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RELIGION

РЕЛИГИЯ

Пособие

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В пособие включены оригинальные тематические тексты, а также языковые и речевые упражнения и практические задания по теме «Религия».

Предназначается для студентов V курса факультетов иностранных языков.

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ПРЕДИСЛОВИЕ

Настоящее пособие предназначено для студентов V курса отделения английского языка филологического факультета. Основной задачей студентов на данном этапе является качественное совершенствование навыков и умений практического владения иностранным языком в основных формах и функциональных сферах его актуализации.

Пособие состоит ИЗ 13 частей. в которых представлены теме по «Религия», оригинальные тексты дающие возможность осуществлять работу над тематикой, предусмотренной программой, где ведущую роль играют общественно-политические и страноведческие темы.

лексику и Каждая часть включает тематическую систему лексических упражнений, а также ряд заданий на развитие устной речи студентов. Главным критерием отбора лексики для активного усвоения явилась частотность ее употребления в современном английском языке. Включение в словарь ряда слов и выражений, менее употребительных в языке, диктовалось задачами речевой коммуникации при обсуждения ряда предназначенные тем. Лексические упражнения, для активизации словарного запаса и предупреждения речевых ошибок при обсуждении, способствуют развитию чувства языка и языковой компетенции студентов.

Для дальнейшего совершенствования монологической речи предлагаются сообщения и доклады на общественно-политические и страноведческие темы, а также реферирование текстов с родного языка на иностранный.

Для совершенствования диалогической речи в пособие включены такие активные формы речевой деятельности, как ролевая игра, диспут, дискуссия. Задания, стимулирующие самостоятельные высказывания студентов по вопросам этики, морали, способствуют формированию личности студента.

Для совершенствования навыков аудирования, предлагаются аутентичные видео- и аудиоматериалы, отражающие различные функциональные стили речи и сферы общения.

Кроме того, в пособие включены задания для контролируемой самостоятельной работы студентов.

INTRODUCTION

Pre-reading task

What do you think religion is?

Reading

WHAT IS RELIGION?

Religion is a sacred engagement with what is believed to be a spiritual reality. Religion is a worldwide phenomenon that has played a part in all human culture and so is a much broader, more complex category than the set of beliefs or practices found in any single religious tradition. An adequate understanding of religion must take into account its distinctive qualities and patterns as a form of human experience, as well as the similarities and differences in religions across human cultures.

In all cultures, human beings make a practice of interacting with what are taken to be spiritual powers. These powers may be in the form of gods, spirits, ancestors, or any kind of sacred reality with which humans believe themselves to be connected. Sometimes a spiritual power is understood broadly as an all-embracing reality, and sometimes it is approached through its manifestation in special symbols. It may be regarded as external to the self, internal, or both. People interact with such a presence in a sacred manner - that is, with reverence and care. *Religion* is the term most commonly used to designate this complex and diverse realm of human experience.

Definitions

The word *religion* is derived from the Latin noun *religio*, which denotes both earnest observance of ritual obligations and an inward spirit of reverence. In modern usage, *religion* covers a wide spectrum of meanings that reflect the enormous variety of ways the term can be interpreted. At one extreme, many committed believers recognize only their own tradition as a religion, claiming an exclusive status for their tradition, they may nevertheless use vague or idealizing terms in defining religion—for example, "true love of God", or "the path of enlightenment." At the other extreme, religion may be equated with ignorance, fanaticism, or wishful thinking.

By defining religion as a sacred engagement with what is taken to be a spiritual reality, it is possible to consider the importance of religion in human life without making claims about what it really is or ought to be. Religion is not an object with a single, fixed meaning, or even a zone with clear boundaries. It is an aspect of human experience that may intersect, incorporate, or transcend other aspects of life and society. Such a definition avoids the drawbacks of limiting the investigation of religion to Western or biblical categories such as *monotheism* (belief in one god only) or to church structure,

which are not universal. For example, in tribal societies, religion - unlike the Christian church - usually is not a separate institution but pervades the whole of public and private life. In Buddhism, gods are not as central as the idea of a *Buddha* (fully enlightened human being). In many traditional cultures the idea of a sacred cosmic order is the most prominent religious belief. Because of this variety, some scholars prefer to use a general term such as *the sacred* to designate the common foundation of religious life.

Religion in this understanding includes a complex of activities that cannot be reduced to any single aspect of human experience. It is a part of individual life but also of group dynamics. Religion includes patterns of behavior but also patterns of language and thought. It is sometimes a highly organized institution that sets itself apart from a culture, and it is sometimes an integral part of a culture. Religious experience may be expressed in visual symbols, dance and performance, elaborate philosophical systems, legendary and imaginative stories, formal ceremonies, meditative techniques, and detailed rules of ethical conduct and law. Each of these elements assumes innumerable cultural forms. In some ways there are as many forms of religious expression as there are human cultural environments.

TOPICAL VOCABULARY

elaborate a 1) elaborate plan, study, preparations; 2) elaborate design, elaborate hair-do, elaborate dinner; 3) elaborate device.

committed a

fanatic n to be a fanatic of smth.

fanatic a = *fanatical*

He's fanatic about sports.

fanaticism n

reverence n 1) reverence for smth.; to hold smb. in reverence, to regard smb.; with reverence, to feel reverence for smb., to pay reverence to smb.; 2) to pray with reverence; 3) Your [His] Reverence

reverence v

reverend a the Reverend John Doe the Very Reverend the Right Reverend the Most Reverend the Reverend Father Right Reverend reverent a sacred a 1) sacred duty, sacred memory, to hold smth. sacred. There is nothing sacred for /with/ him. 2) sacred animal [tree], sacred music [songs], sacred writing(s), the sacred book Holy /Sacred/ Writ (the sacred /holy/ writings) sacred procession, sacred service, sacred cow sacrilegious a

Do the following exercises

1. Practise the pronunciation of the following adjectives and supply them with appropriate nouns to make combinations:

sacred, elaborate, imaginative, meditative, committed

2. Give synonyms for the following words and word combinations (in the meaning they are used in the text):

set (n), sacred, reverence, equated, manifestation, diverse

3. Match the following words and expression with their definitions:

committed believer	belief in one god only
ignorance	excessive enthusiasm and often an uncritical devotion
fanaticism	fully enlightened human being
wishful thinking	go beyond the limits, overcome
incorporate	lack of knowledge or comprehension
transcend	the attribution of reality to what one wishes to be true
monotheism	to become diffused throughout every part
pervade	unite or to work into smth. already existent
Buddha	zealous, earnest worshipper

4. Complete the sentences with one of the following words:

designated, incorporated, pervaded, reverence, sacred, sacrilegious, snake, transcends

In Africa the _____ is still sacred with many tribes.

Nothing was ____ for him.

The rising generation lacks _____.

His dress _____ that he was a person of importance.

Tony's attitude to his granny's feelings seemed quite _____.

The beauty of the Niagara Falls ____ my powers of description.

Your suggestions will be ____ in the plan.

The book was ____ with optimism.

5. Paraphrase the following:

a) Religion is **a sacred engagement** with what is believed to be a spiritual reality.

b) It is an aspect of human experience that may intersect, incorporate, or transcend other aspects of life and society.

c) In tribal societies religion is not a separate institution but **pervades** the whole of public and private life.

d) It is sometimes a highly organized institution that **sets itself apart** from a culture.

e) Each of these elements **assumes** innumerable cultural forms.

6. Find English equivalents for the following:

всеобъемлющая действительность искренний, ревностный верующий искреннее (ревностное) соблюдение обрядов сложный, тщательно разработанный, изысканный относиться с почтением к к-л. чтить что-л. как святыню принимать многообразные формы принятие желаемого за действительное путь к просвещению

переступать границы приличия

7. Answer the questions:

1. What does the word *religion* mean?

2. What spiritual powers do humans practise interacting with?

3. Why can't religion be regarded as a zone with clear-cut boundaries?

4. What is religion like in tribal societies, in Buddhism, other traditional cultures?

5. What are the elements of religious expression?

I. WORLD MAJOR RELIGIONS

Pre-reading task

What religions do you know? Where have you obtained the information from?

Reading

No simple definition can describe the numerous religions in the world. For many people, religion is an organized system of beliefs, ceremonies, practices, and worship that center on one supreme, God, on the Deity. For many others, religion involves a number of gods, or deities. Some people have a religion in which no specific God or gods are worshiped. There are also people who practice their own religious beliefs in their own personal way, largely independent of organized religion. But almost all people who follow some form of religion believe that a divine power created the world and influences their lives.

People practice religion for several reasons. Many people throughout the world follow religion simply because it is part of the heritage of their culture, tribe, or family. Religion gives many people a feeling of security because they believe that a divine power watches over them. These people often ask the power for help or protection. Numerous people follow a religion because it promises them salvation and either happiness or the chance to improve themselves in a life after death. For many people, religion brings a sense of individual fulfillment and gives meaning to life. In addition, religion provides answers to such questions as what is the purpose of life? What is the final destiny of a person? What is the difference between right and wrong? And what are one's obligations to other people? Finally, many people follow a religion to enjoy a sense of kinship with their fellow believers.

There are thousands of religions in the world. The eight major ones are Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Shinto, and Taoism. Of these eight religions, Hinduism, Shinto, and Taoism developed over many centuries. Each of the other religions traditionally bases its faith on the life or teachings of specific individuals. They are Prince Siddhartha Gautama, who became known as Gautama Buddha, for Buddhism, Jesus Christ for Christianity, Confucius for Confucianism, Muhammad for Islam, and Abraham and Moses for Judaism.

The religions that trace their history to individuals follow a general pattern of development. During the individual's lifetime or soon after his death, a distinctive system of worship ceremonies, grew up around his life and teachings. This system, called a cult, became the basis of the religion. The

heart of the cult is the individual's teachings. In addition to inspiring worship, the individual represents an ideal way of life that followers try to imitate.

The teachings of religions have shaped the lives of people since prehistoric times. Judaism, Islam, and especially Christianity have been major influences in the formation of Western culture. These three faiths, particularly Islam, have also played a crucial role in the development of Middle Eastern culture. The cultures of Asia have been shaped by Buddhism, Confucianism, Hinduism, Shinto and Taoism.

Religion has been a supreme source of inspiration in the arts. Some of the most beautiful buildings in the world are houses of worship. Much of the world's greatest music is religious. Religious stories have provided countless subjects for paintings, sculptures, literature, dances, and motion pictures.

TOPICAL VOCABULARY

divine n *divine* a divine right, divine service. *divine* v *divinity n Doctor of Divinity divinify* v fast n, a, v fast day, a day for a general fast, to observe the fasts and feasts of the church, to break (one's) fast, Lent. gospel n St. Mark's Gospel, the Gospel according to St. Mark, (the gospel) repent v to repent (of) smth., to repent one's sins You shall repent this /of this/. *repentance* n *repentant* a sacrament n (the Sacrament), the Blessed /the Holy/ Sacrament, to take the sacrament, to receive the last sacrament sacrifice n to give one's life as a sacrifice for one's country, to offer up a sacrifice, a sacrifice to the gods, the great /the last, the supreme/ sacrifice *sacrifice* v to sacrifice sheep [oxen, fruit] self-sacrifice sacrificial sacrificer n sermon n a sermon on smth., at a sermon, to deliver /to preach/ a sermon, the funeral sermon, Sermon on the Mount *service n* morning [evening, Sunday] service, burial service, marriage service, baptismal service, memorial service, to attend a service, to conduct a service.

Are you going to service?

testament n 1) last will and testament);2) (Testament), the Old Testament, the New Testament worship n an object of worship, freedom of worship, public act of worship, forms of worship, place of worship, worship of images, Your [His] Worship. worship v to worship God, idols, to worship money [success]. worshipful a Right worshipful worship(p)er n

Do the following exercises

1. Practise the pronunciation of the following words:

Buddhism, Christianity, Christian, Confucianism, Hinduism, Islam, Judaism, Taoism, Deity, Catholic, Jesus Christ, Moslem, Muslim

2. Look up in a dictionary all derivatives of the following words and practise their pronunciation and spelling. Use them in sentences or situations of your own.

Verb	Noun	Adjective
to divine		
to believe		
to practise		
to worship		
to submit		
to save		-
to crucify		-
to prophesy		
to revere		
to sacrifice		

3. Answer the questions:

- 1. Can you define what religion is?
- 2. For what reasons do people practise religion?
- 3. What religions are based on the life and teachings of specific individuals?
- 4. What general pattern of development do they follow?
- 5. What faiths have influenced the formation and development of Western and Eastern culture?
- 6. Can you prove that religion has been a supreme source of inspiration in the arts?

Focus on vocabulary

1. Religious World View

to believe in God religious convictions secular to perceive perception

religious faith atheistic views theology misperception

2. Religions and Denominations

Buddhism Catholicism Christianity Hinduism Islam Judaism Mormonism Orthodox Church Protestantism Shamanism Shinto, Shintoism fundamentalism denomination sect

Buddhist Catholic Christian Hindu Muslim (Moslem) Jew Mormon Orthodox Protestant

3. Sacred Writings

holy books the scriptures, the Holy Scripture, the **Scriptures** the Bible the Torah Genesis

Gospel the Old Testament the New Testament (the) Ten Commandments Epistle

the Koran Five Pillars of Islam

the Talmud The Veda(s) Veda Eightfold Path of Buddha Shariat

4. Practicing Religion

parish; parishioners congregation confession liturgy service sacrament; the Sacrament rite, ritual sermon taboo

to practise religion to realize righteousness to pray; prayer to ordain; ordination to worship to fast; fast; fasting; Lent pilgrim; pilgrimage

5. Some Religious Rituals

Christening, baptism Communion, the Eucharist Christmas Holy Week Easter Ramadan Sabbath

6. Some Religious Symbols and Notions

afterlife apostle, (Apostle) crucifix; crucifixion deity, (the Deity) disciple eternal life fallen man incarnation martyr (mortal) sin nirvana prophet; the Prophet redemption reincarnation resurrection, the Resurrection sacrifice saint virtue incarnate

God (Almighty)GoodAllahGardeMessiahHeavethe Holy Trinity (God Father,
Son of God, Holy Spirit)Hellthe Lord; Our LordHell

Good and Evil Garden of Eden Heaven, Paradise

to be crucified to sin; sinner

Do the following exercises

1. Practise the pronunciation of the following words. Look up their meanings in a dictionary.

Altar, apostle, epistle, archbishop, patriarch, monk, tomb, hymn, belfry, blaspheme, blasphemous, baptize, baptismal, chaplain, Buddhism, Christian, Christianity, Judaism, demon, disciple, divinity, diocese, diocesan, ecumenical, heresy, heretical, heretic, martyr, mosque, pagan, pilgrimage, psalm, reincarnation, resurrect, shaman, sacrilegious, turret, Testament, vault

2. Find English equivalents for the following:

Поклоняться Богу, исповедовать религию, следовать учению, божественная сила, следить за, чувство родства, спасение, последователи, спаситель, распять, воскреснуть из мертвых, проповедовать, покоряться, смирение, пророк, создатель, высший

3. In which religions can you find these people?

	pope	rabbi	imam	priest	monk	guru	nun	
--	------	-------	------	--------	------	------	-----	--

4. What are the differences in status between these officials?

archbishop cardinal vicar minister bishop priest pope

5. Can you match the words below with the pictures?

cathedral church shrine temple synagogue chapel monastery mosque



6. Which of these religions are practiced in the places in the pictures? Christianity Hinduism Islam Judaism Buddhism Shintoism

7. Match up the words and the definitions.

Communion	a collection of writings that is regarded as sacred in a	
*	particular religion	
fundamentalism	Catholics who regularly attend a church	
Scripture	restraining from eating all or certain foods for a	
	religious reason	
the Vedas	speaking to the God that one believes in	

4		
the Koran	the belief in an old and literal, sometimes extreme	
	form of a religion as set out in holy books	
congregation	the ancient sacred literature of Hinduism	
parish	an area which has its own church including the	
	priest and people who live there -and attend	
	the church	
Lent	a particular form of religious service	
liturgy	a church rite or ceremony during a Christian church	
	service at which people eat bread and drink	
	wine	
prayer	the sacred book of the Muslims, containing	
	revelations made to Muhammad by Allah	
minister	a clergyman in a Protestant church	
Messiah	the belief that after death the soul of a person passes	
	into the body of another living creature	
reincarnation	in Christianity the Father, the Son and the Holy	
	Spirit in one God	
prophet	in Hindu and Buddhist religions the ultimate state	
	of spiritual enlightenment	
The Trinity (The Holy	a person who is believed to be chosen by God to	
Trinity)	say what God wants to say to people	
Nirvana	a person who promises to rescue and succeeds in	
	rescuing people from very difficult situations	

8. Find in the second column synonyms for the words in the first.

service	a) secular
theology	b) holy
minister	c) God
sermon	d) baptism
sacred	e) teach
Allah	f) profanity
prescribe	g) liturgy
lay	h) priest
christening	I) prayer
blasphemy	j) science of religion

9. Complete the sentences with following words:

secular, hell, demons, monk, martyr, heaven, repentance, pilgrims, forgiveness

1.She knew that she must decide whether she had all the courage to be a _____ and die for her faith.

2.I wouldn't like to be a _____, especially if I had to stay silent with all the other men.

3.I watched all the _____ making their way to the shrine. They had been travelling far more than two weeks and they were very tired but very happy.

4.If you want my ______ for the terrible things you've done you must realize your mistakes. Unless I can see genuine signs of ______ I will not have you back into this house.

5.The problem with ______ societies is that they are only interested in material success, according to one priest.

6.She stared at the paintings of ______ with their sharp teeth and cruel eyes. The made her feel frightened.

7.If you live a good life you will definitely go to _____, according to a Christian friend of mine. But I fear that if I go anywhere it will be to _____.

10. Distribute the words below in the chart according to their meaning.

Prince Siddhartha Gautama, who became known as Gautama Buddha, Jesus Christ, Confucius, Muhammad, Abraham and Moses.

God (Almighty), Our Lord, the Holy Trinity (God Father, Son of God, Holy Spirit), Allah, the Prophet, Messiah, the Deity, divine, the Saviour, the Lord, Creator

The Holy Scripture, the Scriptures, Genesis, Gospel, the Old Testament, the New Testament, the Bible, the Koran, the Torah, the Talmud, the Veda(s)

	deities	other names	holy scriptures
Buddhism			
Christianity			
Confucianism			
Hinduism			
Islam			
Judaism			

11. Find English equivalents for the following:

причащаться перед смертью приносить в жертву вести службу исповедовать религию поклоняться идолам вечная жизнь падший человек похоронные обряды

dP<u>Discussion</u>

1. Speak about your parents or grandparents' religious beliefs. Do you share their views?

2. Describe any of religious rites that you have seen.

II. CHRISTIANITY

Reading

Christianity, the most widely distributed of the world religions, has substantial representation in all the populated continents of the globe.

Like any system of belief and values—be it Platonism, Marxism, Freudianism, or democracy—Christianity is in many ways comprehensible only "from the inside," to those who share the beliefs and strive to live by the values.

Doctrine and Practice

A community, a way of life, a system of belief, a liturgical observance, a tradition—Christianity is all of these, and more. Each of these aspects of Christianity has affinities with other faiths, but each also bears unmistakable marks of its Christian origins.

Central Teachings

Any phenomenon as complex and as vital as Christianity is easier to describe historically than to define logically, but such a description does yield some insights into its continuing elements and essential characteristics. One such element is the centrality of the person of Jesus Christ. Christians have not agreed in their understanding and definition of what makes Christ distinctive or unique. Certainly they would all affirm that his life and example should be followed and that his teachings about love and fellowship should be the basis of human relations. In Christian teaching, Jesus cannot be less than the supreme preacher and exemplar of the moral life, but for most Christians that, by itself, does not do full justice to the significance of his life and work.

What is known of Jesus, historically, is told in the Gospels of the New Testament of the Bible. Other portions of the New Testament summarize the beliefs of the early Christian church. Paul and the other writers of Scripture believed that Jesus was the revealer not only of human life in its perfection but of divine reality itself.

The ultimate mystery of the universe, called by many different names in various religions, was called "Father" in the sayings of Jesus, and Christians therefore call Jesus himself "Son of God." At the very least, there was in his language and life an intimacy with God and an immediacy of access to God, as well as the promise that, through all that Christ was and did, his followers might share in the life of the Father in heaven and might themselves become children of God. Jesus' crucifixion and resurrection, to which early Christians referred when they spoke about him as the one who had reconciled humanity to God, made the cross the chief focus of Christian faith and devotion and the principal symbol of the saving love of God the Father.

This love is, in the New Testament and in subsequent Christian doctrine, the most decisive among the attributes of God. Christians teach that God is almighty in dominion over all that is in heaven and on earth, righteous in judgment over good and evil, beyond time and space and change; but above all they teach that "God is love." The creation of the world out of nothing and the creation of the human race were expressions of that love, and so was the coming of Christ. That special position led the first generations of believers to rank him together with the Father—and eventually "the Holy Spirit, whom the Father sent in Christ's name"—in the formula used for the administration of baptism and in the several creeds of the first centuries. After controversy and reflection, that confession took the form of the doctrine of God as Trinity. Baptism "in the name of the Father and of the Son and of the Holy Spirit," or sometimes perhaps more simply "in the name of Christ," has been from the beginning the means of initiation into Christianity. At first it seems to have been administered chiefly to adults after they had professed their faith and promised to amend their lives, but this turned into a more inclusive practice with the baptism of infants. The other universally accepted ritual among Christians is the Eucharist, or Lord's Supper, in which Christians share in bread and wine and, through them, express and acknowledge the reality of the presence of Christ as they commemorate him in the communion of believers with one another. In the form it acquired as it developed, the Eucharist became an elaborate ceremony of consecration and adoration, the texts of which have been set to music by numerous composers of masses. The Eucharist has also become one of the chief points of conflict among the various Christian churches, which disagree about the "presence" of Christ in the consecrated bread and wine and about the effect of that presence upon those who receive.

Another fundamental component of Christian faith and practice is the Christian community itself—the church. Some scholars question the assumption that Jesus intended to found a church (the word *church* appears only twice in the Gospels), but his followers were always convinced that his promise to be with them "always, to the close of the age" found its fulfillment in his "mystical body on earth," the holy catholic (universal) church. The relation of this holy catholic church to the various ecclesiastical organizations of worldwide Christendom is the source of major divisions among these organizations. Roman Catholicism has tended to equate its own institutional structure with the catholic church, as the common usage of the latter term suggests, and some extreme Protestant groups have been ready to claim that they, and they alone, represent the true visible church. Increasingly, however, Christians of all segments have begun to acknowledge that no one group has an exclusive right to call itself "the church", and they have begun to work toward the reunion of all Christians.

Worship

Whatever its institutional form, the community of faith in the church is the primary setting for Christian worship. Christians of all traditions have placed a strong emphasis on private devotion and individual prayer, as Jesus taught. But

he also prescribed a form of praying, universally known as the Lord's Prayer, the opening words of which stress the communal nature of worship: "Our Father, who art in heaven." Since New Testament times, the stated day for the communal worship of Christians has been the "first day of the week," Sunday, in commemoration of the resurrection of Christ. Like the Jewish Sabbath, Sunday is traditionally a day of rest. It is also the time when believers gather to hear the reading and preaching of the word of God in the Bible, to participate in the sacraments, and to pray, praise, and give thanks. The needs of corporate worship have been responsible for the composition of thousands of hymns, chorales, and chants, as well as instrumental music, especially for the organ. Since the 4th century, Christian communities have also been constructing special buildings for their worship, thereby helping to shape the history of architecture.

The Modern Period

Already during the Renaissance and Reformation, but even more in the 17th and 18th centuries, it was evident that Christianity would be obliged to define and to defend itself in response to the rise of modern science and philosophy. That problem made its presence known in all the churches, albeit in different ways. The condemnation of Galileo Galilei by the Inquisition on suspicion of heresy was eventually to find its Protestant equivalent in the controversies over the implications of the theory of evolution for the biblical account of creation. Against other modern movements, too, Christianity frequently found itself on the defensive. The critical-historical method of studying the Bible, which began in the 17th century, seemed to threaten the authority of Scripture, and the rationalism of the Enlightenment was condemned as a source of religious indifference and anticlericalism. The increasing secularization of society removed the control of the church from areas of life, especially education, over which it had once been dominant.

19th and 20th centuries. The ecumenical movement has been a major force for bringing together Christian denominations that had long been separated. The Roman Catholic church took important steps toward reconciliation both with the East and with Protestantism. A special case is the relation between Christianity and its parent, Judaism; after many centuries of hostility and even persecution, the two faiths have moved toward a closer degree of mutual understanding than at any time since the 1st century.

The ambivalent relation of the Christian faith to modern culture, evident in all these trends, is discernible also in the role it has played in social and political history. Christians were found on both sides of the 19th-century debates over slavery, and both used biblical arguments. Much of the inspiration for revolutions, from the French to the Russian, was explicitly anti-Christian. Particularly under 20th-century Marxist regimes, Christians have been oppressed for their faith, and their traditional beliefs have been denounced as reactionary. Nevertheless, the revolutionary faith has frequently drawn from Christian sources. Mohandas K. Gandhi maintained that he was acting in the spirit of Jesus Christ, and Martin Luther King, Jr., the martyred leader of the world movement for civil rights, was a Protestant preacher who strove to make the teachings of the Sermon on the Mount the basis of his political program.

By the last quarter of the 20th century, the missionary movements of the church had carried the Christian faith throughout the world. Since World War II national leaders have increasingly taken over from Westerners in Roman Catholic, Anglican, and Protestant churches in the Third World. The adaptations of native customs pose problems of theology and tradition, as, for example, African polygamists attempt to live Christian family lives. The merger of denominations in churches such as the United Church of Canada may alter the nature of some of the component groups. Thus, change continues to challenge Christianity.

TOPICAL VOCABULARY

ambivalent a ambivalence n corporate a corporate responsibility creed n (the Creed)

Do the following exercises

1. Explain or paraphrase the following:

Christianity is in many ways comprehensible only "from the inside," to those who share the beliefs and **strive to live by the values**.

Christianity has affinities with other faiths.

Some scholars **question the assumption** that Jesus intended to found a church

Christians of all traditions have **placed a strong emphasis on private devotion** and **individual prayer**

The needs of corporate worship...

Christianity frequently **found itself on the defensive**.

Committed worshippers try to amend their lives.

2. In the text above find English equivalents for the following words and expressions:

суверенитет, суверенное право, власть отделение церкви от государства суждение о добре и зле личная преданность коллективное богослужение воздать должное; оценить по заслугам изменить свою жизнь (к лучшему) уделять особое внимание чему-л. подвергать сомнению утверждение стремиться жить в соответствии с моральными ценностями

a) a hymn or psalm sung in church
b) a set of fundamental beliefs
c) relating to church
d) simultaneous or contradictory attitudes or feelings
e) supreme authority
f) the act of inquiring, examination
g) to treat or regard as equal

3. Match up the words with the definitions.

4. Paraphrase or explain the following words. Have you encountered them before? In what context?

Christendom the Renaissance the Inquisition

5. Correct the mistakes in the sentences below:

Religion is worldwide phenomena that has plaied a part in all humane culture and so is more broader, more complex category than a set of believes or practices founded in any single religious tradition.

Religion includes paterns in behaviour but also paterns of language and thought. It is sometimes high organized institution that sets itself away from a culture, and it is sometimes an integral part of a culture.

There are also people who practice their own religious believes by their own personal way, largely independent from organized religion.

💉 <u>Writing</u>

Translate into English using the topical vocabulary.

Конфирмация – это христианский обычай, во время которого отношения, установленные между человеком и Богом ранее, подтверждаются или укрепляются в вере.

Римская Католическая Церковь считает конфирмацию таинством, установленным Иисусом Христом. Конфирмация дарует Святой Дух (благоволение, силу и храбрость) получателю, который должен быть крещенным и по меньшей мере 7 лет от роду. Обычно церемония проводится епископом и включает рукоположение и помазание лба елеем.

Восточная Православная церковь разрешает рядовым священникам проводить конфирмацию. В этой религии ребенок обычно получает эти три таинства: крещения, конфирмации и первого причастия во время одной службы.

God resists the proud but gives His grace to the humble The New Testament, James 4:6

III. SPIRITUAL STANDARDS/VIRTUES AND SINS

Pre-reading activities

1. The meaning of these words is probably familiar to you. Practise their pronounciation:

a) international words
demonic
homosexual
incest
sensual
sodomite

b) derivatives craftiness inseparable loathsome perseverance unstable

2. Look up and learn the meaning and pronunciation of the following words, which are essential for understanding the text.

Nouns	Verbs	Adjectives
bribery	avenge oneself	content
despondency	abide	covetous
idolatry	cast off	excessive
malice	condemn	filthy
slander	entice	humble
sloth	rebuke	merciful
sorcery	repent	presumptuous
sponging		spiteful
uncleanliness		tame
vengeance		
witchcraft		
wrath		

3. Study the words from the topical vocabulary

TOPICAL VOCABULARY

chastity n a vow of chastity, chastity belt chaste a chaste eyes, chaste wife, chaste taste, chaste style. condemn v to condemn a person for his conduct, to condemn to death condemned a curse n He's a curse to his family. Gambling was his curse curse v cursed a *flattery n* cheap flattery *flatter* v to flatter smb.'s vanity, to flatter oneself You flatter me! I feel flattered by your invitation. flatterer n *flattering* a flesh n 1) in flesh, to make /to gain, to put on, to pick up/ flesh, to lose flesh; 2) wolves live on flesh, to eat no flesh; 3) sins of the flesh, to go the way of all flesh, in the flesh, to make smb.'s flesh creep. The spirit is willing, but the flesh is weak. gluttony n sin of gluttony gluttonous a *humility* n with /in/ all humility *lust* n 1) the lusts of the flesh; 2) lust for gold/power [of applause, of *accumulation*] lust v 1) to lust after a woman; 2) to lust after /for/ power /gold *perversion n* 1) *perversion of the truth*; 2) *sexual perversion* perverse a 1) perverse fancy; 2) perverse neglect; 3) a most perverse woman *slander n* vicious slander slander v to slander smb slanderer n slanderous a slanderous person wrath n God's wrath, Day of Doom /Judgement, Wrath, Reckoning/, grapes of wrath

4. Complete the sentences with the following words, making all necessary changes:

avenge, chaste, condemn, curse 2, cursed, flatter, flattering, flesh 3, slander, wrath

1. Committed believers try to resist the lusts of the _____. 2. The girl was as _____ as ice. 3. The woman called down _____ upon her husband. 4. I wish that _____ dog would be quiet! 5. He _____ himself that he spoke French with a perfect accent. 6. She is prettier in the ______ than in her photographs. 7. He was badly _____ by his enemies. 8. He refrained his ______. 9. He _____ the day he was born. 10. A housewife is ______ to hours at the sink. 11. He ______ himself on his enemy for the insult.12. His article received a ______ review. 13. The film made their ______ creep.



Reading

VIRTUES AND SINS Part I **Christian Virtues**

To become a real Christian, one must obtain certain qualities of mind and heart, which are called Christian virtues. All our human virtues are the reflection of the qualities of the Creator, in whose image we were made.

The main Christian virtues are LOVE, FAITH, HOPE, HUMILITY, PATIENCE, MEEKNESS, SELF-CONTROL Other virtues are WISDOM, KNOWLEDGE, HONESTY, OBEDIENCE, COURAGE, FAITHFULNESS, KINDNESS, THANKFULNESS and CHASTITY. This is what the New Testament says about them. <u>LOVE</u> is surely the most important of all Christian qualities.

The first and the greatest commandment of God is that His creation must love Him. "You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. This is the first commandment. And the second, like it, is this: You shall love your neighbour as yourself. There is no other commandment greater, than these". (Mk 12:30, 31) "He, who does not love, does not know God". (I John 3:14). "Greater love has no one than... to lay down one's life for his friends". (John 15:13) However, it is only natural that you should love your friends, but you should also "love your enemies, do good to those who hate you, bless those who curse you and pray for those who spitefully use you". (Luke 6:27, 28) "Be merciful, just as your Father also is merciful" (Luke 6:36).

<u>FAITH</u> is the source of wisdom, strength and all virtues. Man was made to believe in God. Unbelief is a perversion of human nature, the source of all evil things. Being the result of suppressing the truth and replacing it by lies, it is an unnatural state of human souls. A truly spiritual person "lives by faith in the Son of God", Who loves him and gave Himself for him (Gal. 2:20) and Who prays to His Father for the believers (John 17:8).

With faith one can do anything, for "all things are possible to him who believes" (Mk 9:23).

<u>HOPE</u> is inseparable from faith. It is inspired by things unseen because "hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance". (Rom. 8:24, 25) We are saved in hope. Despondency (loss of hope) is a deadly sin because it actually means lack of faith in God. If we hope, God helps us in our weakness. So, we should always "rejoice in hope" (Rom. 12:12) and not "grow weary in doing good" (2Thes 3:13). So, do not lose heart even if you are "hard pressed on every side" (2Cor. 4:8). Never become despondent!

<u>HUMILITY</u> is the mother of all virtues. A wise man is always humble for it is written."... whoever exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:11).

Humility is not weakness, but a godlike quality, for God Himself, in all his greatness, is humble, becoming a slave to all and taking upon Himself the sins of the world.

God wants us to obey the authorities, the existing laws, our parents. "Let every soul be subject to the governing authorities, for there is no authority except from God, and the authorities that exist are appointed by God. Therefore, whoever resists the authority, resists the ordinance of God" (Rom. 13:1,12) "Children, obey your parents in all things, for this is well pleasing to the Lord". "Wives, submit to your own husbands, as is fitting in the Lord" (Col. 3:18-20).

It is really hard for us to become humble, because Satan is constantly trying to tempt us in our pride. How can one learn to be humble? Saint Anthony the Great says, "Teach your tongue to say 'Forgive me' and you will obtain humility" (Monks' Doing. - M, 1993).

One should always bear in mind Christ's commandment, "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven" (Luke 6:37).

<u>PATIENCE.</u> The New Testament has it, "Be patient, brethren... do not grumble against one another, lest you should be condemned" (James 5:8,9). Apostle Luke writes, "By your patience possess your souls (Luke 21:19). You should never complain, for Christ says, "I rebuke and punish all whom I love" (Rev. 3:19). It is remarkable that God "will not allow you to be tempted beyond what you are able". Therefore, do not complain, for with the temptation He will give you strength to bear the trial (I Cor. 10:13).

<u>MEEKNESS.</u> "A servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition" (2Tim, 2:24, 25).

Never try to take your revenge on those who offend you. "Do not avenge yourselves, but rather give place to wrath (of God) for the Lord says, "Vengeance is Mine, I will repay". "Therefore, if your enemy hungers, feed him, if he thirsts, give him a drink" (Rom. 12:17,19). "Bless those who persecute you, bless and do not curse... Do not be overcome by evil, but overcome evil with good" (Rom. 12:14, 21). Don't forget that meekness is a spiritual quality, which should not be mixed up with cowardice, for a Christian must possess courage among other virtues.

<u>SELF-CONTROL</u> is a spiritual power over one's flesh. Self-control, like patience, is a gift of God's grace. You cannot rely on yourself in obtaining it, but you must ask God for it in your prayer. According to the saints, this gift, combined with freedom of the will, is something that makes it possible for man to achieve likeness to God.

If you lose your self-control, you become an obedient slave of your passions, your mind is blinded by "the lust of the flesh, the lust of the eyes and the pride of life" (1 John 2:16) and is turned to the evil.

"Blessed is the man who endures temptation!" (James 1:12).

Part II Sins and Struggle with Them

One must be very careful about what is happening to him spiritually, because we are constantly tempted by Satan. "The whole world lies under a sway of the wicked one" (I John 5:19). You can easily recognize his work: pride, despondency, envy, hatred are from him. It's only with Christ's help that you can stand against his evil work in your life. "Resist the devil, and he will flee from you". (James 4:7)

Of all sins there are some that are called "deadly sins" because they are especially ruinous for one's soul. They are:

PRIDE COVETOUSNESS	гордыня, тщеславие; сребролюбие, корыстолюбие;
LUST	вожделение, похоти житейские, жажда
	власти, удовольствий и т.п., нечистые
	помыслы;
ENVY	зависть;
GLUTTONY	чревоугодие, пьянство;
ANGER	гнев, ярость, раздражительность;
SLOTH	лень, тунеядство, праздность.

Some saints believe that two more sins must be added to this list: *DESPONDENCY* and *UNFORGIVENESS*.

Other sins are: *idle talk, filthy language, lies, slander, theft, bribery, flattery, sponging, hatred, murder, robbery, magic (sorcery and witchcraft), adultery, fornication, violation, homosexual intercourse, incest, idolatry, heresies, unmercifulness and cruelty.* All of them are originated from the seven deadly sins.

<u>PRIDE</u> is Satan's sin, the greatest sin in the eyes of God. "God resists the proud but gives His grace to the humble" (James 4:6).

Our human reason is not wise before God. The New Testament has it: "Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. For the wisdom of this world is foolishness with God". It is written: "He catches the wise in their own craftiness..." and again: "The Lord knows the thoughts of the wise, that they are futile. Therefore let no one boast in men" (I Cor. 3:18-21). God says: "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent". (I Cor. 1:19).

So, if you are proud, "presumptuous and self-willed", you'll be judged by God. (2 Peter 2:9, 10).

Moreover, you depend on God for success in your life, in your work, etc., as Christ says, "I am the vine, and you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing" (John 15:5).

<u>COVETOUSNESS</u> "...The love of money is the root of all kinds of evil..." (I Tim. 6:10). "Do not lay up for yourselves treasures on earth where moth and rust destroy and where thieves break in and steal. But lay for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal" (Matt. 6: 19-20). Covetous people are going "the way of Cain", they "run greedily for profit" and "perish" (Jude 1:11).

"We have brought nothing into this world, and it is certain, we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation... and into many foolish and harmful lusts, which drown men in destruction and perdition" (I Tim. 6:7-9).

So, you can see that being content with what you have is a great gain, which helps you to depart from evil.

<u>LUST.</u> One may have lust for power, money, beautiful things, persons of the opposite sex, etc.

God condemns those "who walk according to the flesh, having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices and are accursed children..." They "despise authority... they are not afraid to speak evil of dignitaries... When they speak great swelling words of emptiness, they allure people and "while they promise them liberty they themselves are slaves of corruption" (2 Peter 2:10-19).

"Do not be deceived: neither fomicators, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards ... will inherit the kingdom of God" (I Cor. 6:9, 10), as well as those who "reject the authorities" in their lust for power. In the New Testament such sinners are compared with "clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots, raging waves of the sea, foaming up their own shame... for whom is reserved the blackness of darkness forever" (Jude 1:12, 13) "The world is passing away, and the lust of it" (I John 1:17), "therefore put to death fornication, uncleanliness, passion, evil desire and covetousness, which is idolatry, because of these things the wrath of God is coming upon the sons of disobedience" (Col. 3:5,6).

<u>ENVY.</u> If you have bitter envy in your heart, you can't be called wise. This passion is not "from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there" (James 3:14-16).

The root of envy is hatred and lies. For those who envy, hell begins on the earth, because this passion dries up your heart, humiliates you and leads you to destruction, urging you to do evil things to the person you envy. You'll feel miserable, unless you try to overcome it. But how can one do it? Feofan the Recluse says, "Hurry up and try to rouse in your heart friendliness for the man you

envy and make yourself do good things to him. Then, with God's help, your envy will quieten down, otherwise you'll perish".

<u>GLUTTONY.</u> The New Testament has it: "Eat whatever is sold in the market... For the earth is the Lord's and all its fullness" (I Cor. 10:25, 26). God gave us food and blessed it. However, we should not "destroy the work of God for the sake of food" (our body and soul), for it is said, "Foods for the stomach and the stomach for foods, but God will destroy both". (I Cor. 6:13) People who "feast without fear" (Jude 1:12), do an ungodly deed. "All things indeed are pure but it is evil for the man who eats with offense" (Rom. 14:20).

It is also said: "Use a little wine for your stomach's sake..." (I Tim. 5:23). Wine was given us as a gift but we shouldn't dishonour ourselves by excessive use of it. Saint John Zlatoust says: "Don't despise wine but despise drunkenness". Wine is given us for joy, not for ruining our body and soul.

Gluttons and drunkards will not "inherit the kingdom of God" (I Cor. 6:10).

<u>ANGER.</u> "A servant of the Lord must not quarrel...but be gentle to all..., patient (2 Tim. 2:24), ... avoid foolish and ignorant disputes (23).

"Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him" (I John 3:15). "No other sin lays such an obstacle between you and God as anger" (St. John Lestvichnik), but "the wisdom that is from above is ... peaceful, gentle, willing to yield, full of mercy..." (James 3:17)

Apostle Peter once came to Christ and asked: "Lord, how often shall my brother sin against me and I forgive him? Up to seven times? Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven" (Matt. 18:21, 22).

Try hard to control your tongue, for "the tongue is a little member and boasts great things... the tongue is a fire... and it is set on fire by hell.... No man can tame the tongue. It is an unruly evil, full of deadly poison. With it we bless our God and Father, and with it we curse men who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so" (James 3:5-10). So, "put off anger, wrath, malice, blasphemy, filthy language out of your mouth" (Col. 3:8).

<u>SLOTH.</u> Any kind of sloth is loathsome to God: "If anyone will not work, neither shall he eat" (2 Thes. 3:10). A lot of sins are forgiven to you if you take pains to do your work properly. God promises a reward to those who work hard: "Come to Me, all you, who labour and are heavy laden, and I will give you rest" (Matt. 11:28).

If you want your sins to be forgiven, you must repent. Christ came to earth to save the sinners. He says, "Those who are well, have no need of a physician but those who are sick. I did not come to call the righteous, but sinners, to repentance" (Mk. 2:17).

Sins lie heavily on one's conscience. It has been proved that they are the cause of different bodily and mental diseases. Living in sin may therefore be a greater burden than striving to live according to Christ's commandments. Christ says: "Take My yoke upon you and learn from Me ... and you will find rest for your souls. For

My yoke is easy and My burden is light" (Matt. 11:29, 30). "Enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it" (Matt. 7:13, 14).

It is important to know that sin is not only one's private matter. As through one man, Adam, sin entered the world and spread upon all people, likewise the sins of each of us are ruinous not only for one person, but they are spread on everybody - our family, children, friends, neighbours, and eventually on the whole community. It is evident that we all share the consequences of evil deeds, as there is mutual responsibility for everybody's sin.

So, "let us cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12), for "what profit is it to a man if he gains the whole world and loses his own soul? Or what will a man give in exchange for his soul?" (Matt. 16:26).

(Quotations from The New King James Bible, New Testament, Copyright 1985 by Thomas Nelson, Inc. - The Gideons International)

Do the following exercises

1. Find synonyms for the following:

mortal (sin), brethren, futile, abide, perish, loathsome, presumptuous, gluttony, meekness, perseverance, slander, sloth, sodomite, covetous, filthy, spiteful, allure

2. Look through the lists of words below and match those which are opposite in meaning.

Nouns:						
chastity	gentleness	knowledge	roughness			
courage	pride	diligence	humility			
sloth	promiscuity	cowardice	ignorance			
Verbs:						
resist	submit	bless				
humble	persecute	exalt				
Adjectives:						
covetous	meek	presumptuous	despondent			
brave	joyful	generous	cowardly			

3. Complete the sentences using the words from the box below.

evil / magic / lust / cowardly / witchcraft / resist / perish / exalt/ persecute / endure / slander

- 1. The main themes of the play were love, hatred and
- 2. He was too ... to say what he meant.
- 3. They seem to think they are much better than anyone else, but they don't really

have any right to ... themselves.

- 4. Throughout his career he was motivated by a ... for power.
- 5. The thought of his ex-wife being married again was more than he could
- 6. Locally the tribe was known for its violence, superstition and
- 7. It's been discovered that the teachers are all members of a group that practices black ... on the children.
- 8. For centuries these people have been ... because of their religion.
- 9. We shall ... any changes that threaten out faith.
- 10. If you don't follow Christ's commandments your soul will
- 11. Some people say that money is the root of all

4. Complete the sentences with appropriate prepositions if necessary.

1. Do not grumble ... one another. 2. Never try to take your revenge ... those who offend you. 3. Self-control is a spiritual power ... one's flesh. 4. The whole world lies ... a sway of the wicked one. 5. "Do not avenge ... yourselves. 6. It's only ... Christ's help that you can stand ... his evil work in your life. 7. Resist ... the devil. 8. But those who desire to be rich fall ... temptation... and into many foolish and harmful lusts. 9. And that cannot cease from sin, enticing ... unstable souls. 10. Let us cast ... the works of darkness. 11. Do not lust ... a woman.

Language Focus

1. Answer the questions

1. What is called 'a gift of God's grace' in Part I Self-control?

2. Who or what is "the wicked one" in the statement "The whole world lies under a sway of the wicked one" in Part II par.1?

3. Who is compared with "clouds without water... late autumn trees without fruit" in Part II Lust ?

2. Look back at the text and pick out the metaphors, which describe the points, listed in the chart.

POINT	PARAGR	RAPH	METAPHOR
1. People's dependence on Christ for success in their lives and work.			"I am the vine, and you are the branches".
2. Love of money.	Part "Covetou	II sness"	

3. People "giving themselves to sexual immorality" and those who "reject authorities"		
4. People's tongue.	Part II "Anger"	

3. Give examples of the sins, which originate from the seven deadly sins. Put down your examples into the chart below.

Deadly sins	Other sins	
pride	hatred, cruelty, unforgiveness	
covetousness		
lust		
envy		
gluttony		
anger		
sloth		

4. Explain or paraphrase the following:

- 1. to live in sin
- 2. to eat with offense
- 3. Pray for those who *spitefully use you*.
- 4. If you lose your self-control, you become an obedient slave of your passions.
- 5. Your mind is blinded by the lust of the flesh, the lust of the eyes.
- 6. The whole world *lies under a sway of the wicked one*.
- 7. Let us cast off the works of darkness.

5. Identify the following beings:

Satan, Adam and Eve, Cain, Judas

6. Supply the English equivalents for the following quotations from the Russian text of the Bible.

Part I

- 1. "Нет больше той любви, как если кто положит душу свою за друзей своих".
 - 2. "Терпением спасайте души ваши".
 - 3. "Всякий, ненавидящий брата своего, есть человекоубийца".
 - 4. "Кого Я люблю, тех обличаю и наказываю".
 - 5. "Мы спасены в надежде".
 - 6. "Благословляйте проклинающих вас, молитесь за обижающих вас".
 - 7. "Не будь побежден злом, но побеждай зло добром".

8. "Не мстите за себя, но дайте место гневу Божию. Ибо написано: "Мне отмщение, Я воздам", говорит Господь".

Part II

- 1. "Противостаньте дьяволу, и убежит от вас".
- 2. "Бог гордым противится, а смиренным дает благодать".
- 3. "Ибо мудрость мира сего есть безумие пред Богом, как написано: "Уловляет мудрых в лукавстве их".
- 4. "Ибо, где зависть и сварливость, там неустройство и все худое".
- 5. "... язык небольшой член, но много делает ... язык огонь, (он) воспаляем от геенны. А язык укротить никто из людей не может: это неудержимое зло; он исполнен смертоносного яда".
- 6. "Я есмь Лоза, а вы ветви; кто пребывает во Мне, и Я в нем, тот приносит много плода; ибо без Меня не можете делать ничего".
- 7. "Рабу же Господа не должно ссориться, но быть приветливым ко всем".
- 8. "Придите ко Мне, все труждающиеся и обремененные, и Я успокою вас".
- 9. "Возьмите иго Мое на себя и научитесь от Меня ..., и найдете покой душам вашим; ибо иго Мое благо, и бремя Мое легко".

Follow-Up Activities

1. Gather information from the text about the following:

- Christ's commandments about love (Part I, "Love")
- the ways to acquire humility (Part I, "Humility"; Part II, "Anger")
- why you must never complain (Part I, "Patients")
- the difference between meekness and cowardice (Part I, "Meekness")
- the two qualities which enable us to acquire likeness to God (Part I, "Self-control")
- various kinds of lust, ruinous for people's souls (Part II, "Lust")
- why it is unwise trying to obtain treasures on earth (Part II, "Covetousness")
- the greatest sin in the eyes of God (Part II, "Anger")
- why it is necessary to learn to forgive people (Part I, "Humility")
- why it is unwise to take revenge on someone who did you harm (Part I, "Meekness")
- why we must avoid overeating and drinking too much (Part II, "Gluttony")
- why envy leads one to destruction (Part II, "Envy")
- why it is necessary to teach your tongue to say 'forgive me' (Part I, "Humility"
- how one should understand Christ's words: "My yoke is easy and My burden is light" (Part II)

2. Comment on the following statements from the Holy Scriptures.

- 1. Love your enemies.
- 2. Do not be overcome by evil, but overcome evil with good.
- 3. Don't despise wine but despise drunkenness.

4. Enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction.

3. Answer the following questions. Find evidence from the text to support your answer.

Part I

- 1. What are Christian virtues?
- 2. What is the main virtue?
- 3. Why is hope a peculiar quality?
- 4. Why is it bad for anyone to exalt oneself?
- 5.Who must one obey?
- 6. Why is it wise to humble yourself in the eyes of God?
- 7. Can you rely on yourself in acquiring self-control?
- 8. What happens to you when you lose it?

Part II

- 1. What are the sins, which are especially ruinous for one's soul?
- 2. Is our human wisdom foolish in the eyes of God?
- 3. What is God's attitude to self-willed and presumptuous people?
- 4. Why must we be content with what we have?
- 5. What kind of passion is envy?
- 6. Why is anger dangerous for your soul?
- 7. Is it hardest for anyone to control his tongue?
- 8. Why is despondency (dejection) a great sin?
- 9. Why does Christ say, "My yoke is easy and My burden is light"?

4. Translate these sentences into English using the vocabulary of the text.

1. За последнее время было отмечено увеличение числа преступлений, связанных с употреблением наркотиков.

2. Смирение не относится к числу его добродетелей, он очень горд и самонадеян.

- 3. Он сожалеет, что причинил вам такую серьезную обиду.
- 4. Клевета и шантаж являются средствами, которые политики используют во время избирательной кампании.
- 5. Бедность жениха была серьезным препятствием для их брака.
- 6. Несколько чиновников были обвинены во взяточничестве.
- 7. Гордыня самый отвратительный из человеческих грехов.
- 8. Она старалась *подавлять* инстинктивную неприязнь, которая появилась у нее к этому человеку.
- 9. Мы решили не сдаваться, хотя обстоятельства были не в нашу пользу.
- 10. Известно, что, проклиная кого-либо, вы навлекаете несчастья на себя.
- 11. Невозможно было *противостоять* обаянию этого человека, несмотря на его лживость и тяжелый характер.

12. Человек, подверженный унынию, неприятен окружающим.

13. Его замечания заставили ее почувствовать себя униженной.

14. Учитель сделал строгий выговор ученикам за опоздание.

5. Use the following statements from the Holy Scriptures in the situations of your own.

1. Teach your tongue to say 'Forgive me' and you will obtain humility.

2. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.

3. Try hard to control your tongue, for the tongue is a little member and boasts great things...

4. The sins of each of us are ruinous not only for one person, but they are spread on everybody.

5. We all share the consequences of evil deeds, as there is mutual responsibility for everybody's sin.

de<u>Discussion</u>

Get ready to discuss the following points in class:

which virtues you'd like to have and which are the hardest for you to acquire; which sins seem the most loathsome to you and which are the hardest for you to struggle with.

∠≤ <u>Writing</u>

Write a composition about the parts of the Christian ethical teaching, which impress you most.

IV. ISLAM

<u>Reading I</u>

Islam is the monotheistic religion founded by the prophet Muhammad in the Arabian Peninsula in the 7th century A.D., which incorporates elements of Judaic and Christian belief. It is now the professed faith of nearly one thousand million people worldwide. The Muslim performs the prescribed acts of worship and strives to fulfill good works within the group. The "Pillars of Islam" include profession of the faith in a prescribed form, observance of ritual prayer (five obligatory prayer sequences each day as well as obligatory prayers), giving alms to the poor, fasting during (the ninth month of the Muslim year) Ramadan, and performing the pilgrimage to Mecca. These ritual observances, as well as a code governing social behavior, were given to Muhammad as a set of revelations, codified in the Koran and supplemented by the deeds and discourse of the Prophet. Muhammad is seen as the Seal of the Prophets, building upon and perfecting the examples and teachings of Abraham, Moses, and Jesus. Modern Muslims are divided into orthodox Sunnites, the majority of followers of Islam, and Shi'ites, who concentrate mainly in Iran and Iraq.

Islam is one of the world's largest religions. The largest Muslim communities exist in the Middle East, North Africa, Indonesia, Bangladesh, Pakistan, India and Central Asia. In Europe, Islam is the principal religion in European Turkey and Albania.

There were some 55 million Muslims in the former USSR, one of the largest Muslim populations in the world.

THE FIVE PILLARS OF ISLAM

From the Western perspective, the Islamic tradition is difficult to understand. It touches all aspects of life, it emphasizes fatalistic values, and it is religiocentric. In most of the Muslim world, politics is religion, and religion is politics. "Five Pillars" of Islam provide guidelines for every sphere of life. Here they are:

- 1. Repetition of the creed. "There is no God but Allah, and Muhammad is the prophet of Allah." These words are heard everywhere in the Muslim world.
- 2. Prayer, which is a central ritual. Muslims pray five times a day upon rising, at noon, in the mid-afternoon, after sunset, and before retiring. The prayer ritual is very structured: One must face Mecca, recite a prescribed prayer, be prostrate with the head to the ground.
- **3.** Almsgiving, which began as a voluntary activity and has become codified into Islamic society. All Muslims are legally required to give part of their income to the destitute. This amounts to about two and one-half percent of their incomes.

- **4.** Fasting, a tradition observed during a holy month. Muslims are required to fast between sunup and sundown.
- **5.** Pilgrimage. Once in a lifetime every Muslim is expected to make a pilgrimage to Mecca.

WHAT IS JIHAD?

The word "Jihad" means "struggle or striving" in the Way of God. Every effort made by a Muslim to do good acts comes under Jihad. Muhammad (peace be on him), once said that the greatest Jihad is to speak the truth in the face of an oppressive ruler. This is because this requires real sincerity for truth and courage, Once while addressing those who came back after a battle, he said that they should now get ready for a greater Jihad. When they asked in surprise what could be a greater Jihad than an actual battle, the Prophet said he meant the fight with one's own soul, against selfishness, greed, lust, and a hundred other evil inclinations and promptings of the heart. One form of the Jihad is taking up arms to defend one's freedom or one's birthright to one's homeland. Another form of Jihad is the struggle to defend Islam or the Muslims when attacked. But Jihad can never be a tool of oppression for compelling a person to convert to Islam, because God has prohibited the use of force in religion.

TOPICAL VOCABULARY

adhere v to adhere to a party /creed / principle. adherence n adherence to a cause adherent n conform v 1) to conform one's life to certain principles; 2) to conform to the specifications; 3) to conform to the rules.

conformism n

conformist n

conformist a

conformity n in conformity (with), in conformity with the law.

convert v 1) to convert smth. to /into/ smth. else, to convert swamps into parks; 2) he has converted to Buddhism.

`convert n

converted a converted natives

inclination n 1) to have an inclination for music, to follow one's own inclinations, against one's inclinations; 2) an inclination to stoutness.

orthodox a

orthodox n

reveal v to reveal a secret to smb., to reveal one's soul to smb., to reveal one's identity, to reveal oneself.

revelation n the Revelation
Reading 2 FUNDAMENTALISM REVISITED

On 28 December 1999, just 3 days short of the twenty-first century, more than 500 Iranians each pledged to sell a kidney and to donate the money to a fund to kill the author Salman Rushdie. Even though the Iranian government had moved away from the *fatwah* some months previously, for some Iranians the *fatwah* was permanent and needed to be carried out. Not all Iranians are Islamic fundamentalists, but it is interesting, in what are considered to be increasingly secular times, to witness the strength of a fundamentalist faith for so many millions. In recent years the Western media have cultivated a fear of Islamic fundamentalism, associating it with terrorism, kidnappings and bombings.

What is fundamentalism?

Fundamentalism is seen by Davie (1995) as a difficult concept to define. It reaffirms the 'essential truths' of a faith, but as they relate to the pressures of the effects on contemporary reality of an expanding global economy. It is not a faith left undisturbed for generations, but a revitalised affirmation of the essential tenets of belief, a challenge to progress and a reiteration of original scriptures as Holy Writ. Certainly, fundamentalism calls into question the inevitability of secularisation and modernisation. Characteristics include the following:

- Fundamentalism generally emerges out of traditional cultures, which have remained undisturbed for many generations and then are challenged or disturbed.
- Threats, whether external or internal, generate insecurity, which may be addressed by a specific leader.
- Reaction of the group to the threats usually makes use of selective retrieval from the past, for which particular authority is sought. This authority is often in the form of a sacred text or book.
- An 'us and them' mentality sets in, with the group against the rest of society.
- Paradoxically, even though they set themselves up against modernity fundamentalist groups utilize modern technology.

The context of fundamentalism

Fundamentalism, then, is itself a product of modernity, it is born out of the clash between modernity and traditional cultures. Fundamentalist movements, although they pre-date postmodernism, are in fact likely elements of a postmodern world. As we have become more uncertain about the inevitability of progress, religion can be seen to take on a new role.

A reaction to uncertainty

Fundamentalism is one response to an uncertainty born of social change. It may be a reaction to problems in those areas or countries, where people have become disappointed that promises for development and modernisation have been unfulfilled. They return to the security of traditional religious values.

We could relate this state to Durkheim's *mechanical solidarity*. This concept, little used by contemporary sociologists, seems to have significance when aligned with fundamentalism. Durkheim saw mechanical solidarity as a feature of traditional, agrarian societies, based on similarities between individuals. Members adhere to one set of common beliefs and sentiments, which form the *conscience collective*. Social cohesion within these societies depends upon the imposition of rigid social collective norms that enforce total conformity.

It is significant that, along with mechanical solidarity, we find *repressive laws* whose primary purpose is punishment, often exemplary — an act of vengeance on the part of the society against the criminal. We have become used to this type of punishment in states ruled by Islamic law. The Taliban in Afghanistan, for example, instituted a repressive regime under which public execution has been the penalty for individuals daring to challenge the new order. (Some young girls were executed for continuing to attend schools after education for females was outlawed.) Penal law is, therefore, rewritten within the religious framework.

How does fundamentalism gain power?

How are we to understand movements such as this becoming powerful at the end of the twentieth century? The last two decades have witnessed the growth and success of two major fundamentalist movements; the New Christian Right (NCR) in the USA and Muslim fundamentalism, which started in Iran and has spread across North Africa.

US fundamentalism

Christian fundamentalism still remains strong in the USA, especially in the Midwest and in the southern 'Bible belt'. Fundamentalists have been instrumental in challenging liberal reforms, including divorce legislation, abortion law reform, gay rights and civil liberties for black and other minority groups. They have also intervened in the teaching of evolution in schools. However, the political impact of the NCR has been relatively slight. There were few elections where they made a difference. Attitude surveys during the Reagan era showed that the shift to the right on defense and economic policy was not accompanied by a similar shift on social and moral issues.

Iranian fundamentalism

Prior to 1989 when the Ayatollah Khomeini returned from his exile in Paris to establish the Islamic state of Iran, it would have been almost impossible to predict that Islam, a traditional religious system, would have undergone such a tremendous revival and would have had such an enormous impact on countries from Iran in the Middle East to Egypt and across North Africa. An important question to ask about the Islamic faith is why it is seemingly so resistant to secularisation. There are several possible reasons. First, the central doctrines of Islam contain an emphatic monotheism which produces both doctrine and law. This has profound implications for Muslim life as the leaders of the faith become givers of the law. Second, it is a preindustrial faith, — a founded, doctrinal world religion which is effectively challenging the secularisation thesis.

Things may yet change in the future. But on the evidence available so far, the world of Islam demonstrates that it is possible to run a modern, or at any rate modernising, economy, reasonably permeated by the appropriate technological, educational, organisational principles, and combine it with a strong, pervasive, powerfully internalised Muslim conviction and identification.

Problems of fundamentalism

Fundamentalism thus poses problems of understanding. Davie (1995) sees it as demanding special skills on the part of the sociologist.

It requires a sense of understanding and empathy: what does it feel like to be in a situation in which patterns of belief and practice established for centuries are under attack? It expects, in addition, considerable sensitivity to world views other than the sociologist's own. It is an area of sociological study in which a little knowledge of other world faiths can at times be a dangerous thing.

As Western sociologists we must be wary of potential Oriental xenophobia in examining Islamic fundamentalism. For feminists especially Islamic fundamentalism challenges so many of the hard-won victories of women against patriarchy and its ideologies.

Do the following exercises

1. Practise the pronunciation of the following words. Look up their meanings in a dictionary:

Allah, Abraham, Muhammad, alms, cohesion, discourse, professed, conformism, permeate, prostrate, Shiites, Sunnites, Jihad, xenophobia

noun	adjective verb	
	adherent	
retrieval		
revelation		
	pervasive	
response		
		conform
		convert

2. Complete the chart with appropriate words:

intervening	
	prostrate
	profess

3. Find in the second column synonyms for the words in the first.

discourse	answer
reiteration	appear
emerge	assure, certify, promise
response	careful, suspicious, cautious
cohesion	compassion, sympathy
intervene	dislike of foreigners
retrieval	getting back
donate	give
wary	impulse, impetus
xenophobia	interfere
empathy	penetrating
prompting	relation, connection, sticking together
pledge	repetition
utilize	speech
permeated	use

4. Match the following words and expression with their definitions:

inclination	a chief supporter
revelation	a particular disposition of mind and character
orthodox	a revitalised affirmation of the essential tenets of belief
alms	an act of communicating divine truth
discourse	argument, conversation, extended expression of thought on
	a subject
destitute	concentrated, focused on religion
jihad	conforming to established doctrine
pillar	lacking smth. needed or desirable
fatalistic	powerless to changed the fixed course of events
religiocentric	smth. given freely to relieve the poor
prostrate	stretched out with face on the ground
fundamentalism	struggle or striving in the way of god

5. Complete the sentences with one of the following words in the appropriate form:

conformity, prompting, reveal 2, convert, inclination, revelation, adhere 1. He showed no _____ to leave. 2. It was a _____ to me when he said that he was going to marry. 3. When heated water is _____ into steam. 4. His conduct _____ great intelligence. 5. At whose ____ was it done? 6. Mud ____ to our shoes. 7. He is not the sort of person to whom such important information should be ____. 8. 9. She tries to dress in ____ with the latest fashion.

6. Explain or paraphrase the following:

the professed faith the "Pillars of Islam" giving alms to the poor fatalistic values between sunup and sundown days short of the twenty-first century conscience collective mechanical solidarity the southern 'Bible belt' repressive laws

7. Comment on the following statements from the text:

1. Fundamentalism is a **revitalized affirmation** of the essential **tenets** of belief.

2. It calls into question the inevitability of secularization and modernization.

3. Fundamentalism is **born out of the clash** between modernity and traditional cultures.

4. An "us" and "them" mentality sets in, with the group against the rest of society.

5. Even though they **set themselves up against modernity**, fundamentalist groups utilize modern technology.

6. Social **cohesion** within these societies depends upon the **imposition** of rigid social collective norms that **enforce total conformity**.

7. Western sociologists must be **wary of potential Oriental xenophobia** in examining Islamic fundamentalism.

8. Answer the questions:

- 1. What is fundamentalism?
- 2. Why is it difficult to define?
- 3. What are the characteristics of fundamentalism?
- 4. What gave rise to fundamentalism?

5. What is *mechanical solidarity*?

- 6. What is it coupled with?
- 7. What are the main fundamental movements?
- 8. What do Christian fundamentalists challenge?
- 9. Is it an influential movement?

10.Does Iranian fundamentalism have a strong impact?

11. Why does the Islamic faith resist to secularization?

12. What testifies to the fact that a fundamentalist faith is still strong?

Research

Conduct research on Islam and do the following exercises:

1. Identify the following:

Islam, Muhammad, Muslim, Mecca, Abraham, Moses, Jesus, Allah, orthodox Sunnites, Shi'ites, Salman Rushdie

2. Answer the questions:

1. Is Islam's God an Angry or Vengeful God?

- 2. Were there other prophets?
- 3. What is the name of the holy book of Islam?
- 4. What is the name of the holiest city of the Islamic faith?

5. What is the name of the second-holiest city of Islam where Muhammad is buried?

6. What is Jihad?

- 7. What do we call a pilgrimage of Muslims to Mecca?
- 8. What do Muslims believe about Jesus?
- 9. What happens after death?
- 10. What is meant by the Day of Judgement?
- 11. Do Muslims worship Muhammad?
- 12. Does Islam promote violence and terrorism
- 13. What is the Muslim belief about other religions?
- 14. Has Islam any special relation with Judaism and Christianity?

15. What do you call the strict fasting observed from sunrise to sunset during the ninth month of the Moslem year?

16. What do we call an adherent of Islam that rejects the 1st three Sunni Caliphs and regards Ali as Muhammad's first successor?

17. What is the name of an adherent of the branch of Islam, regarding the Sunna portion of the Muslim law as equal in authority to the Koran?

18. Which religion venerates a black stone and what is the name of that stone?

de<u>Discussion</u>

1. Make up a story illustrating the statement "to preach to the converted" and tell it to your fellow students.

2 Do you associate Islamic fundamentalism with terrorism, kidnappings and bombings?

∠ <u>Writing</u>

Render the article in English commenting upon the issues raised.

ИСЛАМ против ХРИСТИАНСТВА

Сегодня, на пороге нового века и тысячелетия, мир захлестнула волна страха. Люди боятся новых разрушительных войн. В том, что они реально будут, никто не сомневается. Вопрос состоит только в том, какие формы они примут.

Мы задали этот вопрос ученым: конфликтологам и востоковедам, политику и мусульманскому духовному лицу. Все опрошенные не верят в возможность возникновения глобального конфликта. Уроки, полученные в первой половине XX столетия, не прошли для мира даром. Сегодня речь может идти о господстве экономическом, информационном, но никак не о территориальном.

Войны конца ушедшего столетия показали, что лидеры мирового сообщества накажут любого агрессора, который попытается возмутить спокойствие в регионах, являющихся сферой их жизненных интересов. Об этом свидетельствуют война в Персидском заливе в1990-1991-м против Ирака, пытавшегося захватить Кувейт, и конфликт в Югославии.

"На протяжении моей жизни, жизни моих детей я мировой войны не прогнозирую. Чувство самосохранения сегодня как никогда сильно практически у всех государств", убежден профессор Алексей Малашенко из Центра Карнеги.

Нас пугают...

И тем не менее время от времени появляются прогнозы некоей грядущей войны ислама с христианским миром. Этой концепции придерживается вице-спикер Думы Владимир Жириновский, также, кстати, востоковед по образованию: "Ближайшие 50 лет нас ожидает волна экстремизма на религиозной и этнической почве. Это будет настоящая война. Она уже началась с событий в Буденновске, взрывов в Волгодонске, Москве... Новая война будет представлять собой некую непрерывную цепь террористических актов, и нам в России придется научиться жить в условиях такой войны".

Но так считают далеко не все. Вот точка зрения вице-президента Центра стратегических и политических исследований Ирины Звягельской: "Опасность исламского экстремизма сильно преувеличена. Особенно если понимать под этим некое организованное движение, действующее на огромных пространствах. В этом случае надо исходить из наличия какогото организационного центра, координирующего и финансирующего террористическую деятельность в мире. Такого центра не существует. Однако есть международные фонды, финансирующие движения, воюющие под исламскими лозунгами. Вместе с тем деятельность их ограниченна и очень часто наталкивается на противодействие местных мусульман, чьи религиозные взгляды противоречат тем, которые им пытаются навязать

извне. Примером отторжения привнесенного радикального исламизма стал Северный Кавказ".

Еще менее вероятным специалистам представляется глобальный конфликт между исламом и христианством. "Противоречия между исламскими странами и различными направлениями ислама настолько велики, что в обозримом будущем никакой коллективной угрозы ислам представлять не будет ни для России, ни для Европы",- считает заместитель директора Института востоковедения РАН профессор Владимир Исаев.

Свободу этносам

Сказанное выше отнюдь не означает, что войны в XXI в. прекратятся. "Одним из главных их источников будут конфликты межэтнические, направленные на достижение независимости отдельными этносами, на их воссоединение или и на то и на другое. В Азии к таким народам можно, например, отнести многомиллионный народ курдов, разделенный между Турцией, Ираком, Ираном и Сирией" (А. Малашенко).

Межэтнические конфликты могут возобновиться и на постсоветском пространстве. Ареной для них может стать Центральная Азия. Здесь разделенными оказались несколько народов: узбеки, составляющие этнические меньшинства в Киргизии, Таджикистане, Китае и Афганистане, таджики, являющиеся меньшинством в Узбекистане, Афганистане. "Именно в Центральной Азии исламистское движение может стать наиболее влиятельной силой. Благоприятной почвой для его укрепления стал системный кризис, охвативший центрально-азиатские республики, падение уровня жизни и разочарование людей в том, что их правители не смогли дать ответ на новые реалии. На этой почве и возникла такназываемая исламская альтернатива. Несмотря на ее очевидную утопичность, она приобретает все больше сторонников" (И. Звягельская).

"Исламское движение может охватить всю Центральную Азию, если во главе его встанет харизматическая личность, которая сможет объединить вокруг себя и вокруг идеи построения исламского государства людские массы. Это должна быть фигура, сопоставимая по размаху личности с Тимуром. Возможно, такой неформальный духовный лидер в Центральной Азии уже появился" (А. Малашенко).

Однако на вопрос, может ли перекинуться движение "исламской альтернативы" на мусульман Поволжья, Урала и Кавказа, специалисты отвечают отрицательно.

"В России и вне ее существуют силы, которые мечтают столкнуть мусульман с православными христианами. Я думаю, этим мечтам не суждено сбыться. Мы давно уже научились ценить и уважать друг друга, у нас нет почвы для конфликтов", убежден Председатель Совета муфтиев России Равиль Гайнугдин. Таковы прогнозы. Возможно, кто-то сочтет их слишком оптимистичными. Ведь никто в России, да и в остальном мире не ожидал, что "короткая победоносная" война в Чечне, которую шесть лет назад развязали политики, окажется не столь короткой и не столь победоносной. Дмитрий МАКАРОВ

(АиФ)

P<u>Discussion</u> Read and render the article from Russian into English.

The article presents rather controversial views on Islam. Decide which of the views you share, which you don't and think of arguments to back up your opinion. Split into two groups and discuss the issues trying to persuade those who don't agree with you.

ВЕРУЙТЕ В ДОМЕ – И НЕ РУХНЕТ ДОМ *

Все мы родом из страны, где, по словам Солженицина, слово Бог писали с маленькой буквы, а КГБ – с большой., где до обеда все были атеистами, а после обеда стали верующими, Однако мучительный поиск истинной веры и верной истины – постоянная работа каждого человека.

Валерия Порохова – потомственная дворянка, бывшая преподавательница МИФИ, сейчас одна их популярных женщин среди мусульман России. Генерал Валерий Манилов на последнем съезде чеченской диаспоры вышел на трибуну с Кораном в ее переводе:

Они подобны человеку Кто (слов не может различать), А слышит только зов и крики. Глухи, немы и слепы – Они любого разуменья лишены.

Порохова была почетной гостьей этого непростого собрания. Такое ощущение, что некая высшая сила распорядилась, чтобы в самые критические минуты христиане и мусульмане имели человека, который одинаково хорошо слышит (ибо знает), что люди хотят сказать друг другу, ссылаясь на свою Главную книгу.

У нее вначале была другая жизнь и судьба. Мама родилась в Царском Селе, она - в лагере в Ухте, где отбывала срок «жена врага народа». В хрущевскую оттепель вернулись в Москву. В 70-е Валерия преподавала английский язык в элитарном вузе и вышла замуж за иностранца. Муж-сириец предложил почитать Коран. Она так увлеклась, что стала учить арабский язык, на котором написана одна из вечных книг, и двенадцать лет добровольно посвятила ее переводу на русский язык, живя то в Москве, то в Дамаске.

Она помнит день и час, когда несмело открыла дверь редакции журнала «Наука и религия» и предложила свой труд. Там вначале сильно удивились «человеку с улицы», сочувствующе посмотрели на молодую женщину: не часто, но такие медицинские случаи бывали. На всякий случай уточнили: а кто может поручиться за ваш перевод? Не догадываясь об эффекте, который может вызвать у знатока ислама, Валерия перечислила имена шейхов, которые благословили ее труд. Первые суры были опубликованы в журнале в том же 1989 году и вызвали богатую почту.

Советские арабисты устроили ей обструкцию: кто такая, знать не знаем. Со времен Петра в России не было такого, чтобы этим занималась женщина! Однако исламская научно-исследовательская академия Аль -Асхар, непререкаемый авторитет в исламском богословии, после шести лет анализа одобрила поэтический перевод смыслов Корана, а Каирский университет присвоил ей звание почетного академика. Международные благотворительные организации помогли изданию, и около ста тысяч экземпляров разошлись по СНГ. На Российском телевидении появился авторский цикл Пороховой «Энциклопедия ислама. Тысяча и один день». правда, намного меньше: просуществовала, Передача как всегла закончились деньги. Теперь Валерия Порохова много ездит, отзывается на просьбы не только из Астрахани, но и с Камчатки, когда просят прочитать лекцию о сущности современного ислама.

Самый популярный вопрос, который задают Пороховой, повторяю и я при нашей очередной встрече:

Человек в течение жизни не раз меняет свои убеждения. Недаром говорят: тот не жил, кто в молодости не был революционером, но зря прожил жизнь тот, кто не стал в зрелости консерватором. Гораздо реже, чем убеждения, человек меняет веру. Почему вы оставили православие и приняли мусульманство?

А я для себя и не меняла веру, ибо вера во Всевышнего у всех, по сути, одна – у иудеев, христиан, мусульман, буддистов, - убеждает Валерия Михайловна Порохова. – Господь, Аллах для верующих людей – это кодовое название Творца Вселенной, суперразума, суперсилы. А в том, что эта сила существует, вряд ли кто сомневается.

Если вы воплощением Бога на земле считаете Христа, значит, вы христианин. Если вы отрицаете земное существование суперразума, и верите в учение пророка, которого Бог послал на землю, значит, скорее всего, вы мусульманин или буддист.

Покойный Владыка саратовский, потомственный Пушкин, человек с «генетической» культурой духа, сказал, что оказывается мы верим в одного и того же Бога. Мне легко было говорить и с главным раввином Израиля, высокообразованным теологом. Любой мусульманин не считается истинным мусульманином, если он не верует в миссию Иисуса. Кстати, в Коране 43 раза упоминается имя матери Марии и ни разу матери Мухаммеда. Единственное, на чем настаивает ислам: творец Вселенной и человека – суперразум, суперсила, а Иисус – один из величайших посланников Господних на земле.

Такая точка зрения стоила официальной репутации некоторым известным русским людям.

Да, Владимир Соловьев и Лев Толстой были отлучены от церкви, потому что верили в Бога единого. Российская аристократия еще в прошлом веке признала, что «миссия Мухаммеда имеет историческую аналогию – миссии Моисея и Христа».

Тем не менее все религии продолжают доказывать свою исключительность, и сколько существует вера, существуют религиозные конфликты, а то и войны, тайные и явные. Хотя, на мой взгляд, человека больше суеверного, чем верующего, каждый носит своего Бога в душе, как бы ни делили его мечети, синагоги и церкви.

Людей разделяет не вера в Бога, а нагроможденные на этой вере земные структуры. В Евангелии от Луки сказано: не делитесь меж собой, ибо дом, разделившийся изнутри, падет сам по себе. Гипертрофия всех заветов идет от невежества. Я очень люблю Библию, Тору считаю шедевром, а жить стараюсь по Корану. При этом понимаю, что все писания, по сути, посланы Одной Рукой с пространственно-временными и национальными нюансами. Сколько Бог посылал на землю пророков, чтобы наставить людей на путь истинный, ниспосылал Весть за Вестью, а люди делали из этого религию. Более того, «И не было ни одного пропока, которого они б не осмеяли». Вот и к Иисусу относились с величайшей жестокостью и распяли на кресте. Иудейские книжники, которые отдали Христа под суд Понтию Пилату, не могли пережить, что какой-то «странствующий раввин», как они его называли, претендует на роль посланника Божьего, которого они так долго ждали. Из-за зависти и злобы люди распинают живых пророков, чтобы потом славить их мертвыми. Почему взяли обет молчания Иоанн Кронштадтский и Серафим Саровский? Они, видимо, знали: если будут говорить, их распнут.

На ваш взгляд, почему все чаще раздаются предупреждения: «миру грозит исламизация»?

Россия не столько боится исламизации, сколько того, что так называется. Ислам в переводе – это мир, религия мира и спокойствия. Изза того, что у нас в СМИ много антиисламской пропаганды мы создаем себе мощного врага. Хотя надо бы давно уяснить, что мы живем в христианско-мусульманской стране, и 26 миллионов приверженцев ислама имеют равные права с представителями других конфессий.

Англия, Германия, Франция имеют почти по сто переводов и толкований Корана на свои языки, многие европейские интеллектуалы, например, Рене Генон, Стив Джонсон, Роже Гароди или Жак Кусто, после мировоззренческих исканий стали последователями религии. Идет мощное вливание в ислам, в частности, крупных богословов.

В Коране закодирован большой объем научного знания, элементы которого становятся доступными человеку лишь с накоплением всеобъемного знания. У меня был в гостях известный канадский ученый, эмбриолог Кейт Мур, лауреат Нобелевской премии в области медицины. Так вот он говорит, если бы я прочитал Коран раньше на двадцать лет, то на двадцать лет раньше получил бы Нобелевскую премию.

Хорошо, Валерия Михайловна, а что делать с воинствующим невежеством, которое выдает себя за истинный ислам?

Это серьезная общественная проблема. В большинстве люди не знают ислам – я имею в виду российских мусульман. При этом, будучи почти безграмотными в богословии, берутся толковать его. Тогда и получается, что джихад – это священная война. На самом деле – это усилия на Господнем пути. Прежде всего – знание вероустава: заветов и запретов, которые человек должен неукоснительно блюсти. Вторая степень джихада передать свои знания рядом стоящему. Но не мечом и огнем, а «Зовите к Богу мудростью и красотой вещанья, и убеждайте несогласных мягкостью речей. Но коль они вас не поймут, скажите мир – и уходите». Вот и вся методика джихада. Ее исказили до противного смысла: не хочешь заставлю. Хотя в Коране четко сказано: «Сражайся за Господне дело лишь с тем, кто борется с тобой, дозволенного грань не преступай, Аллах ни в чем не терпит преступленья». Первоначальная агрессия невозможна, исключена, запрещена Кораном. Вот почему я делаю вывод, что чеченцы очень плохо знают вероустав. В последние годы даже букварь в этой республике был дефицитом, не говоря уже о Книге Книг.

Не могу не затронуть еще одну тему, в которой вдруг все стали разбираться: многоженство. Несколько лет назад в Киргизии не хватило в парламенте нескольких голосов, чтобы официально узаконить многоженство. В нашей Думе дело до этого не дошло, но С.Семенов из ЛДПР выступил с такой эпатирующей законодательной инициативой. И вот Руслан Аушев указом узаконил многоженство в Ингушетии.

И правильно сделал. Идет вымирание генофонда, и нацию надо спасать. А что будет в Чечне? Оружие взяли даже 16-летние мальчишки. Уничтоженные боевики – это мужья или мальчики, которые должны были стать мужчинами. Все говорят о политическом урегулировании будущего Чечни. А что прикажете делать 17-летним девушкам, которые должны выходить замуж? Южанки рано рожают, от кого им рожать? И возможно, только полигамия, только чрезвычайные меры пасут нацию. Была в Непале узаконена полиандрия, когда каждая женщина шествовала, как королева, а за ней следом шли 5-6 мужчин, ее мужья.

Четвертая сура в Коране, которая называется «Женщины», является, на мой взгляд, вероуставом и конституцией для мусульман. Там рассматривается проблема, с которой столкнулась община после сражения, унесшего жизни многих мужчин. Легализация многоженства в этом случае – возможность обеспечить большинство вдов и девиц нравственным правом иметь семью и детей. Кстати, пророк Мухаммед был двадцать пять лет счастлив со своей первой женой Хадиджой, которая была старше его на пятнадцать лет. И только после ее смерти Мухаммед стал многоженцем, стал мужем для вдов друзей своих и для вдов врагов своих.

А можете представить, что ваш муж доктор Аль Рошд Мухаммад Саид, с которым вы вместе четверть века, вдруг заведет еще одну жену?

Если честно, то нет. Не вижу для этого никаких оснований. Я не страшная и не глупая, я родила наследника и сделала наш дом открытым для достойных людей. Мне кажется, что мы не в том состоянии, чтобы легкомысленно трактовать известный аят:

Возьмите в жены тех, Которые любимы вами, Будь то одна иль две, иль три, Или четыре, Но если есть в вас страх, Что справедливости вы к ним Не соблюдете, Возьмите в жены лишь одну...

А так как справедливость вы уж точно не соблюдете, то зачем брать? Нет той женщины, которая не хотела бы быть единственной для своего избранника, неважно, мусульманка она или христианка. Любовь от конфессии не зависит. Разнятся только обряды.

V. OTHER WORLD RELIGIONS

Self-Access <u>Reading</u>

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

Hinduism is one of the world's major religions. It embraces diverse beliefs and practices with toleration, regarding none as essential. Even other religions are accepted, though not their exclusiveness. Having no dogma, it is hardly definable. Hindus have great respect of all life, many being vegetarian and revering and protecting the cow. The upper-class caste of Brahmins is respected as sacrosanct. The doctrine of transmigration of souls in an endless cycle, under the law of karma, is universally believed. The three paths of escape from the cycle are duty, knowledge (sought by meditation and yoga) and devotion to God. True Hinduism began in the 2nd century BC.

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

Buddhism is a widespread Asian religion and philosophy developed from Hinduism in the 6th century BC by Siddhartha Gautama, the Buddha. His monastic disciples shaved their head, dressed in rags and devoted themselves to the philosophy of Enlightenment. The Pali canon is the scriptural basis of Buddhism. Buddhist teaching advocates a middle course between mortification (bringing one's body and soul into subjection by selfdenial or discipline) and the pursuit of ambition. The basic teachings of Buddhism are contained in the "four noble truths":

1) all existence is suffering;

2) the cause of suffering is desire;

3) freedom from suffering is nirvana (the final goal of harmony and satisfaction);

4) and the means of attaining nirvana is prescribed in the "eightfold path" that combines ethical conduct, mental discipline, and wisdom.

The religion numbers 300-500 million followers, most living in Sri Lanka, the mainland nations of Southeast Asia, and Japan.

Zen is a sect of Japanese Buddhism, which developed in China from c. 500 BC and spread to Japan c. 1200. The word means "meditation." Zen differs greatly from traditional Buddhism, rejecting images and ritual, scriptures and metaphysics.

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

Do research and answer the questions:

- 1. What is the name of the most ancient and sacred literature of the Hindus?
- 2. What is the name of a system of religious beliefs and social customs, with adherents especially in India, both a way of life and a rigorous system of religious law, developed over a period of 50 centuries?
- 3. What is the name of the major god of modern Hinduism?
- 4. What do we call a member of the highest Hindu class, whose members are traditionally eligible for the priesthood, versed in sacred knowledge?
- 5. What do we call a widespread Asian religion or philosophy founded in NE India in the 5th century BC as a reaction against the sacrificial religion of orthodox Brahmanism?
- 6. In Hinduism what is the name of the sum of a person's actions in previous states of existence, viewed as deciding his/her fate in future existences?
- 7. What is the name of one of the most popular gods, the 8th and most important avatar (incarnation) of Vishnu?
- 8. What is the name of the sect of Japanese Buddhism that teaches the attainment of enlightenment through meditation and intuition rather than through study of scriptures?
- 9. In what respect does Zen differ from Hinduism?
- 10.What are Shinto shrines like?
- 11.What is the name of the Japanese religion revering ancestors and naturespirits and embodying the beliefs and attitudes that are in accordance with this?

Judaism. This is the religion of the Jews, the oldest of the world's surviving monotheistic religions and as such deeply influential on Christianity and Islam. It sees the world as the creation of a living god and the Jews are his chosen people. Central is the idea of the covenant made between God and Abraham, ancestor of the Jews. The first five books of the Hebrew Bible, the Pentateuch (also the first five books of the Old Testament: *Genesis, Exodus,*

Leviticus, Numbers, Deuteronomy), constituted the Torah, or law, which is the foundation of this religion. It contains a history of the Jews until the death of Moses, the Ten Commandments and a corpus of ritual and ethical precepts. The Torah is supplemented by a body of oral traditions and interpretations and instructions, the Talmud. An important weekly festival is Sabbath. Jewish food must be kosher, which means that it is to satisfy the requirements of the Jewish law. Others are Rosh Hashana, Yom Kippur, Hannukah.

Do research and answer the questions:

- 1. What is the name of the religion of the Jews?
- 2. What is the origin of the name of the state of Israel?
- 3. What is the name for the dispersion of the Jews among the Gentiles in the 8th-6th century BC?
- 4. What is the Judaic name of the first five books of the Old Testament?
- 5. What is the name of the body of Jewish civil and ceremonial law and legend, dating from the 5th century BC but including earlier material?
- 6. What is the name of a religious rest-day appointed for Jews?
- 7. What is the name of the Jewish New Year?
- 8. What is the name of the most solemn religious fast of the Jewish year, eight days after the Jewish New year?
- 9. What is the name of the Jewish spring festival commemorating the liberation of the Israelites from slavery in Egypt?
- 10. What do we call a figure consisting of two interlaced equilateral triangles used as a symbol of Judaism and of the State of Israel?

Do the following exercises

1. Try to give the correct word for each of these definitions:

1. food prepared according to Jewish religious tradition	kosher
2. bringing one's body and soul into subjection by	mortification
self-denial or discipline	
3. the final goal of harmony and satisfaction	nirvana
4. the dispersion of the Jews from Egypt	Exodus
5. native, aboriginal	indigenous
6. the influence of an individual's past actions on his	karma
future lives, or reincarnations	
7. rebirth of the soul in one or more successive	transmigration
existences	

2. Explain or paraphrase the following:

- 1. the doctrine of *transmigration of souls*
- 2. Confucianism encourages the acceptance of the status quo.

3. Use your language intuition and choose the correct translation of the following:

1. The New Covenant	а) военная присяга
	b) Новый завет
	с) новый устав ООН
2. Land of the Covenant	а) земля обетованная
	b) любая страна, где исповедуют ислам.
	с) родина пророка Авраама
3. It is Hebrew to me.	a) Израиль – моя родина.
	b) Мне кажется, что это что-то из жизни
	евреев.
	с) Это для меня китайская грамота.
4. to consult the Book of	1) проверить по таблице Брадиса
Numbers	2) читать из Книги чисел
	3) шутл. поставить вопрос на голосование

4. Fill in the chart:

. Fill in the char	t:	20°			
Religion	Origin	Individual	Number followers	of	Practised in
Christianity					
Islam					
Judaism					
Buddhism					
Hinduism					

5. Complete the following statements and explain what areas or countries the other choices are true of.

1. The religion in Japan is		
a) Buddhism	b) Shintoism	c) Islam
2. The holy book for Muslin	ns is	
a) the Bible	b) the Vedas	c) the Koran
3. Islam came into being	. Christianity.	
a) before	b) at the same time	me with c) after
4. Of religions in practice	today the oldest is .	
a) Christianity	b) Judaism	c) Islam

5. There is no prophet-like figure in ...

a) Islam b) Hinduism c) Buddhism

6. A religion that directs itself to the purification of life and consciousness, not to the worship of a God figure is ...

a) Buddhism b) Islam c) Judaism

7. What is the salah?

a) the pilgrimage b) the fast

c) the ritual prayer

8. ... are exempted form fasting.

a) Muslims who don't want to fast

b) Muslims who don't work

c) Muslims who are ill and women in childbirth

9. Zakat is ...

a) an obligatory charity b) an Islamic church

c) a kind of ritual worship

10. Few people know more than the first verse of the national ...

a) anthem b) hymn	c) psalm
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6. Develop the following ideas and let your fellow-students add to what you can say.

1. The predominant religions are ..., they are practiced in ...

2. Religion teaches about ... and prescribes...

3. The founder of Christianity is ...

4. God is believed to deliver a religious message to ...

5. A major religion that unlike others does not have an organizational hierarchy is

•••

6. Basic elements of a religion are ...

7. People who are called believers have religious convictions and believe in ...

8. Believers practice religion by ...

9. Religious teachings are based on the holy books, such as...

10. The reward for or the aim of realizing righteousness, that is living a righteous life, is ...

11. According to Christianity, Christ was ...

12. Realizing righteousness means strictly observing the rules set in ...

13. According to Islam, Muhammad was ...

14. Church-goers who habitually attend the same church and meet with the same priest are ...

15. The period of time when people observe special eating rules is called ...

VI. RELIGION IN GREAT BRITAIN

Reading

The vast majority of people in Britain do not regularly attend religious services. Many do so only a few times in their lives. Most people's everyday language is no longer, as it was in previous centuries, enriched by their knowledge of the Bible and the English Book of Common Prayer. It is significant that the most familiar and well-loved English translation of the Bible, known as the King James Bible, was written in the early seventeenth century and that no later translation has achieved similar status.

It therefore seems that most people in Britain cannot strictly be described as religious. However, this does not mean that they have no religious or spiritual beliefs or inclinations. Surveys have suggested that nearly three-quarters of the population believe in God and between a third and a half believe in concepts such as life after death, heaven and hell (and that half or more of the population believe in astrology, parapsychology, ghosts and clairvoyance). In addition, a majority approve of the fact that religious instruction at state schools is compulsory. Furthermore, almost nobody objects to the fact that the Queen is queen 'by the grace of God', or the fact that she, like all previous British monarchs, was crowned by a religious figure (the Archbishop of Canterbury) in a church (Westminster Abbey) and that the British national anthem (God Save Our Queen) invokes God's help in protecting her.

The general picture, as with so many aspects of British life, is of a general tolerance and passive approval of the status quo. The majority attitude towards organized religion is rather similar to that towards the monarchy. Just as there is no serious republican movement in the country, so there is no widespread anticlericalism. And just as there is no royalist movement either, so most people are not active participants in organized religion, but they seem to be glad it is there!

ANGLICANISM

Although the Anglican Church apparently has much the largest following in England, and large minorities of adherents in the other nations of Britain, appearances can be deceptive. It has been estimated, that less than 5% of those who, if asked, might describe themselves as Anglicans regularly attend services. Many others are christened, married and buried in Anglican ceremonies but otherwise hardly ever go to church. Regular attendance for many Anglicans is traditionally as much a social as a religious activity, and predominantly one for the upper and middle classes.

The-doctrine of the Church of England was set out in the sixteenth century, in a document called the Thirty-Nine Articles. However, the main motivation for the birth of Anglicanism was more patriotic and political than doctrinal. As a result, it has always been what is called a 'broad church', willing to accommodate a wide variety of beliefs and practices. For example, the nature

of its religious services varies quite widely from church to church, depending partly on the inclinations of the local priest and partly on local tradition.

Three main strands of belief can be identified. One strand is evangelical, or 'low church'. This places great emphasis on the contents of the Bible and is the most consciously opposed to Catholicism. It therefore adheres closely to those elements of the Thirty-Nine Articles that reject Papal doctrines and is suspicious of the hierarchical structure of the Church. It prefers plain services with a minimum of ceremony. In contrast, the beliefs of the 'Anglo-Catholic', or 'high church', strand are virtually identical to those of Catholicism - except that it does not accept the Pope as the ultimate authority. High church services are more colourful and include organ music and elaborate priestly clothing. Both these strands are traditional in their outlook. But there is also a liberal wing, which is willing to question some of the traditional Christian beliefs, is more inclined to view the Bible as merely a historical document, is more tolerant towards homosexuality and was the first to support moves to ordain women priests.

But to many, perhaps most, of its members, it is the 'Englishness' of the Anglican Church, which is just as important as its religious doctrine. This is what gives it meaning and holds its various strands together. Without it, many Anglo-Catholics would be Catholic, many low churchers and liberals would form their own sects or join existing nonconformist groups, and a very large number would simply cease to have anything to do with organized religion at all. Perhaps this is why an opinion poll in the 1980s showed that most people, displaying apparently uncharacteristic intolerance, approve of the law that does not permit a Catholic monarch.

At present, this national distinctiveness is emphasized by the Anglican Church's position as the official religion. It has been argued that the tie between Church and State should be broken; that is, that the Church should be disestablished so that, after losing its extreme members to other churches, it could spend less time on internal disagreement and more on the moral and spiritual guidance of its remaining members. Those who are against this move fear that it would cause the obvious Englishness of the Church to disappear and thus for the number of its adherents to drop sharply.

CATHOLICISM

After the establishment of Protestantism in Britain, Catholicism was for a time an illegal religion and then a barely tolerated religion. Not until 1850 was a British Catholic hierarchy re-established. Only in this century has it been as open about its activities as any other religion. Although Catholics can now be found in all ranks of society and in all occupations, the comparatively recent integration of Catholicism means that they are still under-represented at the top levels. For example, although Catholics comprise more than 10% of the population, they comprise only around 5% of MPs.

A large proportion of Catholics in modern Britain are those whose family roots are in Italy, Ireland or elsewhere in Europe. The Irish connection is evident in the large proportion of priests in England who come from Ireland (they are sometimes said to be Ireland's biggest export!).

Partly because of its comparatively marginal status, the Catholic Church, in the interests of self-preservation, has maintained a greater cohesiveness and uniformity than the Anglican Church. In modern times it is possible to detect opposing beliefs within it (there are conservative and radical/liberal wings), but there is, for example, more centralized control over practices of worship. Not having had a recognized, official role to play in society, the Catholic Church in Britain takes doctrine and practice (for example, weekly attendance at mass) a bit more seriously than it is taken in countries where Catholicism is the majority religion - and a lot more seriously than the Anglican Church in general does.

This comparative dedication can be seen in two aspects of Catholic life. First, religious instruction is taken more seriously in Catholic schools than it is in Anglican ones, and Catholic schools in Britain usually have a head who is either a monk, a friar or a nun. Second, there is the matter of attendance at church. Many people who hardly ever step inside a church still feel entitled to describe themselves as 'Anglican'. In contrast, British people who were brought up as Catholics but who no longer attend mass regularly or receive the sacraments do not normally describe themselves as 'Catholic'. They qualify this label with 'brought up as' or 'lapse'. Despite being very much a minority religion in most places in the country, as many British Catholics regularly go to church as do Anglicans.

OTHER CONVENTIONAL CHRISTIAN CHURCHES

In many ways, Anglicanism represents a compromise between Protestantism and Catholicism. Its stated doctrine, which rejects the authority of the Pope and other important aspects of Catholic doctrine, is Protestant. But its style, as shown by its hierarchical structure and its forms of worship, is rather Catholic.

When Protestantism first took root in Britain, there were many people who rejected not only Catholic doctrine but also 'Romish' style. These people did not join the newly-established Anglican Church. They regarded both the authority given to its clergy and its continuation of orthodox ritual as obstacles to true worship. Instead, they placed great importance on finding the truth for oneself in the words of the Bible and on living an austere life of hard work and self-sacrifice. They disapproved of the pursuit of pleasure and therefore frowned on public entertainments such as the theatre, on drinking, on gambling and on any celebration of the sexual aspect of life.

This is the origin of the Puritan/Calvinist tradition in Britain. The first church within this tradition was the Presbyterian Church. In Scotland, this form of Protestantism was so strong that it became the nation's established church.

The Church of Scotland has a separate organization from the Anglican Church. It has no bishops. Its head, or 'Moderator', is elected by its general assembly. It is the biggest religion in Scotland, where it is often known simply as 'the kirk' (the Scots word for 'church'). There are also many Presbyterians in England and a large number in Northern Ireland.

In England, those Protestants who did not accept the authority of the Anglican Church were first known as 'dissenters' and later, as tolerance grew, as 'nonconformists'. These days, when refusal to conform to the established church is irrelevant, they are simply called 'members of the free churches'. A great many different free-church groups have come into being over the centuries. In the details of their organization, styles of worship and doctrinal emphasis, the various nonconformist groups differ considerably. However, they all share, in varying degrees, certain characteristics: they regard simplicity and individual prayer as more important than elaborate ritual and public ceremony; there is comparatively little difference between their clergy (if they have any at all) and their lay members; they praise self-denial, although to a lesser extent than the original Puritans. For example, many are teetotal (their members do not drink alcohol).

After Presbyterians, the largest traditional nonconformist group in Britain is the Methodist Society. Methodists follow the teachings of John Wesley, an eighteenth century preacher who started his career as an Anglican clergyman. He had little doctrinal disagreement with the established church. However, he and his followers considered that it did not care enough about the needs of ordinary people and that its hierarchy was not serious enough about the Christian message. The Salvation Army grew out of the Wesleyan movement.

Two other nonconformist groups with a long history are the Baptists and the Quakers. The former are comparatively strict both in their interpretation of the Bible and in their dislike of worldly pleasures. The latter, also known as the Society of Friends, are a very small group whose notable characteristics are their complete lack of clergy and their pacifism. They refuse to fight in any war, though they will do ambulance and hospital work.

OTHER RELIGIONS, CHURCHES AND RELIGIOUS MOVEMENTS

Since it is a multicultural country where the pressure to conform is comparatively weak, Britain is home to followers of almost every religion and sect imaginable. Some of these are offshoots, or local combinations, of those already mentioned. For example, the only Church of distinctly Welsh origin calls itself both 'Calvinistic Methodist' and 'Presbyterian Church of Wales'.

The numbers of followers of all the traditional Christian churches have been slowly but steadily declining in the second half of the twentieth century. Other Christian sects and churches have been growing. Because of their energetic enthusiasm and their desire to attract new followers, they are sometimes characterized by the term 'evangelical'. Most of them are similar to traditional nonconformist groups in that they avoid rigid ritual and place great emphasis on scripture. In the case of some groups, their interpretations of the Bible are often literal: the Mormons, Jehovah's Witnesses and Seventh Day Adventists (all of which originated in the USA) are examples. These groups, and others, also provide a strict code of behaviour for their followers.

The fastest-growing type of evangelical Christianity, however, places less emphasis on dogma, sin, or giving people a code of behaviour, instead, the emphasis is on the spiritual and miraculous; on revelation. Gatherings often involve joyful singing. There is a belief in spiritual healing of the sick. The oldest existing church of this type in Britain is called Pentecostal, and this term is sometimes used to denote all such groups. Pentecostalism has had a small working-class following for many years. Its recent growth is among the middle class. Many groups began with meetings in people's living rooms, where formality is at a minimum. Another term sometimes used for these groups is 'charismatic', reflecting both their enthusiasm and their emphasis on the miraculous. The growth of these groups might indicate that many British people feel a gap in their lives which neither the material benefits of modern life nor the conventional churches can fill.

Some people are turning even further a field, beyond the bounds of the Christian tradition. The term 'New Age' is used to cover a very wide range of beliefs which can involve elements of Christianity, eastern religions and ancient pagan beliefs all mixed in together. Interests and beliefs of this kind are not new in Britain. Theosophy, Druidism, Buddhism, Christian Scientism (which believes in the control of the body through the mind) and many other beliefs have all had their followers in this country for a hundred years or more. Until the 1960s such people came exclusively from a small set of the upper middle class. Since then, however, New Age beliefs have filtered downwards to other sections of the social scale. Despite their great variety and lack of exclusiveness, two features seem to be common to all New Age beliefs: first, an emphasis on personal development (often seen as spiritual development), second, respect for the natural environment.

The remaining religious groups with significant numbers of followers in Britain are all associated with racial minorities. The most well-established of these are the Jews. Anti-Semitism exists in Britain, but for a long time it has been weaker than it is in most other parts of Europe. The security and confidence of Judaism in Britain can be seen both in the healthy proportion of Jews in Parliament and in the fact that within it there is, quite openly, the same struggle between orthodox/conservative and liberal/radical viewpoints as there is in the Anglican and Catholic churches.

The numbers of followers of the Christian Orthodox, Sikh, Hindu and Muslim religions are all growing, mainly because of high birthrates among families belonging to them. The last of these is by far the largest. Its continued growth is also for another reason. Relative poverty, racial discrimination and occasional conflicts with the authorities have caused people brought up as Muslims to be politicized - more so than any other religious group in the country. As a result, young Muslims are less likely to drift away from their religion than the young of other faiths. One example of conflict is the Salman Rushdie affair. Another is the question of Muslim schools. There have been both Catholic and Jewish state schools for some time now. The country's Muslims are demanding the same opportunity.

Finally, it is necessary to mention what are called 'cults'. The beliefs of these groups vary so widely that it is impossible to generalize about them. What they seem to have in common is the style of their belief, involving absolute commitment to and unquestioning obedience of the leader around whom they are centred (it is often only in this sense that they can be called religions). Cults have a bad reputation for using mind-control techniques. Their extremist tendencies are often offensive to most people and, with a few exceptions, each individual cult is tiny. However, it has been estimated that there are between 500 and 700 of them in the country and that, taken together, they have nearly half a million followers.

The organization of the Anglican and Catholic churches is broadly similar. At the highest level is an archbishop, who presides over a province. There are only two of these in the Church of England, Canterbury and York. The senior Catholic archbishopric is Westminster and its archbishop is the only cardinal from Britain. At the next level is the diocese, presided over by a bishop. In the Anglican Church there are other high-ranking positions at the level of the diocese, whose holders can have the title dean, canon or archdeacon. Other Christian churches do not have such a hierarchical organization, though the Methodists have a system of circuits.

At the local level, the terms verger, warden and sexton are variously used for lay members of churches (i.e. not trained clergy) who assist in various ways during services or with the upkeep of the church. Note also that a priest who caters for the spiritual needs of those in some sort of institution (for example, a university or a hospital) is called a chaplain.

EPISCOPALIANISM

The Anglican Church is the official state religion in England only. There are however, churches in other countries (such as Scotland, Ireland, the USA and Australia) which have the same origin and are almost identical to it in their general beliefs and practices. Members of these churches sometimes describe themselves as 'Anglican'. However, the term officially used in Scotland and the USA is 'Episcopalian' (which means that they have bishops), and this is the term which is often used to denote all of these churches, including the Church of England, as a group.

Every ten years the bishops of all the Episcopalian churches in the world gather together in London for the Lambeth Conference, which is chaired by the Archbishop of Canterbury. Despite the name 'Canterbury', the official residence of the head of the Church of England is Lambeth Palace in London.

KEEPING THE SABBATH

In the last two centuries, (the influence of the Calvinist tradition has been felt in laws relating to Sundays. These laws have recently been relaxed, but shop opening hours, gambling and professional sport on Sundays are still all restricted in small ways. In some places in rural Wales, where nonconformism is traditionally strong, Sundays are still 'dry': that is, the pubs stay closed.

ECUMENICALISM

This term is used to describe the trend in the last half of the twentieth century towards greater cooperation, and even unity, among the various Christian churches in Britain. Cynics say that this spirit is the result of the fact that active participation in any form of Christianity has become the activity of a rather small minority. However, the churches themselves are quite sincere about it. With political and social divisions far enough behind them, they find that they do indeed have a lot in common.

The only actual union that ecumenicalism has yet produced is the unification of Presbyterians and Congregationalists, who, in 1972, became the United Reformed Church. Anglicans and Methodists came very close (but not quite close enough) to a union in 1968.

The possibility of the Anglican Church rejoining world Catholicism seems to have receded since the introduction of women priests.

CHURCH OF WALES?

There is no Welsh equivalent of the Church of England or the Church of Scotland. That is to say, Wales has no officially established Church. The Anglican Church was disestablished in Wales, where it has always had only a tiny following, in 1914.

AS QUIET AS A CHURCH MOUSE

Conventional church services in Britain are typically very quiet, except when hymns are being sung. British people attending church services abroad have often been amazed, even shocked, by the noisiness and liveliness of the congregation. They chatter among themselves, they walk in and out. In Britain, respect and reverence have traditionally been expressed by silence and stillness. Many people, however, find the atmosphere at traditional services rather repressive and unwelcoming. This could help to explain the trend towards evangelical and charismatic Christian churches.

From Britain, the country and its people.

Do the following exercises

1. Practise the pronounciation of the following words:

clairvoyance, adherent, christen, doctrine, doctrinal, evangelical, hierarchical, cohesiveness, uniformity, orthodox, austere, Presbyterian, pacifism, archbishopric, diocese, chaplain, warden

2. Insert articles if necessary:

1. This is ... origin of... Puritan/Calvinist tradition in Britain.

2. Its stated doctrine, which rejects ... authority of... Pope and other important aspects of ... Catholic doctrine, is Protestant.

3. In England, those Protestants who did not accept... authority of... Anglican Church were first known as ... dissenters.

3. Use the appropriate preposition if necessary:

1. The doctrine was set ____ in the 16th century.

2. Evangelical church places great emphasis _____ the contents of the Bible.

3. Catholicism adheres closely _____ the elements of the Thirty-Nine articles.

4. It is suspicious _____ the hierarchical system of the Church.

5. Low and high church are traditional _____ their outlook.

6. In the 1980s an opinion poll showed that most people approve _____ the law that does not permit a Catholic monarch.

7. The national distinctiveness is emphasized _____ the Anglican Church's position as the official religion.

8. The Church should be disestablished so that after losing its extreme members _____ other churches it could spend less time _____ internal disagreement.

9. They regarded both the authority given ____ its clergy and its continuation ____ orthodox ritual as obstacles ____ true worship.

10. They placed great importance _____ finding the truth _____ oneself _____ the words _____ the Bible and _____ living an austere life _____ hard work and self-sacrifice.

11. The Salvation Army grew _____ the Wesleyan movement.

12. A great many different free-church groups have come ____ being ____ the centuries.

13. They disapproved _____ the pursuit ____ pleasure and therefore frowned ____ public entertainments.

clairvoyance	a) to call on for help	
grace	b) public worship	
to invoke	c) the district under a bishop's jurisdiction	
religious services	d) favour	

4. Match the words with their meanings:

canon	e) the Scots word for "church"
Episcopalian	f) not trained clergy
verger/sexton/warden	g) a clergyman serving in a cathedral
diocese	h) the church district over which an archbishop has
	jurisdiction
kirk	i) a member of the church who assists during
	services or with the upkeep of the church
archbishopric	g) mind-reading
lay members of churches	k) having bishops

5. Chose the right synonym. Prove it with the sentence from the text sentence.

christen	a) baptize b) name
ordain) be ecclesiastical
accomodate	adapt, harmonize b) help, oblige
disestablish	deprive of official status b) displace
following	ensuing b) supporting
adhere	support b) keep to

6.Spot the errors and correct them:

- 1. Many people are christenized, married and buried in Anglican ceremonies but otherwise hardly ever go to the church.
- 2. The nature of religious services varies widely from a church to a church depending partly over local tradition.
- 3. The Anglo-Catholic church does not accept Pope as ultimate authority.
- 4. Liberal wing is more inclined to view Bible as merely a historical document.
- Although Anglican Church has much the largest following in England, appearance can be deceptive,
- 6. High church services are more colorful and include organic music and elaborate priest clothing.

Complete the sentences with an appropriate word from the list below:

compulsory, ritual, mass, following, nonconformists, clergy.

1. At least five hundred _____ were present. 2. In England, those Protestants who did not accept the authority of the Anglican Church were first known as 'dissenters' and later, as tolerance grew, as _____. 3. Protestants regard simplicity and individual prayer as more important than elaborate _____ and public ceremony. 4. Religious instruction at state schools is _____. 5. The Anglican Church apparently has much the largest _____ in England. 6. A lot of Catholics no longer attend _____ regularly.

8. Explain or paraphrase the following:

- 1. marginal status
- 2. When Protestantism first took root in Britain...
- 3. Catholicism means that they are still *under-represented* at the top levels.
- 4. Catholics qualify this label with 'brought up as' or 'lapse'.
- 5. They frowned on public entertainments.
- 6. In the case of some groups, their interpretations of the Bible are often *literal*:

7. Some people are *turning even further a field, beyond the bounds* of the Christian tradition.

8. The most *well-established* of these are the Jews.

9. Muslims are *politicized more* than any other religious group in the country.

10. Cults have a bad reputation for using mind-control techniques.

11. Many people, however, find the atmosphere at traditional services rather *repressive and unwelcoming*.

абсолютная преданность кому-л.	возникнуть
древние языческие верования	подчиняться государственной церкви
за пределами христианства	вести аскетический образ жизни
пышные одеяния священника	уделять особое внимание священному
	писанию
скромная служба с минимумом	еженедельное посещение мессы
обрядов	
регулярное посещение	приветствовать самоотрицание
духовное излечение больных	сомневаться в традиционных
	христианских верованиях
официальная доктрина	отрицать папское учение
признавать главенство	использовать технологии контроля
англиканской церкви	над умами
признавать папу римского как	непререкаемое подчинение лидеру
верховную власть	
избегать строгого следования	широко распространенный
обрядам	
представлены в недостаточном	антиклерикализм
количестве	

9. In the texts above find English equivalents for the following:

10. Identify the following:

Established Church	Druidism
Lambeth Conference	Theosophy
Lambeth Palace	Anti-Semitism

11. Choose from the list below the characteristic features of the following churches:

the Puritan/Calvinist church free-church groups the Quakers cults the Presbyterian church the Methodist Society the Baptists

• regards simplicity and individual prayer as more important than elaborate ritual and public ceremony;

- complete lack of clergy;
- uses mind-control techniques
- disapproves of the pursuit of pleasure and frowns on public entertainments;
- follows the teachings of John Wesley;

• regards both the authority given to the clergy and the orthodox rituals as obstacles to true worship;

- has no bishops
- involves absolute commitment to and unquestioning obedience of the leader
- praises self-denial but to a lesser extent than the puritans;
- is strict in its interpretation of the Bible and in its dislike of worldly pleasures;
- its head (Moderator) is elected by its general assembly;
- places a great importance on finding the truth for oneself in the words of the Bible and on living an austere life of hard work and self-sacrifice.

12. Fill in the chart

WHAT IS IT CALLED?

	Anglican	Catholic	Presbyterian and other nonconformist
Local unit			
Place of worship			
Clergy			
New member of clergy			
Residence of clergy			

13. Answer the questions:

- 1. How was the Church of England established?
- 2. In which way do 3 main strands of belief differ?
- 3. Should the tie between Church and State be broken?
- 4. What gave rise to Puritanism in Britain?

- 5. What are the peculiarities of the Church of Scotland?
- 6. Who are the "nonconformists"?
- 7. How do the nonconformist groups differ from each other?

de<u>Discussion</u>

- 1 What reasons have been put forward for disestablishing the Anglican Church? What are the arguments in favour of keeping it in its favoured position?
- 2 In what ways, and to what extent, can different churches and religions in Britain be associated with particular geographical areas and particular social classes?
- 3 It could be argued that in both the nature of their services and their general attitude, the charismatic churches are surprisingly un-British in their approach to religion. In contrast, it could be said that the general attitude of the New Age movement fits quite comfortably into the traditional British approach. Do you agree?

Listening

I. Listen to section one of the tape and complete the paragraph below.

The sovereign, the (a) _____ or (b) _____, must always be a member of the Church of England and promises to (c) _____ it. The (d) _____, who are called to their posts by the (e) _____ and the _____, have to promise to be (g) _____ to the Sovereign,

II. Now listen to Bishop Taylor and answer these questions:

1. What benefits by the Church of England, according to Bishop John Taylor?

2. How does Bishop Taylor think Christianity affects British society?

III. Listen to section two of the tape and answer these questions:

1. What examples does Bishop Henderson give of "lip service being paid to the religious perspective"?

2. What section of society, which normally has "little voice", does he say the Church speaks for?

3.Why does Bishop Henderson think the Roman Catholic Church is more effective at criticizing the government than the established Church?

4. Why was the Church of England more critical of the government during the Thatcher years?

IV. Listen to section three and answer these questions:

1.Fill in the four examples Bishop Taylor gives of the "thirty-two options for what to do on a Sunday".

a) _____ b) _____ c) ____ d) ____

2.Bishop Taylor says Britain is not a "non-Christian" society. What does he say it is?

3. How is the Church fighting back?

4. What does Bishop Mumberly say many people have inherited "whether they realise it or not"?

V. Listen to section four of the tape and answer these questions:

1. Why did people turn away from religion in the past, according to Indarjit Singh?

2. What sort of society does he think we will have if people ignore religion?

3. How does Indarjit Singh describe the Sikh community in Britain?

4.Sir Sigmund Sternberg describes the several Jewish communities. What is the mainstream of the Jewish community?

5. What does Sir Sigmund tell us about the Reform movement?

6.What strands of Islam prevail in Great Britain? What does Zaki Badawi, Director of the Muslim College in London, say about relations between them?

VI. Listen to section five of the tape and answer these questions:

1.Choose the best answer:

Yusuf Islam thinks many Muslims came to Britain because:

a)It's a Christian country b) It's a liberal and democratic country c)Muslims don't have to pay tax

2. What does Yusuf Islam think is unfair about paying taxes?

3. Why do you think Zaki Badawi mentions Northern Ireland in relation to Muslims?

4. What does he suggest the government should do if people are against denominational schools?

5.If they do not do this, what rights does he feel Muslim communities should have?

Your point of view

Do you think that all religions should have the right to their own schools?

VII. Listen to section six and answer these questions:

1.Indarjit Singh talks about the events after he told local people that they were extending the Southfields temple. Which of the following is the best summary of what happened?

a)The local people were positive about a seaside trip for handicapped children, but afterwards they viewed the Sikhs with fear.

b)The local people were negative about the Sikhs' plans at first, but after they went out together they were very happy.

c)The Sikhs had the wrong image of the local people.

2.Write your own brief summary of the old story Sir Sigmund Sternberg tells about Rabbi Shammal and Rabbi Hillel.

VII. RELIGION IN IRELAND

Reading

The most common question which any journalist covering the troubles in the North and South of Ireland, gets asked is: "Are they really fighting about religion?" accompanied by an incredulous shake of the head and the immediate relegation of Ireland and the Irish to the depths of medieval darkness. So, in the years since 1968, people like myself, defensive perhaps about our continuing interest in what is not only a dirty but clearly an anachronistic war, have tended to reply with a series of evasive answers.

No, we say, they are fighting about privilege, about discrimination, about nationalism, about poverty, about identity. And in making these answers we have been less than honest. For in Ireland religion is inextricably woven into all these things. I don't simply mean that a person's religion can label him, often fatally, with his political allegiances, but that in Ireland, North and South, a man's nationality, his sense of his own identity, his relationship with his neighbours is defined by religion.

Given all this, there is a very real sense in which the Irish are fighting about religion. Protestants in the North, and increasingly in the South, perceive this more readily than Catholics. As the overwhelming majority in the whole of the island, Catholics can afford to wear their religion easily. Protestants have no such casual assurance. For them the right to maintain their distinctive identity is still bound up with the importance of being Protestant and they have no real confidence that their communal identity could survive if they were to become part of a united Ireland. The basis for their fears remains what it has always been, summed up in the slogan: "Home Rule is Rome Rule" – the power of the Roman Catholic Church in the South of Ireland. Indeed some Northern Protestants, by no means all of them blackhearted bigots, would go so far as to say that this has been the major cause of the present troubles in the province, and that there will be no resolution of the problems that afflict Ireland. North and South, until the Church agrees, or is forced, to relinquish the hold it still has on Irish life and politics.

They would contend that it has been the intransigence of the Church, its determination to establish a Catholic nation in Ireland, which led to the fears of many Protestants in the North, and their parallel determination to create a Protestant State for a Protestant people. It was Brian Faulkner, first Protestant Prime-Minister to share power with Catholics, who said of the North's bitter divisions; "The chasm was created not by the Ulster Protestants but by the Roman Catholic Church."

Recently the issue of the Church's influence in the Irish Republic, and the implications of that influence for peace in the whole island, has become a matter of open debate. The officials have spoken of a sectarianism in the South which is less violent than that which affects the North and which tends to be conducted

not in a roar but in a sort of pervasive whisper. It is a view with which an increasing number of Protestants would, I surmise, now agree.

Victor Griffin, Dean of St. Patrick's Cathedral in Dublin, Swift's gaunt and beautiful church, has long been known for his liberal views on the Northern crisis. He said to me; "Protestants down here were horrified by what was happening in the North, be the discrimination being perpetrated by their coreligionists. They fell over backwards to say there was no discrimination down here, and, officially, there certainly isn't. But all the talk about civil rights made southern Protestants begin to think about their own position. Should we not ask for changes in the laws down here? But the Roman bishops speak and that is that. They are not prepared to budge an inch on the issues that matter to Protestants: mixed marriages, contraception, education, divorce. And I do think that this has made a lot of Protestants down here much more sympathetic to Protestants in the North and their determination to stay out of a united Ireland."

Do the following exercise

allegiance	a) precipice, abyss
chasm	b) accidental, random
contend	c) assign, commit, delegate
evasive	d) commit, misdo, misconduct
gaunt	e) conjecture, supposition
afflict	f) elusive, indirect
pervasive	g) expanding, spreading
intransigence	h) fanatic, zealot
bigot	i) fidelity, faithfulness, loyalty
relinquish	j) move, shift, give way
relegate	k) rigidity, extremity
casual	1) struggle, fight, compete, assume
surmise	m) thin, lean, or desolate
budge	n) torment, torture, rack
perpetrate	o) yield, resign, surrender, abandon

1. Find in the second column synonyms for the words in the first.

2. Match the words with their definitions:

allegiance	a) a chronological misplacing
anachronism	b) a marked difference in views
chasm	c) a person devoted to his opinions and prejudices
inextricable	d) devotion or loyalty to a person, group or cause
afflict	e) imagine on slight grounds

bigot	f) not capable of being solved
relinquish	g) occurring without regularity
casual	h) to cast down, to distress
surmise	i) withdraw, retreat, give up, release

Explain or paraphrase the following:

political allegiances blackhearted bigots fell over backwards not to budge an inch inextricably woven into

3.Give your interpretation of the following:

1. Catholics can afford to wear their religion easily.

2. "Home Rule is Rome Rule".

3. The Church agrees, or is forced, to relinquish the hold it still has on Irish life and politics.

4. The sectarianism in the South ... tends to be conducted not in a roar but in a sort of pervasive whisper.

4.Answer the questions:

1. Why is it difficult for a journalist to answer the question: "Are they really fighting about religion?"

2.In what way might Protestants be at a disadvantage in a united Ireland?

3. Why do some Southern Protestants now sympathize with Protestants in the North?

5. In the text above find English equivalents for the following words and expressions:

фанатик, изувер

а) и не шевельнулся; б) не уступить ни на йоту

подавляющее большинство

стать предметом открытой дискуссии

из кожи лезть, чтобы сделать что-л.

сохранять свою ярко выраженную идентичность

отбросить в мрачное средневековье

исповедовать свою религию

VIII. RELIGION IN AMERICA

Reading

THREE FAITHS

Americans were considered to come in three basic varieties: Protestant, Catholic and Jewish, the order reflecting the strength in numbers of each group. In 1990, Protestants of all denominations numbered about 79,000,000 people. Catholics, the largest single denomination, numbered 55,000,000. Over 5,900,000 Jews lived in the United States. But an increasing number of Americans did not fit into any of these categories. And some who could be considered Protestant had styles of life and beliefs that did not fit into "mainstream" America.

By the Civil War, over a million Irish Catholics, many driven by hunger, had come to the United States. Most were working people. Anti- Catholic prejudice was so strong that, on a few occasions, it broke out in mob violence. In 1844, two Catholic churches were burnt and 13 people died in rioting that swept through the city of Philadelphia, Pennsylvania. More often prejudice took the form of discrimination, particularly at the polls. By 1960, however, John F. Kennedy's presidential election victory put to rest the Catholic religion as an issue in national politics. (Kennedy was a Roman Catholic.)

Catholics were not shut out of public schools and hospitals but they wanted their own institutions. So they built their own schools, colleges and hospitals. Catholics believed that these institutions were needed to preserve their faith. Many Catholics now attend public schools and secular colleges. But Catholic institutions, especially in large cities, still serve large numbers of Catholics and a growing number of non-Catholics, who are attracted by the discipline and education offered in these schools.

By the 1950s, many Catholics had risen to positions of leadership, not only in labor unions, but in business and politics as well. As Catholics grew more confident about their place in American life, they began to challenge, not the basic idea of separation of Church and State, but the way American courts interpreted it. The costs of modern education had made their schools very expensive to maintain. Catholics began to seek some way in which they could obtain public funds to help meet these expenses. Other private schools, not necessarily religious in origin or concern, also sought this help.

If Catholics feel that government should support the non-religious aspects of private education, other American groups call for even less government connection to religion. Sunday closing laws were a real hardship to Jews and " Seventh Day Adventists. In effect, they were forced to observe two Sabbaths, or days of rest—their own and the majority Christian one as well. Non-believers, and some religious people as well, objected to prayer and Bible reading in public schools. They thought that a modem government in a free society should be basically secular. In 1983, a survey showed that eight out of 10 Americans favored amending the Constitution to allow prayer in school.

Like Catholics, Jews were a small minority in the first years of the American republic. Until the late 19th century, most Jews in America were of German origin. Many of them belonged to the Reform movement, a liberal branch of Judaism which had made many adjustments to modern life. Anti-Semitism, or anti-Jewish prejudice, was not a big problem before the Civil War. But when Jews began coming to America in great numbers, anti- Semitism appeared. At first Jews from Russia and Poland, who as Orthodox Jews strictly observed the traditions and dietary laws of Judaism, clustered in city neighborhoods.

Usually, Jewish children attended public schools. The children of the immigrants moved rapidly into the professions and into American universities, where many became intellectual leaders. Many remained religiously observant. Others, while they continued to think of themselves as ethnically Jewish, adopted a secular, non-religious outlook.

When faced with prejudice and discrimination, Jews responded by forming organizations to combat prejudice. The Anti- Defamation League has played a major role in educating Americans about the injustice of prejudice and making them aware of the rights, not only of Jews, but of all minorities. By the 1950s, a kind of "three faiths" model of the United States had developed.

The First Amendment insured that the American government would not meddle in religious affairs or require any religious beliefs of its citizens. But did it mean that the American government would have nothing at all to do with religion? Or did it mean that the government would be religiously neutral, treating all religions alike?

In some ways, the government supports all religions. Religious groups do not pay taxes in the United States. The armed forces pay chaplains of all faiths. Presidents and other political leaders often call on God to bless the American nation and people. Those whose religion forbids them to fight can perform other services instead of becoming soldiers.

But government does not pay ministers' salaries or require any belief—not even a belief in God—as a condition of holding public office. Oaths are administered, but those who, like Quakers, object to them, can make a solemn affirmation, or declaration, instead.

The truth is that for some purposes government ignores religion and for other purposes it treats all religions alike—at least as far as is practical. When disputes about the relationship between government and religion arise, American courts must settle them.

American courts have become more sensitive in recent years to the rights of people who do not believe in any God or religion. But in many ways what Supreme Court Justice William 0. Douglas wrote in 1952 is still true. "We are a religious people," he declared, "whose institutions presuppose a Supreme Being."
RELIGIOUS DIVERSITY

The United States has always been a fertile ground for the growth of new religious movements. Frontier America provided plenty of room to set up a new church or found a new community. For example, the ancestors of the Amish, (very strict Protestants) who live in rural areas and scorn modern life, came from Germany in the 18th century to escape persecution.

Many religious communities and secular Utopias, or experiments in new forms of social living, were founded in 18th- and 19th-century America. Most did not last long. But some prospered for a while and a few are still in existence. Twentieth century Americans who follow the impulse to withdraw from society and "join a commune" are following in an old American tradition.

Small sects and "cults" do have certain tendencies in common. Often they regard the larger society as hopelessly corrupt. Prohibition of alcohol, tobacco and caffeine are common. Sometimes dramatic expectations about the future— predictions of the end of the world or the dawning of a new age—form the main tenets, or doctrines, of the group. Often the founder is a charismatic person, a dynamic personality who claims some special revelation or relationship with God. Some groups never win a large following. Others grow smaller or disappear when the founder dies or his prophecies fail to come true. Still others prosper, win large followings and "graduate" into the ranks of the "respectable" denominations.

Some groups, like the Amish of Pennsylvania, simply want to be left alone in their rural communities. They wish to keep their children out of high school so they will not be affected by modern society.

A few prefer faith healing to modern medicine or object to certain medical practices.

What should society do when a Jehovah's Witness refuses a blood transfusion for himself or his child?

Questions like these often come before the courts in the United States. They are generally settled according to a principle the Supreme Court established when it ruled that the Mormons, a large and prosperous Christian sect, which settled in the state of Utah, could not marry more than one wife. Individuals may believe anything they please in America, but they may not do anything they want, even if the action is based on a religious belief. Such questions do not usually cause great controversy, because they do not reflect basic divisions in American society. The Mormons, for example, continue to flourish, and are one of the fastest growing church groups in the United States.

But other questions reflect continuing conflicts in American life. When a 1973 Supreme Court decision made abortion legal in America, many Catholics were shocked. Many evangelical Protestants and Orthodox Jews also objected. Yet more liberal Protestant and Jewish clergymen joined nonbelievers in maintaining that abortion is a basic right in a pluralistic, or religiously varied, society. Open religious prejudice is relatively rare in America today. Interreligious meetings and discussions are frequent. One major cause of the new harmony between members of the "three faiths" has been the Second Vatican Council of the Catholic Church (1962). This Council modified many Church rules, including burdensome restrictions on interfaith marriages. Catholics felt much freer to participate in interdenominational worship services than they had before the Council.

Other world religions are increasing their numbers and influence in America. Over two million members of the Islamic religion live in America. Some are immigrants or the children of immigrants; others are Americans, including some black Americans who have converted to Islam.

Buddhism is a growing faith in America. Recent immigration from Asia has raised the number of Buddhists in America to several hundred thousand—no one seems quite sure how many. Several hundred thousand Hindus have also come to America. In recent years, young native-born Americans have shown great interest in these and other Eastern religions and philosophies.

American pastors are as varied as the flocks they serve. Some of them are women. The Protestant Episcopal Church now ordains women as priests, although the Catholic Church continues to have an all-male clergy. The United Methodist Church has appointed women as bishops. Women can also be ordained as rabbis among some Jewish congregations. Contemplative monks like the Trappists spend their lives in prayer and labor in the monastic tradition of the Middle Ages. Catholic nuns teach and manage large hospitals. Chaplains of all faiths visit the sick in hospitals and nursing homes.

Pastors of churches are expected to be active in the civic affairs of their communities. Often they have psychological training and spend part of their time counseling people with personal problems. They preach to congregations assembled in small chapels and huge city cathedrals, in modern synagogues, and even sometimes in drive-in churches, where people can worship without leaving their cars! Some evangelical preachers reach a television audience of millions.

How do Americans of so many different religions manage to live together under common laws and pursue common goals? Most Americans are proud of America's religious variety. They consider it a natural result of religious freedom. On public occasions they stress the ideas most religious people share — belief in God and the importance of living a good life.

1. Find in the text English equivalents for the following:

подпадать в категорию соответствовать понятию «средний американец» гонимый голодом вспышка массового насилия вмешиваться в дела религии взывать к богу священники только мужского пола

2. Answer the questions:

1. Why were Irish Catholics disliked more than other immigrants to America?

2. What event transformed Catholic religion from the most unwelcome American religion to a well-established one?

3. What were the inconveniences encountered by followers of different religions in the last quarter of the 20^{th} century?

4. How did Jews combat prejudice and discrimination?

5. What is the relationship between state and religion in the United States? How do small sects and "cults" develop?

6. What do you know about the Amish, Jehovah's Witnesses and the Mormons?

7. What issues caused great controversy in American society?

8. In what way do different denominations try to cooperate?

3. Comment on the following:

1. By the 1950s, a kind of "three faiths" model of the United States had developed.

2. Individuals may believe anything they please in America, but they may not do anything they want, even if the action is based on a religious belief.

IX. RUSSIAN ORTHODOX

<u>Reading</u>

Orthodox Church is one of the three major branches of Christianity. The word *orthodox* (from Greek, "right-believing") implies the claim of doctrinal consistency with apostolic truth. The Orthodox church is a fellowship of independent churches. Each is autocephalous, that is, governed by its own head bishop. These autocephalous churches share a common faith, common principles of church policy and organization, and a common liturgical tradition. Only the languages used in worship and minor aspects of tradition differ from country to country. The head bishops of the autocephalous churches may be called patriarch, metropolitan, or archbishop.

HISTORY

The beginnings of Russian Christianity may be traced back to the ninth century when a "Russian" diocese seems to have been established by the Byzantines in 867. By the middle of the 10th century (c.955) Princess Ol'ga (regent of Kiev, 945 — 964) was herself baptized. However, her own baptism was not the prelude to an immediate conversion of her people. On the contrary the Kievan realm was to experience something of a pagan revival under her son Svyatoslav (962 — 972) and, even more markedly, under the young Vladimir (980—1015), her grandson son.

Negotiations with Constantinople led to Vladimir's marriage to the emperor's sister (989) and its necessary precondition, his baptism (988). It was a baptism which was to determine the religion of the Russian people for centuries to come.

The most significant church figure of the 14th century was not a metropolitan but a humble monk, Sergy of Radonezh (1314 - 1392). Around his hermitage in the wilds 70 km northeast of Moscow at the place subsequently named after him, Sergiev Posad (in Soviet times Zagorsk), was to develop one of the greatest of Russian monasteries, dedicated to the Holy Trinity (and eventually to its saintly founder).

Constantinople was soon to fall to the Turks. In Muscovy it was said that this was a punishment for acceptance of the Union with Rome. Russian rulers popularized the concept of Moscow as the Third Rome successor to the second Rome (Constantinople).

The Orthodox church in Russia declared its independence from Constantinople in 1448. In 1589 the patriarchate of Moscow was established. For the Russian church and the czars, Moscow had become the "third Rome," the heir to the imperial supremacy of ancient Rome and Byzantium. The patriarchate of Moscow never had even the sporadic autonomy of the patriarchate of Constantinople in the Byzantine Empire. Except for the brief reign of Patriarch Nikon in the mid-17th century, the patriarchs of Moscow and the Russian church were entirely subordinate to the czars. In 1721, Czar Peter the Great abolished the patriarchate altogether, and thereafter the church was governed through the imperial administration. The patriarchate was reestablished in 1917, at the time of the Russian Revolution, but the church was violently persecuted by the Communist government. As the Soviet regime became less repressive and, in 1991, broke up, the church showed signs of renewed vitality. (The Orthodox church in Eastern Europe had a similar but foreshortened history, restricted by Communist governments after World War II but gaining freedoms in the late 1980s.

RUSSIAN AND OTHER ORTHODOX CHURCHES

The patriarchate of Moscow and all Russia is the largest Orthodox church today by far, having survived a difficult period of persecution after the Russian Revolution of 1917. It occupies the fifth place in the hierarchy of autocephalous churches, followed by the patriarchates of the Republic of Georgia, Serbia (part of the Federal Republic of Yugoslavia), Romania, and Bulgaria. The autocephalous <u>Orthodox Church in America</u>, officially established in 1970, has as its stated goal the unification of all Orthodox Christians in the U.S. and Canada on a territorial basis.

DOCTRINE

In its doctrinal statements and liturgical texts, the Orthodox church strongly affirms that it holds the original Christian faith, which was common to East and West during the first millennium of Christian history. More particularly, it recognizes the authority of the ecumenical councils at which East and West were represented together.

SACRAMENTS

The doctrine of seven sacraments is generally accepted in the Orthodox church, although no ultimate authority has ever limited the sacraments to that number. The central sacrament is the Eucharist; the others are baptism, normally by immersion; confirmation, which follows baptism immediately in the form of anointment with chrism; penance; Holy Orders; marriage; and anointment of the sick.

Orthodox canonical legislation admits married men to the priesthood. Bishops, however, are elected from among celibate or widowed clergy.

ICONS

Inseparable from the liturgical tradition, religious art is seen by Orthodox Christians as a form of pictorial confession of faith and a channel of religious experience. This central function of religious images (icons) is <u>unparalleled in any other Christian tradition.</u>

RELATIONS WITH OTHER CHURCHES

The Orthodox church has always seen itself as the organic continuation of the original apostolic community and as holding a faith fully consistent with the apostolic message. Orthodox Christians have, however, adopted different attitudes through the centuries toward other churches and denominations. Nevertheless, the mainstream of Orthodox thought has adopted a positive attitude toward the modern ecumenical movement. Always rejecting doctrinal relativism and affirming that the goal of ecumenism is the full unity of the faith, Orthodox churches have been members of the World Council of Churches since 1948. They generally recognize that, before the establishment of full unity, a theological dialogue leading in that direction is necessary and that divided Christian communities can cooperate and provide each other with mutual help and experience, even if sacramental intercommunion, requiring unity in faith, appears to be distant.

Contributed By: Rev. John Meyendorff

Answer the questions:

Do you know any other fact from the history of Christianity in Russia? Have you ever been to any of sacred places in Russia or Belarus? Share you impressions.

Have you ever attended some church ceremony? What was it?

∠ <u>Writing</u>

Render this text into English using the words and phrases given below.

starets (a Man of God who lived in poverty, asceticism and solitude, offering himself as a guide to other souls in moments of suffering and turmoil) <> *strannik* (a pilgrim who carried his poverty and his offerings of guidance in wanderings from places to place) <> to walk barefoot <> to claim powers of healing <> remote and sophisticated <> to be blessed with extraordinary powers <> an object of pilgrimages <> private confessor to <> a revered priest <> an impressive step <> apparent fervor <> ranking churchman <> a genuine *starets* <> to cause little comment <> impeccable <> a devout peasant <> the highest social circles <> humpbacked horse <> the evil witch Baba Yaga <> to suit one's role <> to deepen the contrast <> polished figures of court and society

РАСПУТИН

Распутин появился в Петербурге под личиной «старца» — «Божьего человека» — аскета, живущего в бедности и одиночестве, который становится наставником страждущих, мятущихся душ. Иногда старец бывал еще и странником — бедным богомольцем, готовым прийти на помощь тем, кто в нем нуждается. Люди такого рода представляли собой распространенное в тогдашней России явление. Испокон веков по русским просторам, от села к селу, от монастыря к монастырю бродили толпы нищих паломников, которые питались подаянием крестьян и монахов.

Среди них были юродивые, летом и зимой ходившие босиком, надев вериги. Одни проповедовали, о других шла слава как об исцелителях.

Впервые попав в Петербург в 1903 году, он прожил в нем пять месяцев. Слава о добродетелях и благочестии «старца» дошла до холодного, высокомерного Петербурга раньше него самого. Его называли удивительным сибирским мужиком, который, нагрешив и покаявшись, был наделен свыше чудесными способностями. С молодым сибирским пророком пожелал познакомиться отец Иоанн Кронштадтский, последователи которого называли его святым, - так велика была сила молитв священника. В собор в Кронштадте, настоятелем которого он был, приходили паломники со всех концов России. Он был духовником Александра III и приезжал в Ливадию перед кончиной императора. Быть принятым самым почитаемым в России священником, получить от него благословение было важным шагом в карьере Распутина.

В 1905 году «старец» снова вернулся в Санкт-Петербург. На сей раз, его представили престарелому архимандриту Феофану, ректору Петербургской Духовной академии, бывшему духовнику императрицы Александры Фёдоровны. Как и на отца Иоанна, на архимандрита Феофана произвела впечатление набожность Распутина, и он пообещал познакомить его еще с одним иерархом церкви епископом Саратовским Гермогеном. Святым отцам Распутин показался находкой, которую можно было использовать, чтобы усилить влияние церкви на крестьянство. Они восприняли его как истинного «старца».

Вначале появление Распутина при дворе не вызвало никаких толков. Рекомендации у него были превосходные. Он получил благословение иерархов церкви, прославившихся своим благочестием. Императрица приняла «старца» по совету отца Иоанна Кронштадтского и архимандрита Феофана, называвших Распутина истинно верующим крестьянином. Сибирского мужика рекомендовали и представители самых высших слоев общества.

Однако никому из них и в голову не приходило, какое влияние приобретет Распутин в царском дворце. Приходил он обычно перед обедом, когда Алексей Николаевич играл на полу в своем голубом халатике, прежде чем лечь спать. Когда появлялся Распутин, то принимался рассказывать о своих путешествиях и приключениях. А то принимался за сказки: о Коньке-Горбунке, о безногом богатыре, да о безглазом богатыре, про сестрицу Аленушку и братца Иванушку, про неверную царицу, превратившуюся в белую птицу, про царевича Василия и прекрасную принцессу Елену. Нередко не только дети, но и сама императрица с государем заслушивались его рассказами.

Поведение Распутина в присутствии царя и царицы вполне соответствовало его роли. Он был почтителен, но никогда не заискивал. Обращаясь к государю и императрице, он говорил не «Ваше Величество» или «Ваше Императорское Величество», а «Батюшка» или «Матушка», как это принята у русских крестьян. Тем самым сибиряк подчеркивал контраст между ним «Божьим человеком», представителем русского народа, и лощеными придворными и знатью, которых презирала императрица.

(R. K. Massie. *Nicholas and Alexandra*)

X. RELIGION IN BELARUS

What religions are practised in Belarus? Do you think the Belarusians to be committed believers?

Render the texts and give a talk on religions practiced in Belarus commenting upon the issues raised.

СТАТИСТИКА НАКАНУНЕ ПРАЗДНИКА

Накануне католического рождества уместно вспомнить о том, что на Витебщине 67 римско-католических и две греко-католические общины. Это 20% от общего количества зарегистрированных в области религиозных общин. Католицизм наиболее распространен в Браславском, Глубокском, Поставском и Докшицком районах области.

Самостоятельная римско-католическая епархия появилась в Витебске в конце 1999 года, ее возглавляет бискуп Владислав Блин. На службе в епархии состоят 26 ксендзов, приехавших в Беларусь из Польши, и два – из Литвы. Все священники-католики имеют высшее образование и навыки миссионерской деятельности. Богослужения ведутся на белорусском языке. По желанию верующих повторяются на польском или на латыни. Большинство костелов получают постоянную гуманитарную помощь из-за рубежа.

Согласно опросу Центра социальных и политических исследований ГБУ, 87% католиков доброжелательно относятся к православным, у православных соответствующая цифра – 61%. По данным этого же опроса, в Беларуси 84% верующих отождествляют себя с православием, и только 14% – с католичеством.

ВЕРА БЕЗ ЦЕРКВИ?

Многие уже усвоили: 80% населения страны – православные. Правда, статистика обычной городской многоэтажки эту цифру не подтверждает. Массового выезда соседей в церковь каждое воскресное утро не наблюдается. В дни поста на рынках идет бойкая торговля свининой и сметаной, а в столовых – шницелями и поджарками. И вдумчивому гражданину хочется уточнить данные.

Недавно такую возможность предоставили журналистам в ходе заседания пресс-клуба, где собрались представители различных конфессий, Комитета по делам религий, правозащитники и ученые.

Во-первых, о цифре 80%. Комитет по делам религий объяснил, наконец, откуда она взялась. Данные получены в ходе соцопроса в 1998 году и относятся только к верующим. А количество людей, «испытывающих на себе влияние религии», комитет определяет как «более половины». Арифметика следующая: верующими в опросе назвали себя 37,5% респондентов, а 31,1% ответили, что «затрудняются точно определить, являются они религиозными или нет». Цифра «более половины» получилась путем сложения, но поскольку часть респондентов твердого «да» не сказала, точную сумму приводить не рискнули.

Отдельный взгляд на статистику, полученный из сопоставления исследований, представила старший научный сотрудник многих Института философии НАРБ Наталья Кутузова. По ее словам, выше 50% количество верующих в стране никогда не поднималось. Православных уже не 80, а 60-70%. Кроме количества признавших себя верующими, важное значение имеет и «качество веры». 60% православных признаются, что посещают храмы редко. Зато практически все протестанты бывают на службах регулярно. И среди православных, и среди католиков довольно сильно распространены квазирелигиозные представления – вера в порчу, сглаз, астрологические предсказания. Около 15% представителей самых старых христианских конфессий верят в то, что, по идее, с религией несовместимо. Среди православных и католиков, как соглашаются и служители церкви, довольно много людей, отождествляющих себя с конфессией в порядке «историко-культурной идентификации». То есть мама ходила в костел – значит, и я католик. Но такое самоопределение вовсе не говорит о религиозности.

настигают Протестантские конфессии «традиционные» по количеству общин. У православных в стране их 1265, у католиков – 432, у или 35,7% от общего числа религиозных протестантов – 1001 объединений. Самая разветвленная организация из протестантских – у христиан веры евангельской: 492 общины, 6 областных объединений, 4 миссии и два духовных учебных заведения. Правда, в Комитете по делам подчеркивают, что большинство протестантских религии общин малочисленны, насчитывают от 10 до 50 членов. Впрочем того же десятка верующих прежде было достаточно для регистрации любой общины (по новому закону «О свободе совести и религиозных организациях» нужно 20 человек).

По словам Натальи Кутузовой удельный вес православных общин в Беларуси за последние 5 лет снизился на 7%. Относительное число католиков уменьшилось на 2%, а число протестантов, наоборот, возросло на 5%. По ее мнению, причина падения авторитета традиционных церквей – «несистематичность и слабое качество работы с верующими». Впрочем, заметила исследователь, и работать этим конфессиям труднее, поскольку большинство их приверженцев – люди старше 45 лет, из которых 60% женщины, занятые не только на работе, но и в домашнем хозяйстве. А к протестантам и в церкви восточных обрядов ходит молодежь, привычная к коллективному времяпровождению. «Стоит разграничить понятия 'верующий' и 'религиозный человек', продолжила тему Наталья Кутузова. – Верить можно во что угодно, не причисляя себя к конкретной религии. А религиозность обычно предполагает принадлежность к церкви». Вообще же соцопросы не дают шанса достоверно пересчитать истинных верующих: религиозность – дело интимное. Зато цифры дают большой простор для спекуляций. Ведь говоря «я верю в Бога», одни подразумевают абсолютную веру, другие обращение к религии в тяжелых житейских ситуациях, как к виду психологической поддержки, третьи – сугубо эстетической пристрастие к красивым обрядам. Даже если в анкете есть продуманная градация ответов, в публичных выступлениях приходится оперировать одной-двумя цифрами. И какие показатели складывать – дело совести докладчика.

XI. WOMEN AND RELIGION

<u>Reading</u> WOMEN PRIESTS

On Wednesday 11 November 1992, at five in the evening, Dr George Carcy, the Archbishop of Canterbury rose to announce a momentous decision. By just two votes more than the required two-thirds majority, the General Synod of the Anglican Church (its governing body) had voted to allow the ordination of women priests. The debate in the Synod had lasted more than six hours, and had been going on for years before that, both inside and outside the church, all over the country.

About eighteen months afterwards, the first women priests were ordained. Those who support this development believe that it will help to give the Church of England a greater relevance to the modern world and finally bring it up to date. (Unlike the Catholic Church, it has always allowed its clergy to be married.) Some who were opposed to the change have not accepted the Synod's decision, and there are a few local cases of attempts to set up a rebel church. Some members of the Anglican Church have decided to 'go over to Rome' - that is, to join the Catholic Church, which does not have women priests.

No Ordinary Ordination

Ruth Gledhill witnesses an epic sign-of the-times sermon at St Paul's

It seemed for a few long, hot minutes, as if the sermon would never end. What was particularly exasperating was that it was a sermon that demanded attention. No chance here of drifting off into some daydream about lost sheep jumping over fences.

The Rev Simon Parke, vicar of St George's, Tufnell Park, helped extend this service to a mammoth two-hour occasion, we had to listen to every word.

Along with more than 2,000 others, we were in St Paul's, London for the ordination of 29 men and women to the diaconate in the London diocese. Among them was Lesley Perry, press secretary to the Archbishop of Canterberry, Dr George Carey.

Perry's day job involves battling away on behalf of Dr Carey against media attention which has, greatly to her credit, become more positive over the years.

She was among those of us who, in 1992, watched from the public gallery at Church House, Westminster, as the General Synod took the historic vote to ordain women priests. Few suspected where this might lead her. She is now to become a non-stipendiary deacon at All Saints, Fulham.

Parke, who had been on the pre-ordination retreat with the candidates, delivered his sermon before the candidates were ordained by the Bishop of London, the Right Rev Richard Chartres. "We are going to start by shooting the preacher," said Parke. "A quick but deserved death. You see, the difference between a servant and a preacher is this. A servant makes good things possible. A preacher makes good things dull."

After this, Bishop Chartres ordained the candidates. He asked them a series of questions, such as: "Will you promote unity, peace and love among all Christian people, and especially among those whom you serve?"

We prayed for delivery from evil, mischief, pride, vanity, hypocrisy, envy, hatred and malice. "Raise up the fallen, and finally beat down Satan under our feet," the choir sang.

The Bishop ordained the candidates by laying his hands on the head of each and anointing them with oil of chrism. After communion, the crowd emerged on to the steps of St Paul's. It had the feeling of a great wedding, with one exception. They hated it or they loved it, but all they spoke about was the sermon.

Here is how the author advertises the ceremony

At Your Service

* A five-star guide *

CHURCH St Paul's Cathedral, London

DEAN Dr John Moses

ARCHITECTURE Took so long to build that Sir Christopher Wren had half his salary suspended

MUSIC Difficult to hear from our seats at the back

SERMON The temptation to shoot the preacher was almost irresistible

LITURGY Included a beautiful litany

SPIRITUAL HIGH: The Church of England at its best

AFTER-SERVUCE CARE Communal feast with toast and speeches

Do the following exercises

1. Comment upon the title of the article.

2. Comment upon the style of the advertisement above.

3. Explain or paraphrase the following:

exasperating, a mammoth two-hour occasion, battle away, a non-stipendiary deacon, pre-ordination retreat, to give the Church of England a greater relevance to the modern world.

4. Give English equivalents for the following:

	=
посвящать в сан	читать проповедь
уединение	епархия
избавление от зла	преосвященство
проповедник	причастие
помазать елеем	содействовать единению
решение исключительной важности	знамение времени

5. Pick out the sentences describing the procedure of the ordination and give full coverage of the occasion.

6. Comment upon the manner the article is written and shaped in.

☺ ☺ Roleplay

Imagine you are Ruth Gledhill. Take an interview from:

a) the Rev Simon Parke Lesly Perry

Listening

1.Listen to the sermon and match the words and expressions you hear to their meaning.

to go amiss	to support
implicit	to defeat without anyone knowing
in the last resort	not definitely said but suggested
to succumb	to go wrong
to sustain	when everything else fails
to assail	to yield
to conquer by stealth	to attack

2. Listen again and try to find English equivalents for the following:

жизненно важные документы принял чрезвычайные меры предосторожности был совершенно вне себя короче говоря присущ всем поступкам человека в крайнем случай искреннее общение с богом не устоять перед ударом судьба преподнесла ему многочисленные щедроты

3.Listen and answer the following questions:

- 1. What was the character in the sermon well-known for?
- 2. What was he made responsible for?
- 3.What precautions did he take?
- 4. Why did he have to resign?
- 5. Why did he fail to keep the documents safe?
- 6.Where did he go amiss?

7. Through what can we find the spiritual insight and moral energy to make us effective watchmen?

- 8. What parts does the sermon consist of?
- 9. What stylistic devices can you distinguish in the sermon?
- 10. Would you follow the preacher's advice?

de<u>Discussion</u>

Give your interpretation of psalm 127: "Except the Lord keep the city the watchman waketh but in vain".

XII. RELIGION AND SCIENCE

Pre-reading task

- 1. Read the headline and guess what issue the article might deal with.
- 2. What is the Big Bang theory?

Reading WHEN FAITH UNDERMINES THE SCIENTIFIC METHOD

BOSTON – What a contradictory country America is. More than any other, it has always been open to new ideas, to change. Looking to the future instead of the past, it has made itself a great force, not just in world markets but also in the world of ideas. Yet there is also an America locked in rigid certainties and shibboleths.

That other part of a divided national character, the second America, is displayed in the effort to put the Bible ahead of science in schools. The advocates speak of "creation science", replacing the Darwinian theory that life forms evolved over millions of years with the biblical account that God created the earth and its creatures in six days.

Most of us thought that the attempt to stifle the teaching of evolution was a fringe phenomenon. Hadn't it been effectively disabled by the Scopes trial three quarters of a century ago?

Then, in August, the Kansas Board of Education voted to downgrade the teaching of evolution in public schools. It approved a new curriculum that removed evolution from the state tests that students have to take.

The Kansas Board also took aim at the science of the cosmos, voting to delete from its standards the big bang theory of how the universe originated about 15 billion years ago.

Creationists argue that the earth is only a few thousand years old. That view calls into question many fundamentals of science today, such as radiocarbon dating, which shows that rocks on our planet are millions of years old. Indeed, the whole scientific understanding of the universe would have to be discarded.

The creationist position is certainly not a fringe belief in America nowadays. A Gallup poll taken in June for CNN and USA Today found that 68 percent of those surveyed favored teaching creationism along with evolution in public schools; 40 percent favored dropping evolution altogether and teaching children only the biblical version of creation.

High-ranking American politicians have taken to condemning the idea of evolution. After the massacre in Columbine High School in Colorado in April, Representative Tom DeLay, the House majority whip, put the blame on the teaching to children "that they are nothing but glorified apes who are evolutionized out of primordial soup of mud." The argument made against teaching evolution, in Kansas and elsewhere, is that no one was there to see how life began – and students should be given only firsthand evidence. In Alabama, consistent with that view, all students are warned:

"No one was present when life first appeared on earth. Therefore, any statement about life's origins should be considered as theory, not fact."

Of course evolution is a theory. The whole ethos of science is that any explanation for the myriad mysteries in our universe is a theory, subject to challenge and experiment. That is the scientific method.

Those who take the biblical account of creation literally reject the scientific method, offering instead a doctrine of faith. There are "creation scientists" who argue that the Bible can be squared with scientific observations of, for example, the age of the universe. But they are not taken seriously by most scientists.

The interesting question is why a large body of opinion in the United States supports a view at such odds with contemporary scientific understanding. No other Western country has anything like that.

Religious fundamentalists have played an important part in America from the earliest settlements. And religious belief is much stronger in the United States today than in other Western societies. But belief does not usually, elsewhere, lead to opposing the teaching of evolution.

Perhaps rejection of the scientific method reflects a turning away from unhappy aspects of our contemporary society – greed, vulgarity and the like. Some Americans think that we are, as the title of Robert Bork's book puts it "Slouching Towards Gomorrah."

Concern about aspects of American life is fair enough. But depriving children of the great ideas of science cannot make things better. We thought that we had advanced since Galileo was silenced for advancing the theory that the earth revolves around the sun.

The New York Times

Do the following exercise

1.Match the words on the left with their meanings on the right:

advocate	reject
stifle	remove
downgrade	primitive
delete	explanation
discard	suppress
fringe	character
primordial	reduce
ethos	experimental
account	adherent

2.Explain or paraphrase

- 1. There is also an America locked in rigid certainties and shibboleths.
- 1. After the **massacre** in Columbine High School in Colorado in April, Representative Tom DeLay, the House majority **whip**, put the blame on the evolutionary teaching.
- 2. Students should be given only **firsthand** evidence.
- 3. Some "creation scientists **argue** that the Bible **can be squared** with scientific observations of the age of the universe.
- 4. A large body of opinion in the United States supports a view at such odds with contemporary scientific understanding.
- 5. Some Americans think that we are, as the title of Robert Bork's book puts it, **"Slouching Towards Gomorrah."**

3. Find in the text English equivalents for the following

противоречивый национальный характер

ставить под сомнение

неформальная группа, примыкающая к какому-л. движению

зажатый между (несомненным) фактом и предрассудком

«первичный бульон» (возможный источник возникновения жизни на земле)

свалить вину на кого-либо

вызывающий сомнение

нацелиться на

взять на себя

библейская версия создания мира

теория большого взрыва

не ладить /быть в плохих отношениях/ с кем-л.

развенчать эволюционную теорию

ставить Библию выше науки

задушить эволюционное учение

4. Answer the questions

1. Is it an action article or an opinion one?

2. Why is America regarded as a contradictory country? ? What is meant by 'a divided national character'?

3. What is creationism?

- 4. Is it a fringe phenomenon?
- 5. Why does creationism undermine science?
- 6. What fundamentals are called into question?

7. Why did Representative Tom DeLay blame evolutionary teaching for the massacre in Columbine High School?

8. Why do the majority of the Americans favor teaching creationism?

9. What's the author's position?

de<u>Discussion</u>

What arguments are put forward in favor of each view? Which side do you take? Give your grounds.

Listening

Pre-listening task

Match the words in the first column with their synonyms from the second column:

a tiny piece
alarming, distressing
banal, commonplace
compression
conclusive proof
crash, fall down
credible, believable
enlargement, extension
not deserved

Now listen to the tape and do the following exercises: 1. Comprehension check Say if the following sentences are true or false?

1. Dr Carl Sagan has been involved in the Cosmos project.

2. There's been much argument recently, especially in California, about man's origin.

3. There is compelling evidence that we are just another animal.

4. Dr Sagan finds the idea of man's connection to primates peculiar.

5. The creationalists claim that the world was created by God.

6. According to Dr Sagan all the matter in the universe was confined to an extremely small volume.

7. The creation of the universe is called the Big Bang.

2. Listen again and jot down arguments in favour or against creationism.3. Can you add other arguments in favour or against creationism?

©© <u>Roleplay</u>

Act out a discussion between a creationist and a scientist.

XIII. RELIGION AND POLITICS

Reading

Freedom of religious belief and worship (and also the freedom to be a non-believer) is taken for granted in modern Britain. With the notable exception of Northern Ireland a person's religion has almost no political significance. There are no important Christian or anti-clerical political parties. Except perhaps for Muslims, there is no recognizable political pressure group in the country, which is based on a particular religious ideology. To describe oneself as 'Catholic' or 'Church of England' or 'Methodist' or any other recognized label is to indicate one's personal beliefs but not the way one votes.

The religious conflicts of the past and their close relationship with politics have left only a few traces in modern times, and the most important of these are institutional rather than political: the fact that the monarch cannot, by law, be a Catholic; the fact that the twenty-six senior bishops in one particular church (the Church of England) are members of the House of Lords (where they are known as the 'Lords Spiritual'); the fact that the government has the right of veto on the choice of these bishops; the fact that the ultimate authority for this same church is the British Parliament. These facts point to a curious anomaly. Despite the atmosphere of tolerance and the separation of religion and politics, it is in Britain that we find the last two cases in Europe of 'established' churches, that is churches which are, by law, the official religion of a country. These cases are the Church of Scotland and the Church of England. The monarch is the official head of both, and the religious leader of the latter, the Archbishop of Canterbury, is appointed by the government.

However, the privileged position of the Church of England (also known as the Anglican Church) is not, in modern times, a political issue. Nobody feels that they are discriminated against if they do not belong to it. In any case, the Anglican Church, rather like the BBC, has shown itself to be effectively independent of government and there is general approval of this independence. In fact, there is a modern politics-and-religion debate, but now it is the other way around. That is, while it is accepted that politics should stay out of religion, it is a point of debate as to whether religion should stay out of politics.

The Anglican Church used to be half-jokingly described as 'the Conservative party at prayer'. This reputation was partly the result of history and partly the result of the fact that most of its clergy and regular followers were from the higher ranks of society. However, during the 1980s and early 1990s it was common for the Church to publicly condemn the widening gap between rich and poor in British society. Its leaders, including the Archbishop of Canterbury himself, repeatedly spoke out against this trend, implying that the Conservative government was largely to blame for it - despite comments from government ministers that politics should be left to the politicians. The Archbishop also angered some Conservative Anglicans when, at the end of the Falklands/

Malvinas War in 1982, he did not give thanks to God for a British victory. Instead, he prayed for the victims of the war on both sides.

In 1994 the Catholic Church in Britain published a report which criticized the Conservative government. Since the general outlook of Britain's other conventional Christian denominations has always been anti-Conservative, it appears that by this time all the country's major Christian churches were on the side of the opposition - and politically broadly left of centre.

Do the following exercises

1. Replace the following definitions with the corresponding lexical items from the text:

a priest in charge of the churches and priests in a large area;

the official religion (church) for a nation; organized religion;

to speak often silently to God, showing love, giving thanks or asking for smth.; commited believers, adherents;

a division of a religious body; faith, religion, creed;

a phenomenon of the governmental hands-off policy concerning the church; an argument whether politics should stay out of religion;

a political party which opposes the Church's predominance in political and cultural life

2. Insert the articles where necessary.

1 ... freedom of... religious belief and worship is taken for granted in ... modern Britain.

2 Except for ... Muslim, there is no political pressure group in Britain which is based on a particular religious ideology.

3 ... Conservative Anglicans were angered by ... Archbishop of... Canterbury praying for the victims of ... Malvinas War on both sides.

4 During ... 1980s it was common for ... Church to condemn the widening gap between ... rich and ... poor in ... British society.

5 ... Church of England alongside with ... Catholic Church in Britain are known to be on the side of the opposition.

3. What is meant by the following statements? Give arguments from the text.

To describe oneself as "Catholic" or "Church of England" or "Methodist" or any other recognized label is to indicate one's personal beliefs but not the way one votes.

The most important traces of the religious conflicts of the past and their close relationship with politics are institutional rather than political.

While it is accepted that politics should stay out of religion, now it is a point of debate as to whether religion should stay out of politics.

By the 1990s all the British major Christian churches were on the side of the opposition.

4. Comment on the following:

'politics should be left to the politicians', 'religion should stay out of politics'.

de<u>Discussion</u>

How does the relation between religion and politics differ between your country and Britain?

Self-check

1. Arrange these words in groups of synonyms, if possible. Explain differences, if any.

Altar, apostle, belief, belfry, blessing, blasphemy, baptism, burial, chancel, cloister, communion, confirmation, creed, convent, disciple, diocese, fresco, friar, funeral, holy, lay, martyr, minister, mural, monastery, monk, parish, parishioners, prayer, priest, pinnacle, profanity, reverence, reverend, reverent, sacrament, sacred, sacrilege, sacristy, saintly, secular, sheep, shrine, spire, steeple, tomb, turret, vault, vestry, worship, worshipful

2. Which of the following nouns can be modified by the adjectives *holy, sacred, saintly*?

music
grail
land
scripture
manners
orders
altar
city

3. Fill in the gaps with the adjectives *holy, sacred, saintly*:

1. Sacristy is a room in a church where vestments (robes) and _____ vessels are kept.

2. We couldn't but admire a ______ expression on the nun's face.

3. A church is a _____ building.

4. This statement says that the people of Cyprus "will carry on their ______ struggle without fear of any repressive measures.

5. Prayer is a <u>duty</u>.

6. This monument is _____ to the memory of the Unknown Soldier.

7. He is in _____ orders.

8.She has always been reputed to live a _____ life.

9. The Crusaders waged a _____ war against the Moslems in the Middle Ages.

10.In India the cow is a _____ animal.

11.Her _____ manners set her apart from others.

12. The Eucharist or _____ Communion is the sacrament of the Lord's Supper or the consecrated bread and wine used in this sacrament, especially the bread.

4. Fill in the gaps with appropriate articles:

1. When he was 30, he took monastic vows, entered ____ church and became ____ priest.

2. The attitude of ____ Church towards cloning is negative.

3. After such hard reversals of fortune he decided to enter _____ church.

4. ____ Catholic Church allowed translation of ____ Bible into different languages of ____ Europe in ____ epoch of ____ Renaissance and ____ Russian Orthodox Church sanctioned ____ translation of ____ Bible into ____ Russian language only in 1876.

5. I had heard a lot about this temple but when I saw ____ church, it exceeded all my expectations.

6. Through many centuries ____ church has played ____ dominant role in___ life of ____ society.

7. Though _____ church and _____ state are of different basis (______ state is materialistic, _____ church is spiritual), their common purpose is to unite _____ people.

8. The profession of _____ priest, _____ minister, _____ padre and other people employed by _____ church can be generally called _____ church.

9. ____ church began before a building was erected as did ____ Christianity itself.

10.___ person who is in ____ charge of prayers, services, people attending ____ church, especially in ____ Roman Catholic Church, is called ____ priest; ____ priest in ____ Protestant Church is often called ____ minister.

5. Fill in the blanks in these word combinations with prepositions, if necessary. Use them in sentences of your own.

- 1) to be/go ____ a pilgrimage
- 2) to confess _____ a sin
- 3) to convert smb. ____ Christianity
- 4) to ordain _____ the diaconate
- 5) to ordain smb. ____ a priest
- 6) to lead _____ the altar
- 7) to repent _____ a sin
- 8) to sacrifice _____ one's life

9) to submit ____ God

10) to worship ____ God

11) to blaspheme ____ God and the King

12) to take ____ Gospel

13) to cast a spell ____ smb.

14) to sin _____ the 10 Commandments

15) to anoint _____ oil of chrism

- 16) to rise _____ the dead
- 17) to be raised _____ the dead

6. Fill in the gaps in these sayings with appropriate articles. Think of their Russian equivalents and situations they can be used in.

- 1. ____ way to ____hell is paved with ____ good intentions.
- 2. ____ devil is not so black as he is painted.
- 3. _____fault confessed is half redressed.
- 4. ____ confession is ____ first step to ____ repentance.
- 5. Speak (talk) of _____ devil and he will (is sure to) appear.
- 6. Better to reign in ____ hell, than to serve in ____ heaven.
- 7. ____open door may tempt ____ saint.
- 8. All are not _____ saints that go to _____ church.
- 9. ____ good example is ____ best sermon.
- 10.Better _____ devil you know than _____ devil you don't.
- 11.____virtue is its own reward.
- 12.Between _____ devil and the deep (blue) sea.
- 13. <u>devil</u> rebuking sin.
- 14.When _____ devil is blind.
- 15.To pull ____ devil by ____ tail.
- 16. ____black sheep of ____family.
- 17.As well be hanged for _____ sheep as for _____ lamb.

7. Comment upon the way the following notions are interpreted by Ambrose Bierce in his *Devil's Dictionary*.

<u>Clergyman</u> – A man who undertakes the management of our spiritual affairs as a method of bettering his temporal ones.

Existence -

- A transient, horrible, fantastic dream
- Wherein is nothing yet all things do seem:
- From we are wakened by a friendly nudge
- Of our bedfellow Death, and cry: "O fudge?"
- <u>Faith</u> Belief without evidence in what is told by one who speaks without the nature of
- <u>Ghost</u> The outward and visible sign of an inward fear.
- <u>Hermit</u> A person whose vices and follies are not sociable.

<u>Impiety</u> – You irreverence towards my deity.

- <u>Life</u> A spiritual pickle preserving the body from decay. We live in daily apprehension of its loss; yet when lost it is not missed.
- <u>Martyr</u> One who moves along the line of least reluctance to a desired death.
- Minister An agent of a higher power with a lower responsibility.
- <u>Religion</u> A daughter of Hope and Fear, explaining to Ignorance the nature of unknowable.
- <u>Saint</u> A dead sinner revised and edited.
- <u>Satan</u> one of the Creator's lamentable mistakes. Being instated as an archangel, Satan made himself multifariously objectionable and was finally expelled from Heaven. Halfway in his descent he paused, bent his head in thought a moment and at last went back.

"There is one favour that I should like to ask," said he.

"Name it."

"Man, I understand, is about to be created. He will need laws".

"What wretch!" You, his appointed adversary, charged from the dawn of eternity with hatred of his soul – you ask for the right to make his laws?"

"Pardon, what I have to ask is that he be permitted to make them himself."

It was so ordered.

<u>Scriptures</u> – The sacred books of our holy religion as distinguished from the false and profane writings on which all other faiths are based.

<u>Witch</u> - 1) an old and ugly woman in a wicked league with the devil

2) a young and beautiful woman in her wickedness a league beyond the devil

Mitting Render into English

БИБЛИЯ

Библия [Greek *biblia* 'книги'] - свод книг, составляющих Священное Писание христиан. Эти книги собраны в две группы: Священное Писание Ветхого Завета (50 книг) и Священное Писание Нового Завета (27 книг). Книги Ветхого Завета писались на иврите, а книги Нового Завета — на греческом языке. Первые библейские тексты возникают в XII в. до н.э.; последние — в начале II в. н. э.

По своему сюжету Библия — это речь Бога, обращенная к людям, а также рассказ о том, как люди слушали своего Творца. Ветхий Завет - это ожидание Христа и пророчество о Нем. Евангелие - рассказ о жизни, проповеди, страданиях и воскресении Христа. «Деяния Апостолов» и их послания - повествование о первых исторических шагах христианской

церкви. Апокалипсис подводит читателя к событиям, предваряющим второе пришествие Христа.

Каждая библейская книга имеет свое название: «Исход», «Книга Пророка Даниила», «Евангелие от Луки», «Послание апостола Павла к Римлянам». Обычно полностью название книги при цитировании не пишут, а используют сокращенное указание (например, «Исх.», «Лк.», «Рим.»). Чтобы читатель смог быстрее узнать какое именно место из Библии цитирует проповедник, принято указывать название книги, откуда взята та или иная фраза, а также номер главы и стиха. Например, указание «Рим. 12, 9» означает, что ссылка взята из «Послания апостола Павла к Римлянам», двенадцатая глава, девятый стих.

Ветхий Завет был написан на иврите, и лишь некоторые отрывки были написаны на арамейском языке. Этот язык стал международным в после влияние Персидской ЭТОМ регионе того, как империи распространилось Средиземное море. Книги Нового Завета на создавались уже на греческом языке, хотя отдельные части также были написаны на арамейском, родном языке Иисуса Христа.

Первый шаг на пути распространения Библии на планете был сделан переводом Ветхого Завета на греческий язык. Этот труд, воспринятый как чудо, был осуществлен по приказу египетского царя Птоломея (285? — 247?) и был работой 70 еврейских переводчиков, которые провели 70 дней в строгой изоляции друг от друга и в результате создали 70 версий чудесным образом оказались идентичными. оригинала, которые под названием «Септуагинта» Перевод известен И стал основополагающим текстом первой части христианской Библии. Ранняя христианская Церковь, языком которой был греческий язык, использовала «Септуагинту» в качестве канонического текста, и он таковым остается и для современной Греческой Церкви.

Латинский перевод Библии был выполнен Святым Иеронимом (342? —420) в конце 4 века (384 - 405); он переводил непосредственно с иврита, а также использовал и греческий перевод, «Септуагинту». Этот перевод, известный под именем «Вульгата» (от латинского слова *vulgata*, «народный»), используется Римской Католической Церковью в редакции 1592 года по решению Тридентского собора 1546 года, провозгласившего этот перевод богодухновенным и каноническим латинским текстом Библии.

Распространение христианства потребовало перевода Библии на коптский, эфиопский и готский языки. Впоследствии Церковь упорно противилась дальнейшим переводам Священного Писания вплоть до эпохи Реформации, когда были осуществлены переводы на многие европейские языки.

В богослужебной практике Русской Православной церкви используется перевод, основа которого была заложена в IX веке

просветителями славян Кириллом и Мефодием. Язык (церковнославянский) православной Библии никогда не был разговорным, однако был весьма близок к нему и понятен. Поэтому, вплоть до Реформации, наблюдалось заметное отличие духовной культуры от культуры западноевропейской, имевшей дело лишь с латинской Библией.

Канонический текст церковно-славянской Библии — это так называемая Елизаветинская Библия, изданная в 1756 году. Полный перевод Библии на русский язык («Синодальный перевод») увидел свет в 1876 году. В XX веке довольно регулярно предпринимались попытки создания новых переводов, однако они не были удачными.

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