

Благочестивому юношеству

Настоящая книга для чтения на английском языке предназначена для средних и старших классов православных гимназий, а также школ с преподаванием основ православной культуры. Первая часть книги содержит жития русских святых. Вторая включает тексты Нового Завета, соответствующие воскресным Евангельским чтениям. Третья часть посвящена церковному искусству.

Книга призвана помочь учащимся православных школ расширить их словарный запас и глубже понять некоторые Евангельские истины.

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Unit I

Saints Kirill and Mefodiy, the Teacher of the Slavs

The Slavs entered into the family of Christian nations in the middle of the tenth century.

The great mission of evangelizing the Slavic peoples fell upon two brothers Constantine (Kirill) and Mefodiy. They were born around 827 in the family of the Greek governor of Thessalonica. They received a brilliant education in Constantinople. Soon after that, Kirill went to live in a monastery on the Black Sea coast. When he returned to Constantinople, he became a professor at the Patriarchal Academy and a librarian of Saint Sophia. He surprised everyone with his learning. He and his brother Mefodiy spent several years on Mount Olympus, where they prepared themselves for evangelizing the Slavic peoples. Saints Kirill and Mefodiy translated the New Testament and the liturgical books into the Slavic language.

In 862 Saints Kirill and Mefodiy left Greece with their mission to baptize Bulgaria and in 864 Moravia. In 867 they went to Rome where the Pope placed the New Testament and the liturgical books in Slavonic on the altar of one of the Roman churches and solemnly confirmed the right of the Slavic peoples to celebrate their services in their own language, according to the Byzantine rite.

Saint Mefodiy was consecrated Bishop of Moravia by the Pope and continued his missionary work. Saint Kirill died in Rome and was buried in the church of Saint Clement.

After the death of St. Mefodiy in 885 in Constantinople, all of his work was completely destroyed. The Germanic Bishops forbade services in Slavonic or in Byzantine rite.

Under king Simeon the Great (893-927) Bulgaria became a European power, heir of the civil and religious culture of Byzantium.

Numerous copies of the texts of Holy Scripture and the liturgical books were made to Christianize Russia at the end of the X -th century.

Words and Expressions

Slavs	[ˈsla:vz]	славяне
to evangelize	[iːˈvɔnʤɪlaɪz]	проповедовать слово Божие
governor	[ˈgɔvɪnɔ]	правитель
Thessalonica	[θɛsəlɔˈnaɪkə]	Салоника
Constantinople	[ˌkɒnstəˈntɪˈnɒpl]	Константинополь
Patriarchal	[ˈpeɪtriˈɑːkəl]	патриарший
Saint	[seɪnt]	святой
New Testament		Новый Завет
liturgical	[liˈtʃɪkəl]	литургический
to baptize	[bɔpˈtaɪz]	креститель
to confirm	[kənˈfɜːm]	подтверждать
Byzantine	[ˌbɪzəˈtaɪn]	Византийский
rite		ритуал, церемония
to consecrate	[ˈkɒnsɪkreɪt]	посвящать в сан
Bishop	[ˈbɪʃɒp]	епископ
Pope	[pəʊp]	римский папа
Holy Scripture	[ˈhəʊli ˈskɪptʃɪz]	Священное писание

Bulgaria	[bʊl'geʃriə]	Болгария
European	[ˌjuːrɒ'piːn]	европейский
Moravia	[mɔ'reiviə]	Моравия
to Christianize	['krisʃənaɪz]	обращать в христианство

Questions on the Text

1. When did the Slavs enter into the family of Christian nations?
2. When and where were Kirill and Mefodiy born?
3. What education did they receive?
4. What did the two brothers translate into the Slavic language?
5. What countries did they baptize in 862 and in 864?
6. What right did the Pope confirm in 867?
7. What was published at the end of the 10th century?

Unit II

Saint Prince Vladimir

The way of Rus to a Christendom was long and complicated. The legend says, that Saint Olga was the first Russian princess who embraced Christianity. It happened in 954-955. The Grand Princess Olga had a great influence over her grandson Vladimir, who later became the founder of a great Christian state.

Vladimir was the son of Prince Sviatoslav and a Slavic woman. In 980 he became the sovereign of a kingdom which stretched from the Black Sea to the Baltic Sea.

At the beginning of his life he was a convinced pagan and worshiped idols. But under the influence of his Grandma, Grand Princess Olga, he turned his attention towards Bulgaria, where he could see the benefits of Christian civilization.

The chronicler reports that Prince Vladimir had sent envoys to different countries — to the Christians, Muslims and the Jews — in order to question them on their faith. When they returned from a voyage, the envoys told him about the divine service in the Saint Sophia Cathedral of Constantinople. It had made an unforgettable impression on them: "We thought that we were in heaven and no longer on earth".

The Grand Prince accepted Christianity and in spring of 988 he was baptized in the river Dnieper by the Bulgarian priests who lived in Kiev.

The character of Prince Vladimir and his life-style changed after that. With his last wife, Anne, Princess of Byzantium, and his two younger sons Boris and Gleb, he formed a happy Christian family. St. Vladimir died in 1015. The Orthodox church worships him as its apostle and the teacher of the Orthodox doctrine.

Words and Expressions

Christendom	['krisndəm]	христианский мир
Christianity	['kristi'æniti]	христианство
saint	[seɪnt]	святой
princess	['prɪn'ses]	княгиня
to embrace	[ɪmb'reɪs]	принимать (веру)

baptism	['bæptɪzəm]	крещение
sovereign	['sovrɪn]	монарх
kingdom	['kɪŋdəm]	царство, королевство
convinced	[kɒn'vɪnst]	убежденный
pagan	['peɪɡən]	язычник
to worship	[wɔːʃɪp]	поклоняться
idol	['aɪdəl]	идол
Bulgaria	[bʊl'ɡeəriə]	Болгария
chronicler	['krɒnɪklə]	летописец
envoy	['envɔɪ]	посланник
divine service	[di'vaɪn 'sɜːvɪs]	церковная служба
faith	[feɪθ]	вера
St. Sophia	[snt sa'faɪə]	Св. София
Cathedral	[kæ'tiːdrəl]	собор
Constantinople	[,kɒnstəntɪ 'nəʊpl]	Константинополь
heaven	['heɪvən]	царство небесное
Byzantium	[bi'zæntɪəm]	Византия
Orthodox Church	['ɔːθədɒks ˈtʃɜːtʃ]	Православная церковь
doctrine	['dɒktrɪn]	учение, вера
priest	['priːst]	священник

Questions on the Text

1. Who was the first to embrace Christianity in Russia?
2. Whose son was prince Vladimir?
3. What was he at the beginning of his life?
4. Who influenced his decision to take Christianity?
5. Where did he send envoys?
6. What service did the envoys like very much?
7. When and where was prince Vladimir baptized.
8. When did Rus become a Christian State?
9. In what way does the Orthodox Church worship Prince Vladimir?

Unit III

The Main Idea of Russian Spirituality

It was under Vladimir's son, Yaroslav, the Wise (1019-1054) that the Kievan state reached its zenith. It became the place of an intense commerce, which linked Germany and Scandinavia to the Byzantine Empire, the West to the East. Schools were opened in Kiev and the first chronicles were

composed. The monasteries were sources of civilization. Especially important was the Lavra of the Caves. Bishops and missionaries were prepared there to evangelize the north of the country. This monastery also spread the art of icons and the frescos. This was an important period «then Russian spirituality was formed. This brilliant period ended tragically in 1240 with the Mongol invasion. Later, in the fourteenth century the Russian spirituality was renewed and transformed by Saint Sergiy. But its main features were formed during the first two hundred and fifty years of Christian life in Rus (990-1240).

Having assumed Christianity the Russian people accepted the Gospel message and applied it to their lives with an extreme radicalism. The Russian man always had a feeling, that he was a sinner. He had a permanent desire for purification and transfiguration and was moving towards holiness.

This is also the source of Russia's desire for universal salvation. The name "Holy Rus" appeared because for the Russian people the ideal of holiness represented the highest value. It was not well-being but holiness, that Russian people were trying to attain. Such is the basis of Russian spirituality.

Words and Expressions

Kievan state		Киевская Русь
zenith	['zeniʒ]	зенит
to link		соединять
Byzantine Empire	[bi'zɛtɪn 'empaɪr]	Византийская империя
chronicle	[k'ronɪkl]	летопись
source	[so:s]	источник
Lavra of the Caves		Киево- Печерская лавра
bishop		епископ
missionary	['miʃnəri]	проповедник, миссионер
spirituality	[,spiritju'ælɪti]	духовность
invasion	[in'veɪʒn]	вторжение
to assume	[ɹ'sju:m]	принимать
gospel	['gɒspəl]	Евангелие
message	['mesɪʒ]	весть, послание
purification	['pjʊrɪfɪkeɪʃn]	очищение
transfiguration	[,trɛnsfɪgju'reɪʃn]	преображение
holiness	['həulɪnəs]	всвятость
salvation	[sæl'veɪʃn]	спасение
to attain	[ɹ'teɪn]	достигать

Questions on the text

1. When did the Kievan state reach its zenith?
2. What kind of place was it?
3. What role did monasteries play?

4. What monastery was especially important?
5. When did this period come to an end?
6. When were the main features of Russian spirituality formed.
7. What feeling did the Russian man always have?
8. What permanent desire did he have?
9. What were Russian people trying to attain?
10. Why did the name "Holy Rus" appear?

Unit IV

Princes Boris and Gleb, the First Passion-Bearers

The Grand Prince Vladimir died on July 15, 1015. After his death, his adopted son, Sviatopolk, came into power. But the people of the country loved the two young princes Boris and Gleb, whose virtues they knew. They wanted Boris and Gleb to rule the country. The young princes didn't consent to raise a hand against their older brother. "May he be as a father to us", they said to their troops who were inclined to march on Kiev.

Meanwhile, Sviatopolk was afraid that he would be dethroned and sent his people to assassinate his two brothers. Boris and Gleb didn't begin to struggle for their life, they disbanded their army and prepared for death. When the emissaries of Sviatopolk arrived, prince Boris was standing in front of the icon of the Saviour and prayed: "Lord. Thou didst suffer for our sins; make me worthy to suffer for Thee. I do not die at the hand of my enemies, but at the hand of my brother. Do not hold him responsible for this assassination as a sin". Then he received Communion and lay down peacefully. He was killed with spears. When Prince Gleb learned about the death of his brother, he said: "you have received grace from God. Beseech Him that I also may suffer as you did. I would much rather be with you than remain in this world which is full of evil". He was killed soon after that.

After their death Princes Boris and Gleb were proclaimed saints and five years later they were canonized (1020). The Russian people call them "Passion-Bearers". Among the virtues of these princes people especially glorified their innocent suffering. Only those Christians, who suffered, could be canonized. The first Russians whose holiness was proclaimed by the people were those who suffered the Passion like Christ the Saviour. The Life of Saints Boris and Gleb was the favourite reading of the Russian people and their tomb in Vyshgorod was a place of national pilgrimage.

Words and Expressions

passion-bearers	[ˈpɪʃən ˈbeɪtɪŋz]	страстотерпы
power		власть
virtue	[ˈvɜːtʃu]	добродетель
to rule	[ru:l]	управлять
troops	[tru:ps]	войска
inclined	[ɪnkˈlaɪnd]	склонный
to dethrone	[diˈθrəʊn]	свергнуть (о правителе)
to assassinate	[əˈsæsɪneɪt]	убивать
to disband		распускать
emissary	[ˈemɪsəri]	лазутчик
communion	[kəˈmjuːniən]	причастие
grace		милость
beseech Him	[biˈsiːtʃ]	моли Его

to suffer	['sʌfə]	страдать
Thou = you		
didst = did		
Thee = you		
Do not hold him responsible for this assassination as a sin		Не поставь ему того в грех
to proclaim	[prə'kleɪm]	провозглашать
to canonize	['kænənəɪz]	канонизировать
tomb	[tu:m]	могила
pilgrimage	['pɪlgrɪmɪʒ]	место паломничества

Questions on the Text

1. Who came into power when Prince Vladimir died?
2. Were the young princes Boris and Gleb against their older brother?
3. What was Sviatopolk afraid of?
4. What did he decide to do?
5. Did Boris and Gleb raise their troops to struggle for their life?
6. How do Russian people call them?
7. Why were they proclaimed saints and canonized?
8. What kind of place did their tomb become?

Unit V

The Venerable St Sergiy of Radonezh

There are names in Russian history which became symbols of the Orthodox faith for all people. One of them is the name of the Venerable Sergiy of Radonezh. Life of the Saint and God-bearer, abbot Sergiy, the Wonder-Worker, was written by Epiphaniy the Wise. It is used in this book.

St Sergiy was born of noble and devoted parents in 1314 in the village of Varnitsy near Rostov. Before his birth there occurred a miracle. His mother was with child and entered the church one day for the Holy Liturgy. All was silent, when lo! The child in her womb began to cry out. Later as the Hymn of the Cherubim's started, the child cried out a second time. His mother was frightened, and the women who were with her asked in wonderment: "What will this child be?" And when the priest proclaimed "Listen, holy things for the holy!" the child cried out, louder than ever, for a third time.

Maria, his mother, from that day treasured the child in the womb like a priceless jewel, a chosen vessel. She said to her husband: "If the child be a son, let us bring him to church and offer him to God. And thus it was. When the time came, she gave birth to a son. His parents welcomed him with great joy, they gathered all their relatives and friends, giving glory and thanks to God for sending them such a child.

Forty days after his birth, his parents brought the child to the house of God, giving to God what they had received from Him. They baptized him in the name of the Father, and of the Son and of the Holy Spirit, giving him the name of Varfolomey.

Words and Expressions

venerable	['ven _g r _g bl]	преподобный
faith	[fei _ʃ]	вера
miracle	['mir _g kl]	чудо
Holy Liturgy	['houli 'lit _g ʒi]	Божественная Литургия

lo!		и вдруг, о чудо!
womb	[wu:m]	вутроба
cherubim	['tʃer _g bim]	херувим
Holy things for the holy!		Святая Святым
chosen vessel	['tʃou _z g'n 'vesl]	избранный сосуд
Saint		святой
God-bearer	[god 'be _g r _g]	Богоносный отец наш
wonder-worker		чудотворец
to bless		благославлять

Questions on the Text

1. When and where was Saint Sergiy of Radonezh born?
2. What miracle occurred before his birth?
3. How did mother treasure her child from that day on?
4. What did the parents decide to do?
5. On what day was the child baptized?
6. What name was he given?

Unit VI

The Beginnings of the Monastery of the Holy Trinity

The young Varfolomey dreamed about monastic life since his childhood. When he was still quite young, he and his elder brother Stefan traveled through many woods until they found a lonely place in the forest of Radonezh. After praying to the Lord, they began to cut down trees and build a church with their own hands. When the church was finished they consecrated it and dedicated it to the holy Trinity.

Our blessed youth Uarfolomey prayed continually to God to be made worthy of the monastic life. Time passed and one day a priestmonk by the name of Mitrofan came to that forest church. Varfolomey knelt before him and begged him: "Father, consecrate me into the monastic order. Since childhood I have desired it. Now, I long for this as the stag yearns for running waters, so my soul thirsts for the monastic life."

The priest hesitated not. He entered the church and consecrated Varfolomey to the angelic life on the 7th day of October. At the consecration he was given the name of Sergiy. He was the first monk in that place and remained as a model for all the other monks who lived there.

Words and Expressions

monastic	['kɒnsɪkreɪt]	освящать, посвящать
to consecrate	['trɪnɪtɪ]	Троица
Trinity	[blest ju:ʒ]	блаженный отрок
blessed youth	['wɜ:ðɪ]	удостоиться
to be made worthy	[pri:st mʌŋk]	священноинок
priest-monk	['o:dʒ]	зд. чин
order		олень
stag		стремиться
yearn	[jɜ:n]	душа
soul	[soul]	жажда
thirst	[ʒ:st]	
[mɜ'nɪstɪk]	монашеский	

Questions on the Text

1. What did young Varfolomey dream about?
2. Where did he and his brother Stefan find a lonely place to live and pray?
3. What did they build there?
4. What did Varfolomey pray for?
5. Who came to the forest church one day?
6. What did the priest-monk do?
7. What name was the blessed youth given at the consecration?

Unit VII

Life in the Monastery

Time flew and monks began to arrive at the saint's hermitage, as Lord wanted that lonely place to be inhabited by a large community. Sergiy didn't turn them away.

He lived among the brothers, bearing the many burdens of monastic life. Sergiy lived austere ascetic life, enduring hunger and thirst, praying throughout the night. He lay on the bare earth to rest, he kept the purity of his body and soul, the silence of his lips. His life was marked by physical effort, sincere humility, continuous prayer, perfect charity, poverty in dress and fear of the Lord. As it says in the Holy Scripture: "Fear of the Lord is the foundation of wisdom."

Thus he lived with the brothers imitating Jesus Christ, who said to all who want to follow His example: "Come to me, all you who are overburdened and oppressed and I will give you rest. Take up my yoke and learn from me, for I am meek and humble of heart".

Saint Sergiy begged the bishop for a priest to guide the souls of the monks as their abbot. The bishop said to him: "Most beloved son and dear brother of mine, from this time on, you shall be the priest and father of God's community in the monastery of the Holy Trinity". Though Sergiy said he was unworthy of it, he obeyed. The monks greeted this news with joy. Saint Sergiy prayed with tears in his eyes to the Lord of all, appealing to the help of the Godmother, John the Baptist, the apostles, bishops and all the saints.

Words and Expressions

hermitage	to bear	ascetic
to inhabit	burden	
community	austere	

[h _q :miti ^Ɽ]	жилище	
[h _q :miti ^Ɽ]	отшельника	
[in'h _x bit]	населять	
[k _q 'mju:niti]	жилище	
[be _q]	отшельника	
['b _q :d _q n]	населять	
[o:'sti _q]	община	
[q'setik]	переносить	
	бремя	
	суровый	
	аскетический	
to endure	[in 'dju _q]	выносить, терпеть
purity	['pju _q riti]	чистота, непорочность
sincere	[sin'si _q]	искренний
charity	['ʧ _x riti]	зд. <i>любовь к ближнему</i>
poverty	['pov _q ti]	бедность
Scripture	['skrip ^Ɽ _q]	Священное писание, Библия
yoke	[jouk]	иго
meeek	[mi:k]	кроткий
humble	['hʌmbl]	скромный
abbot	['æb _q t]	игумен
unworthy	[ʌn'w _q :Di]	недостойный
apostle	[q'posl]	апостол

Questions on the Text

1. Who began to arrive at the saint's hermitage?
2. Did he turn them away?
3. What kind of life did Sergiy lead?
4. What was his life marked by?
5. Whom did Saint Sergiy beg the bishop for?
6. Whom did the bishop bless to become the abbot?
7. How did the monks greet the news?

Unit VIII

The Appearance of Godmother

One day our blessed monk was in prayer before the icon of the Mother of Our Lord, Jesus Christ. He said: "Ever Virgin Godmother, protector and mediator for us all, defend us now, unworthy as we are, and ask Your Son and our God never to leave this holy place. Our hope is in Your protection and in Your prayers, Oh, Mother of my beloved Christ. So he prayed and sang the canon of thanksgiving to the Ever Virgin Godmother. Suddenly a voice rang out: "Behold the Ever Virgin!" A shining light, stronger than the midday sun enveloped the saint and he saw the Ever Virgin Godmother with the apostles Peter and John. Sergiy threw himself on the ground, dazzled by the

blinding light.

The Ever Virgin reached out to touch the saint and said: "Fear not, my favoured one! I have come to visit you. I heard your prayer as you begged for your disciples and your monastery. Do not distress any more; from now on you will have all things in abundance in your lifetime and beyond. Once you return to the Lord, I will not leave your monastery, I will foresee all its needs and will protect it". With this She disappeared. The soul of the saint was shaken by the awesome vision. The other monk, who also saw the vision was lying on the floor as if he were dead.

Sergiy lived long in faith and austerity and the older he got, the more he increased in holiness. Old age did not weaken his spirit, but step by step he grew closer to God.

When he foresaw that only six months remained to him, he called together his community and entrusted all the brothers to the care of his favourite disciple, Nikon. And from that moment he remained in total silence.

Before his death Sergiy called his community and urged them to remain firm in the orthodox faith, to preserve harmony among them, to appreciate true love and the purity of their body and soul, and above all to keep humility. He taught them not to value honour or glory in this life but to await their eternal reward from God in heaven. Just before he died, as his spirit was to leave his body, he received the Body and Blood of Christ, raised his hands to heaven and finished his prayer. It was the year 1392, on the 25th of the month of September.

Words and Expressions

apparition	[ˌɔpəˈriːʃən]	явление, видение
Ever Virgin	[ˈevɹiːvɹiːdʒɪn]	Пречистая
Behold the Ever Virgin		Се пречистая грядет!
to dazzle	[ˈdɔːzl]	ослепить ярким светом
blinding light		нестерпимый свет
enveloped	[ˈenvəˌlɒpt]	осиял
disciple	[diˈsaɪpl]	ученик, последователь
Fear not, My favoured one!		Не ужасайся, избранник Мой!
do not distress any more		не скорби
in abundance	[ɪn ˈbʌndəns]	зд. неоскуденно
awesome vision	[ˈɔːsəməˈviʒən]	чудесное видение
austerity	[osˈteriti]	аскетизм, воздержание
to increase	[ɪnˈkriːz]	вырастить
humility	[hjuːˈmɪlɪti]	
to entrust	[ɪntˈrʌst]	смирение
to urge	[ɹːʒ]	убеждать
eternal	[ɪˈtɜːnəl]	вечный
reward	[riˈwɔːd]	награда

Questions on the Text

1. What did Saint Sergey pray Godmother for?
2. What was he doing when a voice rang out?
3. Whom did St Sergiy see?
4. Why did he throw himself on the ground?
5. What promise did the Ever Virgin give him?

6. Was the soul of the saint shaken by the awesome vision?
7. Did old age weaken the spirit of Saint Sergiy?
8. What did Saint Sergiy urge the monks to do?

Unit IX

Saint Seraphim of Sarov

The best known of all the holy teachers of modern Russia is St Seraphim of Sarov. He was born in 1759 in the family of a merchant and died in 1833. Saint Seraphim embraced Religious life at the age of eighteen and passed through all the most difficult stages of purification and regeneration known to Eastern ascetic tradition. After seventeen years of seclusion, silence and prayer in the forest of Sarov, he opened the doors of his cell (in 1825) to all those who needed help. A great number of pilgrims began to move to the monastery of Sarov, lost in the wild forests of the Tambov province. There were days when between four and five thousands people knocked at his door.

St Seraphim was always dressed in white, and radiant with joy. His bent body bore the traces of a long and hard struggle in which he won a victory. St. Seraphim had a gift of healing; the innermost secrets of his visitors and their future were opened to him. Nature responded to his prayers. He was a living example of the Kingdom of God manifested on earth through the perfect and loving obedience of a man to the Will of his Creator. During the time of industrial revolution, scientific progress and indifference to Christianity among the upper classes, St Seraphim shone as a chosen vessel of the Holy Spirit. He proved that the Church does not grow old and that the grace of God is the same in all ages and in all places.

Words and Expressions

merchant	[ˈmɜːtʃənt]	купец
purification	[ˈpjʊrɪfɪkeɪʃn]	очищение
regeneration	[rɪˈʒenəreɪʃn]	обновление
seclusion	[sɪkˈluːʒn]	уединение
cell	[sel]	келья
radiant	[ˈreɪdɪənt]	излучающий
to bend (bent)		сгибаться
trace	[treɪs]	след
gift	[ɡɪft]	дар
healing	[ˈhiːlɪŋ]	целительство
innermost	[ˈɪnəmʌst]	сокровенный
to respond	[rɪsˈpɒnd]	отвечать
obedience	[əˈbiːdiəns]	послушание
Will of the Creator		воля Творца
grace of God		милость Божия
chosen vessel	[ˈtʃoʊzən ˈvesl]	избранный сосуд
Holy Spirit	[ˈhoʊli ˈspɪrɪt]	Святой Дух

Questions on the Text

1. When was St Seraphim of Sarov born?
2. At what age did he embrace religious life?
3. How many years did he spend in seclusion, silence and prayer?
4. When did he open the doors of his cell to those who needed help?
5. What gift did he have?
6. What example did he give?
7. What did he prove by his life?

Unit X

The Venerable Trifon of Vyatka

The venerable Trifon of Vyatka was born in 1546 in the village of Voskresenskoye near Arkhangelsk. His secular name was Trofim Podvizayev. Very early in life he felt an inclination to serve God. When he was a child, Trofim was very fond of the church service. Once during such service he felt that some unknown heavenly force touched him and like an arrow struck into his head and heart. That is how he felt the presence of God in his life and his call to leave everything and follow Christ. When he was quite young, Trofim felt a desire for pilgrimage and for a long time he lived like a pilgrim on earth wandering from one place to another.

From a very early age Trofim liked modesty in food and clothes and the joys and treasures of this world never seemed important to him. As soon as he stepped the narrow path and chose monastic life, he started an everlasting spiritual struggle with the forces of evil. During his life he suffered a lot from evil people who insulted him, threatened and made attempts to do away with him.

He had a gift of prayer. Trofim was only 20 years old when a hopelessly sick child, Maxim Stroganov, was cured by his prayer. People began to call him a wonder-worker. To avoid this fame, Trofim left for a monastery. It was Pyskorsky monastery near Perm. There, at the age of 23, he was consecrated into the monastic order with the name of Trifon.

Once Trifon was seriously ill. He was quite weak and when he was almost at death's door Saint Nikolai, the wonder-worker, appeared before him in his modest cell. Saint Nikolai cured the young monk, blessed him and promised to help Trifon in everything he was doing for God's sake. The venerable Trifon became radiant in the face and his soul was filled with joy. During all his future life the venerable Trifon had an icon of Saint Nikolai with him. The churches and chapels, that were built by him, were always decorated with the icons of Saint Nikolai. Since that time in all the hard circumstances of his life St. Trifon prayed Saint Nikolai, the wonder-worker, for help and guardianship.

Words and Expressions

secular	[ˈsekjulɹ]	мирской
inclination	[ˌɪnkliˈneiʃn]	склонность
heavenly	[ˈhevɹnli]	божественный, небесный
arrow	[ˈɑrou]	стрела
to strike (struck, struck)		ударять
desire	[diˈzaiɹ]	желание
pilgrimage	[ˈpɪlgrɪmiʒ]	зд. странствия
to wander	[ˈwɒndɹ]	странствовать
modesty	[ˈmɒdɹsti]	скромность
treasure	[ˈtreʒɹ]	сокровище
the forces of evil	[ˈfo:sɪz qv ˈi:vɪl]	силы тьмы

to insult	[in'sʌt]	оскорблять
to threaten	[ˈθreɪn]	угрожать
to do away with		зд. <i>убить</i>
to cure	[kjʊə]	исцелять
wonder-worker	[ˈwʌndə 'wɜ:kə]	чудотворец
fame		слава
to be at death's door		быть на пороге смерти
to bless		благословлять
chapel	[ˈtʃæpəl]	часовня, церковь
guardianship	[ˈgɑ:diən ʃɪp]	покровительство

Questions on the text

1. When and where was St. Trifon of Vyatka born?
2. What was he fond of when he was a child?
3. How did he feel the presence of God in his life?
4. What desire did he feel when he was young?
5. How old was he when he cured a child?
6. At what age was he consecrated into the monastic order?
7. Who appeared in his cell during his illness?
8. Whose icon did the venerable Trifon always have with him?

Unit XI

Saint Trifon on the Vaytka Land

The venerable Trifon Vyatsky changed many places during his life. Like a pilgrim he walked from one place to another, evangelizing the pagans and teaching them the Holy Scripture. In all the places, where he prayed and worked, churches were built and later monasteries were organized. A lot of sufferers came to him and he cured them from evil spirits, blindness and other ailments.

Saint Trifon had always wished to see the Vyatka land and so one day he started on a long way to Vyatka. On the 18th of January 1580 the venerable Trifon reached Slobodskoy and later came to Khlynov. When he saw the town, standing on a high hill, he became radiant in the face and his soul was filled with joy. He thanked God for his grace. At that time there were many churches, but there wasn't a single monastery on the Vyatka land. Seeing that the people really wanted to have a monastery, he started to choose a place for it. When a quiet place was chosen, he said: "This is the place of my eternal rest. Here I shall settle as God blessed me".

Saint Trifon went to Moscow where Metropolitan Antonio blessed him with the rank of the builder of the monastery in Khlynov. The metropolitan also presented gifts for the monastery: icons, books and bells. People helped St. Trifon in his efforts and he had two faithful brothers-in-arms Anisim and Dionisiy. But short was the joy of Saint Trifon. The people of Khlynov soon lost interest in the erection of the monastery. The work stopped. And only when Godmother herself appeared to one of citizens in his sleep and spoke severely about the necessity of the monastery, they came into senses.

With great fear of God the people started to build a monastery. A lot of obstacles appeared

during the work but in each case God helped people to overcome them. Three times more, in 1588, 1595 and 1596 the venerable Trifon went to Moscow and each time he returned with rich gifts from the tsar. The Russian tsar Feodor Ioannovich donated the new monastery lands, villages and lakes. Saint Trifon became the abbot of the monastery.

The monastery grew and became the center of spiritual and cultural life of the town. The venerable Saint Trifon led on an ascetic life in fast, prayer and austerity. All his property consisted of several icons and books. His main concern was the monastery and the monks for whom he tried to be a good shepherd. Saint Trifon spent a lot of time and effort to organize proper monastic way of life in his cloister. By this he caused hatred of the prince of the world. The rules, established by St. Trifon in the monastery, seemed strict to some of the monks. They began to persecute their abbot. In 1601 the companions, led by the evil spirit, drove St. Trifon away from the monastery. He went away to Solovky. Some time later he returned to the Vyatka land and went to Slobodskoy, where he helped to build a monastery.

Only short before his death he could return to his beloved cloister. He lived in his cell for several days and on the 8th of October 1612 he left this world for eternal life. The venerable Saint Trifon is a protector of the Vyatka land. Saint Trifon, whose name the Vyatka Orthodox Gymnasium bears, is always with us. He helps us in spiritual life and in our everyday problems.

Words and Expressions

to evangelize	[i:'vʌnʤlɑɪz]	проповедовать
pagans	['peɪɡnz]	язычники
Holy Scripture	['həʊli 'skɪptʃə]	Священное Писание
evil spirit	['i:vəl 'spɪrɪt]	злой дух
blindness	['blaɪndnəs]	слепота
ailment	['eɪlmənt]	недуг
to reach	[ri:ʧ]	добраться
grace		благоволение
eternal rest	[i'tɜ:nəl rest]	вечный покой
rank	[rʌŋk]	чин
brother-in-arms		зд. сподвижник
to appear	[ə'piə]	появляться
citizen	['sɪtɪzən]	горожанин
to come to one's senses		прийти в себя
to donate	[dəʊ'neɪt]	дарить, жертвовать
ascetic	[ə'setɪk]	аскетический
austerity	[os'terɪtɪ]	воздержание
property	['prɒpərtɪ]	имущество
concern	[kən'sɜ:n]	забота
a good shepherd	[gʊd 'ʃepəd]	добрый пастырь
cloister	['kloɪstə]	обитель
prince of the world		князь мира сего
to persecute	[,pɜ:sə'kju:t]	преследователь, гнать

abbot	['ɛbɔt]	настоятель монастыря, игумен
companions	[kɔm'pɛnjɔnz]	братия
protector	[prɔ'tektɔ]	покровитель
to bear a name		носить имя
to drive smb. away		прогнать

Questions on the Text

1. When did the venerable Trifon come to the Vyatka land?
2. Were there any monasteries on the Vyatka land at that time?
3. Was it easy to build a monastery?
4. How many times did St. Trifon go to Moscow?
5. What did the Russian tsar donate the monastery in Khlynov?
6. What was St. Trifon's main concern?
7. Were the rules in the cloister strict?
8. What happened in 1601?
9. When could St. Trifon return to his beloved monastery?
10. When did he leave the world for the eternal life?
11. Whose name does the Vyatka Orthodox Gymnasium bear?

Unit XII

Saint Mikhail Tikhonitsky

New names constantly appear in the multitude of Russian Saints. The XX century become an ordeal for the Russian Christians. A great number of Russian orthodox priests suffered the passion for their faith and in this way followed the example of the Saviour. Very little is known about their life. Modest village priests didn't have biographers. One of such Saints is Mikhail Tikhonitsky, a priest from the Vyatka land.

Father Mikhail was born on the 2nd of July 1846 in the village of Oshet', not far from Nolinsk. His father was a church-reader. Mikhail studied in a Clerical School in Vyatka and later finished the Vyatka Theological Seminary. On finishing the Seminary, at the age of 22 he married and was ordained a priest. The first place where he served, was Ilyinskaya church of Izhevsky plant near Glazov. From 1870 to 1878 he served in the village of Podrelye in Orlovsky district of the Vyatka region. These were the happiest days of his life. Five children were born to his family and it seemed that the happy days would never end.

In 1878 he was sent to serve in the village of Bystritsa, and some years later to the town of Orlov. His wife, Appolinariya Vladimirovna, died early in life and left him six children. The young Father worked so much that he hardly had any time for his children. His son, Metropolitan Vladimir, later wrote in his reminiscences: "My father was a monk not by his official position, but by a way of life. The church, where he served, was two miles away and he had to go there on foot in any weather. In spite of that at 6 o'clock every morning father served Matins and after that a Liturgy. When the church service was over, he hurried to the gymnasium where he taught the Holy Scripture, and returned home only to dinner. During that time he could be with his children. After a short rest he again went to church to serve people in their needs. Then he performed an evening service. He never had any supper, only tea." Two of his sons became priests: Metropolitan Vladimir and Great Bishop Veniamin, the third son, Yelpidifor, and three daughters Mariya, Yuliya and Vera

became talented teachers.

After the revolution of 1917 Father Mikhail spent a lot of time visiting sick people and those who were in prison. Though his own family was large, he helped people which were in poverty and need. Many prisoners he brought to confession of their sins and then to communion cup. His charity, honesty and profound veneration of God brought him love and respect of people in his parish.

The new communist power led a repressive policy towards the Russian Orthodox Church and its priesthood. They couldn't stand such devoted people as Father Mikhail Tikhonitsky. The story of arrest, imprisonment and trial of Father Mikhail is typical of that time. He could have given up and betrayed his faith, but he endured. The arrest and imprisonment undermined Saint Mikhail's health. Still he believed in justice, he believed that his innocence would be proved, because he never urged people to fight against the power, but taught them to be patient.

On the 20th of September 1918 at 9 o'clock in the evening priest Mikhail Tikhonitsky was short to death. The communists brought the elderly Father to the town cemetery and made him dig a grave with his own hands. When they were leading him to execution Father Mikhail was singing an Easter canon and comforting people who were with him at that time.

Saint Mikhail Tikhonitsky was the first victim of the communist persecution on the Vyatka Land. He was canonized on the 30th of July 2003 as one of the Holy Martyrs of the XX century.

Words and Expressions

Passion-Bearer	[ˈpɪʃən ˈbeɪtəʒ]	страстотерпец
Holy Martyr	[ˈhəʊli ˈmɑ:tɪ]	зд. священномученик
multitude	[ˈmʌltɪtju:d]	зд. сонм (множество)
ordeal	[o:'di:l]	тяжелое испытание
Saviour	[ˈseɪvjə]	Спаситель
Clerical school	[ˈklerɪkəl]	духовное училище
Theological Seminary	[θi:ə'lɒɡɪkəl]	духовная семинария
to ordain	[o:'deɪn]	посвящать в духовный сан
reminiscences	[,remɪ'nɪnsɪz]	воспоминания
Matins	[ˈmætnɪz]	утреня
Liturgy	[ˈlɪtʃɪ]	Литургия
Holy Scripture	[ˈhəʊli ˈskɪptʃə]	Священное Писание
confession	[kən'feʃən]	исповедь
sin		грех
communion cup	[kəmju:nɪən kʌp]	чаша для причастия
veneration of God	[venə'reɪʃən]	благоговение перед Богом
parish	[ˈpærɪʃ]	приход
trial	[ˈtraɪəl]	суд
to endure	[ɪn'djuə]	выносить, терпеть (страдания)
Easter canon	[ˈi:stə ˈkænən]	Пасхальный канон

to canonize

['kænənaɪz]

прославить

Questions on the Text

1. What kind of time was the XX-th century for the Russian Christians?
2. When and where was Father Mikhail born?
3. Where did he study?
4. Where did he start his service as a priest?
5. How many children did he have?
6. What did his son write about him in his reminiscences?
7. What did his children become?
8. Whom did Father Mikhail help?
9. What brought him love and respect of the people?
10. Why was St Mikhail arrested and put to prison?
11. In what way did he follow the example of the Saviour?
12. When was Saint Mikhail Tikhonitsky canonized?

Part II

Extracts from the New Testament Do Not Judge St. Matthew 7:1-5

1 Judge not, and you will not be judged. 2 For with what judgment you judge, you shall be judged: and

with what measure you mete, it shall be measured to you again.

3 And why do you see the mote that is in your brother's eye, but do not see the beam that is in your own eye? 4 Or how wilt you say to your brother, Let me pull out the mote

out of your eye; and behold, the beam is in your own eye?

5 Hypocrite, first cast out the beam out of your own eye; and then you will see clearly how to cast out the mote out of your brother's eye.

Words and Expressions

to judge	hypocrite	[ˈhɪpəkraɪt]
measure	to cast out	['kæst aʊt]
to mete		[mi:t]
mote		[ˈməʊt]
own		['meɪn]
to behold		[bi:ˈhɒld]
behold!		['mɒt]
beam		['bi:m]

[bi'hould]	судить
	судить
[bi:m]	мера
['hip _q krit]	отмерять
	соринка
	свой, собственный
	видеть, замечать
	смотри!
	бревно
	лицемер
	вынуть

Take My Yoke Upon You St. Matthew 11:27-30

27 All things are delivered unto me of my Father: and no man knows the Son, but the Father; and no man knows the Father, save the Son, and he to whom the Son will reveal him. 28 Come to me, all you that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meke and lowly in heart: and you shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Words and Expressions

Yoke	['jouk]	иго
deliver	[di'liv _q]	передавать
unto = to		
save	[seiv]	за исключением
reveal	[ri'vi:l]	открывать
labor (labour)	['leib _q]	трудиться
laden	['leid _q n]	обремененный
meke	[mi:k]	кроткий
lowly	['louli]	скромный, смиренный
soul	[soul]	душа
burden	['b _q :d _q n]	бремя

Feeding the Multitude With Five Loaves St. Matthew 14:15-21

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; you give them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and He took the five loaves, and the two fishes, and looking up to heaven, He blessed, and broke, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Words and Expressions

to feed	[fi:d]	кормить, насыщать
multitude	['mʌltitju:d]	множество, масса, толпа
disciple	[di'saɪpl]	ученик, последователь
desert	['dezət]	пустыня
victuals	['vɪtlz]	пища
to depart	[di'pɑ:t]	уходить
loaf (pl. loaves)	[lɒf]	хлеб, каравай
hither	['hiðə]	сюда
heaven	['hevən]	небеса
to bless	[bles]	благославлять
to remain	[ri'mein]	оставаться

The Parable of the Faithful Youth St. Matthew 19:16-26

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why do you call me good? there is none good but one, that is, God: but if you want to enter into life, keep the commandments.

18 He said to him, Which? Jesus said, Do not murder, Do not commit adultery, Do not steal, Do not bear false witness,

19 Honour your father and your mother: and, love your neighbour as yourself.

20 The young man said unto him, All these things I have kept from my youth up: what lack I yet?

21 Jesus said to him, If you want to be perfect, go and sell what you have, and give to the poor, and you will have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of

God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Words and Expressions

parable	[ˈpɑːrɪbl]	притча
faithful	[ˈfeɪθfʊl]	зд. <i>благочестивый</i>
youth	[juːθ]	юноша
eternal	[ɪˈtɜːnəl]	вечный
commandment	[kɑːmɑːndmɛnt]	заповедь
to murder	[ˈmɜːdɜː]	убивать
to commit	[kəˈmɪt]	совершать
adultery	[ˈædʊltəri]	прелюбодейство
to steal	[stəɪl]	красть
false	[ˈfɔːls]	ложный
witness	[ˈwɪtnɪs]	свидетельство
to honour	[ˈɒnə]	читать, почитать
neighbour	[ˈneɪbɜː]	сосед
to lack	[læk]	недоставать, не хватать
treasure	[ˈtreʒɜː]	сокровище
to follow	[ˈfɒləʊ]	следовать
sorrowful	[ˈsɒrəʊfʊl]	опечаленный
possession	[pəˈzɛʃən]	собственность, имение
verily	[ˈvɛrɪli]	истинно
kingdom	[ˈkɪŋdəm]	царство
camel	[ˈkæməl]	верблюд
needle	[ˈniːdl]	игла
exceedingly	[ɪkˈsiːdɪŋli]	чрезвычайно
amazed	[əˈmeɪzd]	изумленный

The Last Commandment of Jesus Christ to His Disciples St. Matthew 28:18-20

18 And Jesus came and spoke to them, saying, All power is given to me in heaven and in earth.

19 Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world. Amen.

Words and Expressions

Therefore	[ˈðɛrɪfɔː]	поэтому
to baptize	[bæptʰaɪz]	крестить

Holy Ghost

['houli 'goust]

Святой Дух

lo!

[lou]

вот!

The Parable of the Compassionate Samaritan St. Luke 10:25-37

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how do you read?

27 And he answering said, You shall love the Lord your God with all your heart, and with all thy soul, and with all your strength, and with all your mind; and your neighbour as yourself.

28 And he said to him, You have answered right: do this, and you will live.

29 But he, willing to justify himself, said to Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him; and if you spend more, when I come again, I will repay you.

36 Which now of these three, do you think, was neighbour to him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus to him, Go, and do you likewise.

Words and Expressions

to inherit
shall

[in'herit]

наследовать
зд. *модальный глагол,*
выражающий намерение

to justify
Jerusalem
Jericho

['ʒʌstifai]
[ʒɹu:sqɪlm]
['ʒerikou]

оправдывать
Иерусалим
Иерихон

to fall among thieves
to strip
raiment
to wound

[ʌ:vz]
[reimɪnt]

попасть в руки разбойников
раздевать
одежда
наносить раны

Levite	['livit]	Левит
Samaritan		самарянин
morrow	['morou]	утро, завтра
likewise	['laikwaiz]	также, подобно
to pass by		проходить мимо
compassion	[kʌm'pʌʃən]	жалость, сострадание

The Parable of the Unwise Rich Man St. Luke 12:16-21

16 And he told a parable to them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, you have many goods laid up for many years; take ease, eat, drink, and be merry.

20 But God said to him, You fool, this night your soul will be taken from you: then whose shall those things be, which you have provided?

21 So is he that lays up treasure for himself, and is not rich toward God.

Words and Expressions

To bring plentifully		зд. принести большой урожай (о земле)
to bestow barn to lay up to take ease	[bis 'tɒu] [ba:n]	помещать амбар, житница откладывать, копить отдыхать

The Parable of Those Bidden to a Great Supper St. Luke 14:16-24

16 Then he said to him, A certain man made a great supper, and bade many".

17 And sent his servant at supper time to say to them that were bidden, Core; for a11 things are now ready.

18 And they all with one consent began to make excuse. The first said to him, I have bought a piece of ground, and I must go and see it: I pray to you have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray to you have me excused.

20 And another said, I have married a wife, and therefore I cannot core.

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame, and the blind.

22 And the servant said, Lord, it is done as you have commanded, and yet there is room.

23 And the lord said to the servant, Go out into the highways and hedges, and compel them to core in, that ty house may be filled.

24 For I say to you, That none of those men which were bidden shall taste of my supper.

Words and Expressions

to bid (bade, bidden) with one consent have me excused = excuse <i>me</i>		приглашать (гостей) зд. Как бы <i>сговорившись</i> извини меня
a yoke of oxen	[э jouk эv `oksən]	пара волов
to prove	[pru:v]	испытывать
the maimed	[meimd]	увечные
the lame	[leim]	хромые
the blind	[blaɪnd]	слепые
to compel	[kəm'pel]	убеждать, заставлять

The Parable of the Prodigal Son St. Luke 15:11-24

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give *me* the portion of goods that falls to me. And he divided unto them his living.

13 And not many days after the young son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the

swine ate: and no man gave them to him.

17 And when he *came* to himself, he said, How many hired servants of *my* father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to *my* father, and will say to him, Father, I have sinned against heaven, and before you,

19 And *am* no *more* worthy to be called thy son: make me as one of your hired servants.

20 And he arose, and *came* to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said to him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Words and expressions

the prodigal son	[ˈprɒdɪɡəl]	блудный сын
to fall	[ˈfɔːl]	зд. приходится по наследству
riotous	[ˈraɪətəs]	разгульный, распутный
famine	[ˈfæmɪn]	голод
swine	[ˈswaɪn]	свинья
belly	[ˈbɛli]	чрево
husks	[ˈhʌskz]	шелуха, зд. рожки
to perish	[ˈperɪʃ]	погибать
to sin	[sɪn]	грешить
compassion	[kəmˈpæʃən]	жалость, сострадание
worthy	[ˈwɜːði]	достойный
forth	[fɔːrθ]	сюда
robe	[rəʊb]	одежда
hither=here		

On the Last Judgement 8t. Matthew 25:31-46

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say to those on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was hungry, and you gave me to eat: I was thirsty, and you gave me drink: I was a stranger, and you took me in:

36 Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came to me.

37 Then shall the righteous answer him, saying, Lord, when did we see you hungry, and gave you to eat? or thirsty, and gave you drink?

38 When did we see you a stranger, and took you in? or naked, and clothed you?

39 Or when did we see you sick, or in prison, and came to you?

40 And the King shall answer and say to them, Verily I say to you, Inasmuch as you have done it to one of the least of these my brothers, you have done it to me.

41 Then shall he say also to those on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was hungry, and you did not give me to eat: I жая thirsty, and you gave me no drink:

43 I was a stranger, and you did not take me in: naked, and you did not clothe me: sick, and in prison, and you did not visit me.

44 Then they shall also answer him, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?

45 Then shall he answer them, saying, Verily I say to you, Inasmuch as you did it not to one of the least of these, you did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into eternal life

Words and Expressions

the last judgement		страшный суд
glory	[ˈglɔri]	слава
to separate	[ˈsepəreɪt]	отделять
shepherd	[ˈʃepəd]	пастух
sheep	[ʃi:p]	овцы, овца
goat		козел
blessed	[ˈgʌt]	благословенные
to inherit	[blest]	наследовать
naked	[ɪn ˈneɪt]	нагой
to clothe	[ˈneɪkɪd]	одевать
righteous	[ˈraɪtʃəs]	праведный
verily	[ˈraɪtʃəs]	истинно
inasmuch	[ˈverɪli]	так как
least	[ɪnqz ˈmɛɪst]	меньший
cursed	[ˈkʌst]	проклятые
to minister	[ˈkʌst]	служить, оказывать
	[ˈmɪnɪstə]	помощь
punishment		наказание
eternal	[ˈpʌnɪʃmənt]	вечный
	[ɪˈtɜnəl]	

Part III

Church Art Architecture

It is impossible to imagine a Russian city without a church or a cathedral. These buildings are quite unusual and each of them is unique. They are dear to the heart of Russian people and they have always made the beauty of any Russian town or country landscape. If you look at landscapes of famous Russian painters you will see that the most attractive object in any of them is a church. It is not surprising, because Russian people always devoted to God the best things that they could create. No matter how hard life could be for Russian people, they always found the money to build a church. Without it life was unthinkable. In joy and in sorrow, on weekdays and on holidays they were in their church. Here the atmosphere is that of holy spiritual life. It is a special place where people *come* to meet God and bring him their collective prayer.

Nowadays many churches are being built, restored and redecorated. Sometimes cathedrals that were ruined at the beginning of the XX-th century are built anew. That happened to the Cathedral of Christ the Saviour in Moscow. With their beautiful shape and proportions, and the sound of the bells churches give pleasure to the eye and bring harmony and peace to our souls. Every day services are held in churches, songs and prayers go up to God. People come here to be closer to God. The greatest number of people come on religious holidays and on special days to remember the dead.

Both in Russian and in English there are several words with almost the same meaning: church, cathedral, chapel. All of them mean a place where believers come to pray and services are held. But a cathedral is a large church (sobor), where priests from different churches can serve together. A chapel is a small church building without an altar.

The Orthodox churches are consecrated in memory of some events from the life of Jesus Christ, Godmother or the Saints. That is why each of them has a special name, for example: Cathedral of Christ the Saviour, Cathedral of Saint Trinity, Church of the Birth of Godmother. Every church is built according to a special project and is unique in its shape and proportions.

Words and expressions

cathedral	[kəˈtɪdrəl]	кафедральный собор
unique	[juˈniːk]	единственный в своем роде
landscape	[ˈlændskeɪp]	пейзаж
attractive	[əˈtræktɪv]	привлекательный
to create	[kriˈeɪt]	создавать
to restore	[rɪsˈtɔː]	восстанавливать
Christ the Saviour	[ˈkraɪst ˈsɛɪvjə]	Христос Спаситель
to pray	[preɪ]	молиться
chapel	[ˈtʃæpəl]	часовня
to consecrate	[ˈkɒnsəkreɪt]	освящать в честь

Questions on the text

1. What buildings make the beauty of a Russian landscape?
2. What do you know about the Cathedral of Christ the Saviour in Moscow?
3. What for do people come to churches?
4. What do we call a cathedral?

5. What is a chapel?
6. In what way are Orthodox churches consecrated?
7. Why are churches unique?

Give English equivalents of the Russian words:

Собор, церковь, часовня, единственный в своем роде, пейзаж, создавать, молиться, молитва, восстанавливать, заново, Храм Христа Спасителя, колокол, служба, освящать в честь.

Ancient Russian Cathedrals

The first churches were built in Russia in the X-th century after the country had accepted Christianity. Greek masters were usually invited to build them. But little by little Russian people mastered the art of Byzantine architecture, learned the Greek style and its secrets. Later they enriched it with their experience and ideas and brought in it the Slavic vision of beauty and harmony. In the course of time a peculiar Russian style of Christian architecture was formed.

The first great stone cathedral was built in Kiev in 989 — 996 by Byzantine masters, which were invited by prince Vladimir. It was consecrated in honour of Dormition of the Godmother. The cathedral became a symbol of the new state religion. The church was called «desyatinnaya», because prince Vladimir gave one tenth of his income to support the church. Unfortunately the beautiful building was ruined in 1240 by the warriors of khan Batyi.

One of the oldest Russian cathedrals that can still be seen, is the cathedral of Saint Sophia in Kiev. In 1037 Yaroslav the Wise gave an order to build that church in Kiev. When the work at it was finished it was consecrated in memory of Saint Sophia, the symbol of God's Wisdom. It became the centre of the main town of Kievan Rus. Its height was about 29 meters and until the end of the 15th century it was the greatest building of the Russian State. Even Byzantine itself didn't have such magnificent Cathedrals.

The Cathedral of Saint Sophia became a kind of model for that time and was a strong stimulus for the development of stone architecture in Rus. In the course of history the cathedral was damaged by the Tatar-Mongols and later by some reconstructions. Still the original shape and proportions of the building can still be seen and the interior of it is almost the same as in the days of Yaroslav the Wise.

Cathedrals consecrated to Saint Sophia were built later in Novgorod and Polotsk. There are several cathedrals of the XII-th century, that have remained almost unchanged since the time they were built. Among them are The Assumption Cathedral (1158 - 1185) and Cathedral of St. Dimitrius (1194 - 1197) in Vladimir, Church of The Intercession on the Perl (1165) near Vladimir, Church of St. Peter and Paul in Smolensk, Cathedral of St. Nikolai, the Wonder - Worker in Novgorod (1113).

Finish the Sentences

1. The first churches in Russia...
2. Little by little Russian builders...

3. They enriched it with...
- 4 In the course of time...
5. The first great stone cathedral...
6. It was ruined...
7. The Cathedral of Saint Sophia...
8. Its high was
9. The cathedral was damaged...
10. Its interior is
11. There are several Cathedrals of the XII-th century...
12. Among them are...

Give English equivalents to these words

архитектура, русский стиль, византийские мастера, символ, мудрость, величественный, повреждать, интерьер.

Cathedrals of Old Vyatka Cathedral of Alexander Nevsky

Old Vyatka was a beautiful place with a lot of churches and Cathedrals. Among them were Alexandrovsky Cathedral, cathedral of Saint Trinity, cathedral of Manifestation of God, Cathedral of Resurrection of Jesus Christ, Church of All Saints, Church of Vladimirskaaya icon of Godmother and many others. Most of them were destroyed after the October revolution. But probably the greatest regret the people of Vyatka feel about the loss of Alexandrovsky Cathedral, which was a real masterpiece of architecture.

In 1824 the Russian Tsar Alexander I visited Vyatka. In memory of this event the citizens of the town decided to build a cathedral and consecrate it to St. Alexander Nevsky, the heavenly protector of the Russian Emperor. The people of Vyatka voluntarily gave the money for the cathedral. The project of this unique building was made by a talented Russian architect A. Vitberg at the beginning of 1839. In a way the project reflects the architect's personal vision of a traditional orthodox cathedral. The compositional style of the cathedral was quite unusual. It combined romantic ideals of ancient Russian architecture, the style of Italian masters of the middle ages and elements of Gothic style. It was amazingly beautiful and impressive.

Besides the main communion table, consecrated to St Alexander Nevsky, there were two more: the left one, consecrated to St Prince Vladimir and the right one consecrated to St Righteous Ann. The facade of the building was decorated with the local white stone "opoka", which gave possibility for fine carving. The erection of the cathedral was completed in 1864.

The cathedral was built in the southern part of the town, in Khlebnaya square, which later got the name Alexandrovskaya. In 1895 a beautiful public garden was laid around the cathedral. The garden was enclosed by a fine iron-cast fence, produced at Kholunitsky plant. The drawing of the fence was created by a talented architect from Vyatka Charushin. A monument to Tsar Alexander III, produced in St. Petersburg, was placed in the northern part of the public garden. The newspaper "Vyatskaya Rech" wrote in 1916: "Years and centuries will pass but people will never stop admiring Alexandrovsky Cathedral. There are very few of such masterpieces of architecture in Russia. The *more* time will pass, the *more* people of Vyatka will treasure and love their wonderful cathedral".

It was ruined by explosion on March 26, 1937 on the decision taken by communist power of Kirov region. The local authorities were in such a hurry to destroy the cathedral that the proper measurements of it were not made and the necessary photos were not taken. The measurement and pictures could make it possible to build a model and restore the building later (So it was done with the Cathedral of Christ the Saviour in Moscow). Nowadays we can see Cathedral of St. Alexander Nevsky only in the photos, taken more than a hundred years ago, and regret about the lost beauty of

Vyatka.

Words and expressions

Manifestation of God	<i>[ˈrezqrəkʃən]</i>	Богоявление
Resurrection of Jesus Christ	<i>[rɪʒˈret]</i>	Воскресение Христово
to regret	<i>[mɪˈstɑːp ɪz]</i>	сожалеть
masterpiece	<i>[ˈgɒtɪk]</i>	шедевр
Gothic	<i>[faɪn]</i>	готический
fine	<i>[kəˈrɪvɪŋ]</i>	зд. изящный
carving	<i>[dɪˈstrɔɪ]</i>	резьба
to destroy	<i>[meɪˈʒʊərə]</i>	разрушать
measurement	<i>[mɒˈdɛl]</i>	измерение
model	<i>[rɪˈstɔːt]</i>	макет
to restore		воссоздать

Questions on the text

1. What churches and cathedrals of old Vyatka were destroyed?
2. In memory of what event was Cathedral of St. Alexander Nevsky built?
3. Whom was the project of the cathedral unusual?
4. Where was the building placed?
5. Why was the style of the cathedral unusual?
6. What was the cathedral surrounded by?
7. When was the cathedral destroyed?

Give English equivalents of these words:

Богоявление, Воскресение Христово, церковь Всех Святых, Троицкий собор, архитектура, шедевр, разрушать, сожалеть, престол (церк.), макет, воссоздавать.

The Interior of a Cathedral

Cathedrals of the Orthodox Church have three main parts: the altar, the middle part (a place for the believers to stand and pray) and the entrance-hall.

The altar symbolizes the Heavenly Kingdom of God. Before Jesus Christ came to earth and redeemed people's sins by his sufferings on a cross, the way to Heavenly Kingdom was closed for people, even for righteous ones. The doors of the altar are opened during the most important moments of the service to symbolize the fact, that after the redeeming sacrifice of Jesus Christ the Kingdom of God is open to people. But only the priests, that hold the service, can enter the altar. They can do it only during the service and only in special church garment. The altar is built in the eastern part of the Cathedral and it usually overlooks east. In the centre of the altar stands the Communion-table, which symbolizes the God's Heavenly Throne. A gospel and a cross always lie on a Communion-table. In the eastern part of the altar, behind the Communion-table, there is usually a great icon of Jesus Christ on the throne of Heavenly Kingdom or an icon of Resurrection of Jesus Christ. The place between the great icon and the Communion-table is called "high"(gorneye).

The altar is separated from the middle part of the Cathedral by an icon-wall (iconostasis), which has three doors. The middle doors are called Tsar Gates, because only through them the priest carries out the Communion Cup.

The Tsar Gates are decorated with the icons of Annunciation of Godmother and the icons of the four evangelists. The two other gates have the icons of archangels Gabriel and Michael. They are called Deacon's gates, because deacons pass through them.

The icon-wall usually has five levels and the icons are placed on it in a special order. On the right of the Tsar Gates there is an icon of Christ the Saviour, on the left-an icon of Godmother.

In the middle part of the cathedral faithful Christians stand and pray during the service. In front of the icons you can see beautiful large candlesticks, where people put candles, as a symbol of prey to God. The burning candles also symbolize an ardent prayer.

The entrance-hall of a cathedral is also a special place. It is a place for people, who have not been baptized yet. They are people, who are going to become Christians (oglashenniye) . According to the tradition it is also a place for those, who have committed mortal sins, and for those, who have betrayed their faith. In accordance with the rules of Orthodoxy they are not allowed to church.

Outside a cathedral there is a pace, called papert'.

Words and Expressions

altar	[ˈlʌtə]	алтарь
entrance-hall	[ˈentrəns hɔ:l]	зд. притвор
Heavenly Kingdom of God		Царство Небесное
to redeem	[ri ˈdi:m]	искупить
redemption	[ri ˈdemp ʃqn]	искупление
garment	[ˈgɔ:nt]	одеяние
throne	[ˈθrɔ:n]	престол (царский)
gospel	[ˈgɔ:spəl]	Евангелие
Resurrection	[ˈrɛzəˈrɛk ʃqn]	Воскресение Христово
of Jesus Christ		зд. <i>иконостас</i>
icon-wall	[ˈaɪkɒn wɔ:l]	Царские Врата
Tsar Gates	[ˈtʃɑ:geɪts]	престол
Communion table	[kɔ: ˈmjʊnɪjən]	Благовещение Пресвятой
Annunciation	[ˈnʌnsɪˈeɪ ʃqn]	Богородицы е
evangelist		вангелист
archangel		архангел

Gabriel	[ˈɡæbrɪəl]	арх. Гавриил
Michael	[a: 'keɪndʒəl]	арх. Михаил
candle	['geɪbrɪəl]	свеча
candlestick	['maɪkəl]	подсвечник
ardent	['kændl]	горячий, жаркий
mortal	['kændlɪstɪk]	смертный
to betray faith	['dɪqnt]	отступить от веры
Deacon	['mɪtʃ]	дьякон
prey	[bɪt'reɪ 'feɪ]	жертва
	['dʒkən]	
	[preɪ]	

Questions on the Text

1. What are the main parts of an Orthodox cathedral?
2. What does the altar symbolize?
3. When are the doors of the altar opened?
4. Who can enter the altar?
5. In what part of the cathedral is the altar placed?
6. Where does the Communion-table stand?
7. What is the altar separated from the middle part of the church by?
8. How many doors has an icon-wall? What are they?
9. What icon is placed on the right of Tsar Gates?
10. What icon is on the left?
11. Who stands in the middle part of a cathedral?
12. Who is the entrance-hall for?
13. What does a candle symbolize?
14. How is the place outside a cathedral called?

Give English equivalents to these words:

алтарь, символизировать, искупить, Царство Небесное, церковная служба, священник, одеяние, престол (царский), престол (церковный), Евангелие, иконостас, Царские Врата, Иисус Христос, Богородица, Воскресение Христово, евангелист, архангел, свеча, подсвечник, горячая молитва, христианин.

Russian Icons

Russian Icon is quite a unique phenomenon in the world art. People of other confessions also have paintings depicting Jesus Christ, angels and Saints. But those paintings don't resemble a

Russian icon in any way.

Russian Christians don't look upon an icon as a work of art. They never try to pleasure its artistic value, because its main function is not aesthetic one. An icon is created for prayer, not for admiration or decoration of the cathedral. It is not an idol, or an object, to which we pray. It is only a kind of a window to the Heavenly Kingdom of God, a world, inhabited by angels and Saints.

This explains the attitude of Orthodox Christians to an icon. They worship an icon as a sacred thing and pray to the one, who is depicted in it. And if a Christian is healed as a result of his prayer, he sends his gratitude to God, not to an icon, because God is the source of all wonderful cures.

In the year 988 Ancient Rus Accepted Christianity and with it the country inherited Byzantine Orthodox traditions in the sphere of religious art. The original Russian appreciation of that tradition gave birth to a unique phenomenon of a Russian icon.

Icon-painting in Ancient Rus was an important and responsible task. It required from a master a special way of life. An icon-painter had to be righteous and humble, that is why icon-painters were monks.

Before he started his work, an icon-painter had a severe fast, an ardent prayer, and a blessing from his Godfather. The work of an icon-painter was supported not only by his own prayers, but by a collective prayer of all the monks in the monastery, where the icon was created.

There was an unwritten rule: for a beginner the first icon to paint was "Spas Nerukotvorny". That icon has a regular square form and depicts only the face of the Saviour. His eyes are looking straight at you. This image of the Savior is widely spread and deeply worshiped in Russia.

In the course of time very strict rules of icon-painting were formed in Rus. Several types of compositional schemes and ways of depicting were developed. There were certain models of icons (or ideal icons) and pencil drawings of them (propisi) were used to create new ones. These rules helped to keep the Russian traditions in icon-painting and prevented iconography from possible heresies and personal fantasies of icon-painters.

Icons were painted on wooden boards; pine-tree or lime-tree was used. Egg-yokes were used to make paints. It helped to keep the colours of icons bright for a long time.

Words and Expressions

phenomenon	[fi 'nɔminɔn]	
confession	[Kɔnfɛʂn]	конфессия
to depict	[di'pikt]	рисовать
to resemble	[ri 'zembl]	иметь сходство
artistic value	[ʁ'tistik 'vɔxlju]	художественная ценность
aesthetic	[ʁ'stɛtik]	эстетический
to create	[kri:'eit]	творить, создавать
idol	[aidl]	идол, кумир
worship	['wɔʃɪp]	почитать
sacred	['seɪkrɪd]	священный
to heal	[hi:l]	исцелять
gratitude	['grætɪtʃɪd]	благодарность
cure	['kjur]	исцеление
to inherit	['kjuɪt]	унаследовать
appreciation	[in'herit]	зд. понимание
to require	[kə'reɪə]	требовать
humble	[rik'wɔɪ]	смиранный строгий, суровый

severe	[sɪ'viəri]	пост
fast	[si'viəri]	благословение
blessing	[ˈblesɪŋ]	схема
scheme	[ˈblesɪŋ]	предотвращать
to prevent from	[ski:m]	ересь
heresy	[pri'vent]	сосна
pine-tree	[ˈherəsi]	липа
lime-tree		источник
source	[sɪs]	

Questions on the Text

1. What is a Russian icon created for?
2. In what way do Orthodox Christians worship an icon?
3. Who is the source of all wonderful cures?
4. What traditions of religious art did Ancient Rus inherit?
5. Who painted icons in Ancient Rus?
6. What did an icon-painter do before he started to create an icon?
7. What were icons painted on?

Give English equivalents of the Russian words:

Русская икона, иконописец, уникальный, явление, изображать, создавать, почитать, святыня, исцелять, чудесное исцеление, смиренный, строгий, пост, благословение, источник, ересь.

Vladimirskaya Icon of Godmother

Russian people have always loved and worshiped icons of the Ever Virgin Godmother. There was an icon of Godmother almost in every house. The number of wonder-working icons, worshiped by people, together with their copies, is about seven hundred. Besides these, there are icons, which are worshiped in certain places, where the icons showed their power.

The first icon-painter of the image of Godmother is said to be St. Luke, the evangelist. The legend says, that he painted his first icon of Godmother from the Ever Virgin Mary herself. When later other icon-painters created their icons, they used those, painted by St. Luke, as models. The exact number of icons, painted by St. Luke, is unknown.

The Ever Virgin Godmother is considered to be a protectress of Russia and the Russian land is said to be the land of Godmother. That is why in the hardest periods of History Russian people appealed to Her as their governess and mediatrix to God and always received help and protection.

Among the hundreds of wonder-working icons of Godmother in Russia the most famous are Vladimirskaya, Kazanskaya, Bogolyubskaya, Donskaya, Smolenskaya, Iverskaya and some others.

Vladimirskaya Icon of Godmother is one of the most treasured sacred things for Russian people. As the legend says, it was painted by St. Luke on a board of the dinner-table at which Jesus, St. Mary and St. Joseph used to have meals. When the icon was painted and St. Luke showed it to

Mary, She repeated the words, once said by Her to Elizabeth, mother of John the Baptist: "behold, from henceforth all generations shall call *me* blessed", and added: "The blessing of Him, born by me, and My blessing be with this icon".

Until the year 450 the icon stayed in Jerusalem, and then it was carried to Constantinople. At the beginning of the XII century, patriarch Luke of Constantinople sent it to Kiev to great prince Yuri Dolgoruky. The icon was placed in a monastery in Vyshgorod and soon earned love and worship of people as pouring a lot of wonders.

In 1155 the town of Vyshgorod became the land of Andrey, the son of Yuri Dolgoruky. One day the clergy of the monastery saw a strange thing: the icon left its place and was standing in the air in the middle of the church. They thought the icon needed a new place and put it in a new one, but soon they saw the icon standing in the air again. The news reached prince Andrey.

That time he was leaving for his lands of Suzdal and secretly from his father, he took the icon with him. Prince Andrey and his people were near Vladimir when suddenly at night the Evervirgin Mary Herself appeared to prince Andrey and expressed Her will to him. She wanted her icon to stay in Vladimir and she ordered to build a monastery on the place of Her apparition.

The prince built in Vladimir a wonderful cathedral, consecrated it to the Dormition of Godmother and placed the icon there. The icon was richly decorated by gold, silver, precious stones and pearls. Since that time the icon got its name Vladimirskaya and prince Andrey got the name Bogolubsky (God-loving). The monastery, built on the place where Godmother appeared, got the same name.

Many times in the course of history, when Rus was in danger, people prayed ardently before Vladimirskaya icon and the Evervirgin Godmother defended Rus from Tartars and brought them victory over their enemies. It happened in 1395 when khan Tamerlan was near Moscow, in 1480, when Ivan III refused to pay tribute to khan Akhmet and in 1521 when tartars, headed by khan Makhmet-Girey, invaded Moscow lands. In memory of these events Vladimirskaya icon is celebrated three times during the year: on the 8th of September, the 23d of June and 21st of May (new style).

Words and Expressions

evangelist	[i 'vændʒɪlɪst]	евангелист
Luke	[lju:k]	Лука
legend	[ˈleʒənd]	зд. <i>предание</i>
is considered to be	[prɪ'wɔːtektrɪs]	считается
protectress	[ˈgɒvɜːnɪs]	покровительница
governess	[ˌmɪdi'eɪtrɪks]	управительница
mediatrix		заступница

Questions on the Text

- 1 Who painted the first icon of Godmother?
2. How many wonder-working icons of Godmother are there in Russia?
3. Why do Russian people appeal to Godmother in the time of sorrow?
4. What are the most famous icons of Godmother?
5. When was the icon, painted by St. Luke brought to Russia?
6. Why is the icon called Vladimirskaya?
7. Why did prince Andrey get the name Bogolyubsky?

8. How many times a years is Vladimirskaya icon celebrated?

Give English equivalents to these words:

чудотворная икона, евангелист Лука, предание, заступница, покровительница, управительница, благодать/благословение, князь, воля, явление.

Kazanskaya Icon of Godmother

Icons in Russia often got their names from the names of places where they appeared, sometimes in quite an unexpected way. So it happened to Kazanskaya icon of Godmother.

The history of the icon and its appearance to people goes back to the times of Ivan the Terrible. In 1579 there was a great fire in the town of Kazan. When the fire died out, the Evervirgin Godmother appeared to a nine-year-old girl, called Matrona. In her sleep Matrona saw the Evervirgin Godmother, who spoke to her and ordered to tell bishop Iyeremiya and the town governor to go and take out Her icon from the earth and ashes. The Evervirgin showed the place, where the icon was lying. As Godmother's order was not fulfilled at once, She appeared to the girl again and again and made her hurry. Excavations began, but nothing was found. On the 8th of July after Long and useless efforts of the people, Matrona herself found the icon of Godmother, which was not in any way damaged by the fire.

The icon was placed in a small church and later with all possible honours carried to the cathedral of Annunciation of the Evervirgin Godsnother. Here the icon was glorified as a source of many wonderful

The news of the wonderful cures and a copy of the icon were sent to the tsar. Ivan the Terrible ordered to build a monastery for 40 nuns on the place, where the icon was found, and to keep the icon there. Matrona and her mother became the first nuns of the monastery.

Kazanskaya icon of Godmother became a sacred thing, worshiped in the whole of Russia and its numerous copies spread all over the country.

On the night of 29 of June 1904 the cathedral of the Dormition of Godmother in Kazan, where the icon stayed, was robbed. The robbers vere found, but the icon was lost.

There are several versions, connected with the fate of Kazanskaya icon. One of them says, that the icon was sent from Kazan to Moscow, the prince Pozharsky in 1612 during the Polish invasion. The icon could arrive in Moscow with the volunteers from Kazan. The Greek Archbishop Arseniy, who was captured by the Polish and kept it the Kremlin as prisoner, had a vision of Sergiy Radonezhsky who said, that by the prayers of Godmother, the Poles will be depeated. And so it happened. On October 22, 1612 the Polish ivaders had to leave the Kremlin and later Moscow.

In 1630 the erection of the cathedral of Kazanskaya icon of Godmother began in Red Square in Moscow. The money for the cathedral was provided by tsar treasury and by Dmitriy Pozharsky himself. Three years later the cathedral was consecrated. On the day of consecration prince Pozharsky took an icon of Godmother, which he kept at home, and brought it to the cathedral, walking all the way and carrying the icon in his hands. At the doors of the cathedral the icon was solemnly met by tsar Mikhail, the Russian Patriarch and a multitude of people.

Since that time Kazanskaya icon of Godmother was worshiped as a protectress of the capital and the Romanov family. The size of the icon though was much smaller than the one, found in Kazan. Probably it was a copy, but it also worked wonders to the glory of the believers.

In the soviet times, in 1930, Kazansky Cathedral in Red Square was ruined. It was built anew in 1993. However the original icon has not been found yet. But in Russia numerous copies of Kazanskaya icon of Godmother work wonders.

Words and Expressions

Ivan the Terrible	[i'va:n ɗɪ 'terɪbl]	Иван Грозный
appearance	[q 'pɪqɪns]	зд. <i>явление</i>
governor of the town	['gɔvənɪŋ]	зд. <i>градоначальник</i>
Annunciation of the Evervirgin Godmother	[q 'nɔʔnsɪ'eɪ ʤn][g 'lɔrɪfaɪd]	Благовещение Пресвятой Богородицы
to be glorified	[nɔʔn]	прославиться
nun	[spɪd]	монахиня
to spread	[rɔb]	распространяться
to rob	[di'fi:t]	грабить
to defeat	[feit]	наносить поражение
fate	['vɔlqɪ'tʃɪ]	судьба
volunteer	['kɔpɪtɪ]	зд. <i>ополченец</i>
to capture	[i'rekɪ]	брать в плен
to erect		строить, возводить
tsar treasury		сокровище
treasure		

Questions on the text

1. Why is one of the icons of Godmother called Kazanskaya?
2. How was the icon found?
3. Why was the icon glorified?
4. What was built on the place where the icon was found?
5. When was Kazanskaya icon of Godmother lost?
6. What was built in Red Square in honour of the Evervirgin Godmother?
7. Where is Kazanskaya icon of Godmother *now*?

Derzhavnaya. Icon of Godmother

Derzhavnaya Icon of the Evervirgin Godmother was found in the village of Kolomenskoye near Moscow on the 2nd of March 1917. It was the very day when tsar Nikolai II abdicated the Russian throne.

In the settlement of Pererva, near Moscow, there lived a simple peasant woman Yevdokiya Andrianova. The village of Kolomenskoye is situated not far from Pererva, just on the opposite bank of the Moskva-river.

One night Yevdokiya had a vision, in which she received an instruction: "In the village of Kolomenskoye there is a large black icon. It should be taken and made red, and let people pray before it. Another night Yevdokiya had one more vision, in which she saw a large white church, which she had never seen before. In the church she saw a Woman, who was sitting majestically like an empress. Yevdokiya could not see the face of the majestic Woman, but at heart she recognized in Her the Ever Virgin Godmother.

In the village of Kolomenskoye Yevdokiya found the cathedral of the Ascension of Our Lord, a church which she had seen in her vision. She told the whole story to priest Nikolai Likhachev and they started to look for an icon together. The priest showed her all the ancient icons, but none of them resembled the one, she had seen in her vision.

After a long and useless search, they finally found a large, black, old icon in the basement among old boards. When the icon was properly cleaned, they could see the image of Godmother, sitting majestically on a tsar throne, dressed in a purple mantle lined with green cloth. On the head of Godmother there was a crown of a sovereign, in Her right hand, She had a scepter and in her left one "derzhava" (a golden ball with a crown and a cross). In Her lap the blessing Christ was sitting. In that icon Yevdokiya recognized the Woman, She had seen in her sleep.

The icon was placed in the cathedral of Ascension of our Lord in Kolomenskoye. Some time later news came from Voskresensky nunnery of Moscow about the newly found icon. The icon was described and registered in the old books of the monastery, where it used to belong. During the Patriotic War of 1812 the monastery was evacuated from Moscow and all the icons were carried away to the cathedral of Ascension of Our Lord in Kolomenskoye. Evidently the icon was not returned in proper time.

The fact that Derzhavnaya Icon was found on the day of abdication of the Russian monarch, has a deep sense. The Orthodox Christians believe that by this the Evervirgin Godmother showed us that She herself had taken all the Supreme Power over Russia in her hands.

Every effort of people to pay honour to the Tsar-martyr and Derzhavnaya Icon of Godmother caused severe repressions of the soviet power: thousands of believers were arrested. The authors of a canon, devoted to the icon, were shot to death by the communists and all the copies of Derzhavnaya Icon were taken away from churches.

Derzhavnaya Icon of the Evervirgin Godmother is celebrated on the 2nd of March.

Words and Expressions

to abdicate	[ˈæbdɪkeɪt]	отречься
peasant	[ˈpeɪzənt]	крестьянин
settlement	[ˈsetlmənt]	зд. слобода
majestic	[məˈdʒestɪk]	величественный
empress	[ˈemprɪs]	императрица
Ascension of Our Lord	[əˈsenʃən]	Вознесение Господне
search	[sɪˈwɜːtʃ]	поиски
purple mantle	[ˈpɜːpl məntəl]	пурпурная мантия, порфира
crown	[ˈkraʊn]	корона
sovereign	[ˈsɒvrɪn]	монарх
scepter	[ˈseptə]	скипетр
nunnery	[ˈnʌnərɪ]	женский монастырь
used to belong		когда-то принадлежала
monarch	[ˈmɒnɑːk]	монарх
martyr	[ˈmɑːtɪ]	мученик

Questions on the Text

1. When and where was Derzhavnaya Icon of Godmother found?
2. What happened on March 2, 1917?
3. In what way is Godmother depicted in the icon?
4. Where did the icon belong before 1812?
5. What did the efforts to pay honour to the Tsar-martyr

- and to Derzhavnaya Icon cause in soviet times?
6. When is Derzhavnaya Icon of the Evervirgin Godmother celebrated?

Give English equivalents to these words.

Вознесение Господне, корона, монарх, императрица, величественный, порфира, скипетр, женский монастырь, почитать, царь-мученик, глубокий смысл, попытка, верховная власть.

Velikoretskaya Icon of St Nikolay, the Wonder-Worker

The appearance of Velikoretskaya Icon of Saint Nikolai goes back to the 14th century. One day in 1383 a peasant from the village of Krutitsy Agalakov went to the forest, and there, in the forest, not far from the river Velikaya, he noticed a wonderful shining light. As he came nearer, he saw, that the shining came from an icon, standing in the branches of a pine-tree. It was an icon of Saint Nikolai the Wonder-Worker. The peasant fell on his knees and prayed to Saint Nikolai. And then he took the icon in his hands and brought it home as a great treasure.

For some time Agalakov kept the icon in his house as a sacred thing and did not say a word to anyone about it. But God's Will was different. In the same village of Krutitsy there was a sick man, Ioann by name, who had been lying in bed, paralyzed for twenty years. One night Ioann had a vision of Saint Nikolai in his sleep, who said to him: "Go to the house of Agalakov and you will find my icon there, kiss it and you will be cured of your illness". And so he asked his family to take him there and they did as he asked. With tears in his eyes Ioann prayed before the icon and kissed it and became healthy.

Since that time a lot of people from the Vyatka land came to Krutitsy and many were cured. The house of АдалаКовъ was too small for all the people coming to pray. So a chapel was built on the place of the appearance of the icon and later a church was built for the icon of Saint Nikolai, the Wonder-Worker on the bank of the river Velikaya. A settlement soon appeared near the church and was called Velikoretskoye, as well as the icon got the name of Velikoretskaya Icon of Saint Nikolai the Wonder-Worker.

About 1400 the citizens of Khlynov, the capital of the Vyatka land, asked to let them take the icon to the capital, where it could be better protected from the pagans and placed in a cathedral with all possible honours. The people of Khlynov promised to bring the icon to the place of its apparition every year. That is how, 600 years ago, Velikoretsky Krestny Khod started.

A lot of cures and wonders were shed by Saint Nikolai through his icon. The glory of Velikoretskaya Icon reached Moscow. Tsar Ivan the Terrible sent an order to Khlynov to bring the icon to Moscow so that the other people of the Russian capital could pay honour to the icon. So the icon was sent to Moscow in 1552 and returned to Vyatka, richly decorated by the tsar, only in 1556.

In the difficult period of Russian history, in 1614 — 1615, the icon again visited Moscow, now at the request of tsar Michail Feodorovich Romanov. Many copies were made of the icon during its two visits to Moscow. They are also worshiped by the believers. In 1668, the first archbishop of Vyatka, Alexander, gave an order to celebrate Velikoretskaya Icon of Saint Nikolai, the Wonder-Worker on the 24th of May (6 of June, new style). Since that time thousands of pilgrims gather on the banks of Velikaya on the 6th of June each year.

Velikoretskiy Krestny Khod has its own history. For many years the icon went from Vyatka to Velikoretskoye by water. In 1778 the bishop of Vyatka Lavrenty saw that it was possible to carry the icon by land, so that more people could take part in the pilgrimage.

In 1917 — 1918 the political situation in Russia changed. Pilgrimages to holy places were forbidden. Velikoretsky Krestny Khod was prohibited and pilgrims were severely persecuted for

many years. But people of Vyatka kept the old tradition and went to the place of the apparition of the icon secretly. The icon itself was kept in the Cathedral of Saint Trinity in Vyatka. The cathedral was ruined by explosion in 1935. A short time before that the icon disappeared. Nowadays we can see only copies of the icon, but these copies also work wonders.

Velikoretsky Krestny Khod was fully renewed only in 1990. In 2000 with the blessing of Russian Patriarch Alexiy II Velikoretsky Krestny Khod has become an All Russia Pilgrimage.

Nowadays Velikoretsky Krestny Khod is the longest in the Orthodox World and also one of the most numerous in the number of participants.

Words and Expressions

apparition	[ˈɔpəˈrɪʃən]	явление
pine-tree	[paɪn tri:]	сосна
sacred thing	[ˈseɪkrɪd ʒɪŋ]	святыня
will	[wɪl]	воля
wonder-worker	[ˈwʌndəˈwɜːkə]	чудотворец
settlement	[ˈsetlment]	село
pilgrim	[ˈpɪlɡrɪm]	паломник
pilgrimage	[ˈpɪlɡrɪmɪʒ]	паломничество
Ivan the Terrible	[ˈɪvɑːn ˈterɪbl]	Иван Грозный
numerous	[ˈnjuːmərəs]	многочисленный
participant	[pɑːˈtɪsɪpənt]	участник
to forbid	[fɔːˈbɪd]	запрещать
to prohibit	[pɹɪˈhɪbɪt]	запрещать
patriarch	[ˈpeɪtriɑːk]	патриарх

Questions on the text

1. In what way did Velikoretskaya icon of Saint Nikolai appear?
2. When was it?
3. What did the people of Khlynov ask in 1400?
4. What did they promise?
5. Why did the glory of the icon reach Moscow?
6. How many times did the icon go to Moscow?
7. When did Velikoretsky Krestny Khod start?
8. When was it forbidden and renewed?

Give English equivalents to these words:

Святыня, молиться, здоровый, село, Святой Николай Чудотворец, исцеления, чудеса, праздновать, паломник, паломничество, запрещать, возобновлять.

Texts of Prayers

Our Father

Our Father, who art in Heaven,
Hallowed be Thy name.
Thy Kingdom come.
Thy will be done,
On Earth as it is in Heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive those who trespass against us;
And lead us not into temptation,
But deliver us from evil.

The Symbol of Faith

I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the son of God, the only — begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father, and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets.

In one Holy, Catholic and Apostolic Church.

I acknowledge one baptism for the remission of sins.
I look for the resurrection of the dead, and the life of the world to come.

Тексты Нового Завета

О Неосуждении Евангелие от Матфея 7:1-5

- 1 Не судите, да не судимы будете,
- 2 Ибо каким судом судите, таким будете судимы; и какую мерою мерите, такую и вам будут мерить.
- 3 И что ты смотришь на сучок в глазе брата твоего, а бревно в твоём глазе не чувствуешь?
- 4 Или как скажешь брату твоему: дай, я выну сучок из глаза твоего, а вот, в твоём глазе бревно?
- 5 Лицемер! вынь прежде бревно из твоего глаза и тогда увидишь,

как вынуть сучок из глаза брата твоего.

О Несении Ига Господня Евангелие от Матфея 11:27-30

27 Все предано Мне Отцем Моим, и никто не знает Сына, кроме Отца; и Отца не знает никто, кроме Сына, и кому Сын хочет открыть.

28 Придите ко Мне все труждающиеся и обремененные, и Я успокою вас;

29 возьмите иго Мое на себя и научитесь от Меня, ибо Я кроток и смирен сердцем, и Найдете покой душам вашим;

30 ибо иго Мое благо, и бремя Мое легко.

Чудо о Насыщении Хлебами Евангелие от Матфея 14: 15-21

15 Когда же настал вечер, приступили к Нему ученики Его и сказали: место здесь пустынное и время позднее; отпусти народ, чтобы они пошли в селения и купили себе пищи.

16 Но Иисус сказал им: не нужно им идти, вы дайте им есть.

17 Они же говорят Ему: у нас здесь только пять хлебов и две рыбы.

18 Он сказал: принесите их Мне сюда.

19 И велел народу возлечь на траву и, взяв пять хлебов и две рыбы, воззрел на небо, благословил и, преломив, дал хлебы ученикам, а ученики народу.

20 И ели все и насытились; и набрали оставшихся кусков двенадцать коробов полных;

21 а евших было около пяти тысяч человек, кроме женщин и детей.

О Благочестивом Юноше Евангелие от Матфея 19:16-26

16 И вот, некто, подойдя, сказал Ему: Учитель благий! что сделать мне доброго, чтобы иметь жизнь вечную?

17 Он же сказал ему: что ты называешь Меня благим? Никто не благ, как только один Бог. Если же хочешь войти в жизнь вечную, соблюди заповеди.

18 Говорит Ему: какие? Иисус же сказал: не убивай; не прелюбодействуй; не кради; не лжесвидетельствуй;

19 почитай отца и мать; и: люби ближнего твоего, как самого себя.

20 Юноша говорит Ему: все это сохранил я от юности моей; чего еще не достает мне?

21 Иисус сказал ему: если хочешь быть совершенным, пойди, продай имение твое и раздай нищим; и будешь иметь сокровище на небесах; и приходи и следуй за Мною.

22 Услышав слово сие, юноша отошел с печалью, потому что у него было большое имение.

23 Иисус же сказал ученикам Своим: истинно говорю вам, что трудно богатому войти в Царство Небесное;

24 и еще говорю вам: удобнее верблюду пройти сквозь игольные уши, нежели богатому войти в Царство Божие.

25 Услышав это, ученики Его весьма изумились и сказали: так кто же может спастись?

26 А Иисус, воззрев, сказал им: человеку это невозможно, Богу же все возможно.

Последняя заповедь Иисуса Христа ученикам Евангелие от Матфея 28:18-20

18 И приблизившись Иисус сказал им: дана Мне всякая власть на небе и на земле.
19 Итак идите, научите все народы, крестя их во имя Отца и Сына и Святого Духа,
20 уча их соблюдать все, что Я повелел вам; и се, Я с вами во все дни до скончания века.
Аминь.

О Милосердном Самарянине Евангелие от Луки 10:25-37

25 И вот, один законник встал и, искушая Его, сказал: Учитель| что мне делать, чтобы наследовать жизнь вечную?
26 Он же сказал ему: в законе что написано? как читаешь?
27 Он сказал в ответ: возлюби Господа Бога твоего всем сердцем твоим, и всею душою твоею, и всею крепостью твоею, и всем разумением твоим, и ближнего твоего, как самого себя.
28 Иисус сказал ему: правильно ты отвечал; так поступай, и будешь жить.
29 Но он, желая оправдать себя, сказал Иисусу: а кто мой ближний?
30 На это сказал Иисус: некоторый человек шел из Иерусалима в Иерихон и попался разбойникам, которые сняли с него одежду, изранили его и ушли, оставив его едва живым.
31 По случаю один священник шел тою дорогою и, увидев его, прошел мимо.
32 Также и левит, быв на том месте, подошел, посмотрел и прошел мимо.
33 Самарянин же некто, проезжая, нашел на него и, увидев его, сжалился
34 и, подойдя, перевязал ему раны, возливая масло и вино; и, посадив его на своего осла, привез его в гостиницу и позаботился о нем;
35 а на другой день, отъезжая, вынул два динария, дал содержателю гостиницы и сказал ему: позаботься о нем; и если издержишь что более, я, когда возвращусь, отдам тебе.
36 Кто из этих троих, думаешь ты, был ближний попавшемуся разбойнику?
37 Он сказал: оказавший ему милость. Тогда Иисус сказал ему: иди, и ты поступай так же.

О Неразумном Богаче Евангелие от Луки 12:16-21

16 И сказал им притчу: у одного богатого человека был хороший урожай в поле;
17 и он рассуждал сам с собою: что мне делать? некуда мне собрать плодов моих?
18 И сказал: вот что сделаю: сломаю житницу мои и построю большие, и соберу туда весь хлеб мой и все добро мое,
19 и скажу душе моей: душа! много добра лежит у тебя на многие годы: покойся, ешь, пей, веселись.
20 Но Бог сказал ему: безумный! в сию ночь душу твою возьмут у тебя; кому же достанется то, что ты заготовил?
21 Так бывает с тем, кто собирает сокровища для себя, а не в Бога богатеет.

О Званых на Пир Евангелие от Луки 14:16-24

16 Он же сказал ему: один человек сделал большой ужин и звал многих,
17 и когда наступило время ужина, послал раба своего сказать званым: идите, ибо уже все готово.
18 И начали все, как бы сговорившись, извиняться. Первый сказал ему: я купил землю и мне нужно пойти посмотреть ее; прошу тебя, извини меня.
19 Другой сказал: я купил пять пар волов и иду испытать их; прошу тебя, извини меня.
20 Третий сказал: я женился и потому не могу придти.
21 И, возвратившись, раб тот донес о сем господину своему. Тогда, разгневавшись, хозяин дома сказал рабу своему: пойди скорее по улицам и переулкам города и приведи сюда нищих, увечных, хромых и слепых.
22 И сказал раб: господин! исполнено, как приказал ты, и еще есть место.
23 Господин сказал рабу: пойди по дорогам и изгородям и убеди прийти, чтобы наполнился дом мой.
24 Ибо сказываю вам, что никто из тех званых не вкусит моего ужина, ибо много званых, но мало избранных.

О Блудном Сыне Евангелие от Луки 15:11-24

11 Еще сказал." у некоторого человека было два сына;
12 и сказал младший из них отцу: отчет дай мне следующую мне часть имения. И отец разделил им имение.
13 По прошествии немногих дней младший сын, собрав все, пошел в дальнюю сторону и там расточил имение свое, живя распутно.
14 Когда же он прожил все, настал великий голод в той стране, и он начал нуждаться;
15 и пошел, пристал к одному из жителей страны той, а тот послал его на поля свои пасти свиней;
16 и он рад был наполнить чрево свое рожками, которые ели свиньи, но никто не давал ему.
17 Придя же в себя, сказал: сколько наемников у отца моего избыточествуют хлебом, а я умираю с голода;
18 встану, пойду к отцу моему и скажу ему: отче! я согрешил против неба и пред тобою
19 и уже недостойн называться сыном твоим; прими меня в число наемников твоих.
20 Встал и пошел к отцу своему. И когда он был еще далеко, увидел его отец его и сжалился; и, побежав, пал ему на шею и целовал его.
21 Сын же сказал ему: отче! я согрешил против неба и пред тобою и уже недостойн называться сыном твоим.
22 А отец сказал рабам своим: принесите лучшую одежду и оденьте его, и дайте перстень на руку его и обувь на ноги;
23 и приведите откормленного теленка, и заколите; станем есть и веселиться!
24 ибо этот сын мой был мертв и ожил, пропадал и нашелся. И начали веселиться.

О страшном Суде Евангелие от Матфея 25:31-46

31 Когда же придет Сын Человеческий во славе Своей и все святые Ангелы с Ним, тогда сядет на престоле славы Своей,
32 и соберутся пред Ним все народы; и отделит одних от других, как пастырь отделяет овец от козлов;
33 и поставит овец по правую Свою сторону, а козлов — по левую.
34 Тогда скажет Царь тем, которые по правую сторону Его: приидите, благословенные Отца Моего, наследуйте Царство, уготованное вам от создания мира:
35 ибо алкал Я, и вы дали Мне есть; жаждал, и вы напоили Меня; был странником, и вы приняли Меня;
36 был наг, и вы одели Меня; был болен, и вы посетили Меня; в темнице был, и вы пришли ко Мне.
37 Тогда праведники скажут Ему в ответ: Господин когда мы видели Тебя алчущим, и накормили? или жаждущим, и напоили?
38 когда мы видели Тебя странником, и приняли? или нагим, и одели?
39 когда мы видели Тебя больным, или в темнице, и пришли к Тебе?
40 И Царь скажет им в ответ: истинно говорю вам: так как вы сделали это одному из сих братьев Моих меньших, то сделали Мне.
41 Тогда скажет и тем, которые по левую сторону: идите от Меня, проклятые, в огонь вечный, уготованный диаволу и ангелам его:
42 ибо алкал Я, и вы не дали мне есть; жаждал, и вы не напоили меня;
43 был странником, и не приняли Меня; был наг, и не одели Меня; болен и в темнице, и не посетили Меня.
44 Тогда и они скажут Ему в ответ: Господин когда мы видели Тебя алчущим, или жаждущим, или странником, или нагим, или больным, или в темнице, и не послужили Тебе?
45 Тогда скажет им в ответ: истинно говорю вам: так как вы не сделали этого одному из сих меньших, то не сделали Мне.
46 И пойдут сии в муку вечную, а праведники в жизнь вечную.

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