** – Second Vatican Council, Vatican II; **соборность** – *sobornost*; collegiality, catholicity (кафоличность)
соборование – anointing (especially for sick persons); the Sacrament of (the Anointing) of the Sick, Last/Extreme Unction (*Cath.*)
совершать – to accomplish, perform, fulfill
совершеннолетие – majority, full age:
достигать с. – to come of age, attain one's majority

совершенство – perfection
совершенствоваться – to perfect oneself
совесть – conscience: **нечистая с.** – guilty с.; **чистая/добрая с.** – good с.
угрызения с. – remorse
советовать – to advise, counsel
советоваться – to seek advice/counsel
сворачивать – to corrupt (morally), pervert (развращать), seduce (соблазнять); **сворачиваться** – to go astray
согласие – harmony
согрешение – transgression, trespass
созерцание – contemplation
созидать (строить) – to create, build
сознавать – to be conscious, realize, be aware, acknowledge, recognize (признавать)
сознательный (выбор) – conscious (choice)
сокровенный – secret, concealed, mystical, innermost
сокровище – treasure
сокровищница – treasury
сокрушение (раскаяние) – contrition, affliction, grief: **с. сердца** – с. of heart
солея (пространство в церкви перед алтарем или святилищем) – solea(s)/soleya, sanctuary platform
сонм – assembly, crowd, host
сорокоуст – *sorokoust* (forty-day long prayer about sb.)
сослужение (совместное служение) – concelebration
сослужитель – concelebrant
сострадание – compassion
сотворение мира – creation of the world
сотник – centurion
сохранить – to keep, preserve
сочельник (канун Рождества) – Christmas-Eve; **Крещенский с.** – Eve of Epiphany/Theophany
сочетаться Христу – to accept Christ
союз – union, alliance
спасение – salvation (of the soul); rescue
Спаситель – Saviour(ior); Redeemer, Ransomer (Искупитель)
спасительный – salutary, salvific, salvatory
споткнуться – to stumble

справедливый – just, right, fare
справедливость – justice, equity, fairness
сребролюбие – covetousness [ˈkʌvɪtəsənəs]
средневековый – medieval
Средние века – Middle Ages
средостение (*устар.*) – partition (wall)
Сретение Господне (Введение Христа во храм) – the Meeting of the Lord (*Orth.*); Candlemas, Purification of the Blessed Virgin (Mary) (*Cath.*)
стадо (паства, ученики) – flock
старание – endeavor [enˈdevə], effort (усилие); diligence, assiduity [ˌasiˈdjuːɪti] (усердие); zeal [zi:l] (ревностность)
старец – elder; old/aged man
старокатоличество – the Old-Catholics
старообрядцы – the Old Believers
старообрядчество – Old-Ritualism
староста церковный – church warden, ktitor (*Greek*)
стезя (*библ.*) – path, way
стигматы, стигмы (*гр.* язвы, раны) – stigmata (pl.)
стих (в Библии) – verse
стихарь (церковная одежда с широкими рукавами) – alb, dalmatic, sticharion
стихира (церк. песнопение) – stichera, canticle
столп (истины) – pillar (of the truth)
столпник (преподобный, совершающий подвиг стояния на столпе ради благочестия) – stylite [ˈstɑɪlaɪt], pillar ascetic
столпотворение – confusion, babel:
вавилонское с. – babel
стонать – to moan, groan
страдание – suffering, affliction, tribulation (мúка); sorrow (скорбь)
страдать – to suffer; sorrow (скорбеть)
странник – wanderer, pilgrim
страннолюбие – hospitality
странствующий – wandering, itinerant: **с. монах** – i. monk
Страстная Неделя – Holy Week, Passion Week
страстный – passionate
страсть – passion: **Страсти Господни** – the Passion of the Lord
страх – dread, fear, fright, awe [ɔː]:

с. Божий – fear of God; **охваченный страхом** – gripped/seized by fear
стыд – disgrace, shame
стяжание – acquisition
стяжать – to acquire
суббота – Saturday; Sabbath (священный день отдохновения у евреев):
соблюдать с. – to keep Sabbath
не соблюдать с. – to break S.
субботный покой – Sabbath rest
суд – 1. (учреждение) court; 2. (суждение) judgment: **Страшный С.** – the Last Judgment; **Судный день** – Day of Judgment; Doomsday
судьба – destiny, fate, predestination (предопределение); doom (рок)
суеверие – superstition
суесловие – idle talk
суета – vanity; frustration (тщета)
суетный – vain; worldly
суннизм (одно из двух (наряду с шиизмом) основных направлений ислама, сторонники которого наряду с Кораном признают Сунну (священное предание) источником веры) – Sunnism, Sunni Islam
сутана (длинная верхняя одежда католического духовенства, носимая вне богослужения) – cassock, gown, cowl [kaul] (монашеская сутана с капюшоном)
сучок (библ.) – mote, speck
существо – being, creature; essence (суть):
по с-ву – in essence
сущий – real, downright
схизма (церковный раскол, отделение от ранее единой церкви какой-то ее части) – schism [ˈskɪzəm]
схима – the great schema [ˈski:mə] (the highest level, the last and most severe order of monasticism)
схимник – schemnik; megaloschemos (monk who has taken the great schema)
схоластика (средневеков. рел. философия, соединяющая теолого-догматические предпосылки с рациональной методикой и интересом к формально-логическим проблемам) – scholasticism, scholastic study
сын – son: **С. Божий** – S. of God
С. Человеческий – S. of Man
сыновство (Божие) – sonship (of God)

Т

таинственный – mysterious, mystical
таинство – sacrament, mystery:
т. Крещения – mystery of Baptism
т. Миропомазания – m. of Chrismation
т. Венчания/Брака – m. of Matrimony/Marriage; **т. Исповеди** – m. of Confession
тайна – mystery: **т. исповеди** – confidentiality of the confession
Тайная Вечеря – the Last Supper
тайный – secret, hidden, covert, veiled:
т. молитва (священника) – secret prayer (spoken by priest with royal doors closed)
т. брак – secret marriage
Талмуд (кодекс религиозных, правовых и бытовых предписаний иудейства) – Talmud (*Jew.*)
тать (вор) – thief
тварь – creature, being: **всякая т.** – every living thing
творение – creation
творец – creator, maker (в обоих языках с заглавной буквы, если относится к Богу)
творить – to create
тезоименитство (патриарха) – namesday (of the patriarch)
Тело Христово – the Body of Christ
теократия (форма правления, при которой гос. власть принадлежит главе церкви, духовенству) – theocracy
теологический – theological
теология (богословие) – theology
тернии – thorns: **терновый венец** – crown of thorns
терпеть – to endure, suffer, tolerate (переносить)
терпение – patience; perseverance [ˌpɜːsɪˈvɪərəns] (упорство); endurance (выносливость)
Типикон – Typikon /Typicon (a book that gives instructions how to compile a service for a certain day)
титул – title
толкование – commentary, interpretation, exegesis [ˌeksɪˈdʒiːsɪs] (*Orth.*):
символическое т. – symbolic interpretation
толковать – to interpret, draw up (produce) a commentary
толкователь – exegete [ˈeksɪdʒiːt] (*Orth.*)

топография (священная) – 1) biblical (or church) geography; 2) holy topography (a study of the holy places)

Тора (Пятикнижие Моисеево) – Torah (*Jew.*)

торжественный – solemn [ˈsɒləm], ceremonial, festive, triumphal [traɪˈʌmf(ə)]

торжество – solemn celebration of a portentous (important) event (as victory or anniversary); triumph (победа); exultation (радость успеха)

трапéза – meal: **разделить т-зу** – to share a meal

трапéзная – refectory, dining hall

траур – mourning: **носить т.** – to be in m.

траурный – mourning; funeral

треба – need; service of prayers celebrated on occasion of special needs

Требник – Book of Needs; Service Book

требоисправитель – performer of services

тризна (языческая трапеза для поминовения усопших) – *trizna* (a heathen meal taken as a remembrance of the dead)

трикирий (трехсвечник) – trikiri, trikerion (a triple branched candlestick)

Триодь (богослужбная книга, содержащая трехпесенные каноны) – Triodion: **Постная Т.** – Lenten T.

Цветная Т. Pentekostarion (Flowery/Festal T.)

триптих (трехчастная икона) – triptych [ˈtrɪptɪk] (a three-panelled icon)

трисвятое (прав. молитва: Святый Боже, Святый Крепкий, Святый Бессмертный, помилуй нас – Holy God, Holy Mighty, Holy Immortal, have mercy on us) – Trisagion, the thrice-holy

троеперстие – making the sign of the cross with three fingers

Троица – Trinity: **Святая Т.** – Holy T.

Живоначальная Т. – Life-giving T.

Троицын день (праздник Сошествия Святого Духа на апостолов) – Trinity Sunday, Pentecost, Whitsunday

тропáрь (церковное песнопение) – tropar, troparion (hymn), troparia (pl.)

тщеславный – vain, vainglorious, conceited

тщетный – vain, futile

тьма – darkness, gloom

У

убеждение – belief, conviction (мнение); persuasion (действие)

убежище – refuge, asylum [əˈsaɪləm], sanctuary

убогий – 1) (*прил.*) wretched, miserable; 2) (*сущ.*) beggar (нищий); cripple (калека)

увещевание – admonition, exhortation

увещевать – to admonish, exhort [ɪgˈzɔ:t]

угодный (Богу) – pleasing (to God)

угождать (Богу) – to please (God)

уединение – solitude (одиночество); seclusion, retirement (изоляция)

узы (оковы) – bonds, bondage

умеренный – moderate, temperate (воздержанный)

умилостивить – to propitiate [prəˈpɪʃiət], expiate (искупать, заглаживать вину)

умилостивление – propitiation, expiation

умиротворять – to pacify, appease

умолять – to entreat

унижать – to abase, humble, humiliate

униат (последователь церковной унии) – Uniat

уния (объединение прав. и кат. церквей с признанием главенства папы римского при сохранении православной обрядности) – Unia

уныние – gloominess, despondency

упование – hope, confidence (вера)

уповать – to hope, trust, rest (твердо полагаться)

уподобить – to establish a semblance/resemblance

упоеание – rapture

упокоить – to give rest

упразднить – to abolish, annul

упрекать – to rebuke, reproach

урожай: приносить у. – to yield a crop

усекновение главы Иоанна Предтечи – the beheading of St John the Baptist

усердие – zeal, diligence, assiduity

усопший – departed, deceased

Успение Пресвятой Богородицы – Dormition (Falling-Asleep, Assumption) of the Most Holy Mother of God (*Orth.*); Assumption of the Birth-Giver of God (*Cath.*)

уста – mouth, lips

устав – statute [ˈstætju:t], rule, typikon;
Иерусалимский у. – Jerusalem statute
монастырский у. – monastery statute, monastery typikon; **Студийский у.** – Studite typikon; **церковный у.** – church statute
устанавливать – to establish
усыпальница – burial vault
утверждение – statement, affirmation, assertion
утешать – to comfort, console, solace
утешение – consolation, comfort (отрада); solace (успокоение)
Утешитель (Дух Святой) – the Paraclete [ˈpærəkli:t], the Consoler, the Comforter
утреня – Matins [ˈmætinz]
учение – teaching, doctrine: **у. церкви** – the teaching of the Church; the magisterium (*Cath.*)
ученик – disciple [diˈsaɪp(ə)]
ученый (гуманитарий) – scholar
учитель – teacher, master, pastor:
у. церкви – Doctor of the Church (*Cath.*)

Ф

Фаворский свет – the light of (Mount) Tabor, the Tabor Light, Tabor's Light, the Divine Light, the Uncreated Light
фанатизм – fanaticism
фанатик – fanatic
фарисей (ханжа, лицемер) – pharisee
фарисейство (принадлежность к политико-рел. партии фарисеев, одной из важнейших в древ. Израиле, наряду с саддукеями, выступавших против Иисуса Христа) – pharisaism [ˈfærəsə, ɪz(ə)m]
фелонь (облачение правосл. священника, служащего литургию) – felon/phelonion
фетишизм (религиозное поклонение неодушевленным предметам) – fetishism
филантропия (благотворительность, помощь нуждающимся, человеколюбие) – philanthropy
филантроп – philanthropist
филиокве («и от Сына») – filioque (*Lat.* ‘and the Son’) (*Cath.*)
философский – philosophical:
ф. камень – philosopher's stone

фундаментализм (рел. движение, провозглашающее приверженность исходным идеям) – fundamentalism

Х

ханжа – hypocrite [ˈhɪpəkɹɪt], sanctimonious person
харизма (дар, Божий дар, благодать) – charisma [kəˈrɪzmə]/charismata (pl.), a gift of grace
харизматизм – charismatic movement
харизматическая церковь – charismatic church
хвала, хваление – praise
хвалиться, хвастаться – to boast
херувим (в иудаизме и христианстве – ангел, стоящий на одной из высших (после серафима) ступенях небесной иерархии) – cherub [ˈtʃerəb]
херувимская песнь – cherubikon, the cherubic [tʃeˈru:bɪk] hymn
хиджра – 1) переселение пророка Мухаммеда из Мекки в Медину; 2) **Йасриб/Ясриб** (начало мусульманского летосчисления) – hegira/hijrah [ˈhɪdʒɪrə]
хилиазм (учение о тысячелетнем царствовании Христа на земле) – chiliasm [ˈkɪlɪ, æz(ə)m], millennialism
хиротесия (обряд поставления низших служителей храма) – chirotesy (a rite of appointing /ordination in a low church rank)
хиротония (рукоположение в духовный сан) – consecration, ordination
хитон – chiton [ˈkaɪtɪn], tunic, coat
хлеб – bread, loaf (pl.: -ves):
квасной х. – leavened [ˈlev(ə)nd] b.
пресный х. – unleavened b.
благословение хлебов – blessing of the loaves; **преломить х.** – to break b.
ходатай – advocate, intercessor, mediator
ходжа (почетный титул в исламских странах) – khoja(h), khaja, soja
хор – choir [ˈkwaɪə], chorus
хоронить – to bury [ˈberɪ]
хоругвь – holy banner
храм – temple; church (in Christianity)

христианин – Christian
христианский мир – Christendom, Christian World
христианство – Christianity:
обращать в х. – to convert to Ch.
Христов – Christly, Christlike, pertaining to Christ
Христология (учение о Христе) – Christology
хриstopодобный – Christlike
Христос – Christ [kraɪst]
христосование – the paschal greeting (custom of Orthodox believers to kiss three times on Easter)
хромой – lame
хула – blasphemy

Ц

царство – kingdom, realm:
Ц. Божие – K. of God
Ц. Небесное – K. of Heaven
царствовать (над) – to reign (over)
царь – king: **Царю Небесный** – O, Heavenly King
целомудрие – chastity, purity
целибат (обет безбрачия) – celibacy [ˈsɛləbətɪ]; **сторонник целибата** – celibatarian [ˌsɛlɪbətˈteərɪən]
целитель – healer
целительный – healing, curative
церковнославянский язык – Church Slavonic language
церковнослужитель – 1) священник – priest, clergyman; 2) иподиакон, чтец, певец и т.д. – sacristan (lower order of clergy – subdeacon, reader, chorister, etc.)
церковный – ecclesiastical [ɪˌkliːzɪˈæstɪk(ə)l], churchly, cleric [ˈklerɪk], clerical: **ц. архитектура** – church (ecclesiastical) architecture
ц. история – church history
ц. служба – office, service
ц. гимн – hymn
ц. календарь – ecclesiastical (or church) calendar; **ц. право** – canon law (*eccl.*)
ц. строительство – church building
церковь – church: **Единая, Святая, Соборная и Апостольская Ц.** – One,

Holy, Catholic and Apostolic [ˌæpəsˈtɒlɪk] Church
«установленная» (главенствующая в обществе) **ц.** – established Ch.
ц. поместная – local Ch.
ц. катакомбная – the catacomb Ch.
цикл (богослужебный) – the cycle of offices: **суточный ц.** – daily c.
недельный ц. – weekly c.
годовой ц. – yearly c.

Ч

часовня – chapel
Часослов – Chasoslov, Horologion, Book of the Hours
частица (вынимаемая из просфоры для последующего богослужения) – communion particle
часы (церковные службы) – Offices of the Hours
чаша – cup: **ч. страданий** – c. of suffering; **ч. для причастия** – chalice (потир)
чаять – to hope, expect
чаяние – aspirations, expectations, hope
Четвероевангелие – the four Gospels
чётки – prayer-beads, rosary (*Cath.*)
чин (порядок/устав) богослужения – order (of service), rite:
мирянский ч. – lay o.
архиерейский ч. – episcopal o.
ч. Крещения – o. of service for Baptism
Чинovníк (служебник для архиерейских служб) – Episcopal/Pontifical Service Book
чинопоследование – order of service
чистилище – purgatory (*Cath.*)
чистота – purity, integrity (целостность личности)
читать – to read: **ч. нараспев** – to chant
ч. проповедь – to deliver a sermon
член (церкви) – member (of church)
чрево (живот) – womb [wu:m], belly
чревоугодие (культ еды) – gluttony
чресла (поясница, бедра) – loins
чтец – (church) reader, recite, chanter
чудо – miracle, wonder, marvel:
совершать чудеса – to perform miracles
чудотворец – miracle-worker, wonder-worker

чудотворный – miraculous, wonder-working: **ч. икона** – wonder-working icon

Ш

шаббат (в иудаизме – субботний день отдыха) – Sabbath (*Jew.*)

шейх (представитель высшего мусульманского духовенства, богослов и правовед) – sheikh [ʃeɪk]

шестикрылый (серафим) – six-winged (seraph)

шестопсалмие (псалмы, читаемые на утренней службе) – the six psalms (read at the Matins)

шехина (слава Божия) – shekhinah (*Jew.*)

шиизм (направление ислама, сторонники которого признают только Коран и отвергают большинство положений Сунны) – Shiism [ˈʃi:ɪz(ə)m], Shiite [ˈʃi:ait] Islam

школа – school: **воскресная ш.** – Sunday s.; **приходская ш.** – parish s.

Щ

щадить – to have mercy

щедрость – generosity; bounty (обилие, благодеяние)

щедрый – generous: **щ. дары** – g./lavish gifts

Э

эксарх (высший церковный сановник, управляющий самостоятельной частью церкви) – exarch [ˈɛksɑ:k]

эксархат (в прав. церкви – церк. округ, иногда объединяющий несколько епархий) – exarchate [ˈɛksɑ:kɛɪt]

экзегеза (толкование неясных мест в древних, преимущественно религиозных, текстах) – exegesis [ˌɛksɪˈdʒi:sis]

экзегет (толкователь священного писания) – exegete [ˈɛksɪdʒi:t]

экзегетика (раздел богословия, в котором истолковываются библейские тексты) – exegetics [ˌɛksɪˈdʒetɪks]

экзегетический – exegetical

экзорцизм (изгнание бесов, нечистой силы) – exorcism [ˈɛksɔ:sɪz(ə)m]

эксессиология (область знания о церкви, ее устройстве и доктрине) – ecclesiology [ɪˌkli:ziɔlədʒɪ]

экуменизм – 1) всемирное объединение церквей – ecumenicity; 2) экуменическое движение – ecumenicalism, ecumenicism, ecumenical movement; 3) экуменическое учение – ecumenism

экуменический – ecumenical (oecumenical)

энергии (божественные) – divine energies

энциклика (обращение Ватикана ко всем подчиненным церквям) – encyclical [ɪnˈsɪklɪkəl], encyclic

эсхатология (учение о конечных судьбах мира и человека, в том числе о воскресении из мертвых, о втором пришествии Христа) – eschatology [ˌɛskəˈtɔlədʒɪ]

Ю

юрисдикция – jurisdiction

юродивый – fool for Christ (for Christ's sake), God's fool

Я

явить себя – to manifest oneself

явление – appearance; apparition:

я. Христа – the Appearance of Christ, Christophany

чудесное я. – miraculous appearance (esp. of icons)

явь – reality: **наяву** – in reality

языческий – heathen [ˈhi:ð(ə)n], pagan

язычество – heathenism, paganism

язычник (нееврей) – heathen [ˈhi:ð(ə)n], pagan, gentile [ˈdʒentɪl]

ярость – fury, rage, wrath [rɔ(:)θ] (гнев)

ярый – ardent (пылкий); violent (неистовый)

ясли – manger [ˈmeɪndʒə]

ясновидец – clairvoyant [kleəˈvɔɪənt]

ясновидение – clairvoyance

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В МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ**

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IN CROSS-CULTURAL COMMUNICATION**

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