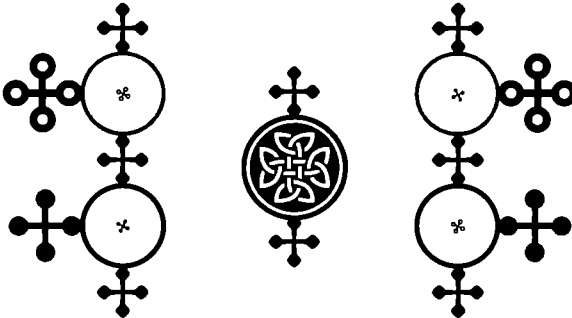


SELECT THEOLOGICAL READINGS

Part ● I

*An English Course
for Students of Theology*

✚ *Priest Dmitry Ermakov*



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Пособие «*Select Theological Readings*» состоит из серии неадаптированных текстов богословского и церковно-исторического содержания и представляет собой курс «English for Special Purposes» («Английский для специальных целей»).

Пособие рассчитано на студентов духовных академий и семинарий, богословских учебных заведений, богословских факультетов или отделений. Оно также может быть полезным и для более широкой читательской аудитории, заинтересованной в чтении религиозной, богословской и церковно-исторической литературы на английском языке.

Цель пособия – развитие у студентов навыков чтения и работы с текстами религиозного, богословского и церковно-исторического содержания, а также навыков устной и письменной речи, необходимых для дальнейшего эффективного общения.

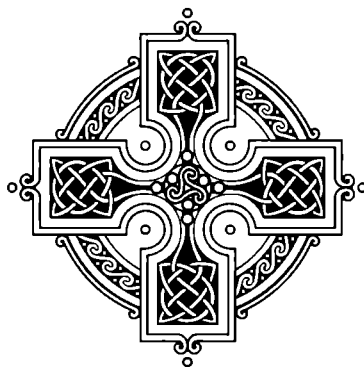
Каждый текст сопровождается специально подобранными упражнениями, направленными на активное усвоение использованной общей, научной или профессиональной лексики и на выявление и анализ разного рода грамматических явлений.

В качестве рабочих текстов в пособии используются публикации известного православного богослова Митрополита Каллиста Уэра (Metropolitan Kallistos Ware), с согласия и благословения Владыки.

Пособие рассчитано на студентов, обладающих языковыми компетенциями, соответствующими уровням B1-B2 по «Общеввропейской шкале уровней владения иностранными языками» или Pre-Intermediate – Upper-Intermediate по базовым курсам английского языка.

Holy Tradition:

The Source of the Orthodox Faith



Продолжение таблицы
на следующей странице

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The inner meaning of Tradition

Orthodox history is marked outwardly by a series of sudden breaks: the capture of Alexandria, Antioch, and Jerusalem by Arab Muslims; the burning of Kiev by the Mongols; the two sacks of Constantinople; the October Revolution in Russia. Yet these events, while they have transformed the external appearance of the Orthodox world, have never broken the inward continuity of the Orthodox Church. The thing that first strikes a stranger on encountering Orthodoxy is usually its air of antiquity, its apparent changelessness. He finds that the Orthodox still baptize by threefold immersion, as in the primitive Church; they still bring babies and small children to receive Holy Communion; in the Liturgy the deacon still cries out: 'The doors! The doors!' – recalling the early days when the church's entrance was jealously guarded, and none but members of the Christian family could attend the family worship; the Creed is still recited without any additions.

These are but a few outward examples of something which pervades every aspect of Orthodox life. When the Orthodox are asked at contemporary inter-Church gatherings to summarize what they see as the distinctive characteristic of their Church¹, they often point precisely to its changelessness, its determination to remain loyal to the past, its sense of *living continuity* with the Church of ancient times. At the start of the eighteenth century, the Eastern Patriarchs said exactly the same to the Non-Jurors²:

"We preserve the Doctrine of the Lord uncorrupted, and firmly adhere to the Faith he delivered to us, and keep it free from blemish and diminution, as a Royal Treasure, and a monument of great price, *neither adding any thing, nor taking any thing from it.*"²

This idea of living continuity is summed up for the Orthodox in the one word Tradition. "We do not change the everlasting boundaries which our fathers have set," wrote John of Damascus, "but we keep the Tradition, just as we received it."³

¹ See Panagiotis Bratsiotis and Georges Florovsky, in *Orthodoxy: A Faith and Order Dialogue*, Geneva, 1960.

² Letter of 1718, in G. Williams, *The Orthodox Church of the East at the Eighteenth Century*, London, 1868, p. 17.

³ *On Icons*, II, 12 (P. G. XCIV, 1297B)

The Orthodox are always talking about Tradition. What do they mean by the word? A tradition, says the Oxford Dictionary, is an opinion, belief, or custom handed down from ancestors to posterity. Christian Tradition, in that case, is the faith which Jesus Christ imparted to the Apostles, and which since the Apostles' time has been handed down from generation to generation in the Church. •4

But to an Orthodox Christian, Tradition means something more concrete and specific than this. It means the books of the Bible; it means the Creed; it means the decrees of the Ecumenical Councils and the writings of the Fathers; it means the Canons, the Service Books, the Holy Icons — in fact, the whole system of doctrine, Church government, worship, spirituality and art which Orthodoxy has articulated over the ages.

The Orthodox Christians of today see themselves as heirs and guardians to a great inheritance received from the past, and they believe that it is their duty to transmit this inheritance unimpaired to the future.

Note that the Bible forms a part of Tradition. Sometimes Tradition is defined as 'the oral teaching of Christ, not recorded in writing by his immediate disciples' (Oxford Dictionary). Not only non-Orthodox but many Orthodox writers have adopted this way of speaking, treating Scripture and Tradition as two different things, two distinct sources of the Christian faith. But in reality there is only one source, since Scripture exists *within* Tradition. To separate and contrast the two is to impoverish the idea of both alike.

The Orthodox, while reverencing this inheritance from the past, are also well aware that not everything received from the past is of equal value. Among the various elements of Tradition, a unique pre-eminence belongs to the Bible, to the Creed, to the doctrinal definitions of the Ecumenical Councils: these things the Orthodox accept as something absolute and unchanging, something which cannot be cancelled or revised. The other parts of Tradition do not have quite the same authority. The decrees of Jassy⁺ or Jerusalem⁺ do not stand on the same level as the Nicene Creed, nor do the writings of Athanasius, or Symeon the New Theologian, occupy the same position as the Gospel of Saint John.

Not everything received from the past is of equal value, nor is everything received from the past necessarily true. As one of the bishops remarked at the Council of Carthage in 257: "The Lord said, I am truth. He did not say, I am custom."⁴⁵ There is a difference between 'Tradition' and 'traditions': many traditions which the past has handed down are human and accidental — pious opinions (or worse), but not a true part of the one Tradition, the essential Christian message.

It is necessary to question the past. In Byzantine and post-Byzantine times, the Orthodox have not always been sufficiently critical in their attitude to the past, and the result has frequently been stagnation. Today this uncritical attitude can no longer be maintained. Higher standards of scholarship, increasing contacts with western Christians, the inroads of secularism and atheism, have forced the Orthodox in this present century to look more closely at their inheritance and to distinguish more carefully between Tradition and traditions. The task of discrimination is not always easy. It is necessary to avoid alike the error of the Old Believers and the error of the 'Living Church': the one party fell into an extreme conservatism which suffered no change whatever in traditions, the other into a Modernism or theological liberalism which undermined Tradition. Yet despite certain manifest handicaps, the Orthodox of today are perhaps in a better position to discriminate aright than their predecessors have been for many centuries; and often it is precisely their contact with the west which is helping them to see more and more clearly what is essential in their own inheritance.

True Orthodox fidelity to the past must always be a *creative* fidelity; for true Orthodoxy can never rest satisfied with a barren 'theology of repetition,' which, parrot-like, repeats accepted formulae without striving to understand what lies behind them. Loyalty to Tradition, properly understood, is not something mechanical, a passive and automatic process of handing down what has been received. An Orthodox thinker must see Tradition *from within*, he must enter into its inner spirit. In order to live within Tradition, it is not enough simply to give intellectual assent to a system of doctrine; for Tradition is far more than a set of abstract propositions — it is a life, a personal encounter with Christ

in the Holy Spirit. Tradition is not only kept by the Church – it lives in the Church, it is the life of the Holy Spirit in the Church.

The Orthodox conception of Tradition is not static but dynamic, not a dead acceptance of the past but a living experience of the Holy Spirit in the present. Tradition, while inwardly changeless (for God does not change), is constantly assuming new forms, which supplement the old without superseding them. The Orthodox often speak as if the period of doctrinal formulation were wholly at an end, yet this is not the case. Perhaps in our own day new Ecumenical Councils will meet, and Tradition will be enriched by fresh statements of the faith.

This idea of Tradition as a living thing has been well expressed by Georges Florovsky:

“Tradition is the witness of the Spirit; the Spirit’s unceasing revelation and preaching of good tidings . . . To accept and understand Tradition we must live within the Church, we must be conscious of the grace-giving presence of the Lord in it; we must feel the breath of the Holy Ghost in it . . . Tradition is not only a protective, conservative principle; it is, primarily, the principle of growth and regeneration . . . Tradition is the constant abiding of the Spirit and not only the memory of words.”⁶⁶

Tradition is the witness of the Spirit: in the words of Christ, “*When the Spirit of truth has come, he will guide you into all truth*” (John 16:13). It is this divine promise that forms the basis of the Orthodox devotion to Tradition.

⁶⁶ ‘Sobornost: the Catholicity of the Church,’ in *The Church of God*, edited E. L. Mascall, pp. 64–65. Compare G. Florovsky, ‘Saint Gregory Palamas and the Tradition of the Fathers’ in the *periodical Sobornost*, series 4, no. 4, 1961, pp. 165–76; and V. Lossky, ‘Tradition and Traditions,’ in Ouspensky and Lossky, *The Meaning of Icons*, pp. 13–24. To both these essays I am heavily indebted.





Notes ^{•7}

- ✦ **Non-Jurors.** This title is used of members of the Church of England who after 1688 scrupled to take the Oaths of Allegiance and Supremacy to William and Mary on the grounds that by so doing they would break their previous Oaths to James II and his successors. They numbered nine bishops and some 400 priests, as well as a number of prominent laymen.

- ✦ **the Council of Jassy (1642).** Synod of the Eastern Orthodox Church, held in 1642 in Romania, which both anathematized the Calvinistic heresies attributed to Patriarch Cyril Lucaris and approved an edited version of the Orthodox Confession of Peter Mogila.

- ✦ **the Council of Jerusalem (1672).** Sometimes known, not unreasonably, as the Synod of Bethlehem, since it happened in the Church of the Nativity there. A council of the Eastern Orthodox Church which defined Orthodox dogma in areas at issue in the Western Reformation. The Synod was not merely an Orthodox rejection of the doctrinal innovations of the Reformers, though it certainly was that; it was also an attempt to articulate the dogmatic heritage of Orthodoxy in face of the disputes between the Catholics and the Protestants. At first sight the synod seems close to Roman Catholic doctrine, but there are differences of emphasis. The synod asserts the teaching role of the church and therefore of tradition against the Protestant *sola scriptura*, and asserts the role of love and grace, and therefore of deeds, in justification. It affirms seven mysteries and rejects any attempt to make them merely symbolic or expressive, teaching a doctrine of the presence of Christ in the Eucharist that even uses the Greek equivalent of the Latin *transubstantiatio*. What is at issue here, however, is not so much a specific metaphysical explanation of Christ's sacramental presence as an affirmation of the objective reality of his active presence. The synod confirmed the canonicity of the Deutero-canonical books of the Old Testament, rejecting the Protestant shorter, Hebrew canon.

^{•7} *The Oxford Dictionary of the Christian Church.*
Edited by F. L. Cross and E. A. Livingstone.
Oxford University Press, 1997.



Exercises on

Holy Tradition text
The inner meaning of Tradition

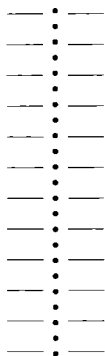
1 ❁ Match the words on the left to their definitions on the right

- 1. to transform
- 2. to attend
- 3. to adhere to something
- 4. to summarize
- 5. to impart
- 6. to hand something down
- 7. to adopt
- 8. to treat something as something
- 9. to revise
- 10. to maintain
- 11. to undermine

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- A. to choose and follow a plan, technique, policy, attitude etc.
- B. to continue to behave according to a particular rule, agreement, or belief
- C. to completely change the appearance, form, or character of something or someone
- D. to go to an event
- E. to give or leave something to people who will live after you
- F. to make something continue in the same way or at the same standard as before
- G. to gradually make someone or something less strong or effective
- H. to change something because of new information or ideas
- I. to deal with, regard, or consider something in a particular way
- J. to make a short statement giving only the main information and not the details of a plan, event, report etc.
- K. to give information, knowledge, wisdom etc to someone

1. capture
2. a sack
3. contemporary
4. belief
5. a custom
6. an ancestor
7. posterity
8. a duty
9. an event
10. an encounter
11. scholarship



- A. the feeling that something is definitely true or definitely exists
- B. the knowledge, work, or methods involved in serious studying
- C. when soldiers get control of a place that previously belonged to an enemy
- D. a situation in which an army goes through a place, destroying or stealing things and attacking people
- E. something that happens, especially something important, interesting or unusual
- F. something that is done by people in a particular society because it is traditional
- G. something that you have to do because it is morally or legally right
- H. an occasion when you meet someone
- I. all the people in the future who will be alive after you are dead
- J. a member of your family who lived a long time ago
- K. belonging to the present time

2 ♣ Match each word with a synonym

1. to transform

2. to summarize

3. to preserve

4. to impart

5. to reverence

6. to distinguish

7. to treat something
as something

8. to supersede

9. to transmit

A. to sum up

B. to keep

C. to pass on

D. to regard something
as something

E. to replace

F. to discriminate

G. to venerate

H. to give

I. to change

1. worship

2. everlasting

3. descendants

4. unimpaired

5. the Holy Spirit

6. changeless

7. loyalty

A. posterity

B. fidelity

C. a divine service

D. eternal

E. unchanging

F. the Holy Ghost

G. intact

❖ Collocations

1. to transform the external appearance of	A. занимать такое же место, что и
2. to break the inward continuity of	B. принимать курс, проводить политику
3. to have/hold a meeting	C. принимать приглашение
4. it is one's duty to do something	D. принимать новые формы
5. to be defined as	E. дать согласие на
6. to formulate/draw up a definition	F. подрывать, разрушать традицию
7. to issue a decree	G. быть критичным в своем отношении к
8. to stand on the same level as	H. поддерживать отношение, подход к
9. to occupy the same position as	I. проводить различие между
10. to maintain an attitude to	J. находиться на том же уровне, что и
11. to be critical in one's attitude to	K. определяться как
12. to undermine a tradition	L. проводить встречу
13. to be at an end	M. изменять внешний вид чего-либо
14. to give assent to	N. твердо придерживаться чего-либо
15. to assume new forms	O. быть законченным
16. to adopt a policy	P. нарушать внутреннюю целостность чего-либо
17. to accept an invitation	Q. принимать постановление
	R. издавать постановление

18. to draw a distinction between
19. to hold firmly to
20. to pass a decree

- S. чей-либо долг сделать что-либо
- T. формулировать, составлять определение

❖ Terms and terminological expressions

1. inward continuity
2. changelessness
3. the primitive/early Church
4. worship
5. the Doctrine
6. the Orthodox
7. an ancestor
8. an heir
9. a decree
10. a canon
11. a service book
12. a holy icon
13. an Apostle

- A. неизменность
- B. древняя Церковь
- C. богослужение
- D. внутренняя целостность, преемственность
- E. православные
- F. богослужебная книга
- G. вероучение
- H. постановление
- I. Апостол
- J. святая икона
- K. канон
- L. предок
- M. наследник, преемник

1. a guardian	A. нетронутый, неповрежденный
2. unimpaired	B. ученик
3. a disciple	C. хранитель
4. Holy Scripture	D. источник
5. a source	E. духовный
6. faith	F. Священное Писание
7. a doctrinal definition	G. власть, авторитет
8. fidelity to something	H. предшественник
9. the "Living Church"	I. староверы
10. the Old Believers	J. вероучительное определение
11. a predecessor	K. "Живая церковь"
12. authority	L. верность чему-либо
13. spiritual	M. вера

4 ✝ Translate the following words and phrases into Russian and learn them

to baptize by threefold immersion

to receive Holy Communion

to attend worship/church service

to sing/recite the Creed

to remain loyal to the past

to preserve the Doctrine uncorrupted/unimpaired

to hand down from generation to generation

to fall into conservatism or theological liberalism

to keep Holy Tradition

to give Holy Communion

an inter-Church gathering/meeting

the Church of ancient times

the decrees of the Ecumenical Councils

the writings of the Fathers

the system of doctrine

Church government

spirituality

the Nicene Creed

5 ✿ Make up 5 sentences in English and 5 sentences in Russian using any of the words and expressions from exercises 3 and 4.

6 ❁ Fill in the correct particle or preposition in the following sentences

1. In your final paragraph you should sum ____ your arguments.
2. The values that were handed ____ to us by our parents and grandparents are considered old-fashioned now.
3. He was asked to draw ____ proposals for reforming the law.
4. The old stories were passed ____ throughout the generations.
5. We firmly adhere ____ the Faith the Lord delivered to us.
6. He has fallen ____ despair.

7 ❁ Complete the following sentences with the suitable verbs.

❁ Use the right tense in the passive or active form

*| to summarize | to assume | to exist |
to revise | to hand down | to treat | to keep |
to accept | to baptize | to impart |*

1. In the Orthodox Church babies _____ by threefold immersion.
2. The idea of living continuity with the Church of ancient times _____ for the Orthodox in the one word Tradition.
3. Christian Tradition is the faith which Jesus Christ _____ to the Apostles, and which since the Apostles' time _____ from generation to generation in the Church.

4. The Bible, the Creed and the doctrinal definitions of the Ecumenical Councils _____ as something absolute and unchanging, something which cannot _____ .
5. Holy Tradition not only _____ by the Church – it lives in the Church.
6. Tradition, while inwardly changeless, _____ constantly new forms, which supplement the old without superseding them.
7. Sometimes Scripture and Tradition _____ as two different things, two distinct sources of the Christian faith. But in reality there is only one source, since Scripture _____ within Tradition.

8 ✿ Put in the missing prepositions

1. The Orthodox still baptize _____ threefold immersion, as _____ the primitive Church.
2. The Creed is still recited _____ any additions.
3. The Orthodox often point _____ Church's changelessness, its determination to remain loyal _____ the past, its sense of living continuity _____ the Church of ancient times.
4. Among the various elements of Tradition, a unique pre-eminence belongs _____ the Bible, the Creed and the doctrinal definitions.
5. An Orthodox thinker must see Tradition _____ within.

9 ❁ Explain or comment on the following sentences

1. The Christian Tradition is the faith which Jesus Christ imparted to the Apostles, and which since the Apostles' time has been handed down from generation to generation in the Church.
2. The Orthodox, while reverencing this inheritance from the past, are also well aware that not everything received from the past is of equal value.
3. The decrees of Nicaea or Jerusalem do not stand on the same level as the Nicene Creed, nor do the writings of Athanasius, or Symeon the New Theologian, occupy the same position as the Gospel of Saint John.
4. It is necessary to question the past.
5. True Orthodox fidelity to the past must always be a creative fidelity.
6. Loyalty to Tradition, properly understood, is not something mechanical, a passive and automatic process of handing down what has been received.
7. The Orthodox often speak as if the period of doctrinal formulation were wholly at an end, yet this is not the case.
8. This idea of living continuity is summed up for the Orthodox in the one word Tradition.
9. At the Liturgy the deacon still cries out: 'The doors! The doors!' – recalling the early days when the church's entrance was jealously guarded.
10. The Orthodox of today are perhaps in a better position to discriminate aright than their predecessors have been for many centuries.

❖ Key grammar points

Present Indefinite

Present Continuous

Past Indefinite

Present Perfect

Passive voice

Participles (present and past)

Gerund

Infinitive

-ing-nouns

Modals: can, must

Inversion (auxiliary verb before subject)

Subjunctive after as if/as though

Empty subject it

Cleft sentences

❖ Questions for discussion

1. What can attract a stranger in the Orthodox Church?
2. Sum up what you see as the distinctive characteristic of the Orthodox Church.
3. What do the Orthodox mean by Holy Tradition?
4. How does Holy Scripture relate to Holy Tradition?

5. Is there any difference between the various elements of Holy Tradition?
6. Draw the line between Holy Tradition and various traditions in the Orthodox Church.
7. How do you understand the Orthodox conception of Holy Tradition?



The outward forms

Let us take in turn the different outward forms in which Tradition is expressed:



1. The Bible

- a. *The Bible and the Church.* The Christian Church is a Scriptural Church: Orthodoxy believes this just as firmly, if not more firmly than Protestantism. The Bible is the supreme expression of God's revelation to man, and Christians must always be 'People of the Book.' But if Christians are People of the Book, the Bible is the Book of the People; it must not be regarded as something set up over the Church, but as something that lives and is understood within the Church (that is why one should not separate Scripture and Tradition). It is from the Church that the Bible ultimately derives its authority, for it was the Church which originally decided which books form a part of Holy Scripture; and it is the Church alone which can interpret Holy Scripture with authority. There are many sayings in the Bible which by themselves are far from clear, and individual readers, however sincere, are in danger of error if they trust their own personal interpretation. "*Do you understand what you are reading?*" Philip asked the Ethiopian eunuch; and the eunuch replied: "*How can I, unless someone guides me?*" (Acts 8:30). The Orthodox, when they read the Scripture, accept the guidance of the Church. When received into the Orthodox Church, a convert promises: 'I will accept and understand Holy Scripture in accordance with the interpretation which was and is held by the Holy Orthodox Catholic Church of the East, our Mother.'
- b. *The Text of the Bible: Biblical Criticism.* The Orthodox Church has the same New Testament as the rest of Christendom. As its authoritative text for the Old Testament, it uses the ancient Greek translation known as the Septuagint. When this differs from the original Hebrew (which happens quite often), the Orthodox believe that

♦ These books can all be found in English translation in *The New Oxford Annotated Bible with the Apocrypha, Expanded Edition*. Revised Standard Version, ed. Herbert G. May and Bruce M. Metzger (New York 1977).

the changes in the Septuagint were made under the inspiration of the Holy Spirit, and are to be accepted as part of God's continuing revelation. The best known instance is Isaiah 7:14 – where the Hebrew says 'A young woman shall conceive and bear a son,' which the Septuagint translates 'A virgin shall conceive,' etc. The New Testament follows the Septuagint text (Matthew 1:23).

The Hebrew version of the Old Testament contains thirty-nine books. The Septuagint contains in addition ten further books, not present in the Hebrew, which are known in the Orthodox Church as the 'Deutero-Canonical Books' (1 (*alias* 3) Esdras; Tobit; Judith; 1, 2 and 3 Maccabees; Wisdom of Solomon; Ecclesiasticus; Baruch; Letter of Jeremias. In the west these books are commonly termed 'The Apocrypha').⁹⁷ These were declared by the Councils of Jassy (1642) and Jerusalem (1672) to be 'genuine parts of Scripture;' most Orthodox scholars at the present day, however, following the opinion of Athanasius and Jerome, consider that the Deutero-Canonical Books, although part of the Bible, stand on a lower footing than the rest of the Old Testament.

Christianity, if true, has nothing to fear from honest inquiry. Orthodoxy, while regarding the Church as the authoritative interpreter of Scripture, does not forbid the critical and historical study of the Bible, although hitherto Orthodox scholars have not been prominent in this field.

c. + *The Bible in worship.* It is sometimes thought that the Orthodox attach less importance than western Christians to the Bible. Yet in fact Holy Scripture is read constantly at Orthodox services: during the course of Matins and Vespers the entire Psalter is recited each week, and in Lent twice a week (Such is the rule laid down by the service books. In practice, in ordinary parish churches Matins and Vespers are not recited daily, but only at weekends and on feasts; and even then, unfortunately, the portions appointed from the Psalter are often abbreviated or (worse still) omitted entirely.); Old Testament lessons (usually three in number) occur at Vespers on the eves of many feasts, and at the Sixth Hour and Vespers on weekdays in Lent; the reading of the Gospel forms the climax of Matins on Sundays and feasts; at the Liturgy a special Epistle and Gospel are assigned for each day of the year, so that the whole New Testa-

ment (except the Revelation of Saint John) is read at the Eucharist. The *Nunc Dimittis*⁺ is used at Vespers; Old Testament canticles, with the *Magnificat*⁺ and *Benedictus*⁺, are sung at Matins; the Lord's Prayer is read at every service. Besides these specific extracts from Scripture, the whole text of each service is shot through with Biblical language, and it has been calculated that the Liturgy contains 98 quotations from the Old Testament and 114 from the New.^{••}

Orthodoxy regards the Bible as a verbal icon of Christ, the Seventh Council laying down that the Holy Icons and the Book of the Gospels should be venerated in the same way. In every church the Gospel Book has a place of honour on the altar; it is carried in procession at the Liturgy and at Matins on Sundays and feasts; the faithful kiss it and prostrate themselves before it. Such is the respect shown in the Orthodox Church for the Word of God.



Notes ••

- + **Nunc Dimittis.** The Song of Simeon (Lk. 2: 29-32), so named from its initial words in the Vulgate version. It has formed part of daily prayers since the 4th century. In the Eastern Rite it is said at Vespers. In the Roman and many other Western breviaries its use is ordered at Compline.
- + **Magnificat.** The song of praise (Lk. 1: 46-55) sung by the Mother of God when her cousin Elizabeth had greeted her as the mother of the Lord. It is so named from the opening word of the Latin text, "Magnificat anima mea Dominum" ("My soul doth magnify the Lord"). From a very early date, probably since St Benedict, it has been the canticle of Vespers of the Western Church. In the Eastern Church it is sung daily at the morning office (Matins) and it is followed by the Benedictus.
- + **Benedictus.** The song of thanksgiving (Lk. 1: 68-79) uttered by Zachariah at the birth of his son, St John the Baptist. The hymn is addressed to God in thanksgiving for the fulfilment of the Messianic hopes, and to the child who is to be the Lord's forerunner. In the Western Church it is sung at Lauds (morning service). In the Eastern Church it is prescribed to be sung daily at the morning office (Matins), but in practice it is usually omitted, except in monasteries and in Lent.



Exercises on

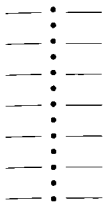
Holy Tradition text
The Bible

1 ✚ Match the words on the left to their definitions on the right

1. to regard something as something
2. to interpret
3. to derive something from something
4. to trust
5. to differ from something
6. to conceive
7. to bear
8. to omit
9. to abbreviate

— : —
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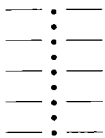
- A. to get or obtain something from something
- B. to be sure that something is correct or right
- C. to be different from something in some way
- D. to give birth to a baby
- E. to explain the meaning of something
- F. to think about someone or something in a particular way
- G. to shorten (a speech or piece of writing) by omitting sections, paraphrasing, etc
- H. to not include someone or something
- I. to become pregnant



1. a convert
2. a field
3. a canticle
4. a lesson
5. a quotation
6. an interpretation

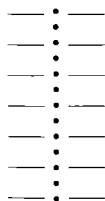
- A. a subject that people study or an area of activity that they are involved in as part of their work
- B. a short piece that is read from the Bible during a service
- C. someone who has been persuaded to change their beliefs and accept a particular religion or opinion
- D. a sentence or phrase from a book, speech etc which you repeat in a speech or piece of writing
- E. the way in which someone explains or understands an event, information, someone's actions
- F. a short religious song

2 ♣ Match each word with a synonym



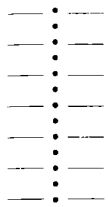
1. to regard something as something
2. to contain
3. to assign
4. to venerate

- A. to revere
- B. to see something as something
- C. to comprise
- D. to appoint



1. an error
2. a lesson
3. a canticle
4. a feast
5. ancient
6. entire

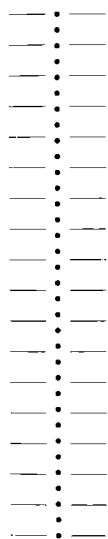
- A. a festival
- B. old
- C. a mistake
- D. a reading
- E. whole
- F. a hymn/chant



1. the rest of
2. in the same way
3. in accordance with something
4. the same as
5. known as
6. in addition

- A. такой же как
- B. известный как
- C. вдобавок
- D. одинаково, таким же образом
- E. все остальные, оставшиеся
- F. в соответствии с чем-л., согласно чему-л.

☞ Terms and terminological expressions



1. Lent
2. guidance
3. a fast
4. a parish church
5. a sanctuary
6. revelation
7. a table of oblation
8. an Orthodox scholar
9. worship
10. service books
11. an altar (table)
12. on the eve of
13. a canticle
14. holy icons
15. on feasts

- A. руководство, водительство
- B. приходская церковь (храм)
- C. престол (в алтаре)
- D. жертвенник
- E. откровение
- F. Великий пост
- G. православный богослов
- H. алтарь
- I. богослужебные книги
- J. по праздникам
- K. христианский мир
- L. песнопение
- M. святые иконы
- N. накануне, в сочельник
- O. крестный ход, шествие

the Deutero-Canonical Books

the Apocrypha

the Revelation of St John

the Psalter

an Epistle

the reading of the Gospel

an Old Testament lesson

the Lord's Prayer

under the inspiration of the Holy Spirit

the critical and historical study of the Bible

the Orthodox services: the Liturgy, Vespers, Matins,
Hours, All-night Vigil

the expression of God's revelation to man

the Eve of the Theophany

to assign a Gospel reading for each day of the year

to accept the guidance of the Church

to be declared by the Council to be

the Council lays down that

to interpret Holy Scripture

to go in a procession

to prostrate oneself

to make a prostration

to make a bow

to kneel

**5 ✂ Make up 5 sentences in English and
5 sentences in Russian using any
of the words and expressions from
exercises 3 and 4.**

6 ❖ Fill in the correct particle or preposition in the following sentences

1. Many students derived enormous satisfaction ____ the course.
2. The Romance family of languages consists ____ French, Spanish, Italian, and several other languages.
3. The Geneva Convention lays ____ conditions for the treatment of prisoners of war.

7 ❖ Complete the following sentences with the suitable verbs.

❖ Use the right tense in the passive or active form

*to make | to read | to lay down | to sing |
to assign | to omit | to venerate | to understand | to differ | to regard*

1. The Bible must not _____ as something set up over the Church, but as something that lives and _____ within the Church.
2. When the Septuagint _____ from the original Hebrew, the Orthodox believe that the changes in it _____ under the inspiration of the Holy Spirit
3. Holy Scripture _____ constantly at various Orthodox services.
4. The rule of reading the whole Psalter each week _____ by the service books.
5. Unfortunately the readings from the Psalter often _____ .
6. At the Liturgy a special Epistle and Gospel _____ for each day of the year.
7. A lot of beautiful canticles _____ at Orthodox services.
8. The Holy Icons and the Book of the Gospels _____ in the same way by the Orthodox.

8 ✿ Put in the missing prepositions

1. In some cases the Septuagint differs ____ the original Hebrew text.
2. In practice, ____ ordinary parish churches Matins and Vespers are not recited daily, but only ____ weekends and ____ feasts.
3. Old Testament lessons (usually three ____ number) occur ____ Vespers ____ the eves of many feasts and ____ the Sixth Hour and Vespers ____ weekdays ____ Lent.
4. In every church the Gospel Book has a place of honour ____ the altar; it is carried ____ procession ____ the Liturgy and ____ Matins ____ Sundays and feasts.

9 ✿ Explain or comment on the following sentences

- The Bible must not be regarded as something set up over the
1. Church, but as something that lives and is understood within the Church.
- It is from the Church that the Bible ultimately derives its
2. authority.
- The changes in the Septuagint were made under the inspiration of the Holy Spirit, and are to be accepted as part of God's continuing revelation.
- 3.
- Most Orthodox scholars, following the opinion of Athanasius and Jerome, consider that the Deutero-Canonical Books, although part of the Bible, stand on a lower footing than the rest of the Old Testament.
- 4.
- Orthodoxy, while regarding the Church as the authoritative interpreter of Scripture, does not forbid the critical and historical study of the Bible, although hitherto Orthodox scholars have not been prominent in this field.
- 5.

6. Orthodoxy regards the Bible as a verbal icon of Christ, the Seventh Council laying down that the Holy Icons and the Book of the Gospels should be venerated in the same way.

⌘ **Key grammar points**

Present Indefinite

Past Indefinite

Present Perfect

Passive voice

Participles (present and past)

-ing-nouns

Modals: must, should, be to

Cleft sentences

*Absolute participle construction
(participle clause with its own subject)*

✝ Questions for discussion

1. How can an Orthodox reader interpret and understand unclear sayings in the Bible?
2. What is the difference between the Hebrew text of the Old Testament and the Septuagint?
3. What is the Apocrypha and its place in the Old Testament?
4. How is the Bible used in Orthodox worship?
5. What is the Orthodox attitude to Holy Scripture?





2. The Seven Ecumenical Councils: The Creed

The doctrinal definitions of an Ecumenical Council are infallible. Thus in the eyes of the Orthodox Church, the statements of faith put out by the Seven Councils possess, along with the Bible, an abiding and irrevocable authority.

The most important of all the Ecumenical statements of faith is the *Nicene-Constantinopolitan Creed*, which is read or sung at every celebration of the Eucharist, and also daily at the Midnight Office and at Compline. The other two Creeds used by the west, the *Apostles' Creed* and the '*Athanasian Creed*,' do not possess the same authority as the Nicene, because they have not been proclaimed by an Ecumenical Council. The Orthodox honour the Apostles' Creed as an ancient statement of faith, and accept all its teaching; but it is simply a local western Baptismal Creed, never used in the services of the Eastern Patriarchates. The '*Athanasian Creed*' likewise is not used in Orthodox worship, but it is sometimes printed (without the *Filioque*) in the *Horologion* (Book of Hours).

3. Later Councils

The formulation of Orthodox doctrine, as we have seen, did not cease with the Seventh Ecumenical Council. Since 787 there have been two chief ways whereby the Church has expressed its mind: a) definitions by Local Councils (that is, councils attended by members of one or more Patriarchates or autocephalous Churches, but not claiming to represent the Orthodox Catholic Church as a whole) and b) letters or statements of faith put out by individual bishops. While the doctrinal decisions of General Councils are infallible, those of a Local Council or an individual bishop are always liable to error; but if such decisions are accepted by the rest of the Church, then they come to acquire Ecumenical authority (i.e. a universal authority similar to that possessed by the doctrinal statements of an Ecumenical Council). The doctrinal decisions of an Ecumenical Council cannot be revised or corrected, but must be

accepted in their entirety; but the Church has often been selective in its treatment of the acts of Local Councils: in the case of the seventeenth century Councils, for example, their statements of faith have in part been received by the whole Orthodox Church, but in part set aside or corrected.

The following are the chief Orthodox doctrinal statements since 787:

1. The Encyclical Letter of Saint Photius (867)
2. The First Letter of Michael Cerularius to Peter of Antioch (1054)
3. The decisions of 'the Councils of Constantinople in 1341 and 1351 on the Hesychast Controversy
4. The Encyclical Letter of Saint Mark of Ephesus (1440-1441).
5. The Confession of Faith by Gennadius, Patriarch of Constantinople (1455-1456)
6. The Replies of Jeremias the Second to the Lutherans (1573-1581)
7. The Confession of Faith by Metrophanes Kritopoulos (1625)
8. The Orthodox Confession by Peter of Moghila, in its revised form (ratified by the Council of Jassy, 1642)
9. The Confession of Dositheus (ratified by the Council of Jerusalem, 1672)
10. The Answers of the Orthodox Patriarchs to the Non-Jurors (1718, 1723)
11. The Reply of the Orthodox Patriarchs to Pope Pius the Ninth (1848)
12. The Reply of the Synod of Constantinople to Pope Leo the Thirteenth (1895)
13. The Encyclical Letters by the Patriarchate of Constantinople on Christian unity and on the 'Ecumenical Movement' (1920, 1952)

These documents – particularly items 5-9 – are sometimes called the 'Symbolical Books' of the Orthodox Church, but many Orthodox scholars today regard this title as misleading and do not use it.



Exercises on

Holy Tradition text
The Seven Ecumenical and Later Councils

1 ❁ Match the words on the left to their definitions on the right

- 1. to cease
- 2. to attend
- 3. to represent
- 4. to acquire
- 5. to regard something as something

— : —
 — : —
 — : —
 — : —
 — : —
 — : —
 — : —

- 6. to correct

- A. to get or gain something
- B. to officially speak or take action for another person or group of people
- C. to make something right
- D. to go to an event such as a meeting or a class
- E. to stop doing something or stop happening
- F. to think about someone or something in a particular way

- 1. infallible
- 2. abiding
- 3. irrevocable

— : —
 — : —
 — : —
 — : —
 — : —

- A. continuing for a long time and is not likely to change
- B. unable to be changed; final
- C. always right and never making mistakes

8. to attend
9. to honour
10. to possess
11. to revise
12. to represent

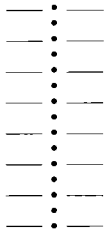
- G. прекращаться, завершаться на чем-либо
- H. исправлять, пересматривать
- I. рассматривать что-либо как что-либо
- J. одобрять, утверждать
- K. провозглашать, объявлять
- L. заявлять, утверждать, претендовать

♣ Collocations

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. to draw up/formulate a definition 2. to make/take a decision 3. to issue a decree 4. to pass a decree 5. to convene/call/summon a council 6. to hold a council 7. to chair/ preside a council | <ol style="list-style-type: none"> A. созывать собор B. возглавлять собор C. обсуждать вопрос D. посещать, присутствовать на соборе E. принимать решение F. принимать постановление G. составлять, формулировать определение H. проводить собор |
| <ol style="list-style-type: none"> 8. a council meets/ takes place 9. to attend a council 10. to consider/ deal with an issue 11. to debate/ discuss an issue 12. to take part/participate in a council | <ol style="list-style-type: none"> I. рассматривать вопрос J. издавать постановление K. собор проходит L. участвовать в соборе |

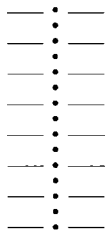
2+ *The Seven Ecumenical Councils:*
The Creed / 3+ Later Councils

1. to express one's mind
2. to possess/have authority
3. to be liable to something
4. to cause a controversy
5. to accept a decision
6. to revise a decision
7. to accept something in its entirety



- A. быть склонным к чему-либо
- B. принимать, соглашаться с решением
- C. выражать свое мнение
- D. пересмотреть решение
- E. принять что-либо во всей полноте
- F. иметь, обладать авторитетом
- G. порождать, вызывать спор, полемику

1. in the eyes of somebody
2. abiding and irrevocable authority
3. the same as
4. the rest of
5. similar to something
6. as a whole
7. in part



- A. частично
- B. целиком, в полноте, полностью
- C. в чьих-либо глазах, по мнению кого-либо
- D. все остальные, оставшиеся
- E. неизменный и окончательный авторитет
- F. подобный, схожий с чем-либо
- G. такой же как

❖ Terms and terminological expressions

<p>1. catholicity</p>	<p>A. часослов</p>
<p>2. a statement of faith</p>	<p>B. свидетельство о крещении</p>
<p>3. an Orthodox scholar</p>	<p>C. православный богослов</p>
<p>4. a controversy</p>	<p>D. исповедание (изложение) веры, вероучительное положение, формулировка</p>
<p>5. a baptismal certificate</p>	<p>E. непогрешимый, безошибочный</p>
<p>6. Orthodox worship</p>	<p>F. вероучительное решение</p>
<p>7. a Horologion/Book of Hours</p>	<p>G. Поместная церковь</p>
<p>8. a Local Council</p>	<p>H. православное богослужение</p>
<p>9. an individual bishop</p>	<p>I. соборность</p>
<p>10. conciliar</p>	<p>J. поместный собор</p>
<p>11. an autocephalous/national Church</p>	<p>K. отдельный епископ</p>
<p>12. a doctrinal decision</p>	<p>L. соборный</p>
<p>13. infallible</p>	<p>M. спор, полемика</p>
<p>1. to celebrate/ serve the Liturgy/ Eucharist</p>	<p>A. издавать, публиковать послание</p>
<p>2. to acquire Ecumenical authority</p>	<p>B. приобретать вселенский авторитет</p>
<p>3. to put out a letter</p>	<p>C. служить повечерие</p>
<p>4. to serve Compline</p>	<p>D. совершать/служить литургию</p>

4 ✿ Translate the following words and phrases into Russian and learn them

the doctrinal definitions of Ecumenical/General
Councils

the doctrine of papal infallibility

the Nicene-Constantinopolitan Creed

the Orthodox services: Midnight Office, Compline,
Hours, Typika

the Filioque

the formulation of Orthodox doctrine

the Orthodox Catholic Church

the Eastern Patriarchates

the acts of Local Councils

an Encyclical Letter

the Hesychast Controversy

the Confession of Faith

the Christian unity

the Ecumenical Movement

5 ♣ Make up 5 sentences in English and 5 sentences in Russian using any of the words and expressions from exercises 3 and 4.

6 ♣ Fill in the correct particle or preposition in the following sentences

1. A lot of the information that is put _____ on the Internet is not totally accurate.
2. I'll ask my lawyer to draw _____ a contract for you.

7 ❁ Complete the following sentences with the suitable verbs.

❁ Use the right tense in the passive or active form

*to sing | to come | to correct | to use | to accept
| to revise | to possess | to put out*

1. In the eyes of the Orthodox Church the statements of faith which _____ by the Seven Councils _____ an abiding and irrevocable authority.
2. The Nicene-Constantinopolitan Creed _____ at every celebration of the Liturgy.
3. The Apostles' Creed and the 'Athanasian Creed _____ at Orthodox worship.
4. If the decisions of a Local Council _____ by the rest of the Church, then they _____ to acquire Ecumenical authority.
5. The doctrinal decisions of an Ecumenical Council cannot _____ or _____ .

8 ❁ Put in the missing prepositions

1. The Nicene-Constantinopolitan Creed is read or sung _____ every celebration of the Eucharist
2. The formulation of Orthodox doctrine did not cease _____ the Seventh Ecumenical Council.
3. The doctrinal definitions formulated _____ the Ecumenical Councils are infallible.

9 ❖ Explain or comment on the following sentences

1. The other two Creeds used by the west, the Apostles' Creed and the 'Athanasian Creed,' do not possess the same authority as the Nicene, because they have not been proclaimed by an Ecumenical Council.
2. Since 787 there have been two chief ways whereby the Church has expressed its mind: a) definitions by Local Councils (that is, councils attended by members of one or more Patriarchates or autocephalous Churches, but not claiming to represent the Orthodox Catholic Church as a whole) and b) letters or statements of faith put out by individual bishops.
3. The doctrinal decisions of an Ecumenical Council cannot be revised or corrected, but must be accepted in their entirety.

❖ Key grammar points

Present Indefinite

Past Indefinite

Present Perfect

Passive voice

Participles (present and past)

Modals: can, must

❖ Questions for discussion

1. Explain the difference between various ancient Creeds.
2. How has the Church formulated Orthodox doctrine since 787, and how had it done it before?
3. Show the difference between an Ecumenical Council and a Local Council.
4. Can the decisions of a Local Council acquire Ecumenical authority?





4. † The Fathers

The definitions of the Councils must be studied in the wider context of the Fathers. But as with Local Councils, so with the Fathers, the judgment of the Church is selective: individual writers have at times fallen into error and at times contradict one another. Patristic wheat needs to be distinguished from Patristic chaff. The Orthodox must not simply know and quote the Fathers; they must enter into the spirit of the Fathers and acquire a 'Patristic mind', and must treat the Fathers not merely as relics from the past, but as living witnesses and contemporaries.

The Orthodox Church has never attempted to define exactly who the Fathers are, still less to classify them in order of importance. But it has a particular reverence for the writers of the fourth century, and especially for those whom it terms 'the Three Great Hierarchs': Basil the Great, Gregory of Nazianzus (known in Orthodoxy as Gregory the Theologian), and John Chrysostom. In the eyes of Orthodoxy the 'Age of the Fathers' did not come to an end in the fifth century, for many later writers are also 'Fathers' – Maximus the Confessor, John of Damascus, Theodore of Stoudios, Symeon the New Theologian, Gregory Palamas, Mark of Ephesus. Indeed, it is dangerous to look on 'the Fathers' as a closed cycle of writings belonging wholly to the past, for might not our own age produce a new Basil or Athanasius? To say that there can be no more Fathers is to suggest that the Holy Spirit has deserted the Church.

5. † The Liturgy

The Orthodox Church is not as much given to making formal dogmatic definitions as is the Roman Catholic Church. But it would be false to conclude that because some belief has never been specifically proclaimed as a dogma by Orthodoxy, it is therefore not a part of Orthodox Tradition, but merely a matter of private opinion.

Certain doctrines, never formally defined, are yet held by the Church with an unmistakable inner conviction, an unruffled unanimity, which is just as binding as an explicit formulation. “Some things we have from written teaching,” said Saint Basil, “others we have received from the Apostolic Tradition handed down to us in a mystery; and both these things have the same force for piety.”⁹⁹

This inner Tradition ‘handed down to us in a mystery’ is preserved above all in the Church’s worship. *Lex orandi lex credendi*: men’s faith is expressed in their prayer. Orthodoxy has made few explicit definitions about the Eucharist and the other Sacraments, about the next world, the Mother of God, the saints, and the faithful departed: Orthodox belief on these points is contained mainly in the prayers and hymns used at Orthodox services. Nor is it merely the words of the services which are a part of Tradition; the various gestures and actions – immersion in the waters of Baptism, the different anointings with oil, the sign of the Cross, and so on – all have a special meaning, and all express in symbolical or dramatic form the truths of the faith.





Exercises on

Holy Tradition text
The Fathers and the Liturgy

1 ✂ Match the words on the left to their definitions on the right

1. to treat something as something
2. to enter into
3. to classify
4. to term
5. to receive

— : —
 — : —
 — : —
 — : —
 — : —
 — : —

- A. to get a letter, message, or telephone call, or something which someone has sent you
- B. to use a particular word or expression to name or describe something
- C. to deal with, regard, or consider something in a particular way
- D. become involved in something
- E. to divide things into groups or types

1. a witness
2. a contemporary
3. a belief
4. a gesture
5. false

— : —
 — : —
 — : —
 — : —
 — : —
 — : —

- A. a person or thing living or existing at the same time as another
- B. the feeling that something is definitely true or definitely exists
- C. incorrect, untrue, mistaken or not real
- D. a person who sees an event, typically a crime or accident
- E. a movement of part of your body

2 ❀ Match each word with a synonym

- | | | |
|---------------|--|---|
| _____ . _____ | 1. to desert | A. to get |
| _____ . _____ | 2. to attempt | B. to look on something as something |
| _____ . _____ | 3. to receive | C. to discriminate something from something |
| _____ . _____ | 4. to treat something as something | D. to try |
| _____ . _____ | 5. to distinguish something from something | E. to leave |

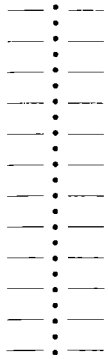
- | | | |
|---------------|---------------|--------------|
| _____ . _____ | 1. Patristics | A. a mistake |
| _____ . _____ | 2. an error | B. respect |
| _____ . _____ | 3. worship | C. sometimes |
| _____ . _____ | 4. a doctrine | D. because |
| _____ . _____ | 5. reverence | E. Patrology |
| _____ . _____ | 6. for | F. a service |
| _____ . _____ | 7. at times | G. a dogma |

3 ❀ Match each English word or phrase with a Russian equivalent

❀ Verbs

- | | |
|--|-----------------------------------|
| 1. to distinguish something from something | A. вступать, вникать, разделять |
| 2. to quote | B. получать, приобретать |
| 3. to enter into | C. отличать что-либо от чего-либо |
| | D. пытаться, стараться |

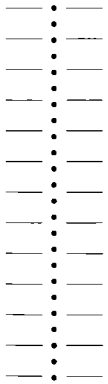




4. to acquire
5. to treat something as something
6. to attempt
7. to belong to
8. to define
9. to desert
10. to conclude
11. to hand down

- E. передавать по наследству
- F. определять, характеризовать
- G. рассматривать что-либо как что-либо
- H. делать вывод, заключать
- I. цитировать
- J. принадлежать
- K. оставлять, покидать

❖ Collocations



1. to study a definition
2. to draw up/formulate/make a definition
3. to fall into error
4. to contradict one another
5. to separate the wheat from the chaff
6. to come to an end
7. to enter into the spirit of something
8. to have reverence for
9. to be given to something

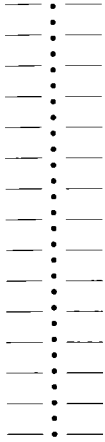
- A. впадать в заблуждение
- B. совершать действие
- C. быть склонным к чему-либо
- D. проникнуться духом чего-либо
- E. составлять, формулировать определение
- F. проявлять уважение, почтение к
- G. изучать, рассматривать определение
- H. содержаться в чем-либо
- I. единодушно придерживаться чего-либо

7. to formulate a doctrine/dogma
8. to take Holy orders
9. to hold/preserve a doctrine

- Н. рукополагать кого-либо во священника, дьякона
- И. принимать таинство

1. the definitions of the Councils
2. Church's worship
3. a Local Council
4. patristic
5. a hymn
6. Great Hierarchs
7. Patrology/Patristics
8. the Holy Spirit
9. liturgical
10. a doctrine
11. a belief
12. the faithful departed
13. relics
14. a prayer

- А. поместный собор
- В. святоотеческий
- С. определения соборов
- Д. Патрология, Патристика
- Е. вероучение, догмат
- Ф. мощи, реликвии
- Г. вера, убеждение, мнение
- Н. почившие верующие
- И. Великие святители
- Ж. молитва
- К. богослужебный
- Л. церковное богослужение
- М. песнопение
- Н. Святой Дух



1. Holy Orders/
Ordination
2. the Eucharist
3. a sacrament
4. the next world
5. the Mother of God/
Theotokos
6. Baptism
7. faith
8. Repentance/
Confession
9. an anointing with oil
10. incorrupt/
uncorrupted relics
11. the Anointing of the
sick/Holy unction
12. the sign of the Cross
13. a liturgy
14. Marriage/
Holy Matrimony
15. Chrismation

- A. помазание елеем
- B. богослужение (чин)
- C. жизнь, мир иной
- D. Божия Матерь
- E. крестное знамение
- F. евхаристия, литургия
- G. миропомазание
- H. крещение
- I. соборование
- J. священный сан/рукоположение
- K. покаяние/исповедь
- L. брак/венчание
- M. таинство
- N. вера, вероисповедание
- O. нетленные мощи

4 ✿ Translate the following words and phrases into Russian and learn them

- Patristic theology
- living witnesses and contemporaries
- immersion in the waters of Baptism
- Basil the Great
- Gregory of Nazianzus/Gregory the Theologian
- John Chrysostom
- the 'Age of the Fathers'
- Maximus the Confessor
- John of Damascus
- Theodore of Stoudios
- Symeon the New Theologian
- Gregory Palamas
- Mark of Ephesus
- the consensus of the Fathers
- to enter into the spirit of the Fathers
- to acquire a 'Patristic mind'
- to make/create formal dogmatic definitions

to hold something with an unmistakable inner conviction

to hand down the Apostolic Tradition

to preserve/keep Tradition

to study something in the context of the Fathers

to express in symbolical form the truths of the faith

**5 ✽ Make up 5 sentences in English and
5 sentences in Russian using any
of the words and expressions from
exercises 3 and 4.**

6 ❁ Fill in the correct particle or preposition in the following sentences

1. The ring was handed ____ to her from her grandmother.
2. It could be a problem, but we don't need to enter ____ that just yet.
3. The boat belongs _____ one of the local fishermen.

7 ❁ Complete the following sentences with the suitable verbs.

❁ Use the right tense in the passive or active form

*to define | to preserve | to fall | to contain |
to desert | to treat | to hold | to attempt*

1. The Orthodox Church never _____ to classify the Fathers in order of importance.
2. The Fathers must not _____ merely as relics from the past, but as living witnesses and contemporaries.
3. The Church _____ certain doctrines which never _____ formally.
4. The Apostolic Tradition 'handed down to us in a mystery' _____ above all in the Church's worship.
5. The Orthodox teaching on many points _____ mainly in the prayers and hymns used at Orthodox services.
6. Some individual Church writers at times _____ into error.
7. To say that there can be no more Fathers is to suggest that the Holy Spirit _____ the Church.

8 ♣ Put in the missing prepositions

1. Patristic wheat needs to be distinguished _____ Patristic chaff.
2. The Orthodox Church has a particular reverence _____ the writers of the fourth century.
3. Certain doctrines, never formally defined, are yet held _____ the Church _____ an unmistakable inner conviction.
4. The immersion in the waters of Baptism, the different anointings _____ oil, the sign of the Cross, and so on – all have a special meaning, and all express _____ symbolical or dramatic form the truths of the faith.

9 ♣ Explain or comment on the following sentences

1. The definitions of the Councils must be studied in the wider context of the Fathers.

Indeed, it is dangerous to look on 'the Fathers' as a closed cycle of writings belonging wholly to the past, for might not

2. our own age produce a new Basil or Athanasius?

It would be false to conclude that because some belief has never been specifically proclaimed as a dogma by Orthodoxy, it is therefore not a part of Orthodox Tradition, but merely a matter of private opinion.

3. "Some things we have from written teaching," said Saint Basil, "others we have received from the Apostolic Tradition handed down to us in a mystery; and both these things have the same force for piety."
4. Nor is it merely the words of the services which are a part of Tradition.

❖ Key grammar points

Present Indefinite

Past Indefinite

Present Perfect

Passive voice

Participles (present and past)

Modals: must, might, would

Inversion (auxiliary verb before subject)

Gerund

Infinitive

-ing-nouns

Empty subject it

Cleft sentences

✚ Questions for discussion

1. What is the Church's attitude to studying the Fathers' inheritance?
2. Explain the expression "The Age of the Fathers".
3. How do we treat certain doctrines which haven't been formally proclaimed as dogmas?
4. How do you understand Saint Basil's words about some things which "we have received from the Apostolic Tradition handed down to us in a mystery"?





6. Canon Law

Besides doctrinal definitions, the Ecumenical Councils drew up Canons, dealing with Church organization and discipline; other Canons were made by Local Councils and by individual bishops. Theodore Balsamon, Zonaras, and other Byzantine writers compiled collections of Canons, with explanations and commentaries. The standard modern Greek commentary, the *Pedalion* ('Rudder'), published in 1800, is the work of that indefatigable saint, Nicodemus of the Holy Mountain.

The Canon Law of the Orthodox Church has been very little studied in the west, and as a result western writers sometimes fall into the mistake of regarding Orthodoxy as an organization with virtually no outward regulations. On the contrary, the life of Orthodoxy has many rules, often of great strictness and rigour. It must be confessed, however, that at the present day many of the Canons are difficult or impossible to apply, and have fallen widely into disuse. When and if a new General Council of the Church is assembled, one of its chief tasks may well be the revision and clarification of Canon Law.

The doctrinal definitions of the Councils possess an absolute and unalterable validity which Canons as such cannot claim; for doctrinal definitions deal with eternal truths, Canons with the earthly life of the Church, where conditions are constantly changing and individual situations are infinitely various. Yet between the Canons and the dogmas of the Church there exists an essential connexion: Canon Law is simply the attempt to apply dogma to practical situations in the daily life of each Christian. Thus in a relative sense the Canons form a part of Holy Tradition.

7. † Icons

The Tradition of the Church is expressed not only through words, not only through the actions and gestures used in worship, but also through art – through the line and colour of the Holy Icons. An icon is not simply a religious picture designed to arouse appropriate emotions in the beholder; it is one of the ways whereby God is revealed to man. Through icons the Orthodox Christian receives a vision of the spiritual world. Because the icon is a part of Tradition, the icon painter is not free to adapt or innovate as he pleases; for his work must reflect, not his own aesthetic sentiments, but the mind of the Church. Artistic inspiration is not excluded, but it is exercised within certain prescribed rules. It is important that an icon painter should be a good artist, but it is even more important that he should be a sincere Christian, living within the spirit of Tradition, preparing himself for his work by means of Confession and Holy Communion.

Such are the primary elements which from an outward point of view make up the Tradition of the Orthodox Church – Scripture, Councils, Fathers, Liturgy, Canons, Icons. These things are not to be separated and contrasted, for it is the same Holy Spirit which speaks through them all, and together they make up a single whole, each part being understood in the light of the rest.

It has sometimes been said that the underlying cause for the break-up of western Christendom in the sixteenth century was the separation between theology and mysticism, between liturgy and personal devotion, which existed in the later Middle Ages. Orthodoxy for its part has always tried to avoid any such division. All true Orthodox theology is mystical; just as mysticism divorced from theology becomes subjective and heretical, so theology, when it is not mystical, degenerates into an arid scholasticism, 'academic' in the bad sense of the word.

Theology, mysticism, spirituality, moral rules, worship, art: these things must not be kept in separate compartments. Doctrine cannot be understood unless it is

●¹⁰ *On Prayer*, 60
(P. G. 79, 1180B).

●¹¹ *Letter 20*
(P.G. 91, 601C).

prayed: a theologian, said Evagrius, is one who knows how to pray, and he who prays in spirit and in truth is by that very act a theologian.¹⁰ And doctrine, if it is to be prayed, must also be lived: theology without action, as Saint Maximus put it, is the theology of demons.¹¹ The Creed belongs only to those who live it. Faith and love, theology and life, are inseparable. In the Byzantine Liturgy, the Creed is introduced with the words: "Let us love one another, that with one mind we may confess Father, Son, and Holy Spirit, Trinity one in essence and undivided." This exactly expresses the Orthodox attitude to Tradition. If we do not love one another, we cannot love God; and if we do not love God, we cannot make a true confession of faith and cannot enter into the inner spirit of Tradition, for there is no other way of knowing God than to love Him.



Exercises on

Holy Tradition text
Canon Law and Icons

1 ✂ Match the words on the left to their definitions on the right

1. to regard something as something
2. to publish
3. to exclude
4. to separate
5. to try
6. to exist

— : —
 — : —
 — : —
 — : —
 — : —
 — : —
 — : —

- A. to happen or be present in a particular situation or place
- B. to divide or split into different parts
- C. to think about someone or something in a particular way
- D. to make an attempt or effort to do something
- E. to deliberately not include something
- F. to prepare and issue (a book, journal, or piece of music) for public sale

1. an explanation
2. strict
3. validity
4. discipline
5. a regulation
6. subjective
7. inseparable

— : —
 — : —
 — : —
 — : —
 — : —
 — : —
 — : —
 — : —

- A. demanding that rules concerning behaviour are obeyed and observed
- B. the state of being legally or officially binding or acceptable
- C. unable to be separated or treated separately
- D. based on or influenced by personal feelings, tastes, or opinions
- E. an official rule made by a government or organization

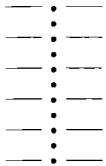


8. an attempt

- F. an effort to achieve or complete a difficult task or action
- G. a statement or account that makes something clear
- H. a system or method for the maintenance of order; a system of rules for conduct

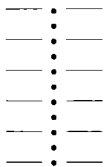
2 ✿ Match each word with a synonym

- 1. to divorce
- 2. to regard something as something
- 3. to possess
- 4. to keep
- 5. to make up
- 6. to fall into mistake



- A. to treat something as something
- B. to fall into error
- C. to form
- D. to separate
- E. to preserve
- F. to have

- 1. a mistake
- 2. devotion
- 3. for
- 4. primary
- 5. unalterable



- A. because
- B. unchanging
- C. piety
- D. an error
- E. main/chief/key

3 ❁ Match each English word or phrase with a Russian equivalent

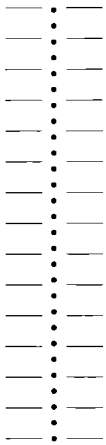
❁ Verbs

- | | |
|---|--|
| 1. to deal with | A. претендовать, заявлять, утверждать |
| 2. to regard something as something | B. применить что-либо к чему-либо |
| 3. to claim | C. формировать, образовывать |
| 4. to apply something to something | D. иметь дело, рассматривать |
| 5. to form | E. открывать что-либо кому-либо |
| 6. to reveal something to somebody | F. рассматривать что-либо как что-либо |
| 7. to reflect | G. составлять, быть частью |
| 8. to prepare somebody for something | H. вступать, вникать, разделять |
| 9. to make up | I. вырождаться в, перерастать в |
| 10. to contrast | J. хранить, сохранять |
| 11. to enter into | K. принадлежать |
| 12. to divorce something from something | L. готовить кого-либо к чему-либо |
| 13. to degenerate into | M. отражать |
| 14. to keep | N. противопоставлять |
| 15. to belong to | O. отделять что-либо от чего-либо |

♣ Collocations

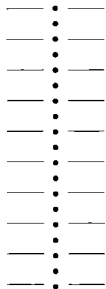
<p>1. to draw up/formulate a definition</p>	<p>A. начинать, представлять что-либо словами</p>
<p>2. to arouse emotions in somebody</p>	<p>B. выражать отношение к</p>
<p>3. to introduce something with the words</p>	<p>C. проникнуться духом чего-либо</p>
<p>4. to fall into mistake/error</p>	<p>D. избегать разделения</p>
<p>5. to express an attitude to</p>	<p>E. следовать, соблюдать правило</p>
<p>6. to avoid a division</p>	<p>F. выходить из употребления</p>
<p>7. to enter into the spirit of something</p>	<p>G. составлять, формулировать определение</p>
<p>8. to follow/observe a rule</p>	<p>H. впадать в заблуждение</p>
<p>9. to assemble/convene/summon a council</p>	<p>I. нарушать правило</p>
<p>10. to hold a council</p>	<p>J. созывать собор</p>
<p>11. to possess validity</p>	<p>K. обладать законной силой</p>
<p>12. conditions change</p>	<p>L. поддерживать дисциплину, порядок</p>
<p>13. to fall into disuse</p>	<p>M. проводить собор</p>
<p>14. to break/violate a rule</p>	<p>N. условия меняются</p>
<p>15. to maintain discipline/order</p>	<p>O. вызывать чувства в ком-либо</p>

1. various situations
2. an essential connexion/connection
3. a daily life
4. in a relative sense
5. not only ... but
6. an underlying cause for something
7. aesthetic sentiment
8. artistic inspiration
9. a prescribed rule
10. the Middle Ages
11. by means of something
12. from an outward point of view
13. practical situations



- A. существенная связь
- B. в относительном, некотором смысле
- C. Средневековье
- D. разнообразные ситуации
- E. повседневная жизнь
- F. с внешней точки зрения
- G. установленное правило
- H. посредством чего-либо
- I. не только ... но
- J. действительные, реальные ситуации
- K. основная причина чего-либо
- L. художественное вдохновение
- M. эстетическое чувство

1. for one's part
2. in the good/bad sense of the word
3. as a result
4. on the contrary
5. outward regulations
6. as such



- A. в результате/итоге
- B. в свою очередь
- C. внешние правила, нормы
- D. в настоящее время
- E. в хорошем/плохом смысле слова
- F. единое целое



7. a chief task
8. at the present day
9. a single whole

- G. наоборот, напротив
- H. как таковой
- I. главная задача

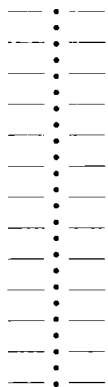
❖ **Terms and terminological expressions**

<ol style="list-style-type: none"> 1. to give/administer Holy Communion 2. to draw up a canon 3. to receive/take Holy Communion 4. to go to Confession 5. to hear Confession 6. to live a doctrine 7. to compile a collection of Canons 8. to pray 9. to celebrate the Liturgy/Eucharist 10. to receive a sacrament 11. to perform/celebrate a sacrament 12. to lay down/establish/make a canon/rule 13. to apply a canon 	<ol style="list-style-type: none"> A. составлять сборник канонов B. устанавливать канон, правило C. совершать таинство D. совершать литургию E. составлять, формулировать канон, правило F. причащать G. принимать таинство H. причащаться I. применять, употреблять канон J. исповедоваться K. исповедовать L. молиться, сопровождать молитвой M. жить вероучением
--	--

1. a doctrinal definition	A. поместный собор
2. an icon painter	B. церковный порядок, дисциплина
3. a Local Council	C. епитимья
4. an individual bishop	D. отдельный епископ
5. Church discipline	E. вероучительное определение
6. a penance	F. комментарий
7. Church organization	G. Церковный разум
8. a commentary	H. вселенский собор
9. a General/Ecumenical Council	I. богослужение
10. eternal truths	J. догматы Церкви
11. the dogmas of the Church	K. духовный мир
12. worship	L. церковное устройство, структура
13. the spiritual world	M. иконописец
14. the mind of the Church	N. вечные истины

1. a liturgy	A. богослов
2. spirituality	B. мистический, таинственный
3. personal devotion	C. схоластика
4. mystical	D. богослужение (чин)
5. heretical	E. святая икона
6. scholasticism	F. личное благочестие





7. a Holy Icon

8. liturgical

9. moral rules

10. the Creed

11. a theologian

12. Doctrine

G. еретический

H. вероучение

I. духовность

J. Символ веры

K. богослужебный

L. нравственные правила

4 ✂ Translate the following words and phrases into Russian and learn them

the Ecumenical Councils

the Byzantine writers

the Pedalion/Rudder

Saint Nicodemus of the Holy Mountain

the Canon Law of the Orthodox Church

the revision and clarification of Canon Law

the earthly life of the Church

the mind of the Church

the break-up of the western Christendom

the separation between theology and mysticism

to possess an absolute and unalterable validity

to express the Tradition of the Church through the words,
actions, gestures and art

to receive a vision of the spiritual world

to live within the spirit of Tradition

to make up the Tradition of the Orthodox Church

to understand each part in the light of the rest

to confess Father, Son, and Holy Spirit, Trinity one in essence
and undivided

to make a true confession of faith

to enter into the inner spirit of Tradition

**5 ✿ Make up 5 sentences in English and
5 sentences in Russian using any
of the words and expressions from
exercises 3 and 4.**

6 ♣ Fill in the correct particle or preposition in the following sentences

1. The house has belonged ____ her family for three or four generations.
2. It could be a problem, but we don't need to enter ____ that just yet.
3. These are the countries that make ____ the United Nations.
4. His books all deal ____ the events leading up to the war.
5. The match quickly degenerated ____ violence.

7 ♣ Complete the following sentences with the suitable verbs.

♣ Use the right tense in the passive or active form

*to hold | to possess | to draw up | to try |
to make up | to change | to deal with |
to compile*

1. Besides doctrinal definitions, a number of Canons _____ by the Ecumenical Councils.
2. A few collections of Canons with explanations and commentaries _____ by Byzantine writers.

3. The doctrinal definitions of the Councils _____ eternal truths, Canons with the earthly life of the Church, where conditions _____ constantly.
4. When and if a new General Council of the Church _____, one of its chief tasks may well be the revision and clarification of Canon Law.
5. The doctrinal definitions of the Councils _____ an absolute and unalterable validity.
6. From an outward point of view the Tradition of the Orthodox Church _____ of such primary elements as Scripture, Councils, Fathers, Liturgy, Canons, Icons.
7. Orthodoxy always _____ to avoid the separation between theology and mysticism.

8 ❁ Put in the missing prepositions

1. It must be confessed, however, that ____ the present day many of the Canons are difficult or impossible to apply, and have fallen widely ____ disuse.
2. Canon Law is simply the attempt to apply dogma ____ practical situations ____ the daily life of each Christian.
3. An icon is one of the ways whereby God is revealed ____ man.
4. Artistic inspiration is not excluded, but it is exercised ____ certain prescribed rules.
5. It has sometimes been said that the underlying cause ____ the break-up of western Christendom ____ the sixteenth century was the separation ____ theology and mysticism.

9 ❁ Explain or comment on the following sentences

1. Besides doctrinal definitions, the Ecumenical Councils drew up Canons, dealing with Church organization and discipline.

The Canon Law of the Orthodox Church has been very little studied in the west, and as a result western writers some-

2. times fall into the mistake of regarding Orthodoxy as an organization with virtually no outward regulations.

It must be confessed, however, that at the present day many of the Canons are difficult or impossible to apply.

3. When and if a new General Council of the Church is assembled, one of its chief tasks may well be the revision and clarification of Canon Law.

It is important that an icon painter should be a good artist, but it is even more important that he should be a sincere

4. Christian, living within the spirit of Tradition, preparing himself for his work by means of Confession and Holy Communion.

These things are not to be separated and contrasted, for it is the same Holy Spirit which speaks through them all, and together they make up a single whole, each part being understood in the light of the rest.

All true Orthodox theology is mystical; just as mysticism divorced from theology becomes subjective and heretical, so theology, when it is not mystical, degenerates into an arid scholasticism.

❖ Key grammar points

Present Indefinite

Present Continuous

Past Indefinite

Present Perfect

Passive voice

Participles (present and past)

Gerund

Infinitive

Modals: can, may, must, should, be to

Infinitive structures (adjective+infinitive)

Present subjunctive after certain verbs and adjectives

Empty subject it

Cleft sentences

Absolute participle construction (participle clause with its own subject)

❖ Questions for discussion

1. What do the Church canons deal with?
2. How can Canon Law be applied in the Church at the present day?
3. What is the difference and the connection between the canons and the dogmas of Church?

4. Explain the meaning of Holy icons in the Church Tradition.
5. What should be an icon painter's attitude to his or her work?
6. How should we treat different elements of Holy Tradition?
7. What is the place of mysticism in the Orthodox theology?
8. What is the true understanding of Orthodox Doctrine?





Word list

adj= adjective

adv = adverb

conj = conjunction

prep = preposition

pron = pronoun

n = noun

v = verb

The inner meaning of Tradition

capture n.	/kæptʃə/	attend v.	/ə'tend/
sack n.	/sæk/	worship n.	/'wɜ:ʃɪp/
event n.	/'i:vent/	Creed n.	/'kri:d/
transform v.	/'træns'fɔ:m/	outward adj.	/'aʊtwəd/
external adj.	/'ɪk'stɜ:nəl/	aspect n.	/'æspekt/
appearance n.	/ə'piərəns/	contemporary adj.	/'kɒntəmperəri/
inward adj.	/'ɪnwəd/	inter-Church adj.	/'ɪntə'tʃɜ:tʃ/
continuity n.	/'kɒntɪnju:əti/	gathering n.	/'gæðərɪŋ/
changelessness n.	/'tʃeɪndʒ.ləsnes/	summarize v.	/'sʌməraɪz/
baptize v.	/'bæptʌɪz/	see as v.	/si: æz/
threefold adj.	/'θri:.fəʊld/	point to v.	/'pɔɪnt/
immersion n.	/'ɪmɜ:ʃən/	remain v.	/'ri:meɪn/
primitive Church n.	/'prɪmɪtɪv tʃɜ:tʃ/	loyal to adj.	/'lɔɪəl/
receive v.	/'ri:si:v/	ancient adj.	/'eɪnʃənt/
Holy Communion n.	/'həʊli kə'mju:nɪən/	preserve v.	/'prɪzɜ:v/

doctrine n.	/ˈdɒktrɪn/	canon n.	/ˈkænən/
uncorrupted adj.	/ˌʌnkəˈrʌptɪd/	service book n.	/ˈsɜːvɪs bʊk/
adhere to v.	/ədˈhɪər/	icon n.	/ˈaɪkɒn/
sum up v.	/sʌm ʌp/	holy adj.	/ˈhəʊli/
Orthodox adj.	/ˈɔːθədɒks/	government n.	/ˈgʌvənmənt/
everlasting adj.	/ˌevəˈlɑːstɪŋ/	spirituality n.	/ˌspɪrɪtʃuːælɪti/
keep v.	/kiːp/	heir n.	/eə/
mean v.	/miːn/	guardian n.	/ˈgɑːdiən/
express v.	/ɪkˈspres/	inheritance n.	/ɪnˈherɪtəns/
promise n.	/ˈprɒmɪs/	duty n.	/ˈdjuːti/
belief n.	/brɪˈliːf/	transmit v.	/trænzˈmɪt/
custom n.	/ˈkʌstəm/	unimpaired adj.	/ˌʌnɪmˈpeəd/
tradition n.	/trəˈdɪʃən/	Bible n.	/ˈbaɪbl/
ancestor n.	/ˈænsesə/	form v.	/fɔːm/
posterity n.	/pɒsˈterəti/	define v.	/dɪˈfaɪn/
impart v.	/ɪmˈpɑːt/	disciple n.	/dɪˈsɪpl/
apostle n.	/əˈpɒsl/	adopt v.	/əˈdɒpt/
hand down v.	/hænd daʊn/	treat as v.	/tri:t æz/
generation n.	/ˌdʒenəˈreɪʃən/	Scripture n.	/ˈskɪptʃə/
concrete adj.	/ˈkɒŋkri:t/	source n.	/sɔːs/
decree n.	/dɪˈkriː/	exist v.	/ɪgˈzɪst/
ecumenical council n.	/ˌekjʊˈmenɪkəl ˈkaʊnsəl/	reverence v.	/ˈrevərəns/
writing n.	/ˈraɪtɪŋ/	aware adj.	/əˈweər/

belong to v.	/bɪ'lɒŋ/	maintain v.	/meɪn'teɪn/
doctrinal adj.	/dɒk'trɪn(ə)/	atheism n.	/ə'teɪz(ə)m/
witness n.	/'wɪtnəs/	closely adv.	/'kləʊsli/
devotion n.	/dɪ'veʊʃən/	distinguish v.	/dɪ'stɪŋɡwɪʃ/
definition n.	/ˌdefɪ'nɪʃən/	avoid v.	/ə'vɔɪd/
accept v.	/ək'sept/	error n.	/'erə/
absolute adj.	/'æbsəlu:t/	believer n.	/bɪ'li:və/
unchanging adj.	/ʌn'tʃeɪn(d)ʒɪŋ/	fall v.	/fɔ:l/
cancel v.	/'kænsəl/	conservatism n.	/kən'sɜ:vətɪzəm/
revise v.	/'rɪvaɪz/	theological adj.	/θi:ə'lɒdʒɪkəl/
authority n.	/'ɔ:θɒrəti/	liberalism n.	/'lɪb(ə)rəliz(ə)m/
stand v.	/stænd/	undermine v.	/'ʌndə'maɪn/
level n.	/'levəl/	predecessor n.	/'pri:dɪ'sesə/
occupy v.	/'ɒkjəpaɪ/	fidelity to n.	/frɪ'deɪləti/
position n.	/pə'zɪʃən/	loyalty to n.	/'lɔ:ləlti/
same adj.	/seɪm/	encounter n.	/'ɪn'kaʊntə/
heretic n.	/'heretɪk/	Holy Spirit n.	/'həʊli 'spɪrɪt/
essential adj.	/'ɛsənʃəl/	assume v.	/ə'sju:m/
Christian adj.	/'krɪstʃən/	revelation n.	/'revel'eɪʃən/
message n.	/'mesɪdʒ/	divine adj.	/dɪ'vaɪn/
critical adj.	/'krɪtɪkəl/		
attitude to n.	/'ætɪtju:d/		
frequently adv.	/'fri:kwəntli/		

The Bible

expression n.		inspiration n.	/ɪnspə'reɪʃən/
revelation n.	/rɪvəl'eɪʃən/	conceive v.	/kən'si:v/
regard v.	/rɪ'gɑ:d/	bear v.	/beə/
derive v.	/dɪ'raɪv/	contain v.	/kən'teɪn/
originally adv.	/ə'ɪndʒənəli/	addition n.	/ə'dɪʃən/
interpret v.	/ɪn'tɜ:prɪt/	Deutero-Canonical adj.	/ˌju:tərəʊkə'nɒnɪk(ə)/
danger n.	/ˈdeɪndʒə/	Apocrypha n.	/ə'pɒkrɪfə/ [treated as singular or plural]
error n.	/'erə/	scholar n.	/ˈskɒlə/
trust v.	/trʌst/	follow v.	/ˈfɒləʊ/
Orthodox adj.	/ˈɔ:θədɒks/	opinion n.	/ə'pɪnjən/
accept v.	/ək'sept/	stand v.	/stænd/
guidance n.	/ˈgɑ:dəns/	footing n.	/ˈfʊtɪŋ/
convert n.	/ˈkɒnvɜ:t/	low adj.	/ləʊ/
accordance n.	/ə'kɔ:dəns/	forbid v.	/fə'brɪd/
same adj.	/seɪm/	critical adj.	/ˈkrɪtɪk(ə)/
New Testament n.	/nju: 'testəmənt/	historical adj.	/hɪ'stɒrɪk(ə)/
Christendom n.	/ˈkrɪs(ə)ndəm/	study n.	/ˈstʌdi/
ancient adj.	/ˈeɪnʃənt/	field n.	/fi:ld/
differ v.	/ˈdɪfə/	worship n.	/ˈwɜ:ʃɪp/
change n.	/tʃeɪndʒ/	attach v.	/ə'tætʃ/
make v.	/meɪk/	importance n.	/ɪm'pɔ:t(ə)ns/
Holy Spirit n.	/ˈhəʊli 'spɪrɪt/		

service n.	/ˈsɜːvɪs/	Old Testament n.	/ˈəʊld ˈtestəmənt/
Matins n.	/ˈmætnz/	lesson n.	/ˈlesən/
Vespers n.	/ˈvɛspɜːz/	eve n.	/iːv/
entire adj.	/ɪnˈtɪə/	reading n.	/ˈriːdɪŋ/
Psalter n.	/ˈsɔːltə/	Gospel n.	/ˈɡɒspəl/
recite v.	/rɪˈsaɪt/	Liturgy n.	/ˈlɪtədʒi/
Lent n.	/lent/	Epistle n.	/ɪˈpɪs(ə)l/
week n.	/wiːk/	assign v.	/əˈsaɪn/
lay down v.	/leɪ daʊn/	Eucharist n.	/ˈjuːk(ə)rɪst/
rule n.	/ruːl/	canticle n.	/ˈkæntɪk(ə)l/
parish adj.	/ˈpærɪʃ/	Lord's Prayer n.	/ˈlɔːdzˈpreə/
feast n.	/fiːst/	icon n.	/ˈaɪkɒn/
appoint v.	/əˈpɔɪnt/	venerate v.	/ˈvenərəɪt/
abbreviate v.	/əˈbrɪːviət/	procession n.	/ˈprəːseʃən/
omit v.	/əʊˈmɪt/	faithful adj.	/ˈfeɪθfəl/
		prostrate v.	/ˈprɒstreɪt

The Seven Ecumenical Councils and Later Councils

doctrinal adj.	/ˈdɒkˈtrɪn(ə)l/	statement n.	/ˈstetmənt/
definition n.	/ˌdefɪˈnɪʃən/	faith n.	/feɪθ/
Ecumenical Council n.	/ˌekjʊˈmɛntɪkəl ˈkaʊnsəl/	put out v.	/pʊt aʊt/
infallible adj.	/ɪnˈfæləbl/	possess v.	/pəˈzɛz/

abiding adj.	/ə'baɪdɪŋ/	attend v.	/ə'tend/
irrevocable adj.	/ɪ'revəkəbl/	autocephalous adj.	/ɔ:tə(ʊ)'sef(ə)ləs/
authority n.	/ɔ:'θɒrəti/	claim v.	/kleɪm/
Creed n.	/kri:d/	represent v.	/,reprɪ'zent/
celebration n.	/,selə'breɪʃən/	whole n.	/həʊl/
Eucharist n.	/'ju:k(ə)rɪst/	letter n.	/'letə/
Midnight Office n.	/'mɪdnɑ:t 'ɒfɪs/	bishop n.	/'bɪʃəp/
Compline n.	/'kɒmplɪn/	decision n.	/dɪ'sɪʒən/
same adj.	/seɪm/	acquire v.	/ə'kwaɪə/
proclaim v.	/prəʊ'kleɪm/	similar adj.	/'sɪmlə/
honour v.	/'ɒnə/	revise v.	/'rɪ'vaɪz/
accept v.	/ək'sept/	correct v.	correct v. /kə'rekt/
Eastern Patriarchate n.	/'i:stən 'peɪtrɪɑ:kət/	entirety n.	/'ɪn'taɪərəti/
Orthodox adj.	/'ɔ:θədɒks/	act n.	/ækt/
worship n.	/'wɜ:ʃɪp/	receive v.	/'rɪ'si:v/
formulation n.	/'fɔ:mjəleɪt/	controversy n.	/'kɒntrəvɜ:si/
doctrine n.	/'dɒktrɪn/	ratify v.	/'ræɪtɪfaɪ/
cease v.	/si:s/	unity n.	/'ju:nəti/
express v.	/'ɪks'pres/	movement n.	/'mu:vmənt/
mind n.	/'maɪnd/	scholar n.	/'skɒlə/
Local Council n.	/'ləʊkəl 'kaʊnsəl/	regard v.	/'rɪ:gərd/

The Fathers and The Liturgy

definition n.	/defɪ'nɪʃən/	hierarch n.	/'hɪərə:k/
Council n.	/'kaʊnsəl/	unanimity n.	/'ju:nə'nɪməti/
study v.	/'stʌdi/	hand down v.	/hænd daʊn/
fall v.	/fɔ:l/	theologian n.	/θi.ə'ləʊ.dʒən/
error n.	/'ere/	age n.	/eɪdʒ/
contradict v.	/'kɒntrə'dɪkt/	come v.	/kʌm/
patristic adj.	/'peɪrɪstɪk/	end n.	/end/
distinguish v.	/'dɪstɪŋɡwɪʃ/	look v.	/lʊk/
quote v.	/'kwəʊt/	writing n.	/'raɪtɪŋ/
enter v.	/'entə/	belong to v.	/'bɪ'lɒŋ/
spirit n.	/'spɪrɪt/	desert v.	/'dɪzət/
acquire v.	/'ə'kwəɪə/	Holy Spirit n.	/'həʊli 'spɪrɪt/
treat v.	/'tri:t/	Liturgy n.	/'lɪtədʒi/
relic n.	/'relɪk/	formal adj.	/'fɔ:məl/
witness n.	/'wɪtnəs/	dogmatic adj.	/'dɒɡmətɪk/
contemporary n.	/'kɒn'tempərəri/	conclude v.	/'kɒn'klu:d/
attempt v.	/'ə'tempt/	belief n.	/'bɪ'lɪ:f/
define v.	/'dɪ'faɪn/	proclaim v.	/'preʊ'kleɪm/
classify v.	/'klæsɪfaɪ/	dogma n.	/'dɒɡmə/
importance n.	/'ɪm'pɔ:təns/	doctrine n.	/'dɒktrɪn/
reverence n.	/'reverəns/	hold v.	/həʊld/
term v.	/'tɜ:m/	conviction n.	/'kɒn'vɪkʃən/

receive v.	/rɪ'si:v/	contain v.	/kən'teɪn/
preserve v.	/prɪ'zɜ:v/	hymn n.	/hɪm/
worship n.	/'wɜ:ʃɪp/	immersion n.	/'ɪmɜ:ʃən/
express v.	/'ɪkspres/	baptism n.	/'bæptɪzəm/
prayer n.	/preɪ/	anointing n.	/ə'nɔɪntɪŋ/
make v.	/meɪk/	oil n.	/ɔɪl/
Eucharist n.	/'ju:k(ə)rɪst/	sign n.	/saɪn/
sacrament n.	/'sækrəmənt/	cross n.	/kros/
God n.	/gɒd/	symbolical adj.	/'sɪm'bɒlɪkəl/
faithful adj.	/'feɪθfəl/	truth n.	/'tru:θ/
depart v.	/dɪ'pɑ:t/	faith n.	/'feɪθ/

Canon Law and Icons

doctrinal adj.	/dɒk'trɪn(ə)/	Byzantine adj.	/'brɪzəntaɪn/
definition n.	/defɪ'nɪʃən/	writer n.	/'raɪtə/
Ecumenical Council n.	/'ekjʊ'menɪkəl 'kaʊnsəl/	bishop n.	/'bɪʃəp/
draw up v.	/drɔ:ʌp/	compile v.	/'kɒmpaɪl/
canon n.	/'kænən/	explanation n.	/'eksplə'neɪʃən/
deal with v.	/di:l wɪð/	commentary n.	/'kɒmentəri/
organization n.	/'ɔ:gənə'zaɪʃən/	holy adj.	/'həʊli/
discipline n.	/'dɪsəplɪn/	fall into v.	/'fɔ:l'ɪntə/
Local Council n.	/'ləʊkəl 'kaʊnsəl/	mistake n.	/'mɪ'steɪk/

regard v.	/rɪ'gɑ:d/	essential adj.	/ɪ'senʃəl/
outward adj.	/aʊtwəd/	connection n.	/kə'nekʃən/
regulation n.	/regjə'leɪʃən/	attempt n.	/ə'tempt/
rule n.	/ru:l/	daily adj.	/deɪli/
strictness n.	/strɪk(t)nəs/	relative adj.	/rələtɪv/
apply v.	/ə'plaɪ/	sense n.	/sens/
assemble v.	/ə'sembl/	icon n.	/aɪkən/
chief adj.	/tʃi:f/	express v.	/ɪk'spres/
task n.	/tɑ:sk/	worship n.	/wɜ:ʃɪp/
revision n.	/rɪ'vɪʒən/	art n.	/ɑ:t/
clarification n.	/klærɪfɪ'keɪʃən/	arouse v.	/ə'raʊz/
possess v.	/pə'zes/	emotion n.	/ɪ'məʊʃən/
absolute adj.	/æbsəlu:t/	reveal v.	/rɪ'vi:l/
unalterable adj.	/ʌn'ɔ:l(t)ə'rəb(ə)l/	receive v.	/rɪ'si:v/
validity n.	/və'lɪdətɪ/	vision n.	/vɪʒən/
eternal adj.	/ɪ'tɜ:nəl/	spiritual adj.	/ˈspɪrɪtʃuəl/
truth n.	/tru:θ/	icon painter n.	/aɪkən 'peɪntə/
earthly adj.	/ɜ:θli/	reflect v.	/rɪ'flekt/
condition n.	/kən'dɪʃən/	aesthetic adj.	/es'θetɪk/
constantly adv.	/kɒnstəntli/	mind n.	/maɪnd/
change v.	/tʃeɪndʒ/	artistic adj.	/ɑ:'tɪstɪk/
various adj.	/və'riəs/	inspiration n.	/ɪnspə'reɪʃən/
dogma n.	/ˈdɒgmə/	exclude v.	/ɪks'klu:d/

prescribe v.	/prɪ'skrɪb/	try v.	/traɪ/
prepare v.	/prɪ'peə/	avoid v.	/ə'vɔɪd/
means n.	/mi:nz/	division n.	/dɪ'vɪʒən/
confession n.	/kən'feʃən/	mystical adj.	/'mɪstɪkəl/
Holy Communion n.	/'həʊli kə'mju:niən/	divorce v.	/dɪ'vɔ:s/
primary adj.	/'praɪməri/	subjective adj.	/'səb'dʒektɪv/
make up v.	/'meɪk ʌp/	heretical adj.	/'herətɪk/
separate v.	/'sepəreɪt/	degenerate v.	/dɪ'dʒenəreɪt/
contrast v.	/kən'trɑ:st/	scholasticism n.	/'skɒləstɪ'sɪz(ə)m/
speak v.	/'spi:k/	spirituality n.	/'spɪrɪtʃu:əli/
single adj.	/'sɪŋɡl/	moral adj.	/'mɒrəl/
whole n.	/'həʊl/	keep v.	/'ki:p/
understand v.	/'ʌnde'stænd/	doctrine n.	/'dɒktrɪn/
cause n.	/'kɔ:z/	theologian n.	/'θi:ə'lɒdʒən/
break-up n.	/'breɪkʌp/	put v.	/'pʊt/
western adj.	/'westən/	belong to v.	/'bi:lɒŋ/
Christendom n.	/'krɪs(ə)ndəm/	inseparable adj.	/'ɪn'sepərəbl/
separation n.	/'sepə'reɪʃən/	introduce v.	/'ɪntrə'dju:s/
mysticism n.	/'mɪstɪsɪzəm/	essence n.	/'esəns/
theology n.	/'θi:ələdʒi/	attitude n.	/'ætɪtju:d/
devotion n.	/'dɪ'vəʊʃən/	enter v.	/'entər/
exist v.	/'ɪg'zɪst/	inner adj.	/'ɪnər/



Recommended reading

Theology

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4. Michael McCarthy, Felicity O'Dell. English Phrasal Verbs in Use. Cambridge University Press.
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Part ●I

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for Students of Theology*



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