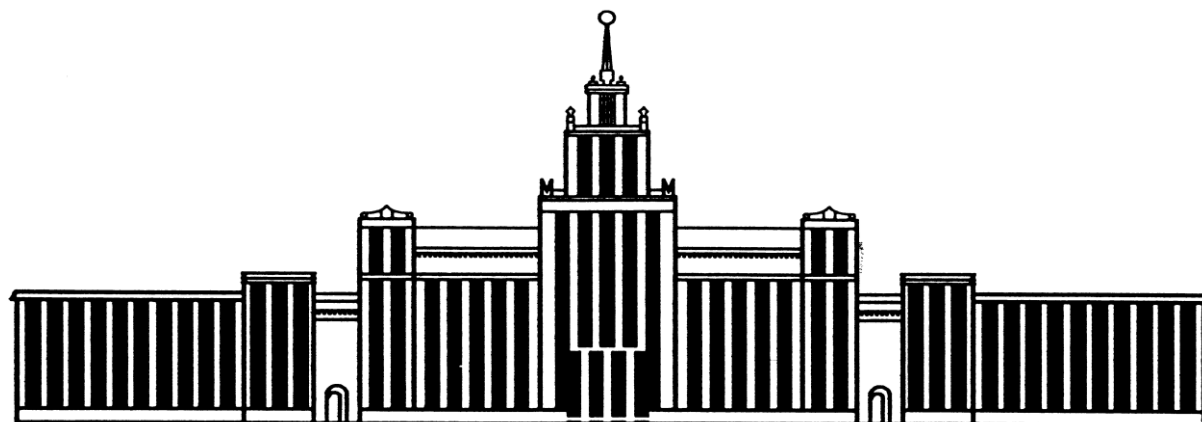

МИНИСТЕРСТВО НАУКИ И ВЫСШЕГО ОБРАЗОВАНИЯ
РОССИЙСКОЙ ФЕДЕРАЦИИ



ЮЖНО-УРАЛЬСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

Ш143.21-9
П635

Е.В. Постникова

**ENGLISH FOR THEOLOGY STUDENTS:
ORTHODOX CULTURE**

Учебное пособие

Челябинск
2019

Министерство науки и высшего образования Российской Федерации
Южно-Уральский государственный университет
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Под редакцией К.Н. Волченковой

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Издательский центр ЮУрГУ
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Учебное пособие предназначено для студентов второго курса заочной формы обучения специальности «Геология: культура православия», ориентировано на требования государственных образовательных стандартов третьего поколения к уровню подготовки выпускников. Цель пособия – формирование у студентов лингвистической компетенции, развитие навыков чтения, говорения и письма.

Учебный материал структурно разделен на восемь тематических модулей и включает в себя материал для формирования навыков чтения, справочный материал, а также комплекс упражнений и заданий, направленных на закрепление лексического материала. Кроме того, учебное пособие содержит ряд творческих заданий, призванных стимулировать мотивацию к самостоятельному изучению английского языка с использованием современных информационных технологий.

ББК Ш143.21-923

Unit 1. STUDYING RELIGION

1. Study and translate the definition of “Religion” from the Oxford Dictionary (<https://en.oxforddictionaries.com/definition/religion>). Do you agree with it?
2. Here is one more definition from <http://www.bbc.co.uk/religion/religions/>. Read it and find the English equivalents for the following words and phrases:

религиозный, природа, Вселенная, причина, верования, деяния людей, цель, ритуальный.

“Religion can be explained as a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs”.

3. Study the following vocabulary list

inspiration	вдохновение
meaning	значение
discipline	дисциплина
current events	актуальные события
knowledge	знание
belief	вера, воззрение
believer	верующий
worship	богослужение
prayer	молитва
suffering	страдание
contradictory	противоречивый
divine	божественный
salvation	спасение
punishment	наказание
religious notions	религиозные понятия
religious doctrines	религиозные учения
disciplinary approaches	дисциплинарные подходы
connections	связи
interdisciplinary	междисциплинарный
essential	существенный, важный
skills	навыки
fields	области

4. Now read and translate a short comment about the importance of studying religion in the modern world.

Religion is a major source of inspiration, meaning, and controversy in human culture, informing history, politics, economics, art, and literature. It rivals trade as a major trans-national force across the globe. One cannot hope to understand world history and literature — or current events like Middle East politics, the recent insurgencies in Thailand, the genocide in Sudan — without knowledge of religion.

Religious Studies is a diversified and multi-faceted discipline focusing on the study of specific traditions and the general nature of religion as a human phenomenon. It spans cultures around the world, ancient as well as modern. It also combines a variety of methodologies — including but not limited to textual, historical, literary, social scientific, philosophical, and art-historical approaches.

It is impossible to be a well-informed student of the Humanities and Social Sciences without a study of religion.

[Source: https://www.sas.upenn.edu/religious_studies/why-study-religion]

Answer the questions:

1. What disciplines are included in the Humanities?
2. What methodologies does Religious Studies combine?
3. Do you know what science studies the nature of the divine?
4. What important current events can be explained with the knowledge of religion?
5. What do the Humanities and Theology have in common?

5. Read the text “Why Study Religion?” Choose the appropriate heading to every part of the text.

- a) Human Understanding
- b) Broad Opportunity
- c) Interdisciplinary Learning
- d) Global Insight Interdisciplinary Learning
- e) Cultural Influence

Whether you consider yourself a religious person or not, or whether you think religion has played a positive or negative role in history, it is an incontrovertible fact that from the beginning of time, humans have engaged in activities that we now call religion, such as worship, prayer, and rituals marking important life passages. Moreover, religions have always asked fundamental questions, such as: What is the true meaning of life? What happens to us after death? How do we explain human suffering and injustices?

- 1) The answers different religious traditions give to these important questions are many and varied and often contradictory. But the questions themselves are ones with which humans throughout time have grappled, and probably will continue to grapple with into the indefinite future. Thus, one of the first reasons to study religion is simply to deepen our understanding of others and ourselves.
- 2) We also study religion in order to learn more about how different aspects of human life—politics, science, literature, art, law, economics—have been and continue to be shaped by changing religious notions of, for example, good and evil, images of the deity and the divine, salvation and punishment, etc. By studying different religious doctrines, rituals, stories, and scriptures, we can also come to understand how different communities of believers—past and present, East and West—have used their religious traditions to shape, sustain, transform themselves.
- 3) More than ever before, the world we live in is both multicultural and global. We no longer need to travel across the ocean to visit a Hindu temple or an Islamic mosque or to meet a Sikh or a Jain. The chances are that you can find a temple or mosque within a few miles of where you live, and it is almost certain that you will be meet someone from any and all of these religious

traditions on campus or on the street. This makes it even more essential that we cultivate our ability to understand and interpret other people's religious traditions.

- 4) Finally, the academic study of religion is inherently multidisciplinary. This is reflected in our program here at Washington University, which draws faculty from different disciplines in the humanities and the social sciences, such as history, anthropology, literature, art history, and political science. Studying religion thus provides you an opportunity to learn about a range of disciplinary approaches, and, even more importantly, the connections and linkages among them. In this way studying religion invites us all to think in a more interdisciplinary and integral way about the world and our place in it.
- 5) So, what can you do with a major or minor in Religious Studies? The study of religion helps you to learn how to think critically, listen empathetically, speak thoughtfully, and write clearly—all skills that will be of great use no matter what you go on to do in life. It will also help you to better live and work in our increasingly diverse society and global world. Students of religion go on to careers in a wide variety of fields including teaching, medicine, social service, law, journalism, international business, diplomacy, and, of course, religious professions of various kinds.

[Source: <https://religiousstudies.artsci.wustl.edu/why-study-religion>]

6. Read the text again and decide whether the sentences are true (T) or false (F).

- 1) Whatever opinion we have about the religion, we should agree with the fact that from the beginning of time, humans have engaged in activities that we now call religion, such as worship, prayer, and rituals.
- 2) Religion is also studied in order to know more about how different aspects of human life may be shaped by changing religious notions of, for example, good and evil, images of the deity and the divine, salvation and punishment, etc.
- 3) It is impossible to understand how different communities of believers, e.g. past and present, East and West, have used their religious traditions to shape, sustain, transform themselves by studying different religious doctrines, rituals, stories, and scriptures.
- 4) Multidisciplinary approach in studying religion consider aspects from different disciplines in the humanities and the social sciences, such as history, anthropology, literature, art history, and political science.
- 5) The study of religion helps you to get essential skills that will be of great use no matter what you go on to do in life.

7. Match the beginnings and the endings of the phrase.

- 1) Christianity a. ... is the religion of the majority of people in India and Nepal. It also exists among significant populations outside of the subcontinent and has over 900 million adherents worldwide. Unlike most other religions, it has no single founder, no single scripture, and no commonly agreed set of teachings.
- 2) Islam b. ... is one of the oldest monotheistic religions and was founded over 3500 years ago in the Middle East. Jews believe that God appointed the Jews to be his chosen people in order to set an example of holiness and ethical behaviour to the world.

- 3) Judaism c. ... began in Arabia and was revealed to humanity by the Prophet Muhammad. Those who follow this religion are called Muslims.
- 4) Hinduism d. ... is the world's biggest religion, with about 2.1 billion followers worldwide. It is based on the teachings of Jesus Christ who lived in the Holy Land 2,000 years ago.
- 5) Buddhism e. ... describes a group of contemporary religions based on a reverence for nature. These faiths draw on the traditional religions of indigenous peoples throughout the world.
- 6) Paganism f. ... is a spiritual tradition that focuses on personal spiritual development and the attainment of a deep insight into the true nature of life. There are 376 million followers worldwide.

[Source: <http://www.bbc.co.uk/religion/religions/>]

8. Practice the vocabulary by matching the synonyms.

- | | |
|----------------|--------------------------|
| 1) linkages | a) worldwide |
| 2) global | b) important |
| 3) different | c) various |
| 4) essential | d) connections |
| 5) spiritual | e) sphere ecclesiastical |
| 6) doctrine | f) basic |
| 7) scripture | g) holy book |
| 8) fundamental | h) teaching |
| 9) divine | i) holy |
| 10) fields | j) ecclesiastical |

9. Before watching the video answer some questions.

- Do you know what do CE and BCE abbreviations mean in English?
- Find and study the meaning of the traditional abbreviations AD and BC at <https://www.timeanddate.com/calendar/ce-bce-what-do-they-mean.html>

10. Watch the video at <https://www.youtube.com/watch?v=AvFl6UBZLv4> and answer the following questions.

- What religion came earlier?
- Where does Hinduism take root?
- Where was Buddha born?
- When was Jesus Christ crucified?
- What city were the Jews exiled from?

Unit 2. EASTERN ORTHODOX CHURCH

1. Read the following questions and discuss them in the classroom.

- What is the Orthodox Church?
- What are its major distinguishing features?
- How is the Orthodox Church organized?
- How is it held together as one worldwide Church?
- What is the Orthodox Church geography?



2. Study the following vocabulary.

church	церковь
Apostle	апостол
bishop	епископ, архиерей
Patriarchate	патриаршество, Патриархат
Ecumenical Council	вселенский собор
doctrinal	вероучительный, богословский,
worship	богослужение
liturgy	литургия
Great Schism	великий раскол
autocephalous	автокефальный
missionary	миссионерство; миссионер, проповедник
estrangement	отчуждение, разрыв
succession	наследование, преемство

3. Read the following text and choose the correct answer for the questions below.

The history of the Eastern Orthodox Church is traced back to Jesus Christ and the Apostles. The Apostles appointed successors, known as bishops, and they in turn appointed other bishops in a process known as Apostolic succession. Over time, five Patriarchates were established to organize the Christian world, and four of these ancient Patriarchates remain Orthodox today. Orthodox Christianity reached its present form in Late Antiquity (in the period from the 3rd to the 8th century), when the Ecumenical Councils were held, doctrinal disputes were resolved, the Fathers of the Church lived and wrote, and Orthodox worship practices settled into their permanent form (including the liturgies and the major holidays of the Church).

In the early Middle Ages, Orthodox missionaries spread Christianity towards the north, to the Bulgarians, Serbs, Russians and others. Meanwhile, a gradual process of estrangement took place between the four Eastern Patriarchates and the Latin Church of Rome, culminating with the Great Schism in the 11th century, in which Orthodoxy and the Latin Church (later called the Roman Catholic Church) separated from each other. In the Late Middle Ages, the Fall of Constantinople brought a large part of the world's Orthodox Christians under Ottoman Turkish rule. Nevertheless, Orthodoxy continued to flourish in Russia, as well as within the Ottoman Empire among the latter's Christian subject peoples. As the Ottoman Empire declined in the 19th century and several majority-Orthodox nations regained their independence, they organized a number of new autocephalous Orthodox churches separated in Southern and Eastern Europe.

Four stages of development can be distinguished in the history of the Orthodox Church. Early Christianity, which represents the first three centuries through the early age of Constantine the Great, which changed the day of worship from Saturday (Sabbath) to Sunday, constitutes the Apostolic and ancient period. The Byzantine period, beginning with the time of the Ecumenical Councils, comprises over eleven centuries from the First Council of Nicaea in 325 to the Fall of Constantinople in 1453. The Ottoman period starts, approximately, for the Greek and Balkan communities in the fifteenth century with the Fall of Constantinople, and ends about the year 1830, which marks Greek and Serbian from the Ottoman Empire. The last stage is the modern period.

The Orthodox jurisdictions with the largest number of adherents in modern times are the Russian, the Ethiopian, and the Romanian Orthodox churches. The most ancient of the Orthodox communities existing today are the churches of Jerusalem, Antioch, Alexandria, Constantinople, Armenia, Georgia, and Ethiopia.

[Source: https://en.wikipedia.org/wiki/History_of_the_Eastern_Orthodox_Church]

- 1) What does the idea of Apostolic succession consist of?
 - a. The Apostles appointed successors, known as bishops, and they in turn didn't appoint other bishops.
 - b. the apostolic authority can't be passed to the bishops.
 - c. It is the teaching that bishops represent a direct, uninterrupted line of continuity from the Apostles of Jesus Christ.

- 2) The Ecumenical Councils were held, doctrinal disputes were resolved, the Fathers of the Church lived and wrote, and Orthodox worship practices settled into their permanent form...
 - a. in Late Antiquity.
 - b. in the Middle Ages.
 - c. after the Great Schism.

- 3) What lands did Orthodox Missionaries spread Christianity in the early Middle Ages?
 - a. They came to India.
 - b. Christianity was spread towards Norway.
 - c. They spread it towards the lands of some Northern countries and settlements.

- 4) The Fall of Constantinople brought a large part of the world's Orthodox Christians under Ottoman Turkish rule, ...
 - a. and Orthodoxy fell into oblivion
 - b. but Orthodoxy continued to grow in Russia.
 - c. and Orthodoxy couldn't regain its independence.

- 5) The churches of Jerusalem, Antioch, Alexandria, Constantinople, Armenia, Georgia, and Ethiopia are the most...
 - a. ancient.
 - b. powerful.
 - c. important.

4. Match the verbs from the text and their meanings.

- | | |
|------------------|--|
| 1) to constitute | a. to make arrangements or preparations for (an event or activity) |
| 2) to establish | b. to grow or develop successfully |
| 3) to remain | c. to continue to exist, especially after other similar people or things have ceased to do so. |
| 4) to spread | d. to grow or develop in a healthy or vigorous way |
| 5) to separate | e. to divide into constituent or distinct elements |
| 6) to flourish | f. to set up on a firm or permanent basis |
| 7) to decline | g. to reach (a place, position, or thing) again; get back to. |
| 8) to organize | h. to extend over a large or increasing area |
| 9) to regain | i. to become smaller, fewer, or less; decrease |
| 10) to resolve | j. to settle or find a solution to a problem or contentious matter. |

5. The words below all come from the text. Use your dictionary to complete the chart with the noun and adjective forms of each word.

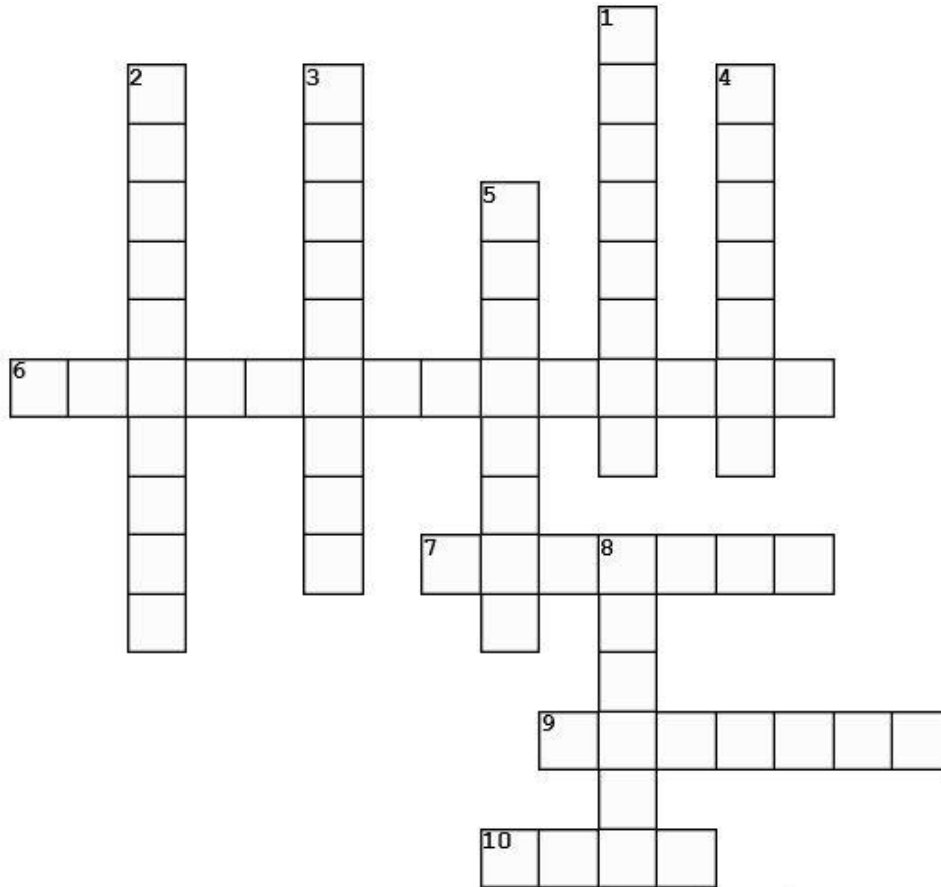
Noun	Adjective
...	Apostolic
Christianity	...
liturgy	
East	...
...	Southern
religion	...
...	doctrinal
...	Orthodox
Russia	...
...	gradual

6. Study the names of some countries and complete the sentences below with the correct form (noun or adjective) using the first letter as a hint.

Noun (meaning the country)	Adjective (may refer to a language or an ethnic group)
Russia	Russian
Bulgaria	Bulgarian
Ethiopia	Ethiopian
Serbia	Serbian
Turkey	Turkish

- 1) R_____ is a country with a very low population density.
- 2) The President is also the Supreme Commander-in-Chief of the Armed Forces of the R_____ Federation.
- 3) The S_____ Orthodox Church is an autocephalous (self-governing) church within Eastern Orthodoxy.
- 4) All the latest news about S_____ from the BBC.
- 5) E_____ appoints Its First Female President.
- 6) One of the great E_____ foods is doro wat, or chicken stew
- 7) The B_____ flag, which was adopted in 1991, is made up of tricolor of horizontal stripes of white, green, and red color.
- 8) The history of B_____ can be traced from the first settlements on the lands of modern Bulgaria to its formation as a nation-state.
- 9) T_____ coffee is very popular worldwide for its unique way of preparation and taste.
- 10) T_____ is one of the leading tourism destinations in the world, with stunning scenery and rich historic legacy.

7. Complete the crossword with ten words from the vocabulary using the hints below.



Down

- 1. This word comes from Greek and it means "right opinion"; correct or accepted creeds, especially in religion.
- 2. This adjective refers to something universal, or something that has a wide, general application.
- 3. A holy city for Jews, Christians, and Muslims.
- 4. Each of the twelve chief disciples of Jesus Christ.
- 5. The belief in and worship of a superhuman controlling power, especially a personal God or gods.
- 8. The formal separation of a Church into two Churches or the secession of a group owing to doctrinal and other differences.

Across

- 6. The Eastern Christian empire was known as Byzantium and based in this city.
- 7. A form of religious practice with its creed and ritual. The feeling or expression of reverence and adoration for a deity.
- 9. A form or formulary according to which public religious worship, especially Christian worship, is conducted.
- 10. Site of Vatican City, seat of authority of the Roman Catholic Church.

Unit 3. THE GREAT SCHISM

1. Discuss the following issues in the group.

- 1) What does the word *schism* mean for Christianity?
- 2) Why did the church split into East and West?
- 3) What is the difference between Orthodox Christianity and Roman Catholicism?
- 4) What were the main causes of the Great Schism in 1054?
- 5) What is the relationship between the Catholic Church and the Eastern Orthodox churches now?

2. Study the vocabulary below.

separation	разделение
unity	единство
harmony	гармония
theological	богословский
circumstance	условие, обстоятельство
clash	столкновение
claim	претензия, притязание
estrangement	отдаление, отчуждение
mistrust	недоверие
isolation	изоляция
restore	восстанавливать
The Crusades	Крестовые походы
mutual	обоюдный

3. Read the text and answer the questions below.

The Great Schism is the title given to separation between the Western Church (the Roman Catholic) and the Eastern Church, (the Orthodox), which took place in the eleventh century. Relations between the two great traditions of the East and the West had often been strained since the fourth century. Yet, unity and harmony was maintained in spite of differences in theological expression, liturgical practices, and views of authority. By the ninth century, however, legitimate differences were intensified by political circumstances, cultural clashes, papal claims, and the introduction in the West of the Filioque phrase into the cultural Nicene Creed. The Filioque affirms that the Holy Spirit proceeds from the Father and the Son. Both the papal claims and the Filioque were strongly repudiated by the East.

Although it is difficult to date the exact year of the schism, in the year 1054 official charges, known as Anathamas, were exchanged. The Crusades, and especially the sack of the city of Constantinople by the western crusaders in 1204, can be considered the final element in the process of estrangement and deepening mistrust.

From that period onward, the Western Church, centered about the Pope of Rome, and the Eastern Church, centered about the Patriarch of Constantinople, went their separate ways. Although there were attempts to restore communion in the years 1274 and 1439, there was no lasting unity achieved. While political, cultural, and emotional factors have always been involved, the Orthodox

Church believes that the two principal reasons for the continued schism are the papal claims of universal jurisdiction and infallibility, as well as the meaning of the Filioque.

For nearly 500 years the two traditions lived in formal isolation from each other. Only, since the early 1960's have steps been taken to restore the broken unity. Most significant has been the mutual lifting of the Anathemas of 1054 by the late Patriarch Athenagoras and Pope Paul VI in 1965.

[Source: <https://www.goarch.org/-/history>]

- 1) When and where did the Great Schism take place?
- 2) Can we give with certainty the date of the Schism? Why?
- 3) What were the conditions for a split in the Christian world?
- 4) What is the Filioque and what is it based on?
- 5) How did the Crusades influence the growing misunderstanding within the Church

4. Match the words and their antonyms.

- | | |
|---------------|-----------------|
| 1) harmony | 6) separate |
| 2) legitimate | 7) restore |
| 3) difference | 8) isolation |
| 4) mistrust | 9) unity |
| 5) difficult | 10) significant |

- | | |
|----------------|-----------------|
| a. unite | f. discordance |
| b. deteriorate | g. illegitimate |
| c. trust | h. uniformity |
| d. separation | i. integration |
| e. meaningless | j. easy |

5. The following video is about several differences between the Roman Catholic Church and the Eastern Orthodox Church. Watch it up to [1:05] at <https://www.youtube.com/watch?v=Qdr7u6IP6sg>.

Choose the necessary word from the box and put it in the sentence.

a. Bishop	c. patriarch	e. difference	g. Orthodox	i. authority
b. Roman	d. decisions	f. jurisdiction	h. Pope	j. faith

Probably the biggest and most obvious 1)_____ between the 2)_____ church and the 3)_____ Catholic Church is that the Orthodox church doesn't have a 4)_____ figure. So, for Roman Catholics the pope is not only supreme, that is to say, he has immediate 5)_____ in every Church in the whole world but he is also infallible under certain circumstances. The Orthodox Church doesn't agree with either one of those doctrines. We don't see anyone 6)_____ as being supreme throughout the whole world, nor do we see any of them as being preserved by God infallibly when they speak on 7)_____ and morals. We have essentially a college of bishops and they make 8)_____ together, and they typically will have a 9)_____ or primate with another title, maybe, who resides at their meetings but is not the absolute ruler of them all. So, for us, all bishops are fundamentally equal. Even if some might have a little bit more positional 10)_____ than others, none of them has this kind of theological place that the pope does for the Roman Catholic church.

6. Before watching the rest of the video complete the following task. Find the definition to each term.

1) fasting	a. abstain from all or some kinds of food or drink, especially as a religious observance.
2) congregation	b. an immoral act considered to be a transgression against divine law.
3) indulgence	c. (in Catholic doctrine) a place or state of suffering inhabited by the souls of sinners who are expiating their sins before going to heaven.
4) sin	d. a group of people assembled for religious worship, a communion.
5) purgatory	e. remission of part or all of the temporal and especially purgatorial punishment that according to Roman Catholicism is due for sins whose eternal punishment has been remitted and whose guilt has been pardoned

7. Now watch the rest of the video and match the beginnings of the phrases used in it with their endings.

- 1) For the Orthodox kids, our children are fully...
- 2) The Roman Catholic teaching about purgatory and then also the system of ...
- 3) There was a big change in the normal worship life of your average....
- 4) However, for the Orthodox Christian there's a very little
- 5) Certainly both, East and West, experienced ...

- | |
|----------------------|
| a. catholic |
| b. indulgences |
| c. included |
| d. liturgical change |
| e. difference |

8. Watch the video again and answer the following questions.

- 1) What is the difference in fasting tradition between the Orthodox Church and the Roman Catholic Church?
- 2) What is the Orthodox Church position towards the fact of being supreme throughout the whole world?
- 3) When did the changes in the Catholic Christian life occur?
- 4) What does the video say about the Catholic Church's attitude to children's participation in the communion life?
- 5) What power does the Pope in the Roman Catholic Church have?

9. Here is one more video about the issues of The Great Schism at <https://www.youtube.com/watch?v=EWOpn8tRBME>. Before watching try to give explanation to some terms using a dictionary.

reverence, idolatry, veneration, respect, homage

10. Now watch this video up to [2:20] and discuss the following reasons that caused tension between two churches.

- different social structure
- different philosophies they got influenced
- different languages they spoke
- mistranslation
- great distance
- danger of travel
- no meetings on a regular basis
- issue of icons
- clerical celibacy.
- nature of the trinity.
- rules for fasting.

11. The words from the text are placed forward and backward. Find them.

harmony	Crusades	unity	communion	between
Schism	Constantinople	Eastern	political	separation
liturgical	tradition	Relations	cultural	restore

N X C L A C I G R U T I L T L
 E E O V I O P L A R U T L U C
 E R M U U N O I T A R A P E S
 W M M E A S T E R N F N F W A
 T X U T G T A V B B W Z M X I
 E U N H X A Q Z E S X E P Z H
 B R I A B N O I T I D A R T Y
 K E O F Q T D A J N N A E H N
 G L N M S I H C S G E I P R O
 T A Y P X N F U J Y B Y L F M
 L T T M P O L I T I C A L P R
 T I I S J P O R E S T O R E A
 C O N A S L M Q E O R O Z J H
 H N U C J E A R N J Z U B Z K
 Q S E D A S U R C E Z A P I R

Unit 4. THE ADOPTION OF CHRISTIANITY IN RUSSIA

1. Discuss the following questions.

- 1) When did people inhabit the territory of Russia?
- 2) What does the early history of Russia have in common with the early history of many other countries?
- 3) How can you characterize the population of Russia in ancient times?
- 4) Why was Kiev chosen to become the centre of Russia?
- 5) What faiths could Vladimir I choose from?
- 6) Why did he decide upon Greek Orthodoxy and against Islam?

2. Study the vocabulary list for the following text.

to adopt	принимать
penetration	проникновение
development	развитие
equality	равенство
fratricide	братоубийство
depravity	порочность, греховность
absolution	отпущение грехов
to prohibit	запрещать
marriage	брак
siege	осада

3. Read the text *The adoption of Christianity in Russia* and answer the questions.



The first knowledge about the penetration of Christianity into Russia refers to the 1st century AD. In the 9th century Russia adopted Christianity twice: firstly in the year of 957 in the time of Olga and then at the time of Vladimir in 988.

After Olga being christened, the Christianization of Russia began to develop rapidly. Russia entertained friendly relations with both the Byzantine Empire and the Roman Church; there was also the place for Muslims and Jews. But it was necessary to adopt Christianity for several reasons:

1. It was necessary in the interests of the development of the state – to avoid isolation from the rest of the world.
2. Monotheism was the essence of a single state with the monarch at head.

3. Christianity made family strong and introduced new morals.

4. Christianity made for the development of culture – philosophy, theological literature.

5. Social stratification required new ideology (paganism – equality of rights).

Evidently, Vladimir himself thought of his life full of fratricide and depravity. Christianity could give absolution and purify a soul.

In chronicles it is said about religious missions of Muslim Volga Bulgaria and Judaic Khazaria. Islam did not gain popularity because it prohibited wine drinking. Catholicism also was not suitable as a service was conducted in Latin, and Pope, but not temporal power, was at the head of the Church.

In the year of 987 Russia entered into relations with Byzantine Empire for christening. Vladimir demanded the sister of the emperor Basil II – Princess Anna – to take to wife. As for the Byzantine Empire, it required extra help to struggle against rebels. The emperor agreed to give his sister Anna in marriage to Vladimir, but Vladimir in his turn, had to become christened and put down the rising. A Russian detachment was sent to Byzantium and the rising was put down, but the Greeks were not in a hurry to fulfill the terms of the agreement on marriage. Vladimir gathered an army and in the year of 988 advanced to the center of Byzantine possessions in the Crimea – Chersonese (Korsun). The siege lasted for several months. Once from the walls under siege an arrow with a message was sent to Vladimir's camp. In the message it was said about the necessity of cutting off the water-pipe. The message was written by the priest Anastas.

Chersonese fell down and Vladimir sent couriers to Constantinople with the demand to give Anna in marriage to him. In his message he promised to become christened. It was here where he was christened as Vasily. After that he returned to Kiev, having taken icons, church plates and clergymen with him.

[Source: http://russia.rin.ru/guides_e/6483.html]

4. Read the statements and mark them true (T) or false (F).

1) Russia entertained friendly relations with both the Byzantine Empire and the Roman Church; but there was no place for Muslims and Jews.	
2) Evidently, Vladimir himself thought of his life full of fratricide and depravity. Nothing could give absolution and purify his soul.	
3) Vladimir claimed his desire to take the sister of the emperor Basil II to wife.	
4) The emperor wouldn't agree to give Anna in marriage to Vladimir until Vladimir became christened.	
5) Vladimir gathered an army and in the year of 988 advanced to the center of Byzantine possessions in the Crimea – Chersonese. The siege lasted for seven months.	
6) Christianity strengthened family position.	
7) After having been christened Vladimir returned to Kiev taking anything.	
8) In the year of 987 Russia entered into relations with Byzantine Empire.	
9) Vladimir seized Chersonese sent couriers to Constantinople with the demand to give Anna in marriage to him.	

5. Match the verbs from the text and their meanings.

- | | |
|-------------------|---|
| 1) fratricide | a. the state of being morally bad, or an action that is morally bad |
| 2) ideology | b. the fact that something is separate and not connected to other things |
| 3) stratification | c. to arrange the different parts of something in separate layers or groups |
| 4) depravity | d. the crime of murdering your brother, or killing members of your own group or country |
| 5) isolation | e. a set of beliefs or principles, especially one on which apolitical system, party, or organization is based |

6. Practice the vocabulary by matching the synonyms.

- | | |
|-----------------|---------------|
| 1) absolve | a. gather |
| 2) acceptable | b. purify |
| 3) unite | c. suitable |
| 4) unitary | d. rebel |
| 5) sovereign | e. possession |
| 6) come back | f. popularity |
| 7) proprietary | g. monarch |
| 8) insurgent | h. single |
| 9) mundane | i. temporal |
| 10) recognition | j. return |

7. Read about the significance of Christianization of Russia and discuss the issue in the group.

It took several centuries to strengthen Christianity, but the influence of paganism did not weaken. So that was the time for two religious beliefs. On the one hand people prayed in church, but on the other hand they went on celebrating pagan holidays. Thus the holiday of Kolyada (carol-singing) merged with Christmas and Shrovetide with Lent.

1. The Church got lands at its disposal. As for monasteries they adhered to celibacy and withdrawal from all carnal and mundane pleasures. Father Superior was at the head of the monastery. In the course of time monasteries became trade centers and even usury.

2. Becoming strong from the economic point of view, the Church began playing a great part in the political life. Some archbishops and metropolitans took part in political intrigues, but on the whole they were against intestine strife and for the unity of Russia.

3. Some schools attached to Church were established. Church arts: icon painting and chronicles writing were flourished greatly.

4. Moreover, princes started to charge legal proceedings, referring to family and religion, to Church.

5. Assisting the development of culture and literacy Church suppressed the culture based on paganism, pursuing merry holidays of Kolyada and Shrovetide as devilish.

6. Promoting economical, cultural, religious closeness with the Byzantine Empire and other orthodox states, Church was against the Roman Catholic faith, assisting the isolation from the countries of Western Europe and cultural processes, which took place there.

[Source: http://russia.rin.ru/guides_e/6483.html]

8. Sum up the following Russian text in English:

Введение христианства приняло форму резкой замены старой (языческой) религии новой (христианской). Внешним, но крайне важным проявлением этого было изменение местоположения объектов поклонения в течение этого процесса. Идол Перун был сброшен с киевских холмов в Подол, т.е. туда, где стояла христианская церковь Св. Ильи (двойник Перуна), а христианская церковь была построена вверху, где стоял ранее языческий храм. Введение христианства на Руси повлекло за собой значительные культурные и политические перемены, например, за этим последовало включение России в византийскую зону влияния. По существу, Византия и Россия поменялись местами, и, в результате, Россия стала центром православия и, таким образом, также и христианского мира.

9. Read the following abstracts and discuss the periods each one belongs to.

- a. The Christian community that developed into what is now known as the Russian Orthodox Church is traditionally said to have been founded by the Apostle Andrew, who is thought to have visited Scythia and Greek colonies along the northern coast of the Black Sea. According to one of the legends, Andrew reached the future location of Kiev and foretold the foundation of a great Christian city. The spot where he reportedly erected a cross is now marked by St. Andrew's Cathedral.
- b. Such holy figures as Sergius of Radonezh and Metropolitan Alexis helped the country to withstand years of Tatar oppression, and to expand both economically and spiritually. The Trinity monastery founded by Sergius of Radonezh became the setting for the flourishing of spiritual art, exemplified by the work of Andrey Rublev, among others. The followers of Sergius founded four hundred monasteries, thus greatly extending the geographical extent of the Grand Duchy of Moscow.
- c. At the urging of the Zealots of Piety, in 1652 Patriarch Nikon of Moscow resolved to centralize power that had been distributed locally, while conforming Russian Orthodox rites and rituals to those of the Greek Orthodox Church, as interpreted by pundits from the Kiev Ecclesiastical Academy. For instance, he insisted that Russian Christians cross themselves with three fingers, rather than the then-traditional two. This aroused antipathy among a substantial section of believers, who saw the changed rites as heresy, although the extent to which these changes can be regarded as minor or major ritual significance remains open to debate. After the implementation of these innovations at the church council of 1666–1667, the Church anathematized and suppressed those who acted contrary to them with the support of Muscovite state power. These traditionalists became known as "Old Believers" or "Old Ritualists".

10. Scan the text once and match the name of a historic person to his biography. There is one person whose biography is not given in the task.

- a. Rurik
- b. Oleg
- c. Saint Vladimir Svyatoslavich the Great
- d. Yaroslav I the Wise
- e. Yuri Dolgorukiy

1. He (c.978 in Kiev – February 20, 1054 in Kiev) was thrice Grand Prince of Novgorod and Kiev, uniting the two principalities for a time under his rule. During his lengthy reign, Kievan Russia reached a zenith of its cultural flowering and military power.
2. He, d. 879, semilegendary Varangian warrior, regarded as the founder of the princely dynasty of Kievan Russia. He and his two brothers, at the head of an armed band, apparently seized Novgorod and nearby districts (c.862). According to unreliable early accounts, they had been invited by the local Slavs. His successors founded the powerful Kievan state, which lasted until the 13th cent. His house also came to rule the grand duchy of Moscow, and later all Russia, until the death of Feodor I in 1598.
3. He (c.958 – 15 July 1015, Berestovo) was the Grand Prince of Kiev who converted to Christianity in 988, and proceeded to baptise the whole Kievan Russia.
4. He, d. c.912, founder of Kievan Russia. Succeeding his kinsman Rurik as leader of the Varangians at Novgorod, he led forth his retainers to seize Kiev (c.879). He made Kiev his capital and set about uniting the Slavic tribes along the Volkhov-Dnieper waterway, freeing them from the overlordship of the Khazars. He concluded commercial treaties with the Byzantine Empire in 907 and 911, making trade with the empire a major factor in the Kievan economy and opening the path for Greek Christian cultural penetration. He was succeeded by Igor.

[Source: https://russia.rin.ru/guides_e/6480.html]

11. Read the text again and fill in the following table. There are four people described in the texts, find information about the fifth person who is not mentioned in any text. Add it to the table :

The person	When the person lived	The person's contribution to the history (of the country)
1		
2		
3		
4		
5		

12. Work in pairs. Find information about other historic people who can be added to the table above. How did they influence the course of history? What was their contribution? Within each pair choose an expert who will present your findings. Discuss and compare your results.

Unit 5. HOW TO READ A RUSSIAN ICON

1. Read the following comment and translate it into Russian. Think about the meaning of the phrase in quotation marks below. Discuss it with your groupmates.

Images have always played a part in teaching Christians about their faith. Icons are much more than religious pictures. They are a way of telling people about some complicated Christian teaching in a simple form that anyone can see and start to understand - even a tiny child. Icons in the earliest days of the Church were a means of depicting Gospel events to Christians who may not have been able to read the Gospel themselves.

[Source:http://www.orthodoxchristian.info/pages/Holy_Icons.htm]

2. Study the following vocabulary related to the icon painting.

icon	икона
picture	картина
to depict	изображать, рисовать
to paint	рисовать
Ecclesiastical art	Церковное искусство
visual language	изобразительный язык
reverse perspective	обратная перспектива
composition	композиция
linear perspective	линейная перспектива
ark	ковчег
to place	помещать
to focus on	фокусироваться на
to symbolize	символизировать
to designate	обозначать
tool	инструмент
scene	сцена, сюжет

3. Read the text *How to read and comprehend a Russian icon*. Choose the appropriate heading to every part of the text.

- a) The ideal form
- b) Composition
- c) Canon
- d) A reverse perspective
- e) Golden background

- 1) The main feature of the visual language of Russian icons and the principal difference from the Western European tradition is its use of reverse perspective. A reverse perspective is a drawing with vanishing points that are placed outside the painting that creates the illusion that these points are "in front of" the painting. Thus, the saints or a scene from the Scripture depicted in an icon are brought forward into the space between the viewer and the icon plane.

The image becomes a window into the sacred world, undetectable to the human eye and beyond logic. Due to the reverse perspective the world opens up in front of the audience, striking in its cosmic scale.

Interestingly, even when the old Russian icon painters became acquainted with the linear perspective, they didn't use this technique in icon painting because it didn't correspond to the purpose and the meaning of the icon.

- 2) In all ancient icons the wooden panel features a noticeable deepening called the "ark" (cut-back center portion of the icon panel), where the image is placed. This allows for the separation of the earthly world where the spectator lives from the heavens that is depicted on the icon.

The icon's composition freely unites events that occurred at different times. For example, the icon of the Dormition of the Theotokos includes the death of Mary, the ascension of her soul by Christ and angels into Heaven, the grieving of the apostles at her deathbed and apostles flying through the clouds from the four corners of the Earth to say farewell.

The key event is not just placed in the center, but is also highlighted by focusing in on it. Thus the viewer immediately grabs the essence, and then, looking into the icon, comprehends the details of the narrative.

- 3) The golden background of icons is a symbol of the spiritual world and divine radiance. It conveys the magnificence of the Heavenly Kingdom where there is no night.

That is why the folds and parts of the garments of Christ, the Virgin Mary and the saints were painted with gold. Sometimes the gold color was replaced with yellow paint, but the meaning remained the same.

- 4) A circle as the most harmonious and perfect form is another way to designate the heavens, in contrast to a square that symbolizes the Earth. In an icon you can see the drawn circular aureoles of the saints.

Icon painters often place the figure of Christ and the Virgin Mary in round or oval mandorlas in their moments of glory.

In Andrei Rublev's major icon "The Trinity," silhouettes of angels form a circle.

- 5) Iconographic images are subject to the Canon, which was borrowed from Byzantium and supplemented and partly revised by Russian masters.

In practice, this means that icon painters used a tracing tool such as a contour stencil and the so-called Icon-Painter's Guide – books with detailed descriptions of each saint.

Whether the subject had a rounded or a sharp beard, or if he is a young or old man and what color his clothes were – all these details help the viewer understand the icon.

[Source: https://www.rbth.com/longreads/Russian_icons/]

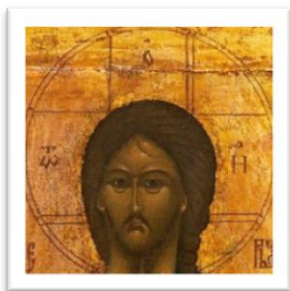
4. Read the statements and choose if they are true (T) or false (F).

1. When the old Russian icon painters learnt about the linear perspective, they began to use this technique in icon painting because it corresponded to the purpose and the meaning of the icon better than the previously used technique.
2. The icon's composition may easily unite events that occurred at different times.
3. The key event should not be highlighted or placed in the center.
4. When sometimes icon painters used yellow paint instead of the gold color they gave it the same meaning.
5. The figures of Christ and the Virgin Mary are placed in round or oval mandorlas in their moments of sorrow.

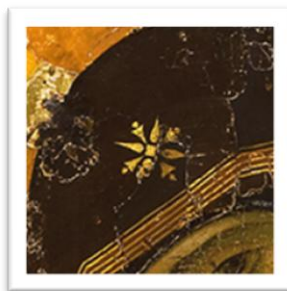
6. Do you know what details make the viewer understand the icon?

Some of the images are not so easy to understand. For example, you can see small circles with the same wings as the angels had in the 14th century Novgorod icon, "Paternitas with Selected Saints" (which is featured in the collection of the Tretyakov Gallery). Thus, since Byzantine times these images have been described in the Bible, yet they have not been personified with heavenly virtues. Read some information about the meaning of different details at <http://rgo-sib.ru/book/arts/54.htm> and <https://www.pravmir.ru/o-chem-govoryat-zhesty-na-ikonax/>. Can you add any cues?

7. Here are some other cues to understand the icon. Match the detail description and its image.



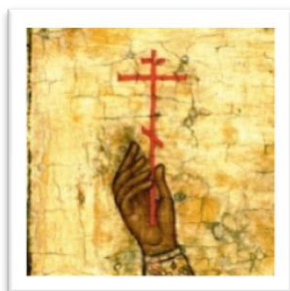
a)



b)



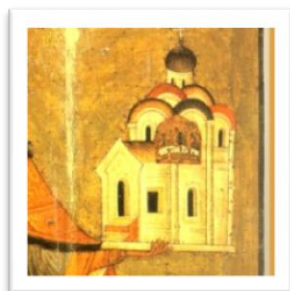
c)



d)



e)



f)

- 1) Three stars. If you see three stars on the shoulders and forehead then this is God's mother.
- 2) A casket and a spoon. A small casket with medicines and a spoon are the attributes of St. Panteleimon The Healer.
- 3) Model of a temple. A miniature model of a temple or a monastery on the palm refers to one of the Russian Orthodox Church's most revered saints – this is how Sergius of Radonezh is depicted.
- 4) White kerchief, closed eyelids. One of the most revered saints – the Matrona of Moscow, who lived in the first half of the 20th century – is portrayed with her eyelids closed over empty eye sockets.
- 5) Halo with a cross. Only Christ has a halo with a cross.
- 6) Cross in hands. Martyrs that died for the faith are depicted with a cross in their hands.

[Source: https://www.rbth.com/longreads/Russian_icons/]

8. Match the words from the and their synonyms

- | | |
|--------------|----------------|
| 1. martyr | a. sufferer |
| 2. miniature | b. portray |
| 3. saint | c. honor |
| 4. kerchief | d. curer |
| 5. casket | e. case |
| 6. healer | f. belief |
| 7. faith | g. veil |
| 8. revere | h. holy person |
| 9. depict | i. small |

10. Each color has its own meaning in the icon. The golden background of icons is a symbol of the spiritual world and divine radiance, for example. Match the colors below and their meanings.



White



Green



Black



Gray



Red

- 1) This color is the color of evil and death. In iconography, caves were painted with this color as a symbol of humankind's grave and the gaping infernal abyss. In some subjects, this was also the color of mystery. For example, against this color background, which indicated the incomprehensible depth of the universe, icon painters depicted Cosmos – an old man with a crown – in the icon of the Pentecost or Descent of Holy Spirit. The robes of monks, who have left the path of worldly life, are a symbol of their eschewing the pleasures and habits they formerly kept, and dying a death toward this way of life.

- 2) It is the symbol of the heavenly realm and God's divine light. This is the color of cleanliness, holiness and simplicity. On icons and frescoes, saints and righteous people are usually depicted clothed in it as righteous ones – people who were good, honest, and lived by “the Truth.” In the same manner, this color was used in the swaddling bands of babies, the shrouds of the dead and the robes of angels.
- 3) This color was never used in iconography. When mixing black and white together, iniquity and righteousness, it becomes the color of vagueness, the color of the void and nonexistence. There was no place for this color in the radiant world of the icon.
- 4) This color is the color of natural, living things. It is the color of grass and leaves, youth, flowering, hope, and eternal renovation. Ancient iconographers often painted the earth in this color to denote where life began – such as in scenes of the Annunciation and the Nativity.
- 5) This color is one of the most frequently used colors in icons. This is the color of heat, passion, love, life and life-giving energy, and for this very reason red became the symbol of the resurrection – the victory of life over death. But at the same time it is the color of blood and torments, and the color of Christ's sacrifice. Martyrs are depicted in this color clothing on icons.

[Source: <http://www.pravmir.com/icons-symbolism-in-color/>]

11. Read the text about Red Corner tradition. Discuss it in the group.

Generally, the Red corner is the corner of the house in which the icons are placed. In fact, this is the most important place in the home. Traditionally, such a sacred place was in every house. In pagan times, idols of domestic gods stood in a red corner. However, with the advent of Christianity, their place became occupied by icons and consecrated objects. For example, a vessel with theophany water, twigs of consecrated willows and Trinity greens, etc. The red corner was turned, as a rule, to the south or east. In fact, the place resembled the altar of the Orthodox church. Interpreted as the place of the presence of the Christian God, and the table was likened to the church throne. Considered the most honorable place in the house, it meant for the master of the house, the priest or the guests of honor. Moreover, the “honor of the guest” decreased with distance from the red corner. In addition, during the calendar holidays and festive days, people put certain objects that they wanted to “honor”, into the red corner of their house. In particular, a pot of porridge on Christmastide, or the last sheaf brought from the field at the end of the harvest; washed and decorated kvashnya on Holy Thursday, etc. Entering the house, the person first of all crossed himself, turning to the icons, and only then he greeted the hosts.

Think about the meaning of the phrase in quotation marks. Explain it and write down your opinion. “Orthodox Christians do not worship icons, but they do venerate them”.

Unit 6. DESCRIBING AN ICON

1. Read the following comment and find English equivalents for these words and phrases.

развитие, принять, взойти на трон, направление, мирской, церковный, обнаружить следы

The icon is an integral part of not only Russian culture, but also of Europe during the Middle Ages, which had a different chronological timeline than in Russia.

Unlike Western European countries, Russian art skipped the Renaissance. The Middle Ages in Russia lasted from the end of the 10th century, when early Russia adopted Christianity, until the turn of the 17th and 18th centuries, when Peter I ascended the throne and channeled the country's culture in a different direction. However, the development of the icon never stopped and later icons and holy pictures were painted for new churches, where you could find traces of Baroque and Rococo art, classicism and Art Nouveau.

Nevertheless, the basic principles evolved during those seven earlier centuries, when ecclesiastical art prevailed over its secular counterpart.

[Source: https://www.rbth.com/longreads/Russian_icons/]

2. Now answer the questions using the text.

- 1) Is there any difference between Russia and Western European countries concerning the chronological timeline of the Middle Ages?
- 2) What period can be considered the Middle Ages in Russian art?
- 3) What famous European artists of the Renaissance do you remember?
- 4) What do you know about Baroque and Rococo art, classicism and Art Nouveau?

3. Study the vocabulary.

hagiographic	агиографический, житийный
canonization	канонизация
glorification	вославление
succession	чередa
the Intercession of the Theotokos	Покров Пресвятой Богородицы
plot	сюжет
vision	видение
unique	уникальный

4. Do you know what a Hagiographic icon is? Read about *The lives of the saints* as a plot for icon writing. Answer some questions below.

Hagiographic icons became widespread in Russia. They focus on the life of the saint from their birth to canonization and glorification.

Around the central field, which shows the saint, there are border scenes – a succession of small episodes depicting the most important moments of his life.

It is necessary to study the icon from left to right and from top to bottom, i.e. starting with the top left corner, top row first and then the left and right scenes around the central image.

The iconography and stories of some Russian icons are unique and don't have Byzantine prototypes, as they are related to holy days that are celebrated only by the Russian Orthodox Church.

The most popular of them is the Intercession of the Theotokos, established in the 12th century by Prince Andrei Bogolyubsky.

The historical plot is taken from the life of Andrew the Fool-for-Christ from Constantinople. He had a vision that the Virgin Mary appeared during the siege of Constantinople, spreading her handkerchief over the city to protect it from enemy attacks. The ambitious prince made a similar claim of protection over Russian lands.

[Source:https://www.rbth.com/longreads/Russian_icons/]

- 1) Are there any unique Russian icons with no Byzantine prototypes?
- 2) What are the most revered saints to be depicted in the icon writing?
- 3) Describe the composition an icon depicting the saint may have.
- 4) What other historical plots can you remember?

5. Find the meaning of the following Latin abbreviations and complete the task by matching each abbreviation and its significance given below.

- | | |
|--------------|--|
| 1) vs. or v. | a. (<i>ibidem</i>) means "in the same place" and is used in citations to refer to a previously listed work |
| 2) etc. | b. means for example, being the English translation of the latin <i>exempli gratia</i> |
| 3) e.g. | c. stands for <i>et cetera</i> - means "and so forth" |
| 4) i.e. | d. means that is, being the English translation of the latin <i>id est</i> |
| 5) et al. | e. means "and others", being the English translation of the latin <i>et alia</i> or <i>et alii</i> |
| 6) ibid. | f. stands for latin <i>versus</i> that means "against" |

6. Read the information about one of the most revered icons and complete the tasks below.

A. Fill in the gaps with the appropriate word from the box.

a. prototype	b. named	c. Kazan	d. honour	e. vision
--------------	----------	----------	-----------	-----------

This iconographic version of the Virgin and Child, derived from the Byzantine 1)_____ known as the Hodegetria, first appeared in Russia in the second half of the 16th century. According to legend the icon was miraculously revealed in 1579 in the city of 2)_____ – formerly capital of the Tatars – shortly after the city had been conquered by Tsar Ivan IV ‘the Cruel’. The wonder-working icon was uncovered at the site of a burned out house thanks to a 3)_____ which appeared to a girl 4)_____ Matrona. A monastery was later erected at the site of the house in 5)_____ of the icon. This image was glorified in later Russian history as a Holy protector of the country and subsequently became the most widely revered image of the Virgin.

B. Match the synonyms.

- | | |
|-----------------|----------------|
| 1) miraculously | a. wonderfully |
| 2) conquer | b. seize |
| 3) glorify | c. praise |
| 4) honour | d. respect |
| 5) protector | e. defender |

7. Before watching the video “The Light Within: How an Icon is Made” at <https://www.youtube.com/watch?v=T8y1LoAgYMU> and complete the following task to get ready for the video.

A. Match the names of some materials (which are mentioned in the video) with their Russian equivalents from the box.

- 1) gesso
- 2) glue
- 3) paint
- 4) linen
- 5) marble dust
- 6) carbon paper
- 7) porcelain
- 8) egg tempera
- 9) pigments
- 10) wood

- | |
|-------------------------|
| a. яичная темпера |
| b. пигмент, краситель |
| c. мраморная пыль |
| d. льняное полотно |
| e. дерево |
| f. копировальная бумага |
| g. фарфор |
| h. грунтовка |
| i. клей |
| j. краска |

B. Make sure you know the meaning of the *verbs* below.

cut, carve, incise, burnish, sand, insert, prevent, cover, dry, transfer, apply, harden, sprinkle

8. Now watch the video and put the steps to create an icon in the correct order.

- ___ transferring the image to the board
- ___ preparing the wood
- ___ sanding and scoring of the board
- ___ painting with colors
- ___ writing a composition
- ___ protecting the icon with the final layer - linseed oil or olive
- ___ applying the gold leaf
- ___ highlighting the icon with “ozhivki”
- ___ carving the “kovcheg”
- ___ writing inscriptions on books or scrolls

9. Complete the task using the video. Here are the beginnings and the endings of the sentences to match.

- | | |
|---|---|
| 1) “Kovcheg or ark refers to the Ark of Noah and the Ark of the Covenant. Traditionally it is believed to separate... | a. may appear on books or Scrolls. |
| 2) Icons are typically painted on boards made... | b. Adam was created. |
| 3) The finished gesso surface is completely smooth,... | c. This action symbolizes the breath of life. |
| 4) Less experienced icon writers select... | d. a published image or their teachers provide one. |
| 5) The Halo extends beyond the “kovcheg” to create a bridge between... | e. the spiritual world and the world of the viewer. |
| 6) the clay symbolizes mankind or the Earth from which... | f. from linden, pine or poplar wood. |
| 7) The icon writer exhales on the bowl to create a thin layer of condensation to which the gold leaf can adhere. | g. almost porcelain like. |
| 8) The icon writer then inscribes the figures name and other text... | h. to separate the sacred world, paradise from the secular world. |
| 9) Depending on the climate it may take... | i. sprinkles the icon with holy water. |
| 10) The priest says a series of prayers and... | j. several months for the icon to dry completely. |

10. Sum up the information below in English.

Круг – очень важный символ в иконописи. Не имеющий ни начала, ни конца, он означает Вечность. Фигура Богоматери на иконе «О Тебе радуется» вписана в круг – это символ Божественной славы. А затем очертания круга повторяются снова и снова – в стенах и главах храма, в ветвях райского сада, в полете таинственных, почти невидимых небесных сил на самом верху иконы.

Очень часто святые на иконах держат в руках книгу или свиток. Так изображаются и ветхозаветные пророки, и апостолы, и святители, и преподобные, и праведные, и новомученики... Книга – это слово Божие, проповедниками которого были они при жизни.

Ладонь праведника . Праведные люди изображаются с характерным жестом: открытой ладонью, обращенной к молящимся. Праведный человек – человек правды – открыт для людей, в нем нет никакого лукавства, никакой тайной злой мысли или чувства.

11. Study the following short comment about *Icon setting*. Translate it into Russian and don't forget to speak about the "oklad" when you speak about an icon.

The tradition to protect the most revered icons with the "oklad," a setting made of gold or silver with precious gems, originated in Byzantine art. However, in Russia it has a special meaning. Symbolically, the setting played the same role as the golden background – it showed the light and beauty of God's world. Kings and emperors ordered them from best jewelers and now they attest to the development of decorative and applied arts.

- What metals can be used in an "oklad"?
- What precious gems do you know?

12. Where to get a glimpse of Russian icons? Have you ever been to any of the following museums in:

1) Moscow?

The Tretyakov Gallery, www.tretyakovgallery.ru

The Moscow Kremlin museums, www.kreml.ru

The Andrei Rublev Museum of Early Russian Culture and Art, www.rublev-museum.ru (website in Russian only)

The Museum of Russian icon www.russikona.ru

2) St. Petersburg?

The State Russian Museum, www.rusmuseum.ru

The Fabergé Museum, www.fabergemuseum.ru

Find an on-line reproduction of any icon or an original icon you would like to discuss and describe it following the steps below:

- Choose the icon to describe.
- Find information about its history.
- Describe the composition.
- Pay attention to the details. What do they mean?
- Speak about the choice of colors.
- Are there any special painting techniques?

Remember the recommendation from the text you have studied in this unit: *“It is necessary to study the icon from left to right and from top to bottom, i.e. starting with the top left corner, top row first and then the left and right scenes around the central image”*.

Unit 7. ICON PAINTERS AND ICONOGRAPHERS

1. Read the following description of the iconography. Do you agree with it? Discuss the issue with your groupmates.

Iconography, the science of identification, description, classification, and interpretation of symbols, themes, and subject matter in the visual arts. The term can also refer to the artist's use of this imagery in a particular work. The earliest iconographical studies, published in the 16th century, were catalogs of emblems and symbols collected from antique literature and translated into pictorial terms for the use of artists. The most famous of these works is Cesare Ripa's *Iconologia* (1593). Extensive iconographical study did not begin in Europe until the 18th century, however, when, as a companion to archaeology, it consisted of the classification of subjects and motifs in ancient monuments.

In the 19th century, iconography became divorced from archaeology and was concerned primarily with the incidence and significance of religious symbolism in Christian art. In the 20th century, investigation of Christian iconography has continued, but the secular and classical iconography of European art has also been explored, as have the iconographic aspects of Eastern religious art.

[Source: <https://www.britannica.com/art/iconography>]

2. Study the following vocabulary

customer	заказчик
prince	князь
fame	слава, молва
eminent	выдающийся
standard to emulate	эталон для подражания
piety	благочестие
fresco	фреска
scant	недостаточный, скудный
to squabble	повздорить
devastating	разрушительный
famine	голод
nobility	знать
to mention	упоминать
Grand Duke	Великий Князь
craftsman	мастер, умелец
disciple	ученик

3. Read the article about Andrei Rublev and answer the questions below.

Andrei Rublev: A saint and revered icon painter

The Russian Orthodox Church has had several prominent painters of icons and frescoes over the centuries – but Andrei Rublev is undoubtedly the most famous.

Andrei Rublev's happy fate

It is safe to say that fate was kind to Andrei Rublev. He gained fame and recognition while he was still among the living, and there are numerous mentions of him in historical chronicles.

Rublev's customers included princes and large monasteries, and he lived and worked in Moscow, Vladimir, and Zvenigorod. He was not forgotten after his death; Rublev's fame as Russia's most eminent iconographer has survived through the centuries. The Stoglav church synod of 1551 recognized his works as a standard to emulate.

The Russian Old Ritualists also thought very highly of Rublev's work. His icons were valued by art collectors, who saw them as an embodiment of canonical iconography and ancient piety.

That is why even in the 19th century, when the art of iconography seemed to have been forgotten, the name of Rublev was still famous as the golden standard of ecclesiastical art.

During the Soviet period, Rublev was a symbol of medieval Russian culture. In 1960 UNESCO held international events to mark Rublev's 600th anniversary. There is a museum of medieval Russian art in Moscow named after Rublev. Meanwhile, scientists have studied meticulously the collection of his icons and frescoes in the Tretyakov Gallery.

Piecing together Rublev's life

But, what do we really know about the iconographer's life as a man of faith? Biographical information about him is extremely scant; researches have had to piece the story of his life together bit by tiny bit.

He was born in the 1360s, but it is impossible to determine a more precise date. The day of his death, however, is well known: it is January 29, 1430.

Those were dark times in Russia: The country was occupied by the Tatar invaders, who pillaged towns, churches and monasteries, and took people into slavery.

Meanwhile, the vassal Russian princes kept squabbling for power between themselves. Moscow and Nizhniy Novgorod had two epidemics of plague in 1364 and 1366. A large part of Moscow burned to the ground in the devastating fire of 1365. In 1378 the city was invaded by Lithuania's Prince Algirdas, and there was a famine in 1371.

It is amid that chaos that the future creator of the images of heavenly harmony was brought up. Unfortunately, we know nothing about Rublev's parents or his social background.

Nevertheless, the very fact that he even had a surname is quite telling, because at the time, only members of the nobility or very wealthy people had surnames. Besides, "Rublev" may be an indication of his forefathers' trade. The name Rublev probably derives from the verb rubit (to cut wood) or from the noun rubel, which can be either a long wooden pole or a tool used by tanners.

We don't know where Rublev learned iconography, or who his teacher was. Neither is there any information about his early works. The first mention of Rublev is made in a 1405 chronicle, in which it states that the Annunciation Cathedral of the Moscow Kremlin was decorated by a team of three craftsmen commissioned by Grand Duke Vasiliy Dmitrievich.

The craftsmen were Feofan the Greek, Prokhor the Elder from Gorodets, and the monk Andrei Rublev. The fact that Rublev's name is mentioned at all in the chronicle suggests that he was already a highly respected craftsman at the time. But he is mentioned as the last of the three, which means that he was a junior member of the team.

Since Rublev was a monk, his first name, Andrei, was probably given to him when he took the vows; his birth name must have been different. The vows were probably taken at the Trinity Monastery under Nikon Radonezhskiy, a disciple and successor of the Reverend Sergiy Radonezhskiy.

This is mentioned in chronicles dating back to the 18th century. Many of Rublev's most famous works were created at the Trinity Monastery, or at the monastery's commission. He spent his last years at the Spaso-Andronikov Monastery, which was founded by another of Sergiy Radonezhskiy's disciples, Reverend Andronik.

[Source:https://www.rbth.com/arts/2014/01/07/andrei_rublev_a_saint_and_revered_iconPainter_33129.html]

Answer the questions below:

- 1) What does the Andrei Rublev's surname mean?
- 2) Who was the teacher of Andrei Rublev?
- 3) Why can we state that he received recognition during his lifetime?
- 4) What was the Tatar invasion time for Russian lands?
- 5) How can the interest in the works of Andrei Rublev be acknowledged?

4. Here are some problems which may happen to a nation or a country. Match each one with its correct definition and speak about the reasons that can cause them.

- | | |
|----------------|--|
| 1) famine | a. complete disorder and confusion |
| 2) invasion | b. great destruction or damage, severe and overwhelming shock or grief |
| 3) chaos | c. a situation in which there is not enough food for a great number of people, causing illness and death |
| 4) devastation | d. an outbreak of disease that spreads quickly and affects many individuals at the same time |
| 5) epidemic | e. the incoming or spread of something usually hurtful |

5. Follow the link <https://www.youtube.com/watch?v=PITEH4FcDJ4> and watch the video up to [3:15]. Be attentive while watching it and fill the gaps with the words from the box.

a. blessing	c. theology	e. photographs	g. painting	i. hospitable
b. iconography	d. pigments	f. spiritual	h. tempera	j. thoughts

I graduated from Art School. Once I became Orthodox, I got a 1)_____ from my parish priest - who was then and is still my 2)_____ father. He's the abbot of our monastery, Bishop Sergios. He gave me blessing to study 3)_____ and to be an iconographer. And so with his help I went around and saw icons, met iconographers.

I was doing my best with what I have observed from these other iconographers, and my own reading, my own studies. But I was still very much of my own, and I really felt the need to have a teacher. And, I have read the books of Leonid Ouspensky – of course... everybody did. Ouspensky's Meaning of Icons and Theology of the Icon was and remains among the most important books in the best that anyone can read on the history and the 4)_____ of the icon.

I got invited to dinner at his home - that was all. And so I went from Boston to Paris. I had a one-way ticket, but I didn't tell anybody in Paris that because I had no real plans. I was hoping to really study iconography. But I thought, "Well, if the only thing that happens is I'll get to meet this great man and learn a little bit about iconography that would certainly be worth the trip." I met him and his wife (who cooked me a very nice dinner and was very 5)_____). And then they kind of sat back and said, "So, what are your questions?" And I had lots and lots of questions. I had photographs of my work.

I was there until very, very late at night talking with them - talking about icons, icon 6) _____, how one painted icons, how one learned to paint icons?" I had so many questions that night went by very, very fast. I was working in egg 7) _____. He worked in egg tempera. He explained to me a few things about his recipes, where he got 8) _____, what kind of brushes he used – we, as artists, we have a million questions like this (practical things). But I began to understand that that was going to be the easy part. The hard part was the theology of the icon. I showed Ouspensky 9) _____ of my work. And he could see from the photographs (as much as possible) producing old icons as exactly as I could. He could see that. He could see that I was probably tracing the old icon using that drawing and then using that drawing kind of putting in the other colors and all of that. He said, "This is okay to start with." But he said in the 20th century iconographers are either making exact reproductions of other icons or they're doing their own ideas about iconography - their own kind of theological 10) _____... something totally particular to themselves."

6. Now watch the rest of the video and choose the correct answers.

- 1) What look did Leonid Ouspensky have on his face when he spoke about the tradition and creativity with the Speaker?
 - a. very serious and penetrating
 - b. friendly and mild
 - c. sympathetic and attentive

- 2) Who called the house where the Speaker was staying in Paris?
 - a. Leonid Ouspensky
 - b. Leonid Ouspensky's wife
 - c. Leonid Ouspensky's assistant

- 3) How long did the Speaker stay in Europe learning iconography?
 - a. for 6 months
 - b. for 5 months
 - c. for 2 years

- 4) How long was Leonid Ouspensky actually a teacher in iconography for the Speaker?
 - a. for only 6 years
 - b. for 5 months
 - c. for only 5 years

- 5) When did Leonid Ouspensky repose?
 - a. in 1978
 - b. in 1987
 - c. in 1990

7. **The Speaker quoted Leonid Ouspensky's words: "The tradition of the church is neither of these two extremes. It is not mechanical reproduction nor is it theological fantasy, but it is creativity within the tradition."**

- How do you understand his words?
- Explain the meaning of the word "reproduction".
- What is creativity?

8. **Do you know what Mind Mapping is? read the following information about it and complete the task.**

Mind mapping is a highly effective way of getting information in and out of your brain. Mind mapping is a creative and logical means of note-taking and note-making that literally "maps out" your ideas.

All Mind Maps have some things in common. They have a natural organizational structure that radiates from the center and use lines, symbols, words, color and images according to simple, brain-friendly concepts. Mind mapping converts a long list of monotonous information into a colorful, memorable and highly organized diagram that works in line with your brain's natural way of doing things.

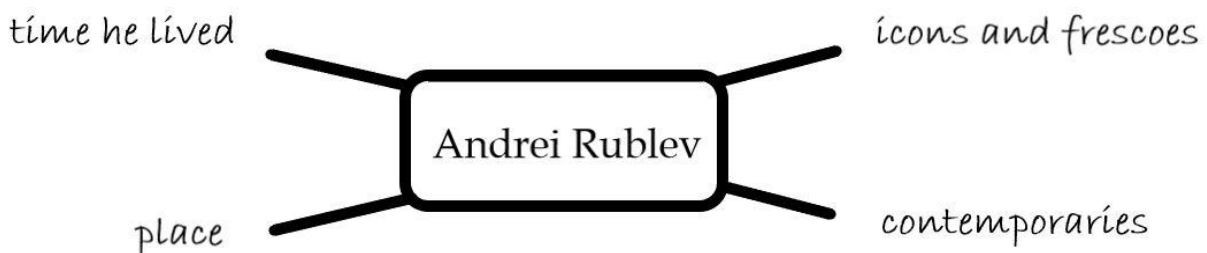
The Five Essential Characteristics of Mind Mapping:

1. The main idea, subject or focus is crystallized in a central image
2. The main themes radiate from the central image as 'branches'
3. The branches comprise a key image or key word drawn or printed on its associated line
4. Topics of lesser importance are represented as 'twigs' of the relevant branch
5. The branches form a connected nodal structure

How to Make a Mind Map

1. Think of your general main theme and write that down in the center of the page. i.e. Food
2. Figure out sub-themes of your main concept and draw branches to them from the center, beginning to look like a spider web i.e. Meats, Dairy, Breads
3. Make sure to use very short phrases or even single words
4. Add images to invoke thought or get the message across better
5. Try to think of at least two main points for each sub-theme you created and create branches out to those

Scan the text once again about Andrey Rublev and speak about him piecing the story of his life together. Use the Mind Map below to structure your ideas.



Unit 8. RUSSIAN ORTHODOX CHURCH ARCHITECTURE

1. Read the following text, translate it and find the English equivalents for:

купол, башня, имитывать, распространение, каменное зодчество, свод

The high white walls of ancient temples, crowned by gilt domes and bell towers, became the symbol image of Russian cities. Initially, Russian architecture absorbed the best traditions of Greek urban planning. Its development was inextricably linked to the spread of Christianity. Prior to the adoption of Orthodoxy, all houses in ancient cities were built of wood. Along with the new religion the stone architecture came to Russia. The so-called cross-domed church type became popular. The model came to Russia from Byzantium. Cross-dome churches of such type were called so because the central vaults of the temple crossed each other forming a cross crowned by a dome. From the inside the vaults and dome were supported by four columns.

[Source:<https://www.advantour.com/russia/culture/architecture.htm>]

2. Study the vocabulary

dome	КУПОЛ; СВОД
shape	форма
significance	значение
imitate	имитировать
ship	корабль
harbor	гавань, убежище
the Kingdom of Heaven	Царство Небесное
proclaim	провозглашать
eternity	вечность
guide	вести
symbol	СИМВОЛ
entrance	ВХОД
roof	крыша
remembrance	память

3. Read the text and discuss the questions below.

The Meaning of the Domes in Orthodox Church Architecture

Orthodox churches generally take one of several shapes that have a particular mystical significance. The most common shape is an oblong or rectangular shape, imitating the form of a ship. As a ship, under the guidance of a master helmsman conveys men through the stormy seas to a calm harbor, so the Church, guided by Christ, carries men unharmed across the stormy seas of sin and strife to the peaceful haven of the Kingdom of Heaven. Churches are also frequently built in the form of a Cross to proclaim that we are saved through faith in the Crucified Christ, for Whom Christians are prepared to suffer all things. Less frequently churches are built in the shape of a circle, signifying that the Church of Christ shall exist for all eternity (the circle being one of the symbols of eternity) or in the shape of an octagon, signifying a star, for the Church, like a star, guides a man through the

darkness of sin which encompasses him. Because of the difficulties of internal arrangement, however, the latter two shapes are not often used.

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 worshipper from the darkness of sin (the West) into the light of Truth (the East). This rule is violated only if the building had been previously constructed for another purpose, or if services are conducted in a private home, for example, when the entrance and main portion have been arranged according to convenience. On the roof of Orthodox churches are usually found one or more cupolas (towers with rounded or pointed roofs), called crests or summits. One cupola signifies Christ, the sole head of the Christian community; three cupolas symbolize the Most-Holy Trinity; five cupolas represent Christ and the four Evangelists; seven cupolas symbolize the Seven Ecumenical Councils which formulated the basic dogmas of the Orthodox Church, as well as the general use in the Church of the sacred number seven; nine cupolas represent the traditional nine ranks of Angels; and thirteen cupolas signify Christ and the Twelve Apostles.

A peculiar feature of Russian Orthodox churches is the presence of onion-shaped domes on top of the cupolas. In the early history of the Russian Church, especially in Kiev, the first capital, the domes of the churches followed the typical Byzantine rounded style, but later, especially after the Mongol Period, Russian churches tended toward the onion domes, which, in many places, became quite stylized. Historians are not in agreement as to the origin of this particular style, but some point to the possible influence of Persia on this peculiar feature of Russian church architecture, while others argue that since this style was more popular in the far North of Russia, it had a practical application, in that the shape was particularly suited to shed the large amounts of snow common in the region.

Every cupola, or where there is none, the roof, is crowned by a Cross, the instrument of our salvation. The Cross may take one of many different shapes, generally according to the national tradition of a particular local Church. In the Russian Church, the most common form is the so-called three-bar Cross, consisting of the usual crossbeam, a shorter crossbeam above that and another, slanted, crossbeam below. Symbolically, the three bars represent, from the top, the signboard on which was written, in Hebrew, Latin and Greek, Jesus of Nazareth, the King of the Jews (John 19:19); the main crossbeam, to which the hands of Jesus were nailed; the lower portion, to which His precious feet were nailed.

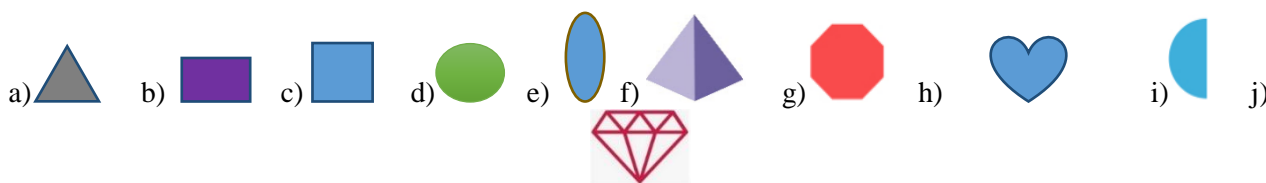
The three-bar representation existed in Christian art from very early times in Byzantium, although usually without the bottom bar slanted, which is particularly Russian. The origin of this slanted footboard is not known, but in the symbolism of the Russian Church, the most common explanation is that it is the pointing upward to Paradise for the Good Thief on Jesus' right and downward to Hell for the Thief on His left (Luke 23). Sometimes the bottoms of the Crosses found on Russian churches will be adorned with a crescent. In 1486, Tsar Ivan IV (the Terrible) conquered the city of Kazan which had been under the rule of Moslem Tatars, and in remembrance of this, he decreed that from henceforth the Islamic crescent be placed at the bottom of the Crosses to signify the victory of the Cross (Christianity) over the Crescent (Islam).

[Source:<http://holytrinityoca.org/the-meaning-of-the-domes-in-orthodox-church-architecture/>]

Answer the following questions.

- 1) What forms of Orthodox Churches do you know?
- 2) What is the meaning of various forms of the Church building?
- 3) Why is the church compared to a ship?
- 4) Discuss the development of the dome forms throughout the history of the Russian Orthodox architecture.
- 5) What does the three-bar cross representation mean?

4. Match the name of the form and its image.



1) square	6) heart-shaped
2) rectangle	7) semi-circle
3) triangle	8) diamond-shaped
4) pyramid	9) oval
5) circle	10) octagonal

5. Before watching. Read a short comment about one the Russian churches built without nails. What other wooden churches do you know?

Kizhi is a narrow strip of island on Lake Onega in the Republic of Karelia, Russia. The island is popular for dozens of historical wooden buildings that were moved to the island from various parts of Karelia for preservation purposes during the 1950s. Today, the entire island and the nearby area form a national open-air museum with more than 80 historical wooden structures. The most famous among them is the Kizhi Pogost.



[Source: <https://www.amusingplanet.com/2012/02/kizhi-pogost-300-years-old-multi-dome.html>]

6. Watch the video at <https://www.youtube.com/watch?v=3uEaJki7W8s> and match the beginnings and endings of the sentence.

- | | |
|--|-------------------|
| 1) The church sparkles like ... | a. silver |
| 2) The structure was sturdy enough ... | b. to survive |
| 3) The island was listed as UNESCO ... | c. World Heritage |
| 4) Kizhi's main builder cast his ax into | d. the water |
| 5) A 300-year old multi-domed ... | e. church |
| 6) One hundred and twenty feet ... | f. tall |
| 7) It underwent ... | g. restoration |

- | | |
|---------------------------------------|--------------------|
| 8) The largest building on ... | h. Kizhi Island |
| 9) Kizhi Island is home to two ... | i. wooden churches |
| 10) It was built entirely without ... | j. nails |

7. Before watching the video about St. Basil's Cathedral: Ginger castle on Red Square, learn the vocabulary you will meet in the video and complete the following task matching the word and its synonym.

- | | |
|--------------------|----------------------|
| 1. unusual | a. labyrinth |
| 2. landmark | b. lasting |
| 3. stronghold | c. bastion |
| 4. maze | d. extraordinary |
| 5. demolition | e. destruction |
| 6. confectionery | f. renovation sweets |
| 7. miracle | g. wonder |
| 8. victory | h. triumph |
| 9. enduring | i. attraction |
| 10. reconstruction | j. sweets |

11. Watch the video <https://www.youtube.com/watch?v=C-y4sFpS1LE> from [0:25] and fill in the gaps with the words from the box.

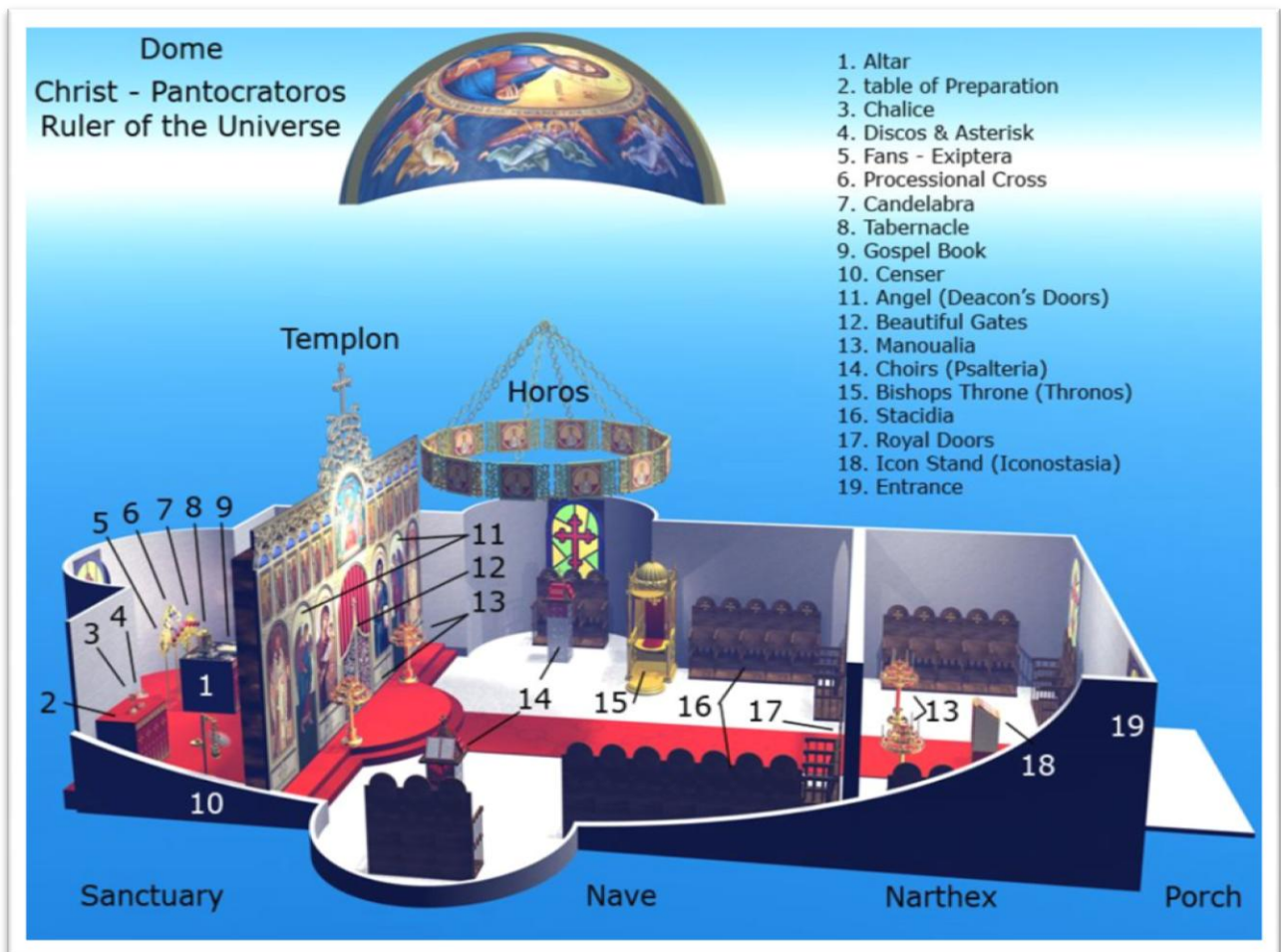
a. Square	c. Barma	e. Kazan	g. tomb	i. capture
b. box	d. buried	f. destruction	h. wooden	j. blinded

It's been called everything from beautiful to unusual and downright strange-looking. It was dubbed a confectionary 1)_____ or described as a structured devoid or restraint or reason. But Moscow St. Basil's Cathedral remains the city's most celebrated landmark and nothing short of Russia's national symbol. Completed in 1561 the iconic Cathedral was built by order of Tsar Ivan the Terrible to commemorate the 2)_____ of the Tatar stronghold of 3)_____. It's officially called the Cathedral of the Intercession of the Virgin by the moat. The popular alternative refers to Basil the Blessed, the prophet and miracle worker, who was 4)_____ on the site. At the time of Ivan's final victory over the Tatars, eight wooden churches had already been built here marking his previous successes in the campaign. Once in a more permanent memorial Ivan had them replaced by stone and brick. And one more church was later added to marks and Basil's 5)_____. So, if the resulting structure looks like a chaotic pileup of domes it's because the cathedral is not just one church but a cluster of nine built on a single foundation and linked by a maze of snaking galleries.

Despite its fame, the landmark offers surprisingly few facts a lot about it is the stuff of legends. Little is known about its designers. They were apparently 2 men called 6)_____ and Postnik. Although some researchers suggest both names may refer to the same person. There's also story although not backed by the historians that after the building was finished that Tsar had the architects 7)_____ so that they could never create anything as beautiful elsewhere. and experts still argue about the inspiration behind this riot of shapes and colors. The cathedral is simply like no other Russian building before or after it. It's thought that the unusual design is a heady mix of Russian traditions of 8)_____ and stone architecture with some elements thrown in from the works of Italian architects who were employed in Moscow at that time.

After the revolutions and Basil's was turned into a museum which saved it from 9) _____ wrought on many other churches by the Soviet government. Still it nearly fell victim to Stalin's big reconstruction plans because the cathedral was deemed to be in the way of grand military parades held in Red 10) _____. The demolition project didn't go ahead though, and now at 450 this church that looks more like a fairytale Palace stands tall as Russia's most enduring symbol.

12. Study the vocabulary describing the traditional church interior.



[Source: https://en.wikipedia.org/wiki/Eastern_Orthodox_church_architecture#/media/File:Orthodox-Church-interior.jpg]

Find out the meaning of the following parts:

- sanctuary
- nave
- narthex
- porch

Discuss it in the group.

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