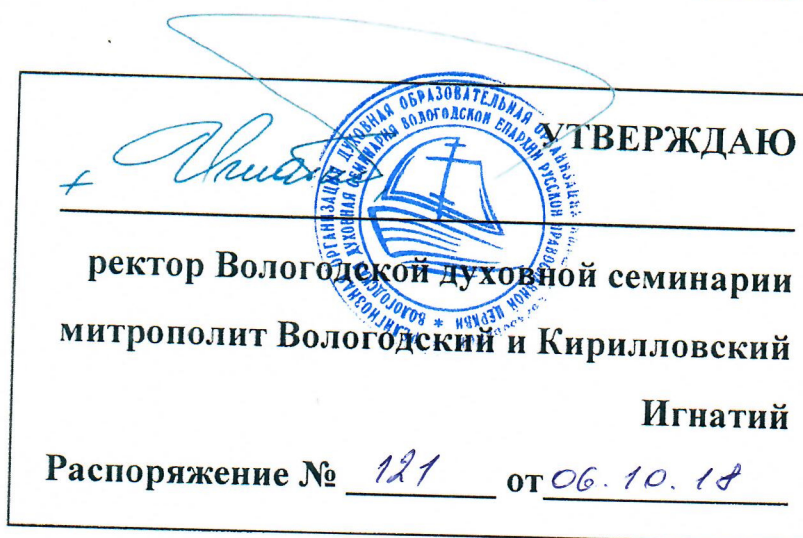


Религиозная организация – духовная образовательная организация
высшего образования

Вологодская духовная семинария
Вологодской епархии Русской Православной Церкви

Кафедра гуманитарных и естественно-научных дисциплин



РАБОЧАЯ ПРОГРАММА ДИСЦИПЛИНЫ

**«ИНОСТРАННЫЙ ЯЗЫК В ПРОФЕССИОНАЛЬНОЙ
КОММУНИКАЦИИ (АНГЛИЙСКИЙ)»**

направление подготовки

ПОДГОТОВКА СЛУЖИТЕЛЕЙ И РЕЛИГИОЗНОГО ПЕРСОНАЛА
РЕЛИГИОЗНЫХ ОРГАНИЗАЦИЙ

уровень высшего образования

БАКАЛАВРИАТ

квалификация

БАКАЛАВР БОГОСЛОВИЯ

форма обучения

ОЧНАЯ

Вологда
2018

1. Цель и задачи учебной дисциплины

Цель изучения дисциплины: повышение базового уровня владения иностранным языком, полученного ранее и овладение студентами необходимым и достаточным уровнем иноязычной коммуникативной и языковой компетенции для решения социально-коммуникативных задач в различных областях профессиональной, научной, культурной и бытовой сфер деятельности, при общении с зарубежными партнерами, а также для дальнейшего углубления имеющегося уровня, выработка у студентов обширного словарного запаса по профессиональной лексике и умение ее применять в спонтанной и запланированной речи.

Задачи дисциплины:

- формирование у студентов практических навыков различных видов речевой деятельности (аудирования, говорения, чтения и письма) в сфере профессиональной коммуникации, отвечающих квалификационным требованиям и способствующих успешному выполнению их профессиональных обязанностей;
- развитие когнитивных и исследовательских умений с использованием ресурсов на иностранном языке;
- развитие информационной культуры;
- расширение кругозора и повышение общей гуманитарной культуры студентов.

2. Место учебной дисциплины в структуре ООП

Учебная дисциплина «Иностранный (английский) язык в профессиональной коммуникации» входит в блок дисциплин по выбору. Изучение учебной дисциплины опирается на знания, умения и навыки, предусмотренных государственным образовательным стандартом для общеобразовательной средней школы и полученных в рамках вузовского курса «Иностранный язык» на 1 и 2 курсах.

Дисциплина «Иностранный (английский) язык в профессиональной коммуникации» входит в блок дисциплин по выбору (**Б 1. В. ДВ 3**) по направлению «Подготовка служителей и религиозного персонала религиозных организаций», и изучается на **2 и 3 курсах** бакалавриата в **4-ом и 5-ом семестрах** в объеме **180 часов (5 з.е.)**.

3. Требования к уровню подготовки выпускника, формируемые в результате освоения учебной дисциплины

В результате освоения дисциплины обучающийся должен овладеть нижеследующими компетенциями.

Общекультурными компетенциями (ОК):

- способностью к коммуникации в устной и письменной формах на русском и иностранном языках для решения задач межличностного и межкультурного взаимодействия (ОК-5);
 - способностью к самоорганизации и самообразованию (ОК-7);
-

Общепрофессиональными компетенциями (ОПК):

способностью использовать знания в области социально-гуманитарных наук для освоения профильных теологических дисциплин (ОПК-3).

Профессиональными компетенциями (ПК), соответствующими виду профессиональной деятельности, на который ориентирована программа бакалавриата:

учебно-воспитательная и просветительская деятельность:

способностью вести соответствующую учебную, воспитательную, просветительскую деятельность в образовательных и просветительских организациях (ПК-6);

По завершении курса иностранного языка студент должен:

знать:

- правила о языковом строе изучаемого языка, выполняющих функцию осознания закономерностей языкового общения;
- историю, культуру и традиции стран изучаемого языка.

ЧТЕНИЕ

- основы техники перевода текста;
- основные принципы самостоятельной работы с оригинальной литературой;
- основные виды словарно-справочной литературы и правила работы с ними.

ГОВОРЕНИЕ

- типичные социокультурные коммуникативные формулы бытового и делового общения, а также правила речевого этикета, необходимые для участия в межкультурном профессиональном общении на иностранном языке.

ПИСЬМО

- типичные формулы письменного выражения коммуникативных намерений в сферах, предусмотренных настоящей программой;
- основы аннотирования и реферирования текста.

уметь:

- применять понятийно-категориальный аппарат, основные законы гуманитарных и социальных наук в профессиональной деятельности;
- применять методы и средства познания для интеллектуального развития, повышения культурного уровня, профессиональной компетентности;
- использовать иностранный язык в межличностном общении и профессиональной деятельности;

РЕЦЕПТИВНЫЕ УМЕНИЯ

АУДИРОВАНИЕ

- воспринимать и понимать общее содержание речевых отрезков, произносимых на иностранном языке в обычном темпе речи;
- воспроизводить услышанное при помощи повторения, перефразирования, пересказа.
- фиксировать полезную информацию при аудировании.

владеть:

- навыками выражения своих мыслей и мнения в межличностном и деловом общении на иностранном языке;
- навыками извлечения необходимой информации из оригинального текста на иностранном языке;
- базовой лексикой; лексикой, представляющей нейтральный научный стиль, а также основной терминологией своей специальности (лексический минимум в объеме 5000 учебных единиц общего и терминологического характера);
- грамматическими навыками, обеспечивающими коммуникацию без искажения смысла при письменном и устном общении общего характера;
- основными грамматическими конструкциями, присущими письменным и устным формам общения: а именно, конструкциями с личными формами глагола в активном и пассивном залоге, конструкциями с неличными формами глагола, многозначными глаголами, различными синтаксическими конструкциями и др.;
- основными грамматическими явлениями, характерными для профессиональной речи.

ЧТЕНИЕ

- навыками изучающего чтения, предполагающими полное понимание содержания оригинальных текстов;
- навыками ознакомительного чтения, предполагающими понимание общего содержания текста (70%), определения не только круга затрагиваемых вопросов, но и того, как они решаются;
- навыками просмотрового чтения, предполагающими получение общего представления о теме, круге вопросов, которые затрагиваются в тексте без использования словаря;
- навыками поискового чтения.

ПРОДУКТИВНЫЕ УМЕНИЯ

ГОВОРЕНИЕ

- диалогической и монологической речью (доклады, презентации, выступления, сообщения) на иностранном языке по общекультурной, профессиональной, страноведческой тематике.

ПИСЬМО

- навыками написания отдельных видов речевых произведений и документации (аннотация, тезисы, сообщения, частное письмо, автобиографии, резюме, заявления о приеме на работу и др.), реферирования и перевода литературы по специальности;
- навыками реферировать и аннотировать профессионально ориентированные и общенаучные тексты с учетом разной степени смысловой компрессии.

4. Структура и содержание учебной дисциплины

4.1 Структура учебной дисциплины

Вид учебной работы	Всего часов	Семестр 4	Семестр 5
Аудиторные занятия (всего)	128	56	72
<i>В том числе</i>			
Лекции (Л)			
Практические занятия (ПЗ)	128	56	72
Самостоятельная работа (всего)	34	16	18
Вид промежуточной аттестации	18 Д/зачет		18 Диф. зачет
Общая трудоемкость дисциплины	180 5 з.е.	72 2 з.ед.	108 3 з.е.

4.2 Содержание разделов учебной дисциплины

Section I. (Раздел 1)

Introduction. The main definitions and categories of the course. Problems of the religious education in Russia.

The need for a scientific study of religion and religious traditions. The social function of religion. Issues on freedom of conscience and the religious identity. Religion and religiosity in the contemporary Russian society. Lack of interest from the authorities in this area of the social life for the past 20 years. The lack of the Russian-language resources on the Internet that could be adequate to the world standards of human knowledge in the field of the religious studies.

Section II. (Раздел 2)

Historical and social background of Christianity. The religious meaning of the Christian tradition and its cultural and historical significance. The founder of Christianity and the first community of apostles. Christian monotheism and the idea of God-Trinity. Holy Scripture in Christianity. The doctrine of Creation and Christian anthropology. The evolution of Christianity from the community to the church organization. The phenomenon of the Christian Church. The universal character of the Christian worldview. Christian ethics. The first centuries of the Christian church; the spread of Christianity. The division of the Christian churches in 1054 and the historical path of the Roman Catholic Church.

Section III. (Раздел 3)

The origin of the Slavs. Knyaz Oleg's military campaign to Byzantium. The reign of Princess Olga, widow of Igor. Her christening in Constantinople in 954. The literary heritage (Cyril and Methodius legacy: the creation of the Slavic alphabet, basic translation of liturgical books into the Slavic language, preaching in Slavic lands). The first Christian churches and monasteries in Kiev. The legend of the choice of faith by Knyaz Vladimir. Christening of Russia in 988. Ideological consolidation of Russia's unity. The rise of the status of Russia, its recognition by the European states.

Section IV. (Раздел 4)

Boris and Gleb were the first Russian saints and martyrs. Yaroslav the Wise's reign. Creation of the first libraries and schools. Hilarion became the first Russian person on Metropolitan. Separation of the Church in the Western (Catholic) and Eastern (Orthodox) ones. The reasons for the split were the differences in dogmas and rites. Consolidation of the relations between Russia and Byzantium, falling apart with the European countries. St. Anthony Pechersky. Foundation of the first Russian, Kiev-Pechersky Monastery in the XI century. Theodosius Pechersky became the first abbot of the monastery. St. Sergius of Radonezh as the spiritual leader of Russia. Moscow Kremlin as the heart of Russia. Kremlin stone churches: Assumption Cathedral, Archangel's Cathedral, Moscow monasteries.

Section V. (Раздел 5)

The split of the Russian Church. "Nikonians" and Old Believers as irreconcilable opponents. The main differences. Teachers of the split: priest Avvakum, Lazar, Ivan Neronov, their fate. The role of monasteries in the settlement of the Russian Urals. Peter I and the church reform. The transformation of the church into a governmental agency. The role of Church during the reign of Catherine II. St. Paisius Velichkovsky as the tutor of the spiritual guides in the traditions of the Holy Mountain. Restoration of monasticism. Flourishing of the ascetic monasteries in the north.

Section VI. (Раздел 6)

Christening of the small peoples of Russia. Educational activities of Metropolitan Filaret in the first half of the XIX century. The flowering of religious education in the XIX century. Darwin's theory of evolution and atheism in the world. The ideology of revolutionary movements. St. John of Kronstadt as the Preacher and previewer, expositor of false teachers. Optina Desert as the heart of Russia. Great Optina Desert's elders. Fierce persecution of the Church of the 1930s. The election of the patriarch, Metropolitan Alexy. The Revival of the church. The celebration of the 1000th anniversary of the Russia's Christening. The turn of the society to the Orthodox spirituality. Restoration of churches and monasteries. Shrines' return.

Section VII. (Раздел 7)

Studying of Scriptures.(Изучение Священных Писаний)

4.3 Разделы учебной дисциплины и вид занятий

№	Наименование разделов учебной дисциплины	Лекции	Практические занятия	СРС	Формы текущего контроля успеваемости // Формы промежуточной аттестации	Всего
4 семестр		-	56	16	—	72
1	Вступление. Основные определения и категории курса. Проблемы религиозного образования в России. Introduction. The main definitions and categories of the course. Problems of the religious education in Russia.		2	1		3
2	Необходимость научного изучения религии и религиозных традиций. Социальная функция религии. Вопросы свободы совести и религиозной идентичности. The need for a scientific study of religion and religious traditions. The social function of religion. Issues on freedom of conscience and the religious identity.		2	1		3
3	Исторические и социальные предпосылки христианства. Религиозный смысл христианской традиции и ее культурно - историческое значение. Historical and social background of Christianity. The religious meaning of the Christian tradition and its cultural and historical significance.		4	1		5
4	Основатель христианства и первой общины апостолов. Христианский монотеизм и идея о Боге Троице The founder of Christianity and the first community of apostles. Christian monotheism and the idea of God-Trinity.		4	1		5
5	Священное Писание в христианстве. Holy Scripture in Christianity.		4	1		5
6	Учение о сотворении Мира и христианская антропология. The doctrine of Creation and Christian anthropology.		4	1		5

7	Эволюция христианства от общины к церковной организации. Феномен христианской Церкви. The evolution of Christianity from the community to the church organization. The phenomenon of the Christian Church.		4	1		5
8	Христианская этика. Christian ethics.		4	1		5
9	Первые века христианской церкви; распространение христианства. The first centuries of the Christian church; the spread of Christianity.		4	1		5
10	Разделение христианских церквей в 1054 году и исторический путь Римско - католической церкви. The division of the Christian churches in 1054 and the historical path of the Roman Catholic Church.		4	1		5
11	Происхождение славян. Военный поход князя Олега на Византию. The origin of the Slavs. Knyaz Oleg's military campaign to Byzantium.		2	1		3
12	Царствование княгини Ольги, вдовы Игоря. Ее крещение в Константинополе в 954 году. The reign of Princess Olga, widow of Igor. Her christening in Constantinople in 954.		2	1		3
13	Буквальное наследие (наследие Кирилла и Мефодия: создание славянской азбуки, основной перевод богослужебных книг на славянский язык, проповедь в славянских землях). The literal heritage (Cyril and Methodius legacy: the creation of the Slavic alphabet, basic translation of liturgical books into the Slavic language, preaching in Slavic lands).		4	1		5
14	Первые христианские церкви и монастыри в Киеве. The first Christian churches and monasteries in Kiev.		4	1		5
15	Легенда о выборе веры князем Владимиром. The legend of the choice of faith by Knyaz Vladimir.		4	1		3
16	Крещение Руси в 988 году. Christening of Russia in 988.		2	1		3

17	Итоговый тест по изученным темам. Test on the studied topics.		2		Контрольная работа	2
5 семестр			72	18	18	108
1	Борис и Глеб - первые русскими святыне и мученики. .Boris and Gleb were the first Russian saints and martyrs.		4	1		5
2	Разделение Церкви на Западную (католическую) и Восточную (православную). Separation of the Church in the Western (Catholic) and Eastern (Orthodox) ones.		4	1		5
3	Святой Антоний Печерский St. Anthony Pechersky.		4	1		5
4	Основание первого русского, Киево-Печерского монастыря в XI веке. Foundation of the first Russian, Kiev-Pechersky Monastery in the XI century.		4	1		5
5	Преподобный Сергий Радонежский - «Игумен Земли Русской» St. Sergius of Radonezh as the spiritual leader of Russia.		4	1		5
6	Московский Кремль - сердце России. Кремлевские каменные храмы: Успенский собор, Архангельский собор, Московские монастыри. Moscow Kremlin as the heart of Russia. Kremlin stone churches: Assumption Cathedral, Archangel's Cathedral, Moscow monasteries.		4	1		5
7	Раскол Русской церкви. "Никониане" и старообрядцы как непримиримые противники. Основные отличия. The split of the Russian Church. "Nikonians" and Old Believers as irreconcilable opponents. The main differences.		4	1		5
8	Роль монастырей в заселении русского Урала. The role of monasteries in the settlement of the Russian Ural.		4	1		3
9	Петр I и церковная реформа. Превращение церкви в государственное учреждение. Peter I and the church reform. The transformation of the church into a governmental agency.		4	1		5
10	Роль Церкви в царствование Екатерины II. The role of Church during the reign of Catherine II.		4	1		5

11	Расцвет аскетических монастырей на Севере. Flourishing of the ascetic monasteries in the north.		4	1		3
12	Крещение малых народов России. Просветительская деятельность митрополита Филарета в первой половине XIX века. Christening of the small peoples of Russia. Educational activities of Metropolitan Filaret in the first half of the XIX century.		4	1		5
13	Дарвиновская теория эволюции и атеизм в мире. Идеология революционных движений. Darwin's theory of evolution and atheism in the world. The ideology of revolutionary movements.		4	1		5
14	Оптина пустыня как сердце России. Старцы Великой Оптиной пустыни. Optina Desert as the heart of Russia. Great Optina Desert's elders.		4	1		5
15	Празднование 1000-летия Крещения Руси. The celebration of the 1000 th anniversary of the Russia's Christening.		4	1		5
16	Возрождение церкви. Реставрация церквей и монастырей. Возвращение святынь. The Revival of the church. Restoration of churches and monasteries. Shrines' return.		4	1		5
17	Изучение Священных Писаний Studying of Scriptures.		4	2		14
18	Итоговый тест по изученным темам. Test on the studied topics.		4		Контрольная работа	2
ИТОГО			128	34		162
Диф.зачет						18
Всего			128	34		180
			ПЗ	СРС		Всего

2. Практические занятия

2.1. Планы практических занятий

1 семестр

Introduction to Orthodox Christianity

Orthodox Christianity is the life in faith of the Orthodox Church, inseparable from that concrete, historic community and encompassing its entire way of life. The Orthodox Christian faith is that faith "handed once to the saints" (Jude 3), passed on in Holy Tradition to the apostles by Jesus Christ, and then handed down from one generation to the next, without addition or subtraction.

The sole purpose of Orthodox Christianity is the salvation of every human person, uniting him to Christ in the Church, transforming him in holiness, and imparting eternal life. This is the Gospel, the good news, that Jesus is the Messiah, that He rose from the dead, and that we may be saved as a result.

Orthodox Christians worship the Father, Son, and Holy Spirit—the Holy Trinity, the one God. Following the Holy Scriptures and the Church Fathers, the Church believes that the Trinity is three divine persons (*hypostases*) who share one essence (*ousia*). It is paradoxical to believe thus, but that is how God has revealed Himself. All three persons are consubstantial with each other, that is, they are of one essence (*homoousios*) and coeternal. There never was a time when any of the persons of the Trinity did not exist. God is beyond and before time and yet acts within time, moving and speaking within history.

God is not an impersonal essence or mere "higher power," but rather each of the divine persons relates to mankind personally. Neither is God a simple name for three gods (i.e., polytheism), but rather the Orthodox faith is monotheist and yet Trinitarian. The God of the Orthodox Christian Church is the God of Abraham, Isaac and Jacob, the **I AM** who revealed Himself to Moses in the burning bush.

The source and unity of the Holy Trinity is the Father, from whom the Son is begotten and also from whom the Spirit proceeds. Thus, the Father is both the ground of unity of the Trinity and also of distinction. To try to comprehend unbegottenness (Father), begottenness (Son), or procession (Holy Spirit) leads to insanity, says the holy Gregory the Theologian, and so the Church approaches God in divine mystery, approaching God apophatically, being content to encounter God personally and yet realize the inadequacy of the human mind to comprehend him.

The primary statement of what the Church believes about God is to be found in the Nicene-Constantinopolitan Creed.

The second person of the Holy Trinity, the Son of God, begotten before all ages by the Father without a mother, was begotten in time by the Virgin Mary the Theotokos without a father. He is the Logos, the Word of God, and he became flesh and dwelt among us, as says the beginning of the Gospel of John. Jesus Christ is God in the flesh. This is the doctrine of the Incarnation, that God became a man.

Our Lord Jesus is the *Theanthropos*, the God-man. He is not half God and half man, nor is he a hybrid of the two. Rather, he is fully God and fully man, perfect in his divinity and perfect in his humanity. He has two natures, joined together in the Incarnation without mixture, division, or confusion. As a result of being fully God and man, he also has two wills, one human will and one divine will to which the human one is submitted. He has two natures yet remains one person, one hypostasis.

Jesus is God, the second person of the Holy Trinity. He is the **I AM** revealed to Moses. He is the way, the truth and the life. He is the God before the ages, come to Earth as a little child and then died on the cross as a man and rose from the dead. He and the Father are one, for He is consubstantial with the Father. During his passion and death on the cross, one of the Trinity suffered in the flesh.

He is the Messiah, the Christ—the Anointed One of God, foretold by the prophets of the Old Testament. He is the Savior of the world, the Lamb of God, the Son of Man. As described in the Gospels, Jesus Christ was born of a woman, grew into a man, preached, healed, taught his disciples, died in physical reality on the cross, and then rose bodily from the dead on the third day. He then ascended into Heaven and sat down at the right hand of the Father. Of all mankind, He alone is without sin.

His work on Earth was for the purpose of saving mankind, for the life of the world. Everything He did was for our salvation, from relating parables and being baptized by the Forerunner to his glorious death and resurrection. Because of who He is and of what He did for us, we have the opportunity to become by grace what He is by nature. That is, we can put on the divine, becoming partakers of the divine nature.

The Church is the Body of Christ, a theanthropic (divine-human) communion of Jesus Christ with his people. The sole head of the Church is Christ. The traditional belief in the Church is attested to in the Nicene-Constantinopolitan Creed as the one, holy, catholic and apostolic Church. By this is meant that the Church is undivided and not many (one), sanctified and set apart for the work of God (holy), whole and characterized by fullness and universality (catholic), and has at its essence the going out into all the world to preach the Gospel and baptize the nations (apostolic).

The Church is the Bride of Christ, the eschatological spouse of the Son of God, united to him in faith and love, for which he gave himself up on the cross. The intimacy of a husband and wife is an earthly image of the intimacy that Christ has with his Church, and the union of an earthly marriage is a shadow of the union of that marriage of the Lamb of God with the Church.

The community of the Church is the locus of salvation for mankind; it is truly the Ark in which mankind may be saved from the flood of corruption and sin. In it, Christians sacramentally work out their salvation with fear and trembling (Phil. 2:12), worshipping the Holy Trinity in spirit and in truth. The Church is the pillar and ground of truth (I Tim. 3:15) and thus may be relied upon in the Christian's struggle to apprehend the one truth for himself. The Church is eternal, and the gates of Hell will never prevail against it (Matt. 16:18).

The Church consists of the prophets and saints of both the Old and New Testaments, the angels and the concrete, historical community of believers in this earthly life. Those who have gone on before us are known as the *Church Triumphant*, while those in this life are known as the *Church Militant*.

The Church's history records the progress of Christ's work throughout the course of the human experience. History in Orthodoxy has a theological importance because of the incarnation of Jesus Christ, that just as God chose to become a physical, living, breathing human being, He also chooses to work in and through human history to bring about salvation. Thus, the Church's history becomes a sacred history, not in the same sense as the Biblical history which forms the salvation story itself, but rather as a record of the continued effects of the salvation story in the experience of man.

1. Read and translate the text paying attention to the underlined words.

2. Answer the following questions:

- What is “Orthodox Christianity”?
- What is the sole purpose of Orthodox Christianity?
- Explain the word “Trinitarian”.
- Tell about the second person of the Holy Trinity.
- Tell about the Church as the Body of Christ.

The literal heritage (Cyril and Methodius legacy: the creation of the Slavic alphabet, basic translation of liturgical books into the Slavic language, preaching in Slavic lands).

Church Slavonic is a rich and vibrant part of our Orthodox heritage. This liturgical language is not simply a remnant of our Orthodox past but part of the very fabric of our communal worship of God today. All Slavic Orthodox Churches were influenced by Slavonic. Our rich hymnography and music are imbued with its rhythm and meter. While English translations and musical arrangements have made huge strides in conforming to traditional Orthodox style, rarely do they approach Slavonic's spiritual majesty and splendor.

Although Slavonic is far from extinct in its usage, there is a natural pressure in America to use English in the Divine Services. English speaking converts and even many "cradle Orthodox", immigrants and American-born alike, have little understanding of Church Slavonic.

History

Saints Cyril and Methodius were missionaries and linguists, known as the "Apostles to the Slavs". They were brothers and members of a noble family of Thessaloniki. St. Cyril (actually known as Constantine until shortly before his death when he was tonsured a monk) was librarian of the great cathedral of Hagia Sophia in Constantinople until 860, when he resigned to join St. Methodius, the abbot of a Greek monastery, in missionary journeys to the Khazars and the Bulgarians.

In 862, Emperor Michael III sent them to Moravia, where they taught and celebrated the liturgy in the Slavonic vernacular, now known as Old Church Slavonic. To translate the Bible into this previously unwritten language, the brothers constructed a script for Slavonic known today as glagolitic. Glagolitic is considered by some as the precursor of Cyrillic. The Cyrillic alphabet used in modern Slavic languages is often attributed to St. Cyril, but it was probably the work of his followers.

St. Cyril died in Rome, where the brothers had gone to defend themselves against German leaders who wanted to enforce the use of the Latin liturgy among the Slavs. St. Methodius was consecrated an archbishop and later returned to Moravia as a papal legate.

1. Read and translate the text paying attention to the underlined words.
2. Express your opinion on the importance of the creation of "glagolitic".

The legend of the choice of faith by Knyaz Vladimir.

Vladimir the Great (also (Saint) Vladimir of Kiev); Old East Slavic: was a prince of Novgorod, grand prince of Kiev, and ruler of Kievan Rus' from 980 to 1015.

Vladimir's father was prince Sviatoslav of the Rurik dynasty. After the death of his father in 972, Vladimir, who was then prince of Novgorod, was forced to flee to Scandinavia in 976 after his brother Yaropolk had murdered his other brother Oleg and conquered Rus'. In Sweden, with the help from his relative Ladejarl Håkon Sigurdsson, ruler of Norway, he assembled a Varangian army and reconquered Novgorod from Yaropolk. By 980, Vladimir had consolidated the Kievan realm from modern-day Belarus, Russia and Ukraine to the Baltic Sea and had solidified the frontiers against incursions of Bulgarian, Baltic tribes and Eastern nomads. Originally a follower of Slavic paganism, Vladimir converted to Christianity in 988 and Christianized the Kievan Rus'.

Born in 958, Vladimir was the natural son and youngest son of Sviatoslav I of Kiev by his housekeeper Malusha. Malusha is described in the Norse sagas as a prophetess who lived to the age of 100 and was brought from her cave to the palace to predict the future. Malusha's brother Dobrynya was Vladimir's tutor and most trusted advisor. Hagiographic tradition of dubious authenticity also connects his childhood with the name of his grandmother, Olga of Kiev, who was Christian and governed the capital during Sviatoslav's frequent military campaigns. His place of birth is identified by different authors either as Budyatychi (modern Volyn Oblast, Ukraine) or Budnik (modern Pskov Oblast, Russia).

Transferring his capital to Pereyaslavets in 969, Sviatoslav designated Vladimir ruler of Novgorod the Great but gave Kiev to his legitimate son Yaropolk. After Sviatoslav's death at the hands of the Pechenegs in 972, a fratricidal war erupted in 976 between Yaropolk and his younger brother Oleg, ruler of the Drevlians. In 977, Vladimir fled to his kinsman Haakon Sigurdsson, ruler of Norway, collecting as many Norse warriors as he could to assist him to recover Novgorod. On his return the next year, he marched against Yaropolk. On his way to Kiev he sent ambassadors to Rogvolod (Norse: Ragnvald), prince of Polotsk, to sue for the hand of his daughter Rogneda (Norse: Ragnhild). The high-born princess refused to affiancé herself to the son of a bondswoman,

so Vladimir attacked Polotsk, slew Rogvolod, and took Ragnhild by force. Polotsk was a key fortress on the way to Kiev, and capturing Polotsk and Smolensk facilitated the taking of Kiev in 978, where he slew Yaropolk by treachery and was proclaimed knyaz of all Kievan Rus.

Years of pagan rule

Vladimir continued to expand his territories beyond his father's extensive domain. In 981, he seized the Cherven towns from the Poles; in 981–982, he suppressed a Vyatichi rebellion; in 983, he subdued the Yatvingians; in 984, he conquered the Radimichs; and in 985, he conducted a military campaign against the Volga Bulgars, planting numerous fortresses and colonies on his way.

Although Christianity spread in the region under Oleg's rule, Vladimir had remained a thoroughgoing pagan, taking eight hundred concubines (along with numerous wives) and erecting pagan statues and shrines to gods.

He may have attempted to reform Slavic paganism in an attempt to identify himself with the various gods worshipped by his subjects. He built a pagan temple on the a hill in Kiev dedicated to six gods.

Open abuse of the deities that most people in Rus' revered triggered widespread indignation. A mob killed the Christian Fyodor and his son Ioann (later, after the overall christening of Kievan Rus', people came to regard these two as the first Christian martyrs in Rus', and the Orthodox Church set a day to commemorate them, 25 July). Immediately after the murder of Fyodor and Ioann, early medieval Rus' saw persecutions against Christians, many of whom escaped or concealed their belief.

However, Prince Vladimir mused over the incident long after, and not least for political considerations. According to the early Slavic chronicle called Tale of Bygone Years, which describes life in Kievan Rus' up to the year 1110, he sent his envoys throughout the civilized world to judge first hand the major religions of the time, Islam, Roman Catholicism, Judaism, and Byzantine Orthodoxy. They were most impressed with their visit to Constantinople, saying, "We knew not whether we were in Heaven or on Earth... We only know that God dwells there among the people, and their service is fairer than the ceremonies of other nations."

Christianization of the Kievan Rus'

The Primary Chronicle reports that in the year 987, after consultation with his boyars, Vladimir the Great sent envoys to study the religions of the various neighboring nations whose representatives had been urging him to embrace their respective faiths. The result is described by the chronicler Nestor. Of the Muslim Bulgarians of the Volga the envoys reported there is no gladness among them, only sorrow and a great stench. He also reported that Islam was undesirable due to its taboo against alcoholic beverages and pork. Vladimir remarked on the occasion: "Drinking is the joy of all Rus'. We cannot exist without that pleasure." Ukrainian and Russian sources also describe Vladimir consulting with Jewish envoys and questioning them about their religion, but ultimately rejecting it as well, saying that their loss of Jerusalem was evidence that they had been abandoned by God.

His emissaries also visited pre-schism Latin Rite Christian and Eastern Rite Christian missionaries. Ultimately Vladimir settled on Eastern Orthodox Christianity. In the churches of the Germans his emissaries saw no beauty; but at Constantinople, where the full festival ritual of the Byzantine Church was set in motion to impress them, they found their ideal: "We no longer knew whether we were in heaven or on earth", they reported, describing a majestic Divine Liturgy in Hagia Sophia, "nor such beauty, and we know not how to tell of it." Vladimir was impressed by this account of his envoys.

In 988, having taken the town of Chersoneses in Crimea, he boldly negotiated for the hand of emperor Basil II's sister, Anna. Never before had a Byzantine imperial princess, and one "born in the purple" at that, married a barbarian, as matrimonial offers of French kings and German emperors had been peremptorily rejected. In short, to marry the 27-year-old princess to a pagan Slav seemed impossible. Vladimir was baptized at Chersoneses, however, taking the Christian name of Basil out of compliment to his imperial brother-in-law; the sacrament was followed by his wedding to Anna. Returning to Kiev in triumph, he destroyed pagan monuments and established many churches, starting with a church dedicated to St. Basil, and the Church of the Tithes (989).

Arab sources, both Muslim and Christian, present a different story of Vladimir's conversion. Yahya of Antioch, al-Rudhrawari, al-Makin, Al-Dimashqi, and ibn al-Athir all give essentially the same account. In 987, Bardas Sclerus and Bardas Phocas revolted against the Byzantine emperor Basil II. Both rebels briefly joined forces, but then Bardas Phocas proclaimed himself emperor on 14 September 987. Basil II turned to the Kievan Rus' for assistance, even though they were considered enemies at that time. Vladimir agreed, in exchange for a marital tie; he also agreed to accept Christianity as his religion and to Christianize his people. When the wedding arrangements were settled, Vladimir dispatched 6,000 troops to the Byzantine Empire, and they helped to put down the revolt.

In 988 and 991, he baptized Pecheneg princes Metiga and Kuchug, respectively.

Christian reign

Vladimir then formed a great council out of his boyars and set his twelve sons over his subject principalities. According to the Primary Chronicle, he founded the city of Belgorod in 991. In 992, he went on a campaign against the Croats, most likely the White Croats that lived on the border of modern Ukraine. This campaign was cut short by the attacks of the Pechenegs on and around Kiev.

In his later years he lived in a relative peace with his other neighbors: Boleslav I of Poland, Stephen I of Hungary, and Andrikh the Czech (questionable character mentioned in A Tale of the Bygone Years). After Anna's death, he married again, likely to a granddaughter of Otto the Great.

In 1014, his son Yaroslav the Wise stopped paying tribute. Vladimir decided to chastise the insolence of his son and began gathering troops against him. Vladimir fell ill, however, most likely of old age, and died at Berestove, near Kiev. The various parts of his dismembered body were distributed among his numerous sacred foundations and were venerated as relics.

During his Christian reign, Vladimir lived the teachings of the Bible through acts of charity. He would hand out food and drink to the less fortunate, and made an effort to go out to the people who could not reach him. His work was based on the impulse to help one's neighbors by sharing the burden of carrying their cross. He founded numerous churches, including the Desyatinnaya Tserkov (Church, or Cathedral, of the Tithes) (989), established schools, protected the poor and introduced ecclesiastical courts. He lived mostly at peace with his neighbours, the incursions of the Pechenegs alone disturbing his tranquillity.

Significance and legacy

The town Volodymyr-Volynskiy in north-western Ukraine was founded by Vladimir and is named after him. The foundation of another town, Vladimir in Russia, is usually attributed to Vladimir Monomakh. However some researchers argue that it was also founded by Vladimir the Great.

St Volodymyr's Cathedral, one of the largest cathedrals in Kiev, is dedicated to Vladimir the Great, as was originally the University of Kiev. The Imperial Russian Order of St. Vladimir and Saint Vladimir's Orthodox Theological Seminary in the United States are also named after him.

The memory of Vladimir was also kept alive by innumerable Russian folk ballads and legends, which refer to him as Krasno Solnyshko (the Fair (or Red) Sun). The Varangian period of Eastern Slavic history ceases with Vladimir, and the Christian period begins. The appropriation of Kievan Rus' as part of national history has also been a topic of contention in Ukrainophile vs. Russophile schools of historiography since the Soviet era.

All branches of the economy prospered under him. He minted coins and regulated foreign affairs with other countries, such as trade. Through trade he brought in Greek wines, Baghdad spices, and Arab horses to trade at the markets of Kiev.

1. Read and translate the text paying attention to the underlined words.

2. Express your opinion on the importance of Rus christianization.

The first Christian churches and monasteries in Kiev.

In ancient times Kiev was compared to Jerusalem. That was the level of our city as the Christianity had been introduced for local people there. And later Kiev was known as a very important Christian center. And at present time our city is still considered to be the outstanding religious center very important for the numerous pilgrims. There is a saying like that in our days – no need to have a map if you go to Kiev. Any time any one has been eager to show pilgrims the way to Kiev. During the tour you will visit the most prominent masterpieces of the church architecture in Kiev.

The Kyiv Pechersk Lavra, also known as *the Kyiv Monastery of the Caves*, is an ancient cave monastery in Kyiv. It was founded in 1051 by monks Anthony and Theodosius, and has become an important center of Orthodox Christianity in Kievan Rus'. Its ongoing development and construction followed for the next 9 centuries. The word "pechera" means cave in the Slavic tongue. The word "lavra" is used to describe high ranking monasteries of the Eastern Orthodox Church. The Lavra buildings looked like small towns with their own streets. In Greek "lavra" means "the street".

Thusly, the name of the monastery is also translated as Kyiv Cave Monastery, Kyiv Caves Monastery or the Kyiv Monastery on the Caves (на печерах). According to the Russian Primary Chronicle, in the early 11th century, Antony, a Greek Orthodox monk from Esphigmenon monastery on Mount Athos, originally from Liubech of the Grand Principality of Chernigov, returned to Rus' and settled in Kiev as a missionary of monastic tradition to Kievan Rus'. He chose a cave at the Berestov Mount that overlooked the Dnipro River and a community of disciples soon grew. Knyaz (prince) Iziaslav of Kiev ceded the whole mount to the Antonite monks who founded a monastery built by architects from Constantinople.

For more than 900 years the imperishable bodies of the monastery's founders - the Venerable Anthony and Theodosius, Agapit the healer, Nestor the Chronicler, and relics of another 118 saints lie here.

There are 102 stone structures set in a 26 hectares area, which are recognized architectural monuments. There are also many wonderful paintings, works of arts, old-painted books and crafts.

St. Vladimir's cathedral is the main church of Kievan patriarchy. The wall paintings inside the cathedral were made by the prominent 19th century artists such as V. Vasnetsov, M. Nesterov, S. Kostenko, M. Pimonenko, V. Kotarbinsky, M. Vrubel and others. The pilgrims can pray to the relics of Santa Barbara there. Santa Barbara was one of the first Christian martyrs venerated in the Byzantine empire. Her burial site was the site of pilgrimage of early Christians starting from the 4th century A.D. St. Volodymyr's Cathedral is the "Mother Cathedral" of the Ukrainian Orthodox Church Kiev Patriarchy. One of two major Orthodox Churches in Ukraine, it is, however, viewed, uncanonically by the Eastern Orthodox Communion. It is one of the three greatest Orthodox churches built in the 19th century, on par with St Isaac's in St Petersburg and Christ the Saviour in Moscow.

In 1852, metropolitan Philaret of Moscow suggested a large cathedral should be built in Kiev to commemorate the 900th anniversary of the baptism of Kievan Rus. People from all over the Russian Empire started donating to this cause, so that by 1859 the cathedral fund had amassed a huge sum of 100,000 rubles. The Kiev Pechersk Lavra (Monastery of the Caves) produced 1 million bricks and donated them to the cathedral as well. The design was executed in a delightful Byzantine style by architects Ivan Schtrom and Alexander Beretti. Being stymied by numerous technical problems, the construction work lagged on for three decades. On August 20, 1896, the cathedral was finally consecrated to St Volodymyr in the presence of Nicholas II and Alexandra Feodorovna.

The construction and interior deco took more than 30 years (1862-96) to complete. This seven dome three-aisled church resembles the buildings of old Ukraine only slightly. Its walls are drenched with ornamental detail. The interior is a reflection of the Prince Vladimir period. The main facade is decorated with a double door made of oxidized bronze with enamel, carving and openwork tracery. On the sides of the door are figures of Princess Olga and Prince Vladimir made of embossed bronze and portrayed against a blue enamel background.

St. Andrew's Church is the masterpiece of the Baroque church architecture constructed after the project of the great 18th century architect Bartolomeo Rastrelli. The church was built on the hill where according to the Christian tradition Apostle Andrew prayed when he visited the site of the

future city of Kiev in the 1st century A.D. Russian Empress Elisabeth (she was the daughter of Russian Emperor Peter the Great) issued her order to construct St. Andrew's church on that very same site.

Overlooking the ancient Podil district from a steep hill, this exuberant and colourful structure with one large dome and five lesser cupolas is one of the city's best known landmarks.

The church was built by a team of Ukrainian masters under Ivan Michurin, the principal architect of Moscow.

It was to replace the older "Church of the Resurrection", on the Women's Market Square (Babiy Torzhok). Legend has it that it was the spot where St. Andrew erected a cross and prophesied the foundation of a great Christian city in what was then a sparsely inhabited area.

Since 1968, the church has been open to visitors as a museum. Occasionally the edifice is used for services of the Ukrainian Autocephalous Orthodox Church, one of several national churches unrecognized by major Orthodox patriarchates.

Michael's gold-domed cathedral is known as the bright example of Ukrainian Baroque church architecture. The cathedral was built at the beginning of the 12th century. In 1930s it was destroyed. St. Michael's gold-domed cathedral was reconstructed on the eve of the 3rd millennium.

This multi-tiered church complex is situated just opposite Sophia Cathedral and seems to reign on the steep bank of the Dnipro in all its glory. Originally built by a grandson of Yaroslav the Wise, Kiev Prince Sviatopolk Izyaslavovich in 1108, this cathedral was one of the biggest monasteries of ancient Kyiv. St. Michael's Cathedral, hallowed in the name of Kyiv's saint patron - Archangel Michael. Since the beginning of the thirteenth century the Monastery had kept its prized sacred object - St. Martyr Barbara's relics. Now the relics reside at St. Vladimir's Cathedral.

"The substantial stone construction started in 1710, when the stone refectory, three-tiered belfry and the Cathedrals two large side-chapels were erected. The latter's construction was filled unsuccessfully, and, as a result the Cathedral started to decline in ruin. In 1740 a reinforcement of the abutments to strengthen the walls was done. In 1888 the cathedral was equipped with radiator heating, which also required certain renovations.

The most notable construction at the end of the nineteenth - the beginning of the twentieth centuries was the so-called "Inn-court". The Hotel complex of St. Michael's Monastery was built in 5 phases during the period between 1857 and 1907. It became second only to the hotel at the Lavra, as the largest hotel in Kyiv. In addition, in 1898 another notable building was added; St. Barbara's section. Thus, was created the "background structure" of the Monastery.

The Cathedral's original interior was adorned with Old-Rus' mosaics and frescos. Some of them were discovered during the reconstruction of 1888. The Cathedral's famous altar mosaic composition "Evcharistia" was preserved, and is on exhibit now in St. Sofia Cathedral. Some of the single fresco and mosaic images are now kept in museums of Moscow and St. Petersburg."

St. Michael's Golden Domed Cathedral and some of the Monastery buildings were destroyed in 1934 through 1936 by the Soviet regime of the mid-30s in keeping with their anti-religious propaganda for building a Soviet government center instead. (Currently the Ministry of Foreign affairs building).

Its reconstruction of the original site was completed in 2000 and is a sign of spiritual rebirth of Kiev. The sky blue exterior and glittering golden domes seem a bit too new and shiny for this ancient city, but they are certainly stunning.

St Sophia's Cathedral

Saint Sophia Cathedral in Kiev is an outstanding architectural monument from the Kievan Rus' era. Today, it is one of the city's best known landmarks.

The cathedral's name comes from the Hagia Sophia cathedral in Constantinople, Greece. "Sofia" also means "wisdom" in Greek. The first foundations were laid in 1037 by prince Yaroslav I the Wise. The exterior was covered with plinths. The cathedral has 5 naves, 5 apses, and quite surprisingly for a Byzantine structure, 13 cupolas (domes). The azure and white bell tower is 76 meters high and was finished in 1752. It is surrounded by two-tier galleries from three sides. On the inside, it has mosaics and frescos from the 11th century, which were created with a unique technology, depicting Scriptural scenes, individual figures of Church Fathers, Apostles, maidens and warriors.

This majestic cathedral became a holy place of worship for Kyivany, as well as a political and cultural center. It was also known as a seat of the Kiev Metropolitan. The first known library in ancient Rus and the first school for boys and girls were both founded by Yaroslav the Wise.

The cathedral achieved its present Ukrainian baroque aspect after its reconstruction in the late 17th century, being completed in 1707.

In 1934 the structure was confiscated by the Soviets and designated as an architectural and historical museum/reserve, including the surrounding 17th/18th century architectural ensemble. The cathedral was the first Ukrainian patrimony to be included in the World Heritage List.

- 1. Read and underline all unfamiliar words and translate the text.**
- 2. Make a short tour of each church.**

2 cemeemp

Separation of the Church in the Western (Catholic) and Eastern (Orthodox) ones.

The Catholic Church and the Eastern Orthodox Church have been in a state of official schism from one another since the East–West Schism of 1054. This schism was caused by historical and linguistic developments, and the ensuing theological differences between the Western and Eastern churches.

For Eastern Orthodox the main point of discontent is voiced by neo-Palamism, which sees the essence-energy distinction, and the experiential vision of God as attained in theoria and theosis, as the main point of divergence between East and West.

Although the 20th century saw a growth of anti-western sentiments with the rise of neo-Palamism, "the future of East–West rapprochement appears to be overcoming the modern polemics of neo-scholasticism and neo-Palamism". Since the Second Vatican Council, the Catholic Church has generally taken the approach that the schism is primarily ecclesiological in nature, that the doctrinal teachings of the Eastern Orthodox churches are generally sound, and that "the vision of the full communion to be sought is that of unity in legitimate diversity" as before the division.

Areas of doctrinal agreement

Both churches accept the decisions of the first seven Ecumenical Councils of the undivided Church. These are:

- The Council of Nicea
- The First Council of Constantinople
- The First Council of Ephesus
- The Council of Chalcedon
- The Second Council of Constantinople
- The Third Council of Constantinople and
- The Second Council of Nicaea

There is therefore doctrinal agreement on:

- The divine and human natures of Jesus
- Apostolic succession
- The threefold ministry of bishops, priests and deacons
- The broad structure of the visible church
- The sinless life of the Blessed Virgin Mary and the honour due to her as Theotokos
- Invocation of the saints
- Acceptance of the seven sacraments
- Confession to a priest
- Use of icons in worship
- Solemn celebration of the Eucharist and affirmation of its sacrificial nature as identical with the sacrifice of Christ
- The Eucharistic bread and wine becoming the body and blood of Jesus Christ

Neither Church community subscribes to the Protestant teachings expressed in the five solae, especially regarding the teachings of salvation through faith alone (which these two communities understand as requiring no acts of love and charity) or of sola Scriptura (which they understand as excluding doctrinal teachings passed down through the Church from the apostles in the form of sacred tradition).

East–West Schism

Changes in extent of the Empire ruled from Constantinople. 476 End of the Western Empire; 550 Conquests of Justinian I; 717 Accession of Leo the Isaurian; 867 Accession of Basil I; 1025 Death of Basil II; 1095 Eve of the First Crusade; 1170 Under Manuel I; 1270 Under Michael VIII Palaiologos; 1400 Before the fall of Constantinople

The Catholic Church and the Eastern Orthodox Church have been in a state of official schism from one another since the East–West Schism of 1054. This schism was caused by historical and linguistic developments, and the ensuing theological differences between the Western and Eastern churches.

The Roman Empire was divided into a predominantly Greek speaking Eastern half and a Latin speaking Western half, resulting in a separation into two empires: The Western Empire and the Eastern Empire (also known as the Byzantine Empire or Byzantium) with the passing of Theodosius I in AD 395. With the fall of the Western Empire in 476 AD, the whole of what had been the western part of the empire was ruled by Germanic people. The subsequent mutual alienation of the Greek-speaking East and the Latin-speaking West led to increasing ignorance of the theological and ecclesiological developments of each tradition.

The Eastern Church and the Western Church used respectively Greek and Latin as its medium of communication. Translations did not always correspond exactly. This also led to misunderstandings.

Papal primacy

Papal primacy, also known as the "primacy of the Bishop of Rome," is an ecclesiastical doctrine concerning the respect and authority that is due to the pope from other bishops and their episcopal sees.

In the Eastern Orthodox Churches, some understand the primacy of the Bishop of Rome to be merely one of greater honour, regarding him as *primus inter pares* ("first among equals"), without effective power over other churches. Other Orthodox Christian theologians, however, view primacy as authoritative power: the expression, manifestation and realization in one bishop of the power of all the bishops and of the unity of the Church.

The Roman Catholic Church attributes to the primacy of the Pope "full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered," a power that it attributes also to the entire body of the bishops united with the pope. The power that it attributes to the pope's primatial authority has limitations that are official, legal, dogmatic, and practical.

In the Ravenna Document, issued in 2007, representatives of the Orthodox Church and the Roman Catholic Church jointly stated that both East and West accept the fact of the Bishop of Rome's primacy at the universal level, but that differences of understanding exist about how the primacy is to be exercised and about its scriptural and theological foundations.

Filioque

Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches. The term has been an ongoing source of conflict between Eastern Christianity and Western Christianity, contributing, in major part, to the East–West Schism of 1054 and proving to be an obstacle to attempts to reunify the two sides.

Filioque (Ecclesiastical Latin: [fili'ɔkwe], literally "and [from] the Son"discuss)) is a Latin term added to the Niceno-Constantinopolitan Creed (commonly known as the Nicene Creed). The Latin term Filioque describes the procession of the Holy Spirit as double, and is translated into the English clause "and the Son" in that creed:

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father (and the Son).
Who with the Father and the Son is adored and glorified.
or in Latin:
Et in Spiritum Sanctum, Dominum et vivificantem:
qui ex Patre (Filioque) procedit
Qui cum Patre, et Filio simul adoratur. et cum glorificatur

The clause has two different meanings to the East and the West. The Eastern Church uses the Greek version of the Nicene Creed and the Western Church uses the Latin version of the Nicene Creed. In the Greek version, the term “proceeds” in English is “ekporeusis” in Greek. The word “ekporeusis” in Greek indicates a primary cause or an ultimate cause. [citation needed] So, in Greek, if the Filioque clause is added, the Nicene Creed would state that the Spirit proceeds [has his ultimate cause from] the Father and the Son. However, in the Latin version, “proceeds” is taken to mean something different. In Latin, “proceeds” in English is “procedit” in Latin. The Latin word “procedit” indicates a procession but not from an ultimate cause. So to add the Filioque clause to the Latin version would cause the Nicene Creed to state that the Spirit proceeds [but not in the sense of coming from an ultimate cause or source] from both the Father and the Son. The two versions of the Nicene Creed, Greek and Latin, say two different but equally true things about the procession of the Spirit.

The idea that the Spirit proceeds as from an ultimate cause from both the Father and the Son has for a very long time been considered heresy by both the Eastern and Western Churches [citation needed], and so to add the Filioque clause to the Greek version of the Creed would be considered heresy by both sides. It would not be considered heretical to add the clause to the Latin version of the Creed, however, because of the Latin understanding of the word “proceeds”, which is different from the Greek understanding. The controversy surrounding the Filioque clause is a problem of language, not a problem of theology.

Inclusion and rejection

The Filioque is included in the form of the Niceno-Constantinopolitan Creed used in most Western Christian churches, first appearing in the 6th century. It was accepted by the popes only in 1014 and is rejected by the Eastern Orthodox Church, Oriental Orthodox Churches and Church of the East.

Consequences

Whether that term Filioque is included, as well as how it is translated and understood, can have important implications for how one understands the central Christian doctrine of the Holy Trinity. For some, the term implies a serious underestimation of the Father's role in the Trinity; for others, denial of what it expresses implies a serious underestimation of the role of the Son in the Trinity. Over time, the term became a symbol of conflict between Eastern Christianity and Western Christianity, although there have been attempts at resolving the conflict. Among the early attempts at harmonization are the works of Maximus the Confessor, who notably was canonised independently by both Eastern and Western churches.

- 1. Read and translate the text**
- 2. Find definitions to all historical ecclesiastical terms**

St. Anthony Pechersky

Anthony of Kyiv (983-1073) was a monk and the founder of the monastic tradition in Kyivan Ruthenia. Also called Anthony of the Caves he, together with Theodosius of Kyiv, co-founded Kyiv Pechersk Lavra (Kyiv Monastery of the Caves).

Early life

He was born in Lyubech in Chernigov Principality and was baptized with the name "Antipas". He was drawn to the spiritual life from an early age and, when he was of age, left for the Greek Orthodox Esphigmenou Monastery on Mount Athos to live as a hermit. He lived in a

secluded cave there overlooking the sea, which is still shown to visitors. In circa 1011, the abbot gave Anthony the job of expanding monasticism in his native Kyiv, which had only recently begun its conversion to Christianity.

Return to Kyiv

Anthony returned to Kyiv, and founded several monasteries on the Greek model on the order of local princes. These monasteries were not as austere as Anthony was used to from his time on Mount Athos. He instead chose to live in a small four-yard cave which had been dug by the presbyter Hilarion.

In 1015, his peaceful austerity was interrupted by the death of Vladimir I of Kyiv, and the subsequent fratricidal war for the throne between Vladimir's sons Yaroslav and Sviatopolk, and Anthony returned to Mount Athos. When the conflict ended, the abbot sent Anthony back to Kyiv, prophesying that many monks would join him on his return.

Establishment of Kyiv Pechersk Lavra

On his return, Anthony found a small 4-yard cave which Hilarion had dug before his elevation as the first native Metropolitan of Kyiv. Anthony became well known in the area for his strict asceticism. He ate rye bread every other day and drank only a little water. His fame soon spread beyond Kyiv, and several people began to ask for his spiritual guidance or blessing. Soon, some people even offered to join him. Eventually, Anthony accepted the company of a few of them. The first was a priest named Nikon. The second was Theodosius of Kyiv.

The new monastery enjoyed royal favor almost from the beginning, although there were occasional problems. When Iziaslav I of Kyiv demanded that the son of a wealthy boyar and one of his own retainers be told to leave the monastery, Nikon said he could not take soldiers away from the King of Heaven. This did nothing to placate Iziaslav's anger, and Anthony decided that it might be expedient for him to leave. Anthony returned after Iziaslav's wife requested his return.

Shortly thereafter Anthony had gained twelve disciples. Anthony, devoted to the model of the solitary hermit set by his namesake Anthony the Great, left his cave for a nearby mountain so he could continue to live the solitary life. There he dug another cave for himself and lived in seclusion there. This cave became the first of what would later be known as the Far Caves.

In time, the first official abbot of the monastery, Barlaam of Kyiv, was called by Iziaslav to head a new monastery, St. Demetrios, which had been built at the gates of the city. The monks requested Anthony to name the replacement, and he named Theodosius.

As the number of monks grew and crowding became a problem, Anthony requested that Iziaslav give them the hill in which the caves were located. He did so, and the monks built a wooden church and some cells there, encircling the area with a wooden fence. Theodosius continued to consult Anthony in the guidance of the community and, as the monastery grew, so did Anthony's reputation.

Exile and return

When Iziaslav and his brothers were facing a popular uprising involving the Cumans, they came to Anthony for his blessing. They did not get it. Anthony foretold that because of their sins they would be defeated, and that the brothers would be buried in a church they would build. Shortly thereafter Iziaslav left because of the rebellion. He suspected Anthony of sympathizing with the opposition and arranged to banish Anthony upon his return. Before he could do so, Iziaslav's brother, Sviatoslav, arranged for Anthony to be secretly taken to Chernigov. Anthony dug himself a cave there. The Eletsy Monastery there is said by some to be built on the site of Anthony's cave. Eventually Iziaslav was again reconciled to Anthony and asked that he return to Kyiv.

On his return, Anthony and Theodosius decided to build a larger stone church to accommodate the ever-increasing number of monks. Anthony himself did not live to see the church completed. He died in 1073, shortly after blessing the foundation of the new church, at 90 years old. Shortly before his death he called the monks together and consoled them about his coming death. He also asked them that his remains be hidden away forever. The monks carried out his request. He was reportedly buried in his cave, but no relics have ever been found. Many however have subsequently come to the cave to pray and many of them have reported being healed there.

Veneration

St. Anthony is venerated as a saint and the founder of monasticism in Ruthenia. His feast day falls on July 10. Since the Ukrainian Orthodox Church follows the Julian Calendar, the day on which his feast is celebrated is currently July 23 on the modern Gregorian Calendar. Saint Anthony is also venerated by Greek Catholics and is listed in the Martyrologium Romanum of the Roman Catholic Church with a feast day of May 7. His relics have never been found.

1. Read and translate the text paying attention to the underlined words.
2. Tell about the life of saint Anthony Pechersky.

St. Sergius of Radonezh as the spiritual leader of Russia.

Venerable Sergius of Radonezh (14 May 1314 – 25 September 1392), also transliterated as Sergey Radonezhsky or Serge of Radonezh, was a spiritual leader and monastic reformer of medieval Russia. Together with Venerable Seraphim of Sarov, he is one of the Russian Orthodox Church's most highly venerated saints.

Early life

The date of his birth is unclear: it could be 1314, 1319, or 1322. His medieval biography states that he was born to Kiril and Maria, a boyar family, near Rostov the Great, where Varnitsy Monastery now stands.

The narrative of Epiphanius does not specify the exact birthplace of the monk, stating only that before the migration from Rostov principality the monk's family lived "in a village in the area, which is within the Rostov principality, not very close to the city of Rostov". It is considered that it is the village Varnitsa (Russian: Варница) near Rostov. The future saint received the baptismal name of Bartholomew (Varfolomei in Russian) in honor of the Apostle Bartholomew.

Although an intelligent boy, Bartholomew had great difficulty learning to read. His biography states that a starets (spiritual elder) met him one day and gave him a piece of prosphora (holy bread) to eat, and from that day forward he was able to read. Orthodox Christians interpret the incident as being an angelic visitation.

When the Principality of Rostov fell into the hands of Prince Ivan Danilovich of the Grand Duchy of Moscow, his parents Kirill and Maria became impoverished and moved to Radonezh together with their three sons, Stefan, Bartholomew and Peter.

Monastic life

Upon his parents' death, Bartholomew went to Khotkovo near Moscow, where his older brother Stefan was a monk. He persuaded Stefan to find a more secluded place to live the ascetic life. In the deep forest at Makovets Hill they decided to build a small cell and a church dedicated in honor of the Trinity. Thus started the history of the great Trinity-St. Sergius Lavra.

In time, Stefan moved to a monastery in Moscow. Varfolomei took monastic vows, taking the name Sergius, and spent more than a year in the forest alone as a hermit. Soon, however, other monks started coming to him and building their own cells. After some time, they persuaded him to become their hegumen, or father superior, and he was ordained to the priesthood. Following his example, all the monks had to live by their own labor. Over time, more and more monks and donations came to this place. Nearby, there appeared a posad, which grew into the town of Sergiev Posad, and other villages.

When the news of Sergius's accomplishments reached Patriarch Philotheus of Constantinople, he sent to him a monastic charter. During the reign of St. Dmitri Donskoi, his disciples started to spread his teaching across central and northern Russia. They settled intentionally in the most impracticable places and founded numerous monasteries, of which Borisoglebsky, Ferapontov, Kirillo-Belozersky and Vysotsky monasteries could be mentioned. St. Sergius was also connected with the foundation of two monastic communities in Moscow, Andronikov and Simonov monasteries. All in all, the disciples of Sergius founded about 40 monasteries, thus greatly

extending the geographical extent of his influence and authority. However, when Metropolitan Alexius asked him to become his successor, Sergius declined, preferring to remain a simple monk.

As an ascetic, Sergius did not take part in the political life of the country. However, he blessed Dmitry Donskoy when he went to fight the Tatars in the signal Battle of Kulikovo field, but only after he was certain Dmitry had pursued all peaceful means of resolving the conflict. Some historians interpreted his political stance as aspiring to make peace and unite Russian lands under the leadership of Moscow.

Death and canonization

Sergius died on September 25, 1392, and was glorified (canonized) in 1452. His incorrupt relics were found in 1422 and placed in the new Trinity Cathedral of the lavra which he founded. The church commemorates him on September 25, the day of his death, and on July 5, the day his relics were uncovered. (See September 25 (Eastern Orthodox liturgics)). Among the many affectionate titles given him, he has been referred to as the "Abbot of Russia" and "valiant voivod" of the Russian land.

The Catholic Church officially recognizes Sergius as a saint, and he is honored in the Calendar of Saints of several churches of the Anglican Communion.

The ecumenical Fellowship of Saint Alban and Saint Sergius is named in part for him.

In December 1937, Pavel Florensky (1882–1937), a Russian theologian, priest, mathematician, inventor, philosopher and engineer died in the Soviet Gulag and it is thought he was condemned by an extrajudicial NKVD troika under NKVD Order No. 00447 to be executed during the 1930s Bolshevik purges after refusing to disclose the hiding place of Sergius' head which the Bolsheviks wanted destroyed. It is rumored that Florensky and other theologians were involved in a plot to save and hide the relics of St. Sergius. The relics were returned by Pavel Golubtsov, later "Archbishop Sergius," to the Troitse-Sergiyeva Lavra (Trinity Cathedral) of the lavra in 1946 when it was reopened.

Legacy

May 2014 marked 700 years since the birth of St. Sergius of Radonezh (1314-1392), a patron saint of Russia.

Much information about the saint and his acts is taken from the writing of his life composed in the 15th century, which has come down to us in many later editions in the 15th to 20th century Russian manuscripts. The memory of Sergius of Radonezh has lived on thanks to the unique manuscript entitled "The Life of St. Sergius of Radonezh" written by famous hagiographer Pachomius the Serb, also known as Pachomius Logothetes. The original manuscript is housed in the National Library of Russia.

- 1. Read and translate the text.**
- 2. Tell about St. Sergius of Radonezh's life.**

Peter I and the church reform. The transformation of the church into a governmental agency.

The **Church Reform of Peter I** introduced what some believe was a period of Caesaropapism (*Caesaropapism* /ˌsiːzəroʊˈpeɪpɪzəm/ is the idea of combining the power of secular government with the religious power, or of making secular authority superior to the spiritual authority of the Church; especially concerning the connection of the Church with government) in the history of the Russian Orthodox Church, when the church apparatus effectively became a department of state.

Previously, the Russian Tsars had exerted some influence on church operations; however, until Peter's reforms the church had been relatively free in its internal governance. Following the model of the Byzantine Empire, the Tsar was considered to be the "Defender of Orthodoxy". In this capacity he had the right of veto over the election of new bishops, and upon the consecration of new bishops he would often be the one to present the crosier to them. The Tsar would also be involved in major ecclesiastical decisions. In 1551, Tsar Ivan IV summoned the Synod of a Hundred Chapters (Стоглавый Собор), which confirmed the inviolability of church properties and the exclusive jurisdiction of ecclesiastical courts over clergy, and the norms of church life were regulated. The Great Synod of Moscow in 1666-1667 was also presided over by the Tsar.

Peter the Great ended up losing the support of the Russian clergy over his reforms. Local hierarchs became very suspicious of Peter's friendship with foreigners, the shaving of his beard, and his alleged Protestant propensities. The Tsar did not abandon Orthodoxy as the main ideological core of the state, but attempted to start a process of westernization of the clergy, relying on those with a Western theological education, although Peter at the same time remained faithful to the canons of the Eastern Orthodox Church. Peter unintentionally caused "Ukrainization" of the Russian Church, inviting Ukrainian and Belorussian clergy (mostly graduates of the Kiev-Mohyla Academy) from the buffer regions of the Empire into Russia. As a result of this, by the middle of the 18th century the majority of the Russian Orthodox Church was headed by people from Ukraine (Little Russia or Galicia). Between 1700 and 1762, out of the 127 hierarchs who headed cathedrals in Russia 70 were from Ukraine and only 47 from Russia (the rest originating from other regions).

Reforms

Peter I, known as "Peter the Great" (ruled 1682–1725), ushered in an era in which the church government was fundamentally transformed: instead of being governed by a patriarch or metropolitan, the government of the church came under the control of a committee known as the Most Holy Governing Synod, which was composed both of bishops and lay bureaucrats appointed by the Emperor.

Tsar Peter inflicted numerous reforms on his country that were designed to create and pay for a new government and a military and naval system that would enable Russia to trade with, compete with, and, as necessary defend Russia's European interests by force of arms. The ruthlessness with which he implemented his governmental and tax collection reforms, and the forced buildup of his new capital city, St. Petersburg, augured poorly for the independence of the church.

When Patriarch Adrian (in office 1690–1700) died in October 1700, Peter prevented the election of a new patriarch, and instead appointed Stephen Yavorsky as patriarchal "exarch", locum tenens, or, literally, the custodian of the patriarchal throne. Yavorskii was a young professor from the Kyiv-Mohyla Academy of a breakaway region of the Polish-Lithuanian Commonwealth also known as Cossack Hetmanate, who had trained at a Jesuit academy in Poland, and who argued in favor of a strong patriarchate and the independence of the church. He headed the church together with a bishop council, however his powers were very limited, as for example all church property was under administration of Monastical prikaz which was out of the church jurisdiction. As a result, monasteries became the main nests of opposition and in order to fight them the government prohibited monks to keep in their cells pen and paper. Yavorsky who might have been thinking of becoming a patriarch himself was not fully supportive of Peter's ideas to "bureaucratise" by introducing a system of collegiate. Yavorsky publicly declared his opposition to introduce civil procurators-fiscal (as in Scotland) in church courts. After Yavorsky became close with supporters of Alexei Petrovich, Tsarevich of Russia who was in opposition to his father Peter the Great dismissed Yavorsky.

Gradually, Peter came to favor another professor from the Kiev's Academy, Theofan Prokopovich, whose 1721 *Spiritual Regulation* supported the concept of a Russian national church under the authority of the Tsar as the "supreme bishop", and argued that an ecclesiastical council would be more appropriate to govern the church than a single patriarch. It seemed dubious to Prokopovich to have a dual power in the Russian Empire and was supportive of the idea of a single and an ultimate autocrat. Among the Russian clergy, however, Prokopovich was perceived as a Lutheranist and a Calvinist as person who studied protestantism and who did not mature in the culture of the Eastern Orthodoxy. Against him energetically protested the rector of the Moscow Academy Theophilakt Lopatinsky when Prokopovich was appointed the Metropolitan of Pskov.

In 1721, Peter established the Ecclesiastical College to govern the church ("college", or *kollegia*, a word borrowed from the Swedish governmental system, was the term Peter used for his government ministries, each one headed by a committee instead of a single minister). The Ecclesiastical College was soon renamed the Holy Governing Synod, and was administered by a lay director, or Ober-Procurator. The Synod changed in composition over time, but basically it remained a committee of churchmen headed by a lay appointee of the Emperor.

Legacy

Monasteries lost territory and were more closely regulated, resulting in a reduction in the number of monks and nuns in Russia from roughly 25,000 in 1734 to around 14,000 in 1738.

The Church — particularly monasteries — lost landed wealth gradually during the seventeenth and eighteenth centuries, but under Empress Catherine II ("Catherine the Great", ruled 1762–1796) monastic lands were effectively nationalised, with some one million peasants on monastery land becoming state serfs practically overnight. A new ecclesiastic educational system was begun under Peter the Great and expanded to the point that by the end of the century there was a seminary in each eparchy (diocese). However, the curriculum for the clergy heavily emphasised Latin language and subjects, closer to the curriculum of Jesuit academies in Poland, focusing lightly on the Greek language and the Eastern Church Fathers, and lighter still on the Russian and Slavonic church languages. This resulted in more monks and priests being formally educated than before, but receiving poor training in preparation for a ministry to a Russian-speaking population steeped in the traditions of Eastern Orthodoxy. Catherine even made sure that the salaries of all ranks of the clergy were paid by the state instead of the Church, resulting in the clergy effectively becoming employees of the state.

The Russian patriarchate was not restored until 1917, when the All-Russian Council (Sobor) elected St. Tikhon as Patriarch of Moscow. Although several commissions of the Synod had planned for a church council since 1905, Tsar Nicholas II believed a council would be destabilizing. After the February Revolution and the abdication of the Tsar on 15 March, the Synodal higher church authority under the provisional government convened the council, which opened on 15 August (28 August NS), the Dormition of the Virgin. The assembly continued meeting despite the onset of the October Revolution, electing Patriarch St. Tikhon on 5 November 1917. Many other issues were deliberated and decided at the council, including decentralizing the church administration, allowing women to participate in church governance, and determining that priests and laity would have a voice in church councils alongside bishops. The Petrine Synodal higher church authority and the Ober-Procurator were abolished forever.

- 1. Read and translate the text paying attention to the underlined words.**
- 2. Give the definitions of all historical terms given in the text.**
- 3. Make the personality description of Peter I.**
- 4. Express your opinion on the reforms of Peter I.**

3. Фонд оценочных средств для текущего контроля успеваемости, промежуточной аттестации по итогам освоения дисциплины

3.1. Примерные задания

Вопросы для индивидуальных проектов.

1. The concept of theology, its object, subject and place in the system of scientific knowledge.
2. The structure of the theological disciplines. The system of theology.
3. Interdisciplinary communication. The history of theology as a science.
4. Revelation.
5. Sacred Tradition.
6. Scripture.
7. The notion of dogma. The term "canon" in the Orthodox Church.
8. Creed. Confession of Faith.
9. Moral conditions the knowledge of God.
10. Features of God.
11. The unity of God's creatures.
12. The doctrine of the Church of the Holy Trinity.
13. The creation of heaven and earth. The purpose of creation.
14. The creation of the angels.
15. The origin of evil.
16. The history of the creation of the material world.
17. The origin of a Man. The composition of human nature.
18. The creation of the human soul. The image and likeness of God in a man.
19. The condition of man before the Fall. The essence of the Fall.
20. The consequences of the Fall. The origin of the sin.
21. Jesus Christ as the true God, the promised Savior of the world. Jesus Christ as the true man.
22. The notions of "salvation" and "redemption". Sacrifice of the Cross.
23. The Resurrection of Christ.
24. Ascension. Sitting at the right hand of God the Father.
25. The Second Coming of the Lord Jesus Christ.
26. The doctrine of the Holy Spirit.
27. The concept of the Church of Christ. The unity of the Church.
28. The cult of saints.
29. The holiness of the Church. Catholicity of the Church. The apostolate of the Church.
30. The Sacraments of the Church.
31. The resurrection of the dead.
32. The eternal bliss of the righteous. The eternal torment of sinners.
33. The concept of prayer. The Lord's Prayer, its structure.
34. The Lord's Prayer: the content of 1 - 2 petitions of prayer.
35. The Lord's Prayer: the content of 3 - 4 petitions of prayer.
36. The Lord's Prayer: the content of 5 - 7 petitions of prayer.
37. The Beatitudes: the content of 1 - 4 commandments.
38. The Beatitudes: the content of 5 - 9 commandments.
39. The commandments of the Decalogue: the content of 1 - 5 commandments.
40. The commandments of the Decalogue: the content of 6 - 10 commandments.

Образцы аудиторных контрольных работ

Контрольная работа № 1.

I. Translate into Russian the following Biblical and Church terms.
Переведите на русский язык следующие библейские и церковные термины

- | | |
|--------------------|--------------------|
| 1. God | 17. To pray |
| 2. Lord | 18. To confess |
| 3. Jesus Christ | 19. Sacraments |
| 4. Mother of God | 20. Baptism |
| 5. Theotokos | 21. Confession |
| 6. Holy Bible | 22. Holy Communion |
| 7. Old Testament | 23. Marriage |
| 8. New Testament | 24. Clergy |
| 9. Gospel | 25. Deacon |
| 10. Apostle | 26. Priest |
| 11. Saint | 27. Bishop |
| 12. Church | 28. Monk |
| 13. Divine Liturgy | 29. Nun |
| 14. Vespers | 30. To worship God |
| 15. Matins | |
| 16. Prayer | |

II. Read and translate the following collocations and phrases
Прочитайте и переведите следующие словосочетания и фразы

1. Lord have mercy
2. I believe in One God
3. Our Lord Jesus Christ
4. One Holy Catholic and Apostolic Church
5. Holy Land

III. Read, translate and respond to the following passage and say the author
Прочитайте, переведите и прокомментируйте следующий фрагмент, назовите автора

Variant 1 (Вариант 1)

If we make every effort to avoid death of the body, still more should it be our endeavor to avoid death of the soul. There is no obstacle for a man who wants to be saved other than negligence and laziness of soul. (+ St. Anthony the Great)

Variant 2 (Вариант 2)

Pay attention carefully. After the sin comes the shame; courage follows repentance. Did you pay attention to what I said? Satan upsets the order; he gives the courage to sin and the shame to repentance. (+ St. John Chrysostom)

Контрольная работа № 2.

I. Translate into Russian the following Biblical and Church terms.
Переведите на русский язык следующие библейские и церковные термины

- | | |
|--------------------------|---------------------------|
| 1. Господь Иисус Христос | 16. Епископ |
| 2. Бог | 17. Диакон |
| 3. Пресвятая Троица | 18. Божественная Литургия |
| 4. Богородица | 19. Молиться |
| 5. Святая Земля | 20. Молитва |
| 6. Святой Дух | 21. Верить |
| 7. Библия | 22. Вера |
| 8. Евангелие | 23. Православная Церковь |
| 9. Церковь | 24. Символ Веры |
| 10. Таинства | 25. Царю Небесный |
| 11. Крещение | 26. Рождество |
| 12. Причастие | 27. Пасха |
| 13. Брак | 28. Десять заповедей |
| 14. Исповедь | 29. Заповеди Блаженства |
| 15. Священник | 30. Ветхий Завет |

II. Read and translate the following collocations and phrases

Прочитайте и переведите следующие словосочетания и фразы

1. Glory to the Father and to the Son and to the Holy Spirit
2. Holy Communion
3. John the Baptist/the Forerunner
4. Mother of God
5. Evervirgin Mary
6. Twelve apostles

III. Read, translate and respond to the following passage and say the author

Прочитайте, переведите и прокомментируйте следующий фрагмент, назовите автора

Variant 1 (Вариант 1)

If you do good, you must do it only for God. For this reason you must pay no attention to the ingratitude of people. Expect a reward not here, but from the Lord in heaven. If you expect it here — it will be in vain and you will endure deprivation. (+ St. Ambrose of Optina)

Variant 2 (Вариант 2)

The fact that I am a monk and you are a layman is of no importance. The Lord listens equally to the monk and to the man of the world provided both are true believer. He looks for a

heart full of true faith into which to send his Spirit. For the heart of a man is capable of containing the Kingdom of God. The Holy Spirit and the Kingdom of God are one. (— St. Seraphim of Sarov)

ИТОГОВАЯ ЗАЧЕТНАЯ КОНТРОЛЬНАЯ РАБОТА

Вариант 1

I. Choose the correct answer

Выберите правильный вариант ответа

1. *The ecclesiastical year begins...*
 - A. On the 1st of January
 - B. On the 1st of April
 - C. on the 1st of May
 - D. on the 1st of September
2. *Fasting (in food) means abstaining from...*
 - A. everything
 - B. dairy products
 - C. meat only
 - D. meat, milk, fish, eggs, olive, wine
3. *“Movable feasts” mean that...*
 - A. they fall on the same dates
 - B. someone moved them
 - C. they fall on the different dates each year
 - D. they fall on the Holy Pascha
4. *The most important feast of the year is...*
 - A. The Nativity of Christ
 - B. The Holy Pascha
 - C. the Nativity of the Theotokos
 - D. the Baptism of the Lord
5. *There are ... Great Feasts.*
 - A. Twenty
 - B. Two hundred
 - C. Twelve
 - D. One
6. *“Fixed feasts” mean that...*
 - A. they fall on the 1st of September
 - B. they fall on the different dates each year
 - C. someone fixed them
 - D. they fall on the same dates
7. *There are ... major fasting periods during the year. Name all of them.*
 - A. twelve
 - B. seven
 - C. forty
 - D. four
8. *Who laid down time for fasting in the ancient Christian Church?*
 - A. Apostles
 - B. St John the Baptist
 - C. Jesus Christ
 - D. Mary Magdalene
9. *The date of the Holy Pascha was regulated by the decision of...*
 - A. Jesus Christ
 - B. the Seventh Ecumenical Synod
 - C. the First Ecumenical Synod
 - D. the disciples of Christ
10. *“To get rid of smth” means...*
 - A. to become familiar with smth
 - B. to prepare
 - C. to become acquainted with smth
 - D. to take action so as to be free of smth

II. Answer the questions

Отвечьте на вопросы

1. What does the expression “fast-free period” mean?
2. Do all feasts have forefeast, afterfeast and leave-taking? Explain each underlined word.
3. Why are Wednesday and Friday fasting days?
4. What feasts devoted to the Theotokos do you know?
5. What Synaxes (*NB: a Synaxis*) do you know?
6. Why is fasting useful? What does it give to us? Why shouldn't we advertise the fast?

7. Name the Great Feasts of the Orthodox Church (what feasts are devoted to the Mother of God?)
8. Why do we call the feasts either “movable” or “fixed”?
9. What movable feasts do you know?
10. Explain the text and tell about the history of the feast:

“Today is the preview of the good will of God, Of the preaching of the salvation of mankind. The Virgin appears in the temple of God, In anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, Divine Fulfillment of the Creator's dispensation.”

III. Read prayers “O Heavenly King”, “Our Father”, “It is truly meet” by heart Прочитайте наизусть молитвы Царю Небесный, Отче наш, Достойно есть

«Царю Небесный...»

O Heavenly King, O Comforter, the Spirit of Truth, Who art in all places and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us from every stain, and save our souls, O Gracious Lord.

«Отче наш...»

Our Father, Who art in the heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

«Достойно есть...»

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

IV. Read and translate into Russian the following texts from Gospel according to Mathew

Прочитайте и переведите близко к тексту следующие фрагменты Евангелия от Матфея

Variant 1 (Вариант 1)

In those days John the Baptist came preaching in the wilderness of Judea, and saying, «Repent, for the kingdom of heaven is at hand!».

For this is he who was spoken of by the prophet Isaiah, saying:

«The voice of one crying in the wilderness: «Prepare the way of the LORD; Make His paths straight.»

Now John himself was clothed in camels hair, with a leather belt around his waist; and his food was locusts and wild honey.

Then Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins.

Variant 2 (Вариант 2)

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

And when He had fasted forty days and forty nights, afterward He was hungry.

Now when the tempter came to Him, he said, «If You are the Son of God, command that these stones become bread».

But He answered and said, «It is written, «Man shall not live by bread alone, but by every word that proceeds from the mouth of God».

Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, «If You are the Son of God, throw Yourself down. For it is written: «He shall give His angels charge over you, and, «In their hands they shall bear you up, Lest you dash your foot against a stone». Jesus said to him, «It is written again, «You shall not tempt the Lord your God».

V. Read and translate from the Gospel of John Chapter 1 (traditionally read during Pashcal Liturgy)

Прочитайте и переведите фрагмент 1-й главы Евангелия от Иоанна (обычно читается на Пасхальной Литургии)

In the beginning was the Word, and the Word was with God and the Word was God.

He was in the beginning with God.

All things were made through Him, and without Him nothing was made that was made.

In Him was life, and the life was the light of men.

And the light shines in the darkness, and the darkness did not comprehend it.

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

This man came for a witness, to bear witness of the Light, that all through him might believe.

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

That was the true Light which gives light to every man coming into the world.

He was in the world, and the world was made through Him, and the world did not know Him.

He came to His own, and His own did not receive Him.

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, «This was He of whom I said, «He who comes after me is preferred before me, for He was before me».

And of His fullness we have all received, and grace for grace.

For the law was given through Moses, but grace and truth came through Jesus Christ.

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

Критерии и нормы оценивания задания

Максимальное количество баллов: 38

Указания к оцениванию:

Задание I: правильный выбор – 1 балл (максимальное количество баллов - 10)

Задание II:

- за каждое безошибочно построенное предложение по 1 баллу
- за развернутый ответ на последний вопрос до 5 баллов

Максимальное количество баллов в задании II - 15

Задание III: за каждую безошибочно рассказанную наизусть молитву – 1 балл

Максимальное количество баллов в задании III - 3

Задание IV: за прочитанный и переведенный без ошибок текст максимальное количество баллов 5

Задание V: за прочитанный и переведенный без ошибок текст максимальное количество баллов 5

32 – 38 баллов (86 – 100 %) – «отлично»

26 – 31 баллов (71 – 85 %) – «хорошо»

19 – 25 баллов (50 – 70 %) – «удовлетворительно»

Менее 19 баллов (менее 50 %) – «неудовлетворительно»

Эталоны ответов

1 вариант

Номера заданий	Ответы
Задание I	
1	D
2	D
3	C
4	B
5	C
6	D
7	A
8	C
9	C
10	D

3.2. Соответствие оценок и требований к результатам промежуточной аттестации и текущего контроля

Оценочные средства для проведения промежуточной аттестации или текущего контроля соответствуют содержанию учебной дисциплины, представленному в п. 4 учебно-

методического комплекса, и определяют степень сформированности компетенций по каждому результату обучения.

Для средств оценивания с дифференцированной отметкой

Оценка	Характеристика требований к результатам аттестации
«Отлично»	Теоретическое содержание освоено полностью без пробелов, системно и глубоко. Необходимые умения и практические навыки работы с освоенным материалом сформированы. Все задания выполнены безупречно, качество их выполнения оценено числом баллов близким к максимуму.
«Хорошо»	Теоретическое содержание освоено в целом без пробелов. Необходимые умения и практические навыки работы с освоенным материалом в основном сформированы. Все задания выполнены с отдельными неточностями, качество выполнения большинства заданий оценено числом баллов близким к максимуму.
«Удовлетворительно»	Теоретическое содержание освоено большей частью, но пробелы не носят существенного характера. Необходимые практические навыки работы с освоенным материалом в основном сформированы. Большинство заданий выполнены, отдельные из выполненных заданий содержат ошибки.
«Неудовлетворительно»	Теоретическое содержание освоено частично. Необходимые умения и навыки работы не сформированы или сформированы отдельные из них. Большинство заданий не выполнено либо выполнено с грубыми ошибками, качество их выполнения оценено числом баллов близким к минимуму.

Для средств оценивания с недифференцированной отметкой

Оценка	Характеристика требований к результатам аттестации
«Зачтено»	Теоретическое содержание освоено полностью без пробелов или в целом, или большей частью. Необходимые умения и практические навыки работы с освоенным материалом сформированы или в основном сформированы. Все или большинство заданий выполнены, отдельные из выполненных заданий содержат ошибки.
«Не зачтено»	Теоретическое содержание освоено частично. Необходимые умения и навыки работы не сформированы или сформированы отдельные из них. Большинство заданий не выполнено либо выполнено с грубыми ошибками, качество их выполнения оценено числом баллов близким к минимуму.

4. Образовательные технологии

Объем аудиторных занятий: всего **128 часов**, практические занятия **128 часов**, интерактивные занятия от общего объема аудиторных занятий составляют **34%**.

Вид занятия (Л, ПЗ)	Наименование темы	Используемые интерактивные образовательные технологии	Количество часов и период проведения	
			час	семестр
ПЗ	The founder of Christianity and the first community of apostles. Christian monotheism and the idea of God-Trinity.	эвристическая технология	2	4
ПЗ	Holy Scripture in Christianity.	эвристическая технология	2	4
ПЗ	The doctrine of Creation and Christian anthropology.	эвристическая технология, коммуникативно-деятельностная технология	2	4
ПЗ	The evolution of Christianity from the community to the church organization. The phenomenon of the Christian Church.	эвристическая технология, коммуникативно-деятельностная технология	2	4
ПЗ	Christian ethics.	эвристическая технология коммуникативно-деятельностная технология	2	4
ПЗ	The first centuries of the Christian church; the spread of Christianity.	эвристическая технология, коммуникативно-деятельностная технология	2	4
ПЗ	The division of the Christian churches in 1054 and the historical path of the Roman Catholic Church.	проблемно-исследовательское обучение	2	4
ПЗ	The origin of the Slavs. Knyaz Oleg's military campaign to Byzantium.	эвристическая технология, коммуникативно-деятельностная технология	2	4
ПЗ	The reign of Princess Olga, widow of Igor. Her christening in Constantinople in 954.	эвристическая технология, коммуникативно-деятельностная технология	2	4
ПЗ	The literal heritage (Cyril and Methodius legacy: the creation of the Slavic alphabet, basic translation of liturgical books into the Slavic language, preaching in Slavic lands).	проблемно-исследовательское обучение	2	4
ПЗ	The first Christian churches and monasteries in Kiev.	проблемно-исследовательское обучение	2	4

ПЗ	The legend of the choice of faith by Knyaz Vladimir.	проблемно-исследовательское обучение	2	4
ПЗ	Christening of Russia in 988.	эвристическая технология	2	4
ПЗ	Boris and Gleb were the first Russian saints and martyrs.	коммуникативно-деятельностная технология	2	5
ПЗ	Separation of the Church in the Western (Catholic) and Eastern (Orthodox) ones.	эвристическая технология	2	5
ПЗ	St. Anthony Pechersky.	коммуникативно-деятельностная технология	2	5
ПЗ	Foundation of the first Russian, Kiev-Pechersky Monastery in the XI century.	эвристическая технология	2	5
ПЗ	St. Sergius of Radonezh as the spiritual leader of Russia.	коммуникативно-деятельностная технология	2	5
ПЗ	Moscow Kremlin as the heart of Russia. Kremlin stone churches: Assumption Cathedral, Archangel's Cathedral, Moscow monasteries.	эвристическая технология	2	5
ПЗ	The split of the Russian Church. "Nikonians" and Old Believers as irreconcilable opponents. The main differences.	коммуникативно-деятельностная технология	2	5
ПЗ	The role of monasteries in the settlement of the Russian Ural.	эвристическая технология	2	5
ИТОГО			44	4/5

5. Учебно-методическое обеспечение самостоятельной работы студентов для подготовки к текущему контролю успеваемости и промежуточной аттестации по итогам освоения дисциплины

Контроль и оценка результатов освоения данной учебной дисциплины осуществляются преподавателем в процессе проведения практических (семинарских) занятий, тестирования, выполнения контрольных работ и др.

Самостоятельная работа студентов, направленная на освоение основной образовательной программы направления «Подготовка служителей и религиозного персонала религиозных организаций», включает в себя подготовку к аудиторным, в том числе практическим (семинарским) занятиям.

Целью самостоятельной работы студентов по подготовке к практическим занятиям является освоение учебной дисциплины в полном объеме, углубление знаний, полученных на лекциях и в процессе самостоятельной работы над учебно-методической литературой и нормативными источниками. Эта форма работы развивает у студентов самостоятельность мышления, умение делать выводы, связывать теоретические положения с практикой. В ходе практических (семинарских) занятий вырабатываются необходимые для публичных выступлений навыки, совершенствуется культура речи.

Данная цель предполагает решение следующих *задач*:

1. Расширить кругозор студентов по темам, требующим более глубокого изучения и усвоения семинаристами.
2. Выработать навыки работы с научно-методической литературой и анализа источников по предмету.
3. Развить необходимые для публичных выступлений навыки.

Практические (семинарские) занятия являются средством контроля преподавателя за самостоятельной работой студентов.

К основным *видам самостоятельной работы* относятся:

1. Самостоятельная работа с содержанием лекционного курса.
2. Самостоятельное изучение теоретического материала.
3. Реферирование, конспектирование литературы.
4. Подготовка письменных и устных сообщений при использовании основных источников, а также докладов, обсуждений по проблемным вопросам на основе материалов дополнительных источников.
5. Работа с Интернет-ресурсами по изучаемой тематике и подготовка аналитических обзоров, докладов (в устной и письменной форме), проектов.
6. Подготовка к зачету.
7. Выполнение индивидуальных заданий.

Для *самостоятельной внеаудиторной работы* обучающимся могут быть рекомендованы следующие виды заданий:

для овладения знаниями:

- чтение текста (учебника, первоисточника, дополнительной литературы по изучаемой теме);
- составление плана текста;
- графическое изображение структуры текста;
- конспектирование текста;
- выписки из текста;
- работа со словарями и справочниками;
- учебно-исследовательская работа;

- использование аудио- и видеозаписей, компьютерной техники и Интернета и др.;

для закрепления и систематизации знаний:

- повторная работа над учебным материалом (учебника, первоисточника, дополнительной литературы, аудио- и видеозаписей);
- ответы на контрольные вопросы;
- аналитическая обработка текста (аннотирование, рецензирование, реферирование и др.);
- подготовка сообщений к выступлению на семинаре;
- подготовка рефератов, докладов;
- составление библиографии, тестирование и др.;

для формирования умений:

- решение упражнений по образцу;
- решение вариантных упражнений;

решение ситуационных (профессиональных) задач:

- проектирование и моделирование разных видов и компонентов профессиональной деятельности;
- опытно-экспериментальная работа.

6. Информационное обеспечение учебной дисциплины

Основная литература:

Holy Bible.

Словари:

1. Longman Dictionary of Contemporary English. Специальное издание. Изд-во «Русский язык» Москва 1992 г.
2. Большой англо-русский словарь религиозной лексики. Comprehensive English-Russian Dictionary of Religious Terminology. Азаров А.А. – М.: Флинта: Наука, 2004. – 808 с.
3. W.W.W.Lingvo.Ru. ABBYYLingvo 10 – многоязычный электронный словарь

Дополнительная литература:

1. Хрестоматия по христианской культуре на английском языке: Учебно-методическое пособие. Олейник Э.Е. – Рязань: Изд-во РФВУС, 2003.
2. Отрывки из новозаветных книг: Евангелия от Иоанна, Матфея, Марка, Луки (Good News For Modern Man –the New Testament in Today's English Version". American Bible Society. New York.); отрывки из Библии короля Якова (King James' Bible).
3. Тексты тропарей и кондаков двенадцатых праздников (по материалам многочисленных источников и интернет-источников).

Программное обеспечение и Интернет-ресурсы

1. ЭБС «Университетская библиотека онлайн». – [Электронный ресурс]. – Режим доступа: <http://biblioclub.ru/>


7. Материально-техническое обеспечение учебной дисциплины

Лекционная аудитория, оборудованная мультимедийным видеопроектором и настенным экраном.

Разработчик

старший преподаватель

кафедры гуманитарных

и естественно-научных дисциплин  Власова Н.А.

Программа одобрена

на заседании кафедры гуманитарных и естественно-научных дисциплин

от «8» 11 20 15 года, протокол № 2.

Зав. кафедрой гуманитарных

и естественно-научных дисциплин  Кирилова Е. А.

**ПРИЛОЖЕНИЕ к рабочей программе учебной дисциплины
«Иностранный (английский) язык в профессиональной коммуникации»**

*Религиозная организация – духовная образовательная организация
высшего образования*

*Вологодская духовная семинария
Вологодской епархии Русской Православной Церкви*

Кафедра гуманитарных и естественно-научных дисциплин

**Тематическое планирование для заочной формы обучения
по дисциплине**

**Иностранный (английский) язык в
профессиональной коммуникации**

начало подготовки

2016 год

направление подготовки

**ПОДГОТОВКА СЛУЖИТЕЛЕЙ И РЕЛИГИОЗНОГО ПЕРСОНАЛА
РЕЛИГИОЗНЫХ ОРГАНИЗАЦИЙ**

уровень высшего образования

БАКАЛАВРИАТ

квалификация

БАКАЛАВР БОГОСЛОВИЯ

форма обучения

ЗАОЧНАЯ

Вологда

2018

1. Структура учебной дисциплины

Вид учебной работы	Всего часов	Сем 4	Сем 5
Аудиторные занятия (всего)	2 ак.ч.	2 ак.ч.	
<i>В том числе</i>			
Лекции (Л)	.		
Практические занятия (ПЗ)	2 ак.ч.	2	
Самостоятельная работа (всего)	170 ак.ч.	70	100
Вид промежуточной аттестации	8 ак.ч.		8 ак.ч Диф. зачет
Общая трудоемкость дисциплины	180 5 з. ед.	72 2 з.ед.	108 3 з.ед.

2. Разделы учебной дисциплины

4 СЕМЕСТР // 2 з.е. // ВЕСЕННЯЯ СЕССИЯ	
2 (1 пара) часа аудиторной нагрузки // 2 ч. (1 пара) практические занятия	
1.	Вступление. Основные определения и категории курса. Проблемы религиозного образования в России. Introduction. The main definitions and categories of the course. Problems of the religious education in Russia.
2.	Необходимость научного изучения религии и религиозных традиций. Социальная функция религии. Вопросы свободы совести и религиозной идентичности. The need for a scientific study of religion and religious traditions. The social function of religion. Issues on freedom of conscience and the religious identity.
3.	Исторические и социальные предпосылки христианства. Религиозный смысл христианской традиции и ее культурно - историческое значение. Historical and social background of Christianity. The religious meaning of the Christian tradition and its cultural and historical significance.
4.	Основатель христианства и первой общины апостолов. Христианский монотеизм и идея о Боге Троице The founder of Christianity and the first community of apostles. Christian monotheism and the idea of God-Trinity.
5.	Священное Писание в христианстве. Holy Scripture in Christianity.

6.	Учение о сотворении Мира и христианская антропология. The doctrine of Creation and Christian anthropology.
7.	Эволюция христианства от общины к церковной организации. Феномен христианской Церкви. The evolution of Christianity from the community to the church organization. The phenomenon of the Christian Church.
8.	Христианская этика. Christian ethics.
9.	Первые века христианской церкви; распространение христианства. The first centuries of the Christian church; the spread of Christianity.
10.	Разделение христианских церквей в 1054 году и исторический путь Римско - католической церкви. The division of the Christian churches in 1054 and the historical path of the Roman Catholic Church.
11.	Происхождение славян. Военный поход князя Олега на Византию. The origin of the Slavs. Knyaz Oleg's military campaign to Byzantium.
12.	Царствование княгини Ольги, вдовы Игоря. Ее крещение в Константинополе в 954 году. The reign of Princess Olga, widow of Igor. Her christening in Constantinople in 954.
13.	Буквальное наследие (наследие Кирилла и Мефодия: создание славянской азбуки, основной перевод богослужебных книг на славянский язык, проповедь в славянских землях). The literal heritage (Cyril and Methodius legacy: the creation of the Slavic alphabet, basic translation of liturgical books into the Slavic language, preaching in Slavic lands).
14.	Первые христианские церкви и монастыри в Киеве. The first Christian churches and monasteries in Kiev.
15.	Легенда о выборе веры князем Владимиром. The legend of the choice of faith by Knyaz Vladimir.
16.	Крещение Руси в 988 году. Christening of Russia in 988.
17.	Борис и Глеб - первые русскими святыми и мученики. .Boris and Gleb were the first Russian saints and martyrs.
18.	Разделение Церкви на Западную (католическую) и Восточную (православную). Separation of the Church in the Western (Catholic) and Eastern (Orthodox) ones.
19.	Святой Антоний Печерский St. Anthony Pechersky.
20.	Основание первого русского, Киево-Печерского монастыря в XI веке. Foundation of the first Russian, Kiev-Pechersky Monastery in the XI century.
21.	Преподобный Сергий Радонежский -«Игумен Земли Русской» St. Sergius of Radonezh as the spiritual leader of Russia.
22.	Московский Кремль - сердце России. Кремлевские каменные храмы: Успенский собор, Архангельский собор, Московские монастыри. Moscow Kremlin as the heart of Russia. Kremlin stone churches: Assumption Cathedral, Archangel's Cathedral, Moscow monasteries.

23.	Раскол Русской церкви. "Никониане" и старообрядцы как непримиримые противники. Основные отличия. The split of the Russian Church. "Nikonians" and Old Believers as irreconcilable opponents. The main differences.
24.	Роль монастырей в заселении русского Урала. The role of monasteries in the settlement of the Russian Ural.
25.	Петр I и церковная реформа. Превращение церкви в государственное учреждение. Peter I and the church reform. The transformation of the church into a governmental agency.
26.	Роль Церкви в царствование Екатерины II. The role of Church during the reign of Catherine II.
27.	Расцвет аскетических монастырей на Севере. Flourishing of the ascetic monasteries in the north.
28.	Крещение малых народов России. Просветительская деятельность митрополита Филарета в первой половине XIX века. Christening of the small peoples of Russia. Educational activities of Metropolitan Filaret in the first half of the XIX century.
29.	Дарвиновская теория эволюции и атеизм в мире. Идеология революционных движений. Darwin's theory of evolution and atheism in the world. The ideology of revolutionary movements.
30.	Оптина пустыня как сердце России. Старцы Великой Оптиной пустыни. Optina Desert as the heart of Russia. Great Optina Desert's elders.
31.	Празднование 1000-летия Крещения Руси. The celebration of the 1000 th anniversary of the Russia's Christening.
32.	Возрождение церкви. Реставрация церквей и монастырей. Возвращение святынь. The Revival of the church. Restoration of churches and monasteries. Shrines' return.
33.	Изучение Священных Писаний Studying of Scriptures.
5 СЕМЕСТР // 3 з.е. // зимняя сессия	
Дифференцированный зачет (8 часов // 4 пары)	