

UNIT I. RELIGION IN THE MODERN WORLD

Task 1. Answer these questions before reading the text “Religion in the Modern World”:

1. What do you think this text is about?
2. Is religion important in the life of people nowadays or not?
3. Will religions exist in future or not?
4. Will there be some new religions or only traditional ones?

Use the following expressions:

I think that ...

It seems to me (that) ...

I believe ...

I would like to say that ...

I guess ...

As I see it ...

To my mind ...

I am (absolutely) sure that ...

In my opinion ...

Task 2. Read and memorize the new words; read and translate the sentences from the text containing these new words.

1. ignite [*ig'naɪt*] – возбуждать, разжигать
2. induce [*ɪn'dʒʊˈeɪs*] – побуждать, склонять, воздействовать на кого-либо
3. renounce [*ri'naʊns*] – отказываться, не признавать, отклонять
renounce current way of life – отказываться от существующего образа жизни
4. adopt [*ə'dɒpt*] – принимать, усваивать, перенимать, выбирать
5. abandon [*ə'bændɒn*] – отказываться, оставлять
6. encompass [*ɪn'kʌmpəs*] – заключать в себе, касаться
to encompass beliefs and practices – заключать в себе убеждения и обычаи

7. distinguish [*dis'tiŋɡwiʒ*] – различать
Sociologists distinguish among three types of religious institutions. –
Социологи различают три типа религиозных институтов
8. coexist [*kəʊɪɡ'zɪst*] – сосуществовать
9. pertaining to [*pə'teɪniŋ*] – относительно, в отношении
a set of beliefs and practices pertaining to sacred things – совокупность
верований и ритуалов в отношении святынь
10. promote [*prə'məʊt*] – продвигать, способствовать, содействовать,
стимулировать, активизировать
11. consecrate [*kən'seɪkret*] – освящать
12. legitimize [*li'ɹɪtɪmaɪz*] – узаконивать, легитимировать
13. persuade [*pə'sweɪd*] – убеждать, склонять
14. entail [*ɪn'teɪl*] – влечь за собой, вызывать
which entails a greater concern – что влечет за собой большой интерес
15. modernization [*'mɒdɹnaɪ'zeɪʒn*] – модернизация
16. secularization [*'sekjʊlə'raɪ'zeɪʒn*] – секуляризация, отделение церкви от
государства
17. spell [*spel*] – означать, влечь за собой
to spell the end of religion – означать конец религии
18. countervailing [*'kaʊntq'veɪlɪŋ*] – уравнивающий, компенсирующий
Religion remains a powerful force because of two countervailing trends –
Религия остается влияющей силой благодаря двум тенденциям,
способствующим ее возрождению
19. responsive [*rɪ'spɒnsɪv*] – чуткий, отзывчивый, быстро реагирующий
to become more responsive to people needs – более чутко реагировать
быстрее откликаться на нужды людей
20. involve [*ɪn'vɒlv*] – включать, содержать, подразумевать, предполагать
21. emphasis [*'emfəzɪs*] – уделение особого внимания, придание особого
значения

22. spirituality [*"spiritju'æfiti*] – духовность, духовное начало
 This has involved both a greater emphasis on spirituality and an increased activism in regard to certain major social issues. – Это подразумевает как большее внимание к вопросам духовности, так и возрастающее активное участие в решении ряда основных социальных вопросов.
23. view [*vjʒf*] – взгляд, мнение, суждение
 These terms refer to the view, held by many, that religion is a subjective, personal experience, not a matter of group doctrine. – Эти слова отражают разделяемую многими точку зрения о том, что религия субъективное дело каждого, а не вероучение определенной группы людей.
24. Emil Durkheim [*g'mil dur'kem*] – Эмиль Дюргейм (фр. социолог)

Task 3. Read and translate the text.

RELIGION IN THE MODERN WORLD

The modern world may not strike you as especially religious. Prayer, worship, sacred rituals consume only a small part of most people's lives. Yet religion remains a vital force for humans everywhere. It has ignited some intense conflicts. Striking workers in Poland have rallied around religious symbols. Religion can even induce people to renounce their current way of life and adopt an entirely new one, as when someone abandons job, family, and friends to join a religious cult. What is this powerful force that underlies so much of human behavior?

Religion is one of the hardest sociological concepts to define. An adequate definition must be broad enough to include the great variety of religions that have existed throughout history, but not so broad that it also encompasses beliefs and practices generally considered nonreligious. The classical definition, and the one that served for many years, was proposed by Emile Durkheim. Durkheim defined religion as a set of beliefs and practices pertaining to sacred things that unite people into a moral community. This definition is very broad, capable of being applied to nonreligious philosophies as well as to religions. An alternative approach defines religion as the work of organizations primarily

engaged in providing people with the hope of future rewards to compensate for things they greatly desire but have not obtained in life. This hope is based on beliefs in supernatural forces, beings, or places.

Regardless of how the general concept of religion is defined, particular religions have certain elements in common. These include religious beliefs, symbols, and practices, as well as a community of followers and a variety of religious experiences.

Sociologists distinguish among three types of religious institutions: church, sect, and cult. A church is a large, conservative religious institution that tends to coexist harmoniously with the larger society. A sect, in contrast, is a small, uncompromising fellowship of people who seek spiritual perfection and tend to reject the larger society. Sects form when people break away from established churches and claim to have adopted a more authentic, purer version of their faith. A cult is like a sect in most respects except its origins. Cults are imported from other cultures or are formed when people create entirely new religious beliefs and practices.

Religion serves a number of important purposes for societies and individuals. These include promoting social solidarity (through norms that reduce conflict and sanctions against antisocial acts), consecrating major life events, helping immigrants to adapt to a new society, and legitimizing the established social order by sanctioning its social arrangements. Religion is capable of both persuading the deprived and oppressed to accept their fate, and of offering them a basis of resistance. The political uses to which people put religion depends upon their individual interpretations of it.

Modernization has generally been accompanied by secularization, which entails a greater concern with worldly matters than with spiritual ones. But secularization has not spelled the end of religion. Religion remains a powerful force because of two countervailing trends: religious revival (an effort to restore more traditional, spiritual features to established religions) and religious innovation (an effort to create new religions or to change existing ones to better meet people's needs).

Religion today is undergoing many changes. The mainline churches are trying to become more responsive to people's needs. This has involved both a greater emphasis on spirituality and an increased activism in regard to certain major social issues. Another change is the growth of invisible, or private religion. These terms refer to the view, held by many, that religion is a subjective, personal experience, not a matter of group doctrine.

Task 4. Answer the questions to the text.

1. Do sacred rituals consume a big part of most people's life or not?
2. Why does religion remain a vital force for people although the modern world may not seem to be especially religious?
3. Is it easy to define religion?
4. What must an adequate definition of religion be like?
5. How did Emil Durkheim define religion? Is this definition good? Why?
6. What is an alternative definition of religion?
7. What is the people's hope of future rewards based on?
8. What do particular religions have in common?
9. What types of religious institutions do sociologists distinguish?
10. What important purposes does religion serve for societies and individuals?
11. What has modernization been accompanied with?
12. Why has secularization not spelled the end of religion?
13. What changes is religion undergoing today?
14. What do the terms invisible, or private religion refer to?

Task 5. Find the English equivalents of the following:

Поглощают только небольшую часть жизни большинства людей; значительные конфликты; стать приверженцем религиозного культа; социологическое понятие; соответствующее (адекватное) определение; высоконравственное общество; организации, занимающиеся главным образом тем, что дают людям надежду на будущее вознаграждение взамен того, что они очень хотели; сверхъестественные силы, существа или места;

независимо от того как определяется общее понятие о религии; бескомпромиссное братство людей, которые ищут духовного совершенства; религия соответствует важным требованиям общества и личности, способна убедить нищих и угнетенных смириться с судьбой и стать основой сопротивления; религиозное возрождение; религиозное обновление; тайная, сокровенная религия.

Task 6. Read and translate the following expressions and using them make up your own sentences based on the text:

The text deals with (the problem of) ...

It touches upon ...

The extract from the article is concerned with ...

The article is about ...

The text centres round the problem of ...

The article focuses on the problem of ...

According to the text ...

According to the author ...

It further says that ...

According to the figures (data, information, opinions) from the text ...

It is clear from the text that ...

The problem of the text is of great importance ...

To sum it up, ...

On the whole, ...

In conclusion it is possible to say that ...

Task 7. Retell the text using the new vocabulary and, where it is necessary, the expressions from the previous exercise.

Task 8. Topics for reading, thinking and writing.

1. Read a composition by a student who is studying religion.

My Speciality is the Study of Religion

I study at the Faculty of Humanities in the Vladimir State University. This faculty trains lawyers, museologists, psychologists, sociologists and other specialists in the field of Humanities. I am going to specialize in the study of Religion because I think that it is very interesting to study origin, history and dynamics of different religions.

Man, it has been said, is incurably religious. Various religions have been existing all through human history and present-day societies. Although modern world may not strike you as especially religious, still religion remains as a belief in the existence of a supernatural ruling power, the creator and controller of the universe, who has given to a man a spiritual nature which continues to exist after the death of the body. There are various systems of faith and worship based on such belief: Christianity, Islam, Buddhism, etc. Almost all world religions are represented in Russia. Most people in this country are the Russian Orthodox, and the second largest religion is Islam. There are also people who don't believe in God, because for a long period of time any religion was not encouraged and the main social doctrine in this area was scientific atheism. Today religion serves a number of important purposes for societies and individuals, and we can observe religious revival in many countries. People believe the religious revival will cause the spiritual and moral revival as well. But we also can come across the religious intolerance when some religious groups claim their religion to be true while others false.

Religion is a very interesting but at the same time complicated subject to study. To study it does not only mean to study various religious beliefs and practices but also to understand the structure, nature and dynamics of religious experience together with differentiated historical richness of religion.

2. Think why you specialize in the study of religion. Give your own reason and ask your groupmates about theirs.

Is religion still important nowadays in the time of modernization?

What other subjects are important to study religion?

Where are you going to apply practically knowledge to after the graduation?

3. Write your own composition about your future speciality.

4. Speak about your future speciality.

5. Make up dialogues about the religion significance in the modern world.

GRAMMAR IN PRACTICE. MODAL VERBS.

Task 1. Translate into Russian and explain the use of the modal verbs.

1. She can sing well.
2. This village could only be reached by a road.
3. They didn't even want to listen to him, but in the end he could convince them.
4. In two years they will be able to buy a house.
5. We couldn't find the necessary book.
6. He could play tennis very well when he was young.
7. I don't think she will be able to do everything in time.

Task 2. Fill in the gaps with the necessary modal verbs.

1. In this country you ... get married when you are 16.
a) could; b) can; c) are able to...
2. Yesterday I ... get into my house because I had forgotten my key.
a) could; b) can't; c) couldn't.
3. Many night animals ... see very well.
a) could; b) cannot; c) will be able to...
4. We ... go into the church, it's under the restoration.
a) are able to ...; b) can; c) cannot.
5. I ... do it tomorrow if I have enough time.
a) can; b) cannot; c) could.

6. In two years he ... speak English fluently, if he has enough practice.
a) can; b) will be able to...; c) was able to...
7. There was no rain yesterday, so he ... finish his work in the garden.
a) could; b) was able to...; c) couldn't.

Task 3. Read, translate and explain the use of modal verbs can/could.

1. Anybody can make mistakes. 2. The road can be blocked. 3. We could go to the concert. 4. You could be right, but I doubt it. 5. This could be your best chance. 6. Your watch can't be right. 7. Can she be waiting for us? 8. Could she have said it? 9. It was not wise of you to go skiing there – you could have broken your leg. 10. You could have helped them with their work.

Task 4. Read and translate the following sentences paying attention to the modal verbs: can, could, to be able to.

1. Religion can even induce people to renounce their current way of life and adopt an entirely new one. 2. People can consider almost anything sacred a cross, a lizard, even an oddly shaped stone. 3. This definition of religion can apply to philosophical and other nonreligious outlooks, as well as to religious ones. 4. Religious legitimization of the established social order can be seen in the national religions. 5. Civil religion can come both in conservative and liberal forms, and can stress both our freedom to choose and our obligation to each other. 6. Most contemporary sociologists believe that Marx underestimated the degree to which religion can be involved in struggles for social justice. 7. Christianity can just as well be a religion of the oppressed as of the oppressor. 8. The process of religions revival and innovation can best be understood by looking at some examples.

UNIT 2. THE STUDY AND CLASSIFICATION OF RELIGION

Task 1. Before reading the text “The Study and Classification of Religions” answer the following questions using expressions given on page 3.

1. As any science the science of religion has the subject of study. This subject is religion. Can we define religion as belief in God? Prove your answer.
2. What do you think we shall do in order to study religion? Choose any number of variants which you consider correct.

To study religion one should

- know the variety of beliefs and practices of religious man,
- look into the historical development of different religions,
- understand the structure, nature and dynamics of religious experience,
- consider significance of religions and their origin,
- believe in God.

3. What sciences from the list given below can be used as supplementary sources for the study of religion?

archaeology

anthropology

philology

sociology

history

psychology

philosophy

ethnography

Task 2. Practice the pronunciation and memorize the words and expressions from the vocabulary to the text. Find in the text the sentences with these words and expressions, read them and translate.

1. pervasive [pə'veɪsɪv] – распространяющийся, глубокий, проникающий
2. myriad ['mɪrɪəd] – бесчисленный
3. comprehend [ˈkɒmpri'hend] – 1) включать, охватывать; 2) понимать
4. elicit [i'lisɪt] – извлекать, выявлять

5. supplement [*'sʌpplɪmɒnt*] – дополнять, добавлять
6. insight [*'ɪnsaɪt*] – проникательность, способность проникать в сущность, понимание ситуации
7. entirety [*ɪn'taɪrɪti*] – полнота, целостность
8. religious [*ri'liʒjəs*] – религиозный, относящийся к религии
9. experience [*ɪk'spiəriəns*] – опыт, опытность, впечатление, переживание
10. discern [*dɪ'sɜːn*] – видеть, понимать, различать
11. inquiry [*ɪn'kwɪəri*] – наведение справок, запрос, исследование, изыскание
12. historical inquiry – историческое исследование
13. estimate [*'estɪmeɪt*] – оценивать, давать оценку, выносить суждение
14. falsity [*'fɜːlsɪti*] – ложность, недостоверность
15. entangled [*ɪn'tɛŋɡld*] – запутанный, туманный
16. controversy [*kɒntrɒvɜːsi*] – спор, расхождение во мнениях
17. assumption [*ə'sʌmpʃən*] – предположение, допущение, исходное положение
18. barrier [*'bærɪə*] – барьер (отсутствие связей)
19. institutionalize [*ɪn'stɪ'tʃʊnəlɪz*] – наделять законным статусом, учреждать
20. lest [*lest*] – чтобы ... не, как бы ... не, что
21. overwhelm [*ˈoʊvərwɛlm*] – подавлять
22. distract [*dɪ'strækt*] – отвлекать, уводить в сторону
23. operative [*ˈɒp(ə)rətɪv*] – действующий, работающий
24. articulation [*ɑː'tɪkjʊ'leɪʃən*] – словесное выражение, формулировка
25. resist [*ri'zɪst*] – оказывать сопротивление, противиться, противостоять
26. secularistic [*'sekjʊlqr'ɪstɪk*] – светский, нецерковный, мирской, гражданский
27. become (be), aware of ... [*q'wɛr*] – осознавать
28. challenge [*'tʃælɪŋʒ*] – вызов (на состязание), притязания
29. blend [*blend*] – объединять, сочетать

30. unconcern [ˈʌnkərn'sWn] – безразличие, равнодушие
31. impulse [ˈɪmpʌls] – побудительная причина, стимул
32. compel [kəm'peɪl] – заставлять, принуждать
33. preliminary [ˌpriːlɪmɪn(ə)ri] – предварительный
34. manageable [ˈmæniʒəbəl] – управляемый, контролируемый, удобный
35. intelligible [ˌɪntelɪʒəbəl] – понятный, доступный для понимания, ясный, четкий
36. orderly [ˈɔːdəli] – организованный, четкий, упорядоченный, правильный
37. confusion [kən'fjuːʒn] – беспорядок, путаница
38. rival [ˈraɪvəl] – соперник, конкурент
39. withstand [wɪˈstænd] – устоять, выстоять, выдержать
40. devise [dɪˈvaɪz] – придумывать, изобретать, разрабатывать

Task 3. Match the following English expressions from the text with their Russian equivalents.

Pervasive influences; interpreting systematically the material gathered in order to elicit its meaning; withstand all criticism; a unified or systematic point of view; psychological and historical study; the task of seeing the entirety of human religious experience; the students of religions; saw the rise of the study of religion in the modern sense; were brought to bear on the task of estimating...; the revealed nature of Christianity; the theological tradition; the tendency toward pluralism; theological seminaries; multidisciplinary approach; a preliminary step; have no scientific value.

Выдерживать всевозможную критику; изучение психологии и истории; единая или систематизированная точка зрения; задача постичь полноту человеческого религиозного опыта; систематическое толкование собранного материала для выявления его смысла; духовные семинарии; были использованы для того, чтобы дать оценку ...; богооткровенная сущность христианства; не имеет научной ценности; изучающие религию, религиоведы; явился свидетелем возникновения исследования религии в

современном значении этого понятия; предварительный шаг; богословская традиция, традиционное богословие; всеобъемлющее влияние; стремление к плюрализму; междисциплинарный подход.

Task 4. Read and translate the text.

THE STUDY AND CLASSIFICATION OF RELIGIONS

The history of mankind has shown the pervasive influences of religion, and thus the study of religion, involving the attempt to understand its significance, its origins, and its myriad forms, has become increasingly important in modern times. Broadly speaking, the study of religion comprehends two aspects: assembling information and interpreting systematically the material gathered in order to elicit its meaning. The first aspect involves the psychological and historical study of religious life and must be supplemented by such auxiliary disciplines as archaeology, ethnology, philology, literary history, and other similar disciplines. The facts of religious history and insight into the development of the historical religious communities are the foundation of all else in the study of religion. Beyond the historical basis lies the task of seeing the entirety of human religious experience from a unified or systematic point of view. The student of religions attempts not only to know the variety of beliefs and practices of *homo religious* ("religious man"), but also to understand the structure, nature, and dynamics of religious experience. The student of religion attempts to discover principles that operate throughout religious life – on the analogy of a sociologist seeking the laws of human social behaviour – to find out whether there are also laws that operate in the religious sphere. Only with the attempt to discern the system and structure binding together the differentiated historical richness of religion does a true science of religion, or *Religionswissenschaft*, begin.

The 19th century saw the rise of the study of religion in the modern sense, in which the techniques of historical inquiry, the philological sciences, literary criticism, psychology, anthropology, sociology, and other disciplines were brought to bear on the task of estimating the history, origins, and functions of religion. Rarely, however, has there been unanimity among scholars about the

nature of the subject, partly because assumptions about the revealed nature of the Christian (or other) religion or assumptions about the falsity of religion become entangled with questions concerning the historical and other facts of religion. Thus, the subject has, throughout its history, contained elements of controversy.

To some extent, the study of religion has suffered from the barriers between disciplines, and this fact is increasingly recognized in the formulations of the idea of religion as a subject that should be institutionalized in a university department or program in which historians, phenomenologists, and members of other disciplines work together. There are some, however, who consider that there are dangers in such an arrangement, concerned lest the social sciences overwhelm and distract the interpreter of religious meanings. Similarly, the theological tradition remains powerfully operative in regard to the articulation of the Christian faith and sometimes resist any attempt to treat Christianity itself in the manner dictated by the history and phenomenology¹ of religion. Thus, the history of religions and the comparative study of religion still tend to mean in practice “the study of religions other than Judaism and Christianity”. Educational and social pressures have arisen, however, with a secularistic, increasingly pluralistic society, increasing the tendency towards a pluralism in the study of religion that expands in the viewpoint of traditional faculties and departments of theology, both in universities and theological seminaries.

In many ways the present position promises well for an expanding multidisciplinary² approach to problems in the study of religion. Historians of religion are recognizing some of the contributions to be made by modern sociology and sociologists, sociologists have become more aware of the need for accounting for the particular systems of meaning in religion. An area that may very well exhibit the new synthesis is the study of new religious movements.

After a period of relative unconcern, Christian theology is increasingly aware of the challenge of other religious beliefs, so that there are greater impulses toward blending Christian and other studies.

Meanwhile, the study of religion on a pluralistic and multidisciplinary basis is being increasingly viewed as an important element in the education of secondary school students.

All real science rests on classification. The growth of scientific interest in religion has compelled most leading students of religion to discuss the problem of classification or to develop classification of their own. Classification is basic to all science as a preliminary step in reducing data to manageable proportions and in moving toward the systematic understanding of a subject matter. Classification of religions is a device for making the wealth of religious phenomena intelligible and orderly and thus avoiding the confusion of too much information. The criteria employed for the classification of religions are very numerous. There are normative classifications distinguishing true religions from false religions. They, however, have no scientific value and are the result of defending against the rivals. A common and relatively simple type of classification is based upon the geographical distribution of religious communities. In addition, there are ethnographic-linguistic classifications, classifications based upon philosophic principles, etc.

Notes:

phenomenology – the typological classification of a class of phenomena e.g.
the phenomenology of religion.

multidisciplinary – relating to, or using a combination of several disciplines for
a common purpose.

Task 5. Answer the questions to the text.

1. Why do you think that the study of religion is important in modern times?
What does the study of religion involve?
2. What aspects does the study of religion comprehend?
3. What does the first aspect involve?
4. What is the foundation of all else in the study of religion?
5. What does a student of religion attempt to do?
6. Where does the true science of religion begin?
7. What did the nineteenth century introduce to the study of religion?
8. Why has there rarely been unanimity among the students of religion?
9. What has the study of religion suffered from?
10. How should religion be institutionalized as a subject in a university department or program?

11. Why are there some scholars considering this approach to be dangerous?
12. What is the attitude of the theological tradition to the study of religion?
13. What do the history of religions and the comparative study of religion mean in practice?
14. Why are there greater impulses toward blending Christian and other studies?
15. What is being viewed as an important element of secondary education today?
16. Why is the classification of religions necessary?
17. What classifications of religions exist today?
18. Is there any satisfactory classification?

Task 6. Translate the following sentences from Russian into English, consult the text, its vocabulary and the grammar material of the unit.

1. В настоящее время мы можем видеть огромное влияние религии на нашу жизнь.
2. Религиоведение должно изучать историю и психологию религии, а также всю полноту присущего человеку религиозного опыта.
3. Ученые, изучающие религию, пытаясь обнаружить закономерности, действующие в этой области, могут действовать подобно социологам, пытающимся обнаружить закономерности социального поведения человека.
4. Необходимо собирать информацию и интерпретировать собранный материал.
5. Изучение археологии, этнологии, филологии, истории литературы может дать дополнительный материал для изучения религии.
6. Не имеющие научной ценности классификации, отличающие истинные религии от ложных, должно быть появились как результат защиты от соперников.
7. В рамках светского становящегося все более плюралистским общества, возможно, изменится богословская традиция.
8. Ученым, изучающим религию, совсем не обязательно быть верующими.
9. Изучение религии на практике может оказаться изучением любых религий кроме христианства и иудаизма.

Task 7. Choose what is true or false speaking about the ideas of the text.

1. The text deals with the variety of religious beliefs and practice.
2. The text is concerned with the study and classifications of religions.
3. According to the author, Christianity has always played the leading role in history of mankind.
4. According to the text, a true science of religion means the study of the system and structure binding together the differentiated historical richness of religion.
5. As the author puts it, the students of religion must be deeply religious people.
6. As it is described in the text, theology should play the leading role in the study of religions.
7. It is clear from the text that the study of religion should be based on the multidisciplinary approach.
8. It further says that our society is getting more and more religious.
9. According to the author, within a secularistic increasingly pluralistic society there is an increasing tendency in the study of religion.
10. Great importance is also attached to the study of Christianity in secondary schools.
11. One of the problems to be viewed as important is the study of religion in secondary school on a pluralistic and multidisciplinary basis.
12. Finally, according to the opinions from the text, it is necessary to develop a proper classification of religions in order to avoid the confusion of too much material.

Task 8. Thinking, writing, speaking.

1. Write your own summary of the text (5 – 6 sentences) based on the task above.
2. Be ready to give the summary of the text orally.

GRAMMAR IN PRACTICE. **MODAL VERBS.**

Task 1. Translate the sentences with modal verbs.

1. One can see the pervasive influences of religion in the history of mankind.
2. People must study religion to understand its significance, origins and various forms.
3. We can assemble information and interpret systematically the material to elicit its meaning.
4. The first aspect the religion study must involve is the psychological and historical investigation of religions life.
5. Religions must be supplemented by such auxiliary disciplines as archaeology, ethnology, philology, literary history and other similar disciplines.
6. The student of religions needn't know the variety of disciplines to understand the structure, nature and dynamics of religious experience, need he?
7. The students of religion should discover principles that operate throughout religious life.
8. We could see the rise of the study of religion in the modern sense in the 19th century.
9. We may discuss questions concerning the historical and other facts of religion.

Task 2. Fill in the sentence gaps with the verbs given in parentheses. Insert the modal verbs and their equivalents in the sentences given below.

1. A lot of religious forms . . . important in modern time (may be, should be).
2. In the 19th century the techniques of historical inquiry ... be use (had, could).
3. The Christian religion ... deal with the questions concerning the historical facts of religion (should, ought).
4. Broadly speaking we . . . agree that study of religion comprehends two aspects (had to, should).
5. Archaeology, ethnology, philology, literary history . . . be used to understand the essence of religion (should, to be allowed to).

6. The study of religion ... be supplemented by the auxiliary disciplines (may, must).
7. Beyond the historical basis we ... find the entirety of human religious experience from a unified or systematic point of view (can, should).
8. The student of religions ... know the variety of beliefs and practices of “homo religious” (must, can).

UNIT 3. RELIGION

Task 1. Before reading the text “Religion” answer the following question expressing your own opinion. Consult page 3.

1. What religions are these buildings associated with...
 - Islam
 - Christianity
 - Buddhism
 - Hinduism



1



2



3



4

2. What is the oldest of the world religions?
3. What world religion is spread most widely?
4. What do Christianity and Judaism have in common?
5. What religion is gaining an increasing popularity today?

Task 2. Before reading the text practice the pronunciation of the following names:

1. Confucius [*ˈkɒnˈfjuːʃjəs*] – Конфуций
2. Lao-tzu [*ˈləʊˈtzuː*] – Лао-цзы (основоположник даосизма)
3. Gautama Buddha [*ˈgɑːtəˈmɑːˈbʊdɑː*] – Гаутама Будда
4. Ezekiel [*ˈiːziːkiəl*] – Иезекииль
5. Isaiah [*ˈaɪˈzaɪə*] – Исайя
6. Jesus Christ [*ˈdʒɛzʊˈkraɪst*] – Иисус Христос
7. Confucianist [*ˈkɒnˈfjuːʃjənɪst*] – последователь конфуцианства
8. Taoist [*ˈtɑːɔɪst*] – последователь даосизма
9. Muslim [*ˈmʊslɪm, ˈmʊslɪm*] – мусульманин
10. Islam [*ˈɪslɑːm, ˈɪzslɑːm, ɪsˈlɑːm*] – ислам

Task 3. Practice the reading and memorize the following words: find in the text “Religion” the sentences with these words, read them and translate.

1. universe [*ˈjuːnɪvɜːs*] – Вселенная, Космос
2. insecure [*ˈɪnsɪˈkjʊə*] – небезопасный, ненадежный, неуверенный
3. sunshine – хорошая, солнечная погода
4. thunderstorm [*ˈθʌndəˈstɔːm*] – гроза
5. earthquake [*ˈɜːθˈkwɛɪk*] – землетрясение
6. eclipse of the sun [*ˈɪkɪps*] – затмение солнца
7. ignorance [*ˈɪgnərəns*] – незнание, невежество
8. ancestor [*ˈænsəstɔː*] – предок
9. sowing-time [*ˈsəʊɪŋ*] – время сева, посевной период
10. harvest [*ˈhɑːvɪst*] – 1) жатва, уборка урожая; 2) жать, убирать урожай
11. shrine [*ˈʃraɪn*] – 1) алтарь, храм, 2) святыня, место поклонения
12. temple [*ˈtempəl*] – храм
13. worship [*ˈwɜːʃɪp*] – 1) культ, отправление церковных обрядов, богослужение; 2) поклоняться, почитать, боготворить, молиться,

посещать церковь

14. sacrifice [*'sʌkrɪfaɪs*] – 1. жертва, жертвоприношение; 2. жертвовать, приносить в жертву
15. Old Testament [*'testəmənt*] – Ветхий завет

Task 4. Read and translate the text.

RELIGION

Through the ages people have asked questions about the universe, about the meaning of their lives on Earth and about their own natures. Their lack of



knowledge makes them feel insecure. They know that there are things which they ought to do and things which they ought not to do. Everyone goes through such experiences, but some are more disturbed by them than others. It is

from such experiences that religion, in its many forms, has sprung.

In primitive times people knew little or nothing about the world outside the area where they lived, and they had no scientific knowledge about natural events such as rain and sunshine, thunderstorms and earthquakes, and eclipses of the sun and moon. In their ignorance they believed that these things were controlled by spirits who dwelt in the rivers and trees and mountains. Believing, also, that the spirits were pleased or angry at what people did, our primitive ancestors carried out many strange ceremonies in order to secure the help and goodwill of the spirits, asking them to send rain or good hunting.

Many primitive tribes regarded some animal, plant, or even a lifeless object as especially important for the safety and well-being of the tribe. This *totem*, as it is called, was treated with great reverence. It was often believed that the tribe was descended from its totem animal, plant, or object, and that the totem and the tribe owed each other help and protection. It was also believed that certain objects and certain actions were *taboo* (this word comes from a Polynesian

word, *tapu*, meaning set apart) and must be avoided at all costs.

More advanced forms of religion developed when people began to live a more settled life in villages and towns. They knew that sowing-time and harvest were dependent on the changes of season, and they began to hold religious festivals to celebrate those changes. Their priests — the more learned men — realized that the seasonal changes were accompanied by changes in the position of the sun and other heavenly bodies and these, too, became important in their religion. Shrines and temples were built, complicated ceremonies of worship and sacrifice grew up and priests became some of the most important members of society. Religious writings began to appear. The influence of seasonal festivals and the ideas and stories attached to them can be seen in the religious festivals described in the Old Testament of the Bible.

The higher religions which still play an important part in the modern world began with, or were influenced by, great teachers who lived in about 500 bc. The 6th century BC was the period of the great teachers Confucius and Lao-tzu in China, and of Gautama Buddha in India. At about the same time, two of the great Hebrew prophets, Ezekiel and Isaiah (who wrote Chapters 40 to 55 of the Book of Isaiah), were at work in Palestine. Christianity came with the teachings of Jesus Christ in the first century AD.

Over 1.7 billion people in the world are Christians; about 180 million are Confucianists and Taoists (followers of Confucius and Lao-tzu); over 700 million are Hindus; about 300 million are Buddhists; about 930 million are Muslims, followers of the religion called Islam; about 17 million are Jews.

Task 5. Answer the questions to the text.

1. What caused religion to spring up?
2. What did our primitive ancestors worship? Why?
3. What is totem? And taboo?
4. When did more advanced forms of religion develop?
5. What was developing of more advanced religion forms accompanied with?
6. Who were priests at that time?

7. Why were religious festivals held?
8. What caused appearance of higher religions still playing an important part in the modern world?
9. What is the number of different religions followers in the world?

Task 6. Find in the text English equivalents of the following:

Отсутствие знаний; все проходят через подобного рода познания; именно на основе таких познаний появилась религия в ее многочисленных формах; первобытные предки; первобытные племена; обеспечивать помощь и расположение духов; развитые формы религии; перемены связанные со сменой времен года; возникли (установились) сложные церемонии поклонения богам и жертвоприношения; Ветхий Завет; Высшие формы религии ... возникли или находились под влиянием великих духовных учителей, живших приблизительно в 500 г. до н.э.

Task 7. Tell if the following is true or false and prove your point of view:

1. The higher religions appeared together with primitive man.
2. Our primitive ancestors carried out strange ceremonies to control the spirits.
3. The totem was the sacred object treated with great reverence.
4. More advanced forms of religion developed when people began to live a more settled life in villages and towns.
5. The Old Testament gives the history of different religions origin.
6. Priests were the more learned men and the most important members of society.
7. There are over 1.7 mln Christians in the world.
8. The beginning of higher religions was put to by great teachers.
9. Christianity was influenced by Gautama Buddha.
10. In primitive times people knew little of the world.

GRAMMAR IN PRACTICE. MODAL VERBS.

Task 1. The modal verb must is used to express obligation and strong probability. Read and translate the sentences below and comment on the use of must.

1. Men must have begun with magic and progressed to religion and from that to science.
2. Scholars must treat reports of miraculous events with skepticism since people do not encounter such events in their own experiences.
3. An adequate definition of religion must be broad enough to include the great variety of religion.
4. Sociologists think that religion must constitute a crucial part of social life.
5. More advanced forms of religion must have developed when people began to live a more settled life in villages and towns.
6. The activities of religious people must be shaped by their faith.
7. One must be baptized to become a Christian.
8. The primitive people must have known little or nothing about the world.
9. To study religion scholars must use the data provided by history, archaeology, anthropology, etc.

Task 2. Fill in the gaps by choosing the right predicative, explain your choice and translate the sentence.

1. The primitive people believed that natural events ... by spirits.
 - a) must be controlled
 - b) must have been controlled
2. Modern men ... in mythological terms employed in the old Testament.
 - a) cannot think

- b) cannot have thought
- 3. An acceptable classification on religion ... with the essential and typical in the religious life.
 - a) should deal
 - b) should have dealt
- 4. Nowadays many people ... not very religious.
 - a) may be
 - b) may have been
- 5. People who belong to a particular religion ... all of that religion's rituals and practices.
 - a) needn't have observed
 - b) needn't observe
- 6. The symbols ... subjects of major theological questions.
 - a) may have become
 - b) may become
- 7. According to the moral standards there are the things which we ...
 - a) ought to have done
 - b) ought to do
- 8. Protestant values ... the way for capitalism and modernization.
 - a) might have paved
 - b) might pave
- 9. Nowadays people ... some church teachings and continue to have a deep Christian faith.
 - a) could reject
 - b) could have rejected

Task 3. Translate the sentences from Russian into English. Pay attention to the tense of the predicate.

1. Первобытныe люди считали, что различные природные явления, должно быть, контролируются духами.
2. Из-за недостатка знаний, возможно, возникла религия в ее

многочисленных формах.

3. Слово “табу”, возможно, происходит от полинезийского слова “тапу” и означает запрет.
4. К тотему нужно было относиться с большим почтением.
5. Жрецы, должно быть, были самыми образованными людьми.
6. Святыни, храмы, святыя писания, возможно, появились наряду с возникновением более сложных форм религии.
7. Упоминание о праздниках, связанных со сменой времен года, можно найти в Библии в Ветхом Завете.
8. Многие мировые религии, все еще играющие важную роль в обществе, возможно, появились около 500 г. до н.э.
9. Сейчас в мире, должно быть, около 1,7 миллиардов христиан, около 700 миллионов индусов, около 300 миллионов буддистов и 930 миллионов мусульман.

UNIT 4. CHRISTIANITY

Task 1. Before reading the text about Christianity answer the following questions.

1. Why is Christianity called so?
2. When and where did it begin?
3. How wide is it spread now?
4. What branches is Christianity divided into?
5. What branch of Christianity does the majority of Russia's population belong to?
6. Who is the head of the Russian Orthodox Church?
7. Do you know any interesting facts about the role of the area you live in the history of Christianity in Russia?

Task 2. Practice the pronunciation of the words.

1. the Messiah [*mi'saiq*] – Мессия
2. Matthew [*'mæʃjʃ*] – зд. Евангелие от Матфея
3. the Mediterranean [*"meditq'reinjɔn*] – Средиземное море
4. Eucharist [*'jʃkrist*] – Евхаристия
5. Galilee [*'gæliɪ*] – Галилея
6. Judaism [*'dʒʃdeɪzɪzəm*] – иудаизм
7. Hebrew [*'hɪbrɪʃ*] – зд. древнееврейский
8. St. Augustine of Hippo [*'Lgʌstɪn*] – Св. Августин Блаженный
9. Hippo – город Гиппон
10. Constantine the Great [*'kɒnstəntaɪn*] – Константин Великий
11. St. Benedict [*'benɪdɪkt*] – Св. Бенедикт
12. St. Thomas Aquinas [*'tɒməs ə'kwɑɪnəs*] – Фома Аквинский
13. a Dominican friar [*dɒ'mɪnɪkən 'fraɪə*] – монах-доминиканец
14. the Papal States [*'peɪpəl'steɪts*] – папское государство, папские владения
15. Catholic [*'kæθəlɪk*] – католический, католик

16. Orthodox [*'LʃqdOk̄s*] – православный
17. Martin Luther [*'ma:tin 'lu:ʃq*] – Мартин Лютер
18. the Virgin Mary [*'vWɪdʒɪn 'mʃqrʃ*] – дева Мария

Task 3. Memorise the words and expression.

1. sacrament [*'sʌkr̄m̄nt*] – таинство
2. thanksgiving [*'θ̄ŋks'gɪvɪŋ*] – 1) благодарение, 2) благодарственный молебен, благодарственная молитва
3. baptism [*'bæptɪzəm*] – крещение, крестины
4. to bring God's message – нести слово господне
5. to preach [*pr̄tʃ*] – проповедовать
6. commandment [*'kɒmændm̄nt*] – заповедь
7. the ten Commandments – десять заповедей
8. aspect – (внешний) вид, ипостась
9. person – внешний вид, лицо
10. sin [*sɪn*] – 1) грех, 2) грешить
11. the New Testament – Новый Завет
12. to grant – давать, предоставлять, допускать
13. toleration [*'tɒlə'reɪʃn*] – терпимость
14. worldly – мирской, суетный
15. worldliness – суетность, земные блага
16. temptation [*'temp'teɪʃn*] – соблазн, искушение, обольщение
17. monastery [*'mɒnəstrɪ*] – монастырь, монахи
18. the Middle Ages – средние века
19. bishop [*'bɪʃp*] – епископ
20. pope [*pəʊp*] – папа
21. authority [*'ɔ:θərɪtɪ*] – власть
22. to accept the authority of the pope – признавать власть папы
23. creed – 1) убеждения, кредо, 2) вероисповедание
24. the Creed, the Apostles Creed – символ веры, апостольский символ веры

25. split – 1) раскол, 2) отколовшаяся часть
26. the Crusades [*kʁ ʰʰ seidz*] – крестовые походы
27. theology [*ʰi ʰʰ qd Zi*] – теология, богословие
28. salvation [*sxʰ veɪ ʰn*] – спасение души, вечное блаженство
29. doctrine and practice – учение и ритуалы
30. the established Church – государственная церковь
31. to officiate [*qʰ fi ʰieit*] – 1) совершать богослужение, отправлять службу
2) совершать ритуал, обряд
32. to officiate the holy sacraments – проводить обряд причащения,
причащать
33. the Holy Sacrament – святое причастие

Task 4. Read and translate the text.

CHRISTIANITY

Christianity is the world's most widespread religion. It is based on the life and teachings of Jesus Christ, and on the belief that he is the Messiah promised in the Old Testament of the Bible. Christians believe that Jesus is the Son of God, and that he is the founder and head of the Church.

The first Christians were the 12 apostles of Jesus, and their friends. For the first 200 years after Christ's death, Christians used to meet in each other's houses to worship and to commemorate his teaching by repeating the events around the Last Supper when Jesus "took bread and brake it" (Matthew chapter 26, verse 26). This in time became the sacrament of thanksgiving, or Eucharist, which is still the central service of the Church today. Most followers of Christ believe that to enter the community of Christians a person must be spiritually purified by baptism.

Christianity began in Asia, in the lands around the Mediterranean. The Jews had for hundreds of years believed themselves to be God's chosen people. They were always waiting for the Messiah to bring God's message and to help them escape from their enemies. In AD 29 Jesus began to preach in Galilee. According to the Bible, he proclaimed "the time is fulfilled. The kingdom of God is at

hand”. Many people believed that the promised Messiah had arrived. He summarized his teaching about man and his relationship to God in these two commandments, “Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and love thy neighbor as thyself”. Christians believe in the Trinity. The word comes from the Latin meaning “three” and describes three aspects, or “persons”, in one God. They are God the Father, God the Son (Jesus Christ), who died to save mankind from sin, and God the Holy Spirit, who guides people’s thoughts and actions.

The first Christians were Jews, but their beliefs soon spread to other races. St. Paul declared that the Church must be independent of Judaism in order that it might fulfil its destiny as a world religion. He believed that through Jesus all religions depending on law and race had been brought to an end.

In time, a new danger began to face the Church, for pagan and magical beliefs began to creep in. Consequently, the most trusted accounts of the life and teaching of Jesus were chosen as the standard writings about AD 200 and were gathered together in what is called the New Testament. They were written in colloquial Greek. Later, a collection of books of Judaism, written in Hebrew and described as the Old Testament, was added. The Greek Christians spoke of them all as "The Books" *ta biblia*, known from then on as the Bible.

Life was difficult and dangerous for early Christians living in the Roman Empire; but in AD 313 the Roman Emperor, Constantine the Great, issued a decree granting toleration to all religions, including the Christian one. By the end of the 4th century Christianity was widespread in the Roman Empire, and Church leaders had become involved in affairs of state. This great worldly power brought with it temptation of worldliness and a lowering of standards, and some Christians felt that Christian life should return to one of poverty



and hardship. Some people, inspired by St. Benedict, joined together in communities and adopted a strict rule of life, and thus founded the early monasteries. Throughout this time, councils of bishops were held to decide the official position of the Church. One of the great thinkers of this era was St. Augustine of Hippo, whose writings are among the most important in the history of Christianity.

After the fall of the Roman Empire in the West, the Church took on many of the responsibilities of government. The Church became the chief cultural institution of the Middle Ages, from about 500 to 1500. The monks were important in this period as teachers and scholars. They copied books, ran schools, and kept up the skills of farming. St. Thomas Aquinas, a Dominican friar, was the most outstanding Christian scholar and philosopher of the Middle Ages.

In the West, the bishop of Rome, or pope (a title meaning "father", at first given to all bishops), was generally recognized as the head of the Church, but he needed the support of friendly kings. Sometimes the kings and popes did not agree on the policies to be followed by the Church or the states, and great disputes resulted. These affairs were complicated by the fact that the pope was also a ruler of lands in Italy, known as the Papal States.

Christianity did not remain a unity as it grew and developed. As early as the 2nd century AD, disagreements among Christians caused some groups to break away from the established Church. Finally, in 1054, the Eastern and Western sections of the Church separated, thereby creating the Roman Catholic Church and the Eastern Orthodox Churches. The Eastern Orthodox would not accept the authority of the pope in Rome. They also disagreed with a change in one of the creeds, and several minor customs of the Western Church. It was many years before the full effect of this separation was felt, and then chiefly as a result of the Crusades, which brought Western Christians to the East.

Towards the end of the Middle Ages a major split took place within the Roman Catholic Church. In 1517 Martin Luther, a monk and teacher of theology, began publicly to question certain practices and teachings of the Church. Out of this eventually came the organization of the Protestant churches,

called the Reformation. These churches rejected a number of Roman Catholic doctrines, including the authority of the pope, certain teachings on salvation, and the place of the Virgin Mary and the saints in the Church. Originally, the Protestant reformers had hoped only to bring about certain changes in doctrine and practice within the established Church, but these could not be accomplished. Protestantism itself divided into several national churches, while still other Protestant groups were independent of any state support or connection. These became known as the Free Churches.

The 20th century has seen both a decline in official church membership and also a drawing together of Christians of all denominations in common acts of worship. There is a movement among Protestants, Roman Catholics, and members of the Eastern Orthodox Churches to seek ways of sharing their work and worship, and co-operating with believers of other faiths, such as Jews and Hindus. Priests are encouraged to work alongside ordinary people, and laymen and women have taken over some of the responsibilities formerly reserved for priests. In some churches women now officiate the holy sacraments.

Task 5. Answer the questions on the text:

1. What is Christianity based on?
2. Who were the first Christians?
3. What were the rites of the early Christians?
4. What is Eucharist?
5. What must be done when one wants to become a Christian?
6. What is the essence of Christ's teaching about man and his relationship to God?
7. What is the Trinity?
8. What does the Bible consist of?
9. Why was Christianity widespread in the Roman Empire by the end of the 4th century?
10. What caused the first monasteries to spring up?
11. What was the position of the Church in the Middle Ages?
12. What was Thomas Aquinas?

13. What were the relations between the kings and popes like in the Middle Ages?
14. What was the reason of the split between and the Eastern the Roman Catholic Orthodox Churches?
15. What was the Reformation? What did it result in?
16. What were the disagreements between the Catholic and Protestant Churches?
17. What is the position of Christianity in the 20th century?

Task 6. Find in the text the English equivalents of the following:

Евангелие от Матфея, глава 26, строка 26; нести слово Господне; «время настало, близится царство Господне»; Возлюби Господа своего всем сердцем, душой и разумом, и возлюби ближнего своего как себя самого; три ипостаси, или три лица одного Бога; Бог Отец; Бог Сын; Бог Дух Святой; вмешивались в государственные дела; принимали строгий жизненный устав; самый выдающийся идеолог христианства и философ средних веков; крестовые походы; определенные учения о спасении души; неконформистские церкви; искать пути согласия в работе и молитве и сотрудничества с верующими других конфессий; миряне; причащать.

Task 7. Speak on the major points of the text:

1. The essence of Christianity and fundamentals of its doctrine:
 - the belief in Christ, the Son of God and the founder and head of Church;
 - Eucharist the central service of the Church today;
 - important commandments summarizing the teaching of Christ;
 - the belief in the Trinity.
2. The Bible:
 - the Old Testament;
 - the New Testament.
3. The early Christianity.
4. Christianity in the Middle Ages.

5. The Split into the Roman Catholic Church and the Eastern Orthodox Churches.
6. The Reformation:
 - a split within the Roman Catholic church at the end of the Middle Ages;
 - disagreements between Protestants and Catholics
 - the hopes of the protestant reformers;
 - the evolution of Christianity nowadays.

Task 8. Retell the text using the previous exercise as a plan.

GRAMMAR IN PRACTICE. INFINITIVE.

Task 1. Find the infinitives, define their functions and translate sentences.

1. He asked the permission to see Mr. John.
2. Do you know what to say?
3. Uncle Tom promised to give Richard a bicycle.
4. He promised to help me.
5. We hope our sportsmen to win a match.
6. The teacher tried to explain the grammar.
7. My father has decided to sell his car.
8. The climbers failed to reach the top of the mountain.
9. To see Sally's happy face gave me much pleasure.
10. To read a good book is one of the joys of life.

Task 2. Find the infinitives, define their forms and translate sentences.

1. Mother was glad to meet us.
2. It was a pleasant surprise for professor to have been invited to the conference.
3. She is glad to have spoken to her teacher.
4. This couldn't have been done yesterday.
5. There must have been a misunderstanding.

6. To make this language test correctly is very important.
7. His behaviour seems to be changing.
8. It a was pleasure to be discussing this problem with you.
9. We are to come here next summer.
10. I hoped to have left the office much earlier.
11. They expected to have won the football match.
12. The traditional approach to this problem is to consider each new method as a new problem.

Task 3. Write all the possible forms of the infinitives, using words and word combinations from the text “Christianity”

To promise, to commemorate, to summarize, to declare, to involve, to recognize, to result, to establish, to accomplish, to share.

Task 4. Rewrite the following sentences using an infinitive instead of the word or word combinations in brackets. Translate the sentences.

1. Pete likes (a walk) along the sea-shore.
2. The shipwrecked sailors were overjoyed (at the sight of) land.
3. Nina was glad (at the sound) of his voice.
4. The teacher should be sorry (if she heard) that student couldn't do the report.
5. I was sorry (when I heard) that you had an accident.
6. The spectators laughed (when they saw) the comical tricks of the clown.
7. (Truthfulness) is sometimes more difficult than (winning) a battle.
8. Marry was told (that she must not touch) these documents.
9. Ms. Green asked (if she could see) the monitor of the group.

Task 5. Find the infinitives, define their function and translate the following sentences.

1. To manage the new teaching staff is rather difficult.
2. To collect stamps is very interesting.
3. To know the history of your country is important.

4. You must improve your methods of work.
5. The famous designer is to design a new collection of clothes.
6. Our task was to install the new equipment in time.
7. We hope to get new goods in a week or two.
8. New data to be used in our experiment are to be truthful.
9. The idea to use this progressive method didn't leave us.
10. To study religion one should look into the historical development of different religious.
11. S. Kovalevskaya was the first woman to become a professor.
12. To become good specialists we must study a lot.

Task 6. Translate the sentences from the text "Christianity" paying attention to the forms and functions of the infinitives.

1. Christians used to meet in each others houses to worship and to commemorate Christ's teaching by repeating the events around the Last Supper.
2. Most followers of Christ believe that to enter the community of Christians a person must be spiritually purified by baptism.
3. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and love thy neighbour as thyself.
4. In time, a new danger began to face the Church, for pagan and magical beliefs began to creep in.
5. Throughout this time, councils of bishops were held to decide the official position of the Church.
6. As early as the second century AD, disagreements among Christians caused some groups to break away from the established Church.
7. The Eastern Orthodox would not accept the authority of the pope in Rome.
8. In 1517 Martin Luther, a monk and teacher of theology, began publicly to question certain practices and teachings of the Church.
9. Protestant reformers had hoped only to bring about certain changes in doctrine and practice within the established Church, but these could not be accomplished.

10. There is a movement among Protestants, Roman Catholics, and members of the Eastern Orthodox Churches to seek ways of sharing their work and worship, and co-operating with believers of other faiths.
11. Priests are encouraged to work alongside ordinary people.

UNIT 5. JESUS CHRIST

Task 1. Before reading the text “Jesus Christ” answer the following questions.

1. What is Jesus Christ famous for?
2. What does the word *Christ* mean?
3. Some historians especially the representatives of scientific atheism doubt if Christ really lived. What do you think about it?
4. Where do we learn about the life of Jesus Christ from?

Task 2. Work on the text vocabulary. Practice the pronunciation of the proper names:

1. Jesus Christ [*'dʒɛzʌs 'kraɪst*] – Иисус Христос
2. Messiah [*mi'saɪə*] – Мессия
3. Joseph [*'dʒoʊzɪf*] – Иосиф
4. Virgin Mary [*'vɜːdʒɪn 'mɜːrɪ*] – дева Мария
5. Gabriel [*'geɪbrɪəl*] – Гавриил
6. John the Baptist [*'dʒɒn ðə 'bæptɪst*] – Иоанн Креститель
7. Judas Iscariot [*'dʒʌdʌs ɪs'kærɪət*] – Иуда Искариот
8. Pontius Pilate [*'pɒntɪəs 'paɪlət*] (Pilatus [*'pɪlɪs:'tʌs*]) – Понтий Пилат
9. Joseph of Arimathea [*'dʒoʊzɪf ɒv 'ærɪmə'θiə*] – Иосиф из Аримафии
10. Magdalene [*'mæɡdəl 'lɪni*] [*'megdəl 'lɪn*] – Магдалина
11. Bethlehem [*'beθleɪm*] – Вифлеем
12. the (River) Jordan [*'dʒɔːrdən*] – Иордан
13. Capernaum [*kə'pɜːnɪəm*] – Капернаум
14. Galilee [*'ɡælɪli*] – Галилея
15. Nazareth [*'næzəreɪ*] – Назарет
16. Arimathea [*'ærɪmə'θiə*] – Аримафея
17. the Mount of Olives – Масличная гора
18. the Garden of Gethsemane [*geθ'seɪmən*] – Гефсиманский сад

Task 3. Read and memorize the words below. Find in the text “Jesus Christ” the sentences with the words, read and translate them.

1. to be engaged [*ʃn'geɪdʒd*] – быть помолвленным, обрученным
2. to be married [*'mʌrɪd*] – быть замужем (женатым)
3. to get married – выходить замуж (жениться)
4. a carpenter [*'kɑ:pɪntə*] – плотник
5. the Annunciation [*q'nʌnsi'eɪʃən*] – Благовещение
6. the Gospel [*'gɒspəl*] – Евангелие
7. to conceive [*kən'si:v*] – зачать
8. the Holy Ghost [*'həʊlɪ'gɒst*] – Святой Дух
9. shepherd [*'ʃepəd*] – пастух
10. the wise men from the East – мудрецы с Востока, волхвы
11. stable [*'steɪbəl*] – конюшня, хлев, ясли
12. savior (saviour) – спаситель, избавитель, the Savior – Иисус Христос, Спаситель
13. synagogue [*'sɪnəgɒg*] – синагога
14. authority (of his mission) [*ə'θɒrɪtɪ*] – полномочие, право, убедительность
15. miracle [*'mɪrəkl̩(q)l̩*] – чудо
16. miraculous [*mɪ'rækjʊləs*] – чудесный, чудотворный
17. to cast out devils [*kɑ:st*] – изгонять бесов (дьявола)
18. parable [*'pærəbəl(q)l̩*] – притча, иносказание
19. hail [*hɛɪl*] – окликать, приветствовать, провозглашать
20. prophet – пророк
21. betray [*bi'treɪ*] – изменять, предавать
22. the Last Supper – Тайная вечеря
23. covenant [*'kɒvən(q)nt*] – соглашение, договор, завет
24. bond – (домовое) обязательство, узы, связь

25. bless – благословлять, освящать
26. blessed – [ˈblesɪd] – благословенный, священный, святой, блаженный
27. sentence (v) to death – приговорить к смерти
28. innocent [ˈɪnəʃ(ə)nt] – невинный, невиновный
29. charge [tʃɑːdʒ] – (n) обвинение, (v) обвинять
30. to be crucified [ˈkrʊʃɪfaɪd] – быть распятым на кресте
31. give in – подавать, вручать, сдаваться, уступать
32. mock – насмехаться, издеваться
33. scarlet [ˈskɑːlɪt] – ярко-красный, алый, багряный, пурпурный
34. robe – одеяние
35. a crown of thorns – терновый венец
36. tomb [tʊm] – могила, гробница, склеп
37. Easter [ˈiːstə] – Пасха
38. Easter Sunday – первый день Пасхи
39. Easter Monday – второй день Пасхи
40. disciple [dɪˈsɪpəl] – ученик, последователь, приверженец
41. follower [ˈfɒləʊə] – последователь, приверженец, сторонник
42. crucifixion [ˈkrʊʃɪˈfɪʃ(ə)n] – распятие на кресте

Task 4. Read and translate the text.



JESUS CHRIST

The teachings of Jesus Christ are the basis of the Christian religion. Nearly all we know about him comes from the four Gospels of the New Testament of the Bible. We have no record of the exact date of Jesus birth, but

it was probably around 6BC, several years earlier than historians at first thought.

Jesus Christ was born in Bethlehem on the west bank of the River Jordan to a young girl called Mary who was engaged to be married to a carpenter called

Joseph. Some time before the couple were due, to get married the angel Gabriel visited Mary and told her that she was going to have a very special baby: “Thou shalt bring forth a son and thou shalt call his name Jesus”. This is known as the Annunciation.

According to the Gospels, Jesus was not the son of Joseph in the ordinary sense. He was miraculously conceived by Mary through God, without any human father. That is why Christians say that he was “conceived by the Holy Ghost, born of the Virgin Mary”. The Bible tells us how the simple people, especially the shepherds, who lived at Bethlehem, welcomed the birth of this baby. It also describes how the wise men from the East brought presents to him in the stable where he was born. They seemed to know that something quite out of the ordinary had happened.

Jesus must have been nearly 30 years old when he met a man called John the Baptist, who had started a religious movement to prepare for the coming of the Messiah, or savior.

Jesus was baptized by John in the River Jordan. Not long afterwards he gathered a small group of followers and started preaching up and down the countryside.

Jesus taught everywhere in the synagogues, in houses, by the lakeside, and on the slopes of hills. Wherever he came, “the common people heard him gladly”. During the first part of his ministry he made tours from his base at Capernaum in Galilee to the neighbouring towns and villages, proving the authority of his mission by performing miraculous deeds. The Gospels describe various miracles, such as raising the dead, casting out devils, healing the sick, calming the winds and waves by command, and other wonderful deeds. Jesus often taught by using parables, or short, vivid stories that he made up about ordinary people’s lives and that illustrated his message.

The crowds hailed Jesus as the prophet from Nazareth. He knew, however, that the opposition to him was becoming stronger. Worse still, he knew that one of his own disciples was turning against him. We shall perhaps never know for certain what made Judas Iscariot betray Jesus. Whatever the reason, the danger was great and Jesus knew that he must prepare for the end.

His first concern was for his disciples. He knew that they had scarcely begun to understand what he would have to go through, and that their faith might easily break under the shock of his death. He gathered them together for a final meal, known as the Last Supper, and explained to them that his death was necessary because it would establish a new covenant (bond) between God and men. At the same time the disciples would be taken into a special new bond with God because it would be their duty to spread Jesus' teaching, after he had gone. He took bread and wine, blessed it, and gave it to his disciples saying, "This is my body . . . this is my blood". Christians remember this when they celebrate Holy Communion.

After the meal Jesus and the disciples went to the Mount of Olives, a hill on the east side of Jerusalem, and to the Garden of Gethsemane at its foot. It was to this garden that Judas brought men to arrest him. They took him to the Jewish leaders, who tried him hurriedly during the night. After several questions, the High Priest asked him, "Art thou the Christ, the Son of the Blessed?" and Jesus replied, "I am". The leaders considered that it was wicked for him to make this claim and sentenced him to death.

The sentence they had passed could not be carried out until it had been approved by the Roman governor of Judea, Pontius Pilate. Pilate made a real effort to find Jesus innocent of the charges against him. However, the Jewish leaders insisted that Jesus' claim to be the Christ really meant that he was conspiring against the Roman Emperor. Pilate was therefore uncertain what to do, for if it became known in Rome that he had freed such a dangerous prisoner his reputation would suffer. After consulting the crowd he gave in, and sentenced Jesus to be crucified (this was the Roman method of executing criminals by nailing them to a cross). Then Pilate's soldiers mocked Jesus by making him wear a scarlet robe (this color was often worn by a king) and by putting a crown of thorns on his head, crying out, "Hail, King of the Jews!" After this they crucified him. These things happened on what we call Good Friday. In the evening of that day the dead body of Jesus was taken down from the cross and laid in a tomb that belonged to one of his followers called Joseph of Arimathea, and a great stone was rolled across the entrance to the tomb.

Early on the Sunday morning, Easter Sunday, a group of women disciples went to the tomb and found the stone rolled back and the body gone. Soon after this discovery Jesus appeared to Mary Magdalene and to the disciples, and the news quickly spread that he had returned from the dead.

Task 5. Give the Russian equivalents of the following:

The teachings of Jesus Christ, the New Testament of the Bible, she was going to have a very special baby, something quite out of the ordinary had happened, healing the sick, to spread Jesus teachings, to make this claim, he was conspiring against the Roman Emperor, found the stone rolled back and the body gone.

Task 6. Give the English equivalents of the following:

Основа христианской религии; “И родишь Сына, и наречешь Ему имя: Иисус”; чтобы подготовить приход Мессии или Спасителя; подтверждая истинность своей миссии сотворением чудес; воскрешение мертвых, изгнание бесов, излечение больных, успокаивание ветра и бури словом; пользуясь притчами или короткими выразительными рассказами; хуже того, он знал, что один из его учеников обратился против него; христиане вспоминают об этом, когда отправляют божественную литургию; “Ты тот самый Христос, Сын Божий?”; посоветовавшись с толпой, он уступил; “Слава Иисусу, Царю Иудейскому!”; это случилось в день, который называется страстной пятницей.

Task 7. Answer the questions to the text:

1. What is the basis of Christianity?
2. What books tell us about Jesus' life?
3. Who were Jesus' parents?
4. Who baptized Jesus? Where? When?
5. How did Jesus teach?
6. What miracles did he perform?
7. How was Jesus arrested?
8. Why was he sentenced to death?

9. How did Jesus die?
10. What happened on the Easter Sunday morning?

Task 8. Tell about the life of Jesus Christ, using the questions below.

1. Where was he born?
2. Who were his parents?
3. What events preceded his birth?
4. Is anything known about his life before he became 30?
5. Who baptized him? When?
6. How did Jesus preach?
7. Were authorities and priests dissatisfied with Jesus?
8. Who betrayed him?
9. Why did he gather his disciples for the Last Supper?
10. How was Christ arrested?
11. How did he die?
12. What happened on the third day after his death?

GRAMMAR IN PRACTICE. INFINITIVE.

Task 1. Use the correct form of the infinitive in brackets. Mind the meaning of different forms of the infinitive and its use with and without particle to.

1. They seem (to know) that something quite out of the ordinary had happened. 2. Jesus must (to be) nearly 30 years old, when he met John the Baptist. 3. We shall never (to know) what made Judas Iscariot (to betray) Jesus. 4. Jesus knew that he must (to prepare) for the end. 5. Pilate made a real effort (to find) Jesus innocent of charges against him. 6. After consulting the crown he gave in and sentenced Jesus (to crucify).

Task 2. Fill in the gaps with the infinitives below observing the use of the particle to.

The next book, in order of time, ... me, was the New Testament, and in particular the Gospel according to St. Matthew. I believe it would ...and ... anyone if they could ... a certain effort of imagination and ... it freshly like a book, not droningly and dully like a portion of the Bible. Anyone would then in it those truths which we are all courteously supposed ... and all modestly refrain from applying. But upon this subject it is perhaps better ... silent.

R. L. Stevenson

to be, to move, to be able to see, to influence, to know, to startle, to make, to read.

UNIT 6. THE OLD TESTAMENT

Task 1. Before reading the text “The Old Testament” tell what you know about it and answer the following:

- what books the Old Testament belongs to,
- what the name of those books means,
- how many books the Old Testament consists of,
- what we can learn from the first books of the Old Testament.

Task 2. Practice reading the names of the books and other proper names from the text about the Old Testament.

1. Genesis [*'dʒenisis*] – БЫТИЕ
2. Exodus [*'eksɒdɒs*] – ИСХОД
3. Leviticus [*li'vitiʒs*] – ЛЕВИТ
4. Levite [*'lɛvaɪt*] – левит (иудейский священник)
5. Numbers [*'nʌmbəz*] – Числа
6. Deuteronomy [*'djʊtɒmɪ*] – Второзаконие
7. Pentateuch [*'pentətɛʒ*] – Пятикнижие
8. the Book of Judges [*'dʒʌdʒɪz*] – Книга судей
9. the Book of Kings – Книга царств (царей)
10. the Book of Chronicles [*'krɒnɪklɪz*] – Книга хроник (Паралипоменон)
11. the Psalms [*'sa:mz*] – Псалтырь (псалмы)
12. the Proverbs [*'prɒvəbz*] – Притчи
13. the Song of Songs – Песня песней
14. Ecclesiastes [*'ekli:zi:stɪz*] – Экклезиаст
15. the Book of Lamentations [*'lʌmən'teɪʒnz*] – Книга плачей (Плач Иеремии)
16. Job [*dʒɒb*] – Иов
17. Ruth [*rʊθ*] – Руфь

18. Naomy [*'neiqmʃ*] – Найоми
19. Esther [*'estq, 'esʃq*] – Эсфирь
20. Isaiah [*ai'zaiq*] – Исайа
21. Malachi [*'mɔʃqkai*] – Малахия
22. Abraham [*'eibrqħxm*] – Авраам
23. Jacob [*'dʒeikqɔ*] – Иаков
24. Joseph [*'dʒouziʃ*] – Иосиф
25. Moses [*'mouzi:z*] – Моисей
26. Gideon [*'gidiqn*] – Геден
27. Samson [*'sɔmsn*] – Самсон
28. Jael [*'dʒeiqʃ*] – Иаиль
29. Sisera [*'sisiqʃq*] – Сисара
30. Samuel [*'sɔmjueʃ*] – Самуил
31. Saul [*sʃ*] – Саул
32. Jonathan [*'dʒɔnqʃq*] – Ионафан
33. David [*'deivid*] – Давид
34. Nehemiah [*ˈn ʃi'maiq*] – Неемия
35. Nebuchadnezzar [*ˈnebju:kɔd'nezq*] – Навуходоносор
36. Ahasuerus [*q'ħɔ:zju'iqris*] – Артаксеркс
37. Cyrus [*'saiqʃs*] – Кир
38. Canaan [*'keinqn, kq'neiqn*] – Ханаан
39. Palestine [*'pɔsistain*] – Палестина
40. Jerusalem [*dʒq'rʃʃsqʃm*] – Иерусалим
41. Zion [*zaiqn*] – Сион
42. Israel [*'izreiqʃ*] – Израиль
43. Israelite [*'izriqʃait*] – израильтянин, израильский
44. Judah [*'dʒudq*] – Иуда
45. the Kingdom of Judah – Иудея

46. Assyria [*q'siriq*] – Ассирия
47. Babylon [*'bɔbɪsqn*] – Вавилон
48. Mesopotamia [*"mesqppq'teimjq*] – Месопотамия
49. Egypt [*'i:dZipt*] – Египет
50. Egyptian [*'i:dZip Sn*] – египтянин, египетский
51. Philistine [*'fɪstain*] – филистимлянин
52. Samaritan [*sq'mxritn*] – самаритянин
53. Persian [*'pW Sn*] – персидский
54. Gentile [*'dZentais*] – нееврейский, иноверный

Task 3. Read and memorize the words from the vocabulary list below. Find the sentences with these words, read them and translate.

1. reveal [*ri'vʃ*] – показывать, обнаруживать, открывать
2. disobey [*disq'bei*] – не подчиняться, нарушать
3. pharaoh [*'fe(q)rqu*] – фараон
4. paradise [*'pɔrɔdais*] – рай
5. descendent [*di'sendqnt*] – потомок
6. tribe [*traib*] – племя, род, клан, колено
7. the 12 tribes of Israel – двенадцать колен израилевых
8. the ten commandments [*kq'ma:ndmqnts*] – десять заповедей
9. the Promised Land [*'prɔmist 'Isnd*] – земля обетованная
10. forbid [*fq'bid*] – запрещать, не позволять
11. idol [*aidl*] – идол, божество
12. heathen [*hʃDn*] – языческий
13. census [*'sensqs*] – перепись, учет
14. numbering [*'nɔmbəriN*] – пересчет
15. conquest [*'kɔNkwɛst*] – завоевание
16. crown [*kraun*] – корона, венец
17. wisdom [*'wɪzdqm*] – мудрость
18. the wisdom of Solomon, the Book of Wisdom – Книга премудрости

Соломона

19. downfall [*'daʊnfaʊl*] – падение, гибель, разорение
20. vanish [*'vʌnɪʃ*] – исчезать, пропадать
21. captivity [*kæp'tɪvɪti*] – плен, рабство
22. (the) Exile [*'eksʌɪl, 'egzʌɪl*] – Вавилонское пленение
23. vanity [*'vʌnɪti*] – суета, тщеславие
24. devotion [*dɪ'vəʊʃn*] – преданность, набожность

Task 4. Read and translate the text.

THE OLD TESTAMENT

The Old Testament is sacred to people of the Jewish faith as well as to Christians. It tells of God's message and his promises to mankind, revealed through people's lives and through the sayings of the prophets. It is the history of a nation, the Israelites or Jews; their conquests, travels, the building of their cities and, most of all, the way in which the teaching of God was revealed to them and their struggles to keep faithful to it. The Old Testament is full of legends, poetry, and hymns, many of which are among the finest ever written.

The first book of the Old Testament is called Genesis, a word that means “creation” or “origin”. Genesis goes back to the beginning of time, with God's creation of the heaven and the earth. The first man and woman, Adam and Eve, disobeyed the commands of God and were driven out of Paradise. God promised to give Canaan (Palestine) to the descendants of Abraham, the father of the Jewish people. Abraham's grandson Jacob, who was also called Israel, had 12 sons whose descendants were known as the 12 tribes of Israel. It was the 11th son, Joseph, who took his father, brothers and their children to live in Egypt, where he thought they would be safe. However, the descendants of Jacob were so numerous that Pharaoh, King of Egypt, became afraid of them and made them slaves. So terrible were their hardships that in later years the highest praise they could give God was to say of him that he “brought us out of the land of Egypt”.

The second book of the Old Testament is called Exodus, which means “departure”. Led by Moses, the Israelites left Egypt, but Pharaoh pursued them with his army to the shores of the Red Sea. There God divided the sea for

the Israelites to cross and then the water rolled back again and drowned the Egyptians.

The Jews spent 40 years in the wilderness on their way to the Promised Land of Canaan. During this journey God gave the Ten Commandments to Moses. By following these commandments, and particularly the first two, which forbid the worship of idols or false gods, the Jews were set apart from all other nations of the world, and they had many struggles with heathen people who tried to make them turn away from God.

The first five books of the Bible – Genesis, Exodus, Leviticus, Numbers, and Deuteronomy – are also known as the Pentateuch. Leviticus, called after the Levites, the Israelite priests, describes the religion of the Jews. Numbers contains the census or numbering of the Israelites. Deuteronomy, a word meaning law, describes the law that was laid down for the Jews, and the last chapter records the death of Moses.

The Book of Judges covers the period from the conquest of Palestine to the time when Israel began to be ruled by a king. It is a collection of tales of early Jewish heroes, among them Gideon the mighty soldier; Samson the strong; and a woman, Jael, who killed Sisera, a captain of the enemy.

During this time the Israelites had much difficulty in fighting against their heathen enemies, the Philistines, so they asked the prophet Samuel to make them stronger by giving them a king. The two books of Samuel tell how Samuel chose Saul and crowned him the first king of Israel. But Saul disobeyed God, and Samuel chose the shepherd boy David to be king in his place. Eventually Saul and his son Jonathan were killed in battle against the Philistines. The passage in which David laments their death is one of the most beautiful in the Bible.

David ruled as king for many years, making Zion or Jerusalem the capital city of Palestine. His death is told at the beginning of the First Book of Kings, which continues with the reign of his son Solomon. Both David and Solomon ruled according to the law of Moses and so for a time God's promises were fulfilled. Solomon's reign was a long and peaceful one and he was remembered for his wisdom and wealth. He built the Temple in Jerusalem which became the

center of Jewish life and worship.

However, in his old age Solomon turned to the worship of idols, and so began the downfall of his kingdom. The reign of his son was the period known as the divided kingdom, with the kingdom of Israel in the north and the kingdom of Judah in the south.

The histories of the kings in the Second Book of Kings tell of the troubles of the divided kingdom. When Israel was captured by the king of Assyria, according to Jewish belief, the ten tribes vanished, although the Samaritans claim to be descended from them. About 100 years later the king of Babylon, Nebuchadnezzar, burned Jerusalem, robbed the Temple and carried the people of Judah into captivity at Babylon in Mesopotamia. This period is known as the Exile or the Captivity.

Although they were among heathen people and were grieving for their home, the Jews in Babylon continued to follow one God. It was this faith that kept the prophet Daniel from harm when he was thrown into the lions' den. Another story of the Exile is the Book of Esther, which tells how Esther, a beautiful Jewish maiden, became queen to the Persian king Ahasuerus and so was able to help her captive people.

The books of Ezra and Nehemiah tell of the joyful return from exile to Palestine and of the rebuilding of the Temple.

The two Books of Chronicles repeat the whole story, from a list of Adam's descendants to the announcement by Cyrus, King of Persia, that the Jews could return to their own country.

The other books of the Old Testament include the Book of Job, which seeks to explain the ways of God to men. The Psalms are a collection of hymns, many of them said to have been written by David. Proverbs, described as "the proverbs of Solomon", are wise sayings. The theme of Ecclesiastes is vanity; that is, the uselessness of men's lives if they do not remember God. The Song of Solomon, also known as the Song of Songs and the Canticles, is a collection of love songs. Perhaps the most beautiful book of them all is the Book of Ruth, which tells the story of the devotion of the foreign girl Ruth to her Jewish mother-in-law, Naomi.

The Book of Lamentations is an expression of sorrow for the fall of Jerusalem. Ezekiel was a prophet of the Exile; he spoke of the wickedness of Israel, but also comforted the Jews with the promises of God.

The Book of Jonah is unlike those of the other prophets, as it simply tells the story of the adventures of Jonah, who was sent to convert the heathen city of Nineveh, in Assyria.

The books of the prophets are full of glory and terror, but every now and then there is a verse that seems to refer in the clearest way to the story of Jesus as told in the New Testament. In chapters 40-55 of Isaiah there are whole passages about a servant of God who was sent to bring the Gentiles, or non-Jews, to God and who suffered for all people. No one knows who wrote these passages; the prophet is known as the second Isaiah.

The Old Testament ends with the Book of Malachi in which it repeats God's promise of the coming of a great Messiah or teacher for the Jews.

Task 5. Answer the questions to the text.

1. Who is the Old Testament sacred to?
2. What is Genesis about?
3. What book tells about the Israelites departure from Egypt?
4. When did God give people the Ten Commandment?
5. What is the Pentateuch?
6. What books of the Bible tell about the Israelite priests, numbering of Israel population and law?
7. Which book of the Pentateuch describes the death of Moses?
8. What is considered to be the most beautiful book of the Bible?
9. What do the books of prophets tell about?

Task 6. Tell whether the following is true or false and prove it.

1. The first book of the Bible is called Exodus.
2. Exodus means "creation" and tells about the creation of the world.
3. From the Book of Judges we can learn about early Jewish heroes.
4. The books of Samuel mention how the shepherd boy David was chosen to be

king of Israel.

5. Solomon's reign was known as the period of the divided kingdom.
6. The books of Daniel and Esther tell about the Jews' life in the Exile.
7. The Book of Job seeks to explain the ways of God to men.
8. The theme of Ecclesiastes is wisdom.
9. The books of prophets tell about Jesus Christ.

Task 7. Give in 5 – 6 sentences the main contents of the Old Testament.

GRAMMAR IN PRACTICE. COMPLEX SUBJECT.

Task 1. Translate the following sentences paying attention to the Complex Subject.

1. Light and radio waves are said to be of similar nature.
2. First sputniks are known to have led the way into space for man.
3. She was glad to have seen her friend.
4. He was told not to laugh so loud.
5. They were asked not to come home late.
6. Pete is known to be preparing for the meeting.
7. She is expected to write a letter to him.
8. The delegation is said to have been invited to the competitions.
9. She is heard to prefer English to French.
10. Students turned out to have been solving their problems with tutor.

Task 2. Translate the following sentences with the Complex Subject paying attention to the functions of the infinitives.

1. That is known to have happened to him.
2. Everyone is believed to have seen this exhibition in Pushkin Fine Arts Museum.
3. She appears to know literature better than her sister.
4. I happened to be in the classroom when Nina began to make her report.
5. Experimental education TV programmes proved to be important for the correspondence education.

6. This new method of teaching appeared to be very effective.
7. She is unlikely to lend you money.
8. They are bound to listen to your opinion.
9. His behavior is likely to change in the future.
10. Nearly a month is required for the Moon to circle the Earth.

Task 3. Translate the sentences with the Complex Subject based on the text “The Old Testament”.

1. The Old Testament is considered to be sacred to people of the Jewish faith as well as to Christians.
2. The first book of the Old Testament is known to be Genesis, a word that means “creation” or “origin”.
3. The Book of Judges is believed to cover the period from the conquest of Palestine to the time when Israel began to be ruled by a king.
4. David is turned out to make Jerusalem the capital city of Palestine.
5. The Psalms are a collection of hymns, many of them are said to have been written by David.
6. The theme of Ecclesiastes is considered to be vanity; that is, the uselessness of men’s lives if they do not remember God.
7. The most beautiful book of the Old Testament is assumed to be the Book of Ruth.
8. The Book of Jonah is happened to be unlike those of the other prophets, as it simply tells the story of the adventures of Jonah who was sent to convert the heathen city of Nineveh in Assyria.
9. The books of the prophets seem to be full of glory and terror.
10. The prophet is known to be the second Isaiah.

Task 4. Make the necessary substitutions. Rewrite the sentences using the Complex Subject. Use the verbs:

Know, consider, say, report, think, believe, suppose, assume, find, expect, etc.

Pattern: The Bible gets its name from a Greek word meaning “books”.

The Bible is known to get its name from a Greek word meaning “books”.

1. The Old Testament is full of legends, poetry, and hymns, many of which are among the finest ever written.
2. Abraham’s grandson Jacob, who was also called Israel, had 12 sons whose descendants were known as the 12 tribes of Israel.
3. The second book of the Old Testament is called Exodus, which means “departure”.
4. The Jews spent 40 years in the wilderness on their way to the Promised Land of Canaan.
5. The first five books of the Bible – Genesis, Exodus, Leviticus, Numbers, and Deuteronomy – are also known as the Pentateuch.
6. Saul and his son Jonathan were killed in battle against the Philistines.
7. The passage in which David laments their death is one of the most beautiful in the Bible.
8. Both David and Solomon ruled according to the law of Moses and so for a time God’s promises were fulfilled.
9. The histories of the kings in the Second Book of Kings tell of the troubles of the divided kingdom.
10. The other books of the Old Testament include the Book of Job, which seeks to explain the ways of God to men.

UNIT 7. THE NEW TESTAMENT. THE ACTS OF THE APOSTLES

Task 1. Before reading the text under the title “The New Testament” do the following:

1. Familiarize yourself with the definitions of the word “testament” and choose the suitable ones to explain the words the Old Testament and the New Testament

Testament – 1 – a covenant between God and man

2 – either of the two divisions of the Bible

3 – a tangible proof or tribute

4 – an expression of conviction, credo

5 – an act by which a person, determines the disposition of his property after death, will

2. Now choose the synonym of the word testament

a) covenant b) agreement c) convention

3. Read the words which can be used to paraphrase the word Bible.

1. The Bible is also called the Holy (Sacred) Writ, the holy (sacred) writing, the Holy (Sacred) Scriptures (*Священное писание*).
2. The Gospels telling about Jesus Christ and forming the part of the New Testament are also called the Word or the Word of God, which means (*Слово Господне*).
3. The Holy Writ consists of the Old and New Testaments.
4. The Holy Scriptures tell about the history of mankind from religious point of view.
5. Apostles preached the Word of God to different peoples.

4. What was the reason of the Bible division into the Old and New Testaments?

Task 2. Practice the pronunciation of the proper names from the texts “The New Testament”.

1. St. Matthew [*'mæʃju*] – св. Матфей
2. St. Mark [*'ma:k*] – св. Марк
3. St. Luke [*'ʃʌk*] – св. Лука
4. St. John [*'dʒɔ:n*] – св. Иоанн
5. Saul [*'sɔ:l*] – Савл
6. St. Paul [*'pɔ:l*] – св. Павел
7. Barnabas [*'bɑ:nəbəs*] – Варнава
8. Silas [*'saɪləs*] – Сила
9. James [*'dʒeɪmz*] – Иаков
10. Jude [*'dʒu:d*] – Иуда
11. Lazarus [*'læzərəs*] – Лазарь
12. Cana [*'keɪnə*] – Кана (Галилейская)
13. Damascus [*'dʒɑ:məskəs*] – Дамаск
14. Corinth [*'kɔrɪnθ*] – Коринф
15. the Corinthians [*'kɔrɪnθiənz*] – коринфяне
16. Ephesus [*'efɪsəs*] – Ефес
17. the Ephesians [*'ɪfɪziənz*] – ефесяне
18. the Hebrews [*'hi:brʊz*] – евреи
19. the Sermon on the Mount [*'sɜ:mən ɒn ðə maʊnt*] – Нагорная проповедь
20. the Acts of the Apostles [*'æktz əv ðə əpəstəlz*] – Деяния апостолов
21. the Revelation [*'revəleɪʃən*] – Откровение
22. Apocalypse [*'əpəkəlips*] – Апокалипсис
23. St. John the Divine [*'dɪvaɪn*] – св. Иоанн Богослов

Task 3. Read and memorize the following words from the vocabulary list below. Find in the texts the sentences with these words and translate them.

1. gospel ['gɒsp(ə)l] – Евангелие
2. give an account of – описывать что-либо, давать сведения о чем-либо, объяснять
3. take something for granted ['grɑ:ntɪd] – считать что-либо само собой разумеющимся
4. the raising of Lazarus – воскрешение Лазарево
5. the marriage at Cana – брак в Канне (Галилейской)
6. prison ['prɪzn] – тюрьма
7. take prisoner – брать в плен арестовать
8. trustworthy ['trʌstə'wɜ:di] – надежный
9. ass [æs] – осел
10. band [bænd] – группа
11. haven ['hev(q)n] – небеса, царство небесное
12. blind [blaɪnd] – слепой
13. sight [saɪt] – зрение
14. epistle [ɪ'pɪsl] – послание
15. prophecy ['prɒfɪsi] – предсказание
16. vision ['vɪʒ(q)n] – видение

Task 4. Read and translate the texts.

THE NEW TESTAMENT

THE FOUR GOSPELS

The story of Jesus' coming is told in the Gospels of the New Testament. The word gospel means "good news". The four Gospels of Matthew, Mark, Luke, and John, which tell the life of Jesus in different ways, were all written late in the 1st century after the death of Christ.

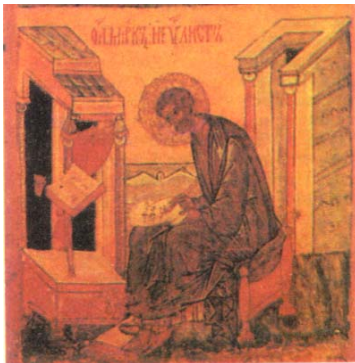


Each gospel gives an account of the life of Jesus but tells it in a different way. The first three were written for Christians who did not know the full story of the life of Christ. John, who wrote his gospel last, took it for granted that the story was well known, and therefore explained the character of Jesus as the Son of God, instead of merely saying what he did.

The Gospels of Matthew, Mark, and Luke tell more or less the same story, although Mark leaves out the account of the birth of Jesus. They tell how Jesus was baptized in the River Jordan and how he preached in Galilee, followed by the men who were later known as the apostles. Matthew tells how Jesus taught his disciples the true way of life in what is now known as the Sermon on the Mount. Other sermons were told in the form of stories and are called parables. Many of the miracles of Jesus are told by Matthew, Mark, and Luke, but we know of the marriage at Cana and the raising of Lazarus only from the



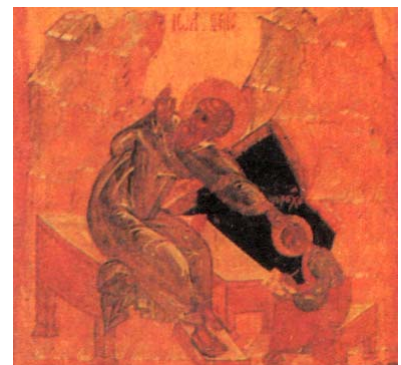
accounts given in the gospel of John.



After about three years of preaching and performing miracles, Jesus rode into Jerusalem in triumph and a little time afterwards he and his disciples ate the Last Supper together. All four gospels tell how he was taken prisoner by his enemies and crucified and how on the third day he rose again from

the dead.

The gospels are the only trustworthy accounts of the life of Jesus that have come down to us, so there are many years of his life that we know nothing about, and many of his sayings that have been lost. John, at the end of his gospel, says that if everything Jesus did were to be written down, "Even the world itself could not contain the books that should be written."



Many times the writers of the gospels say that "the scriptures were fulfilled". By this they mean that the Word of God, spoken by the prophets, came true, thus proving that Jesus was indeed the Messiah. For example, when Matthew tells how Jesus entered Jerusalem, he repeats the words of the prophet Zechariah, who foretold that the King (or Messiah) would come to Jerusalem riding on an ass.

THE ACTS OF THE APOSTLES

The Acts of the Apostles takes up the story of how God's promise to men, brought about by the life and death of Christ, began to be told to all men everywhere. The small band of apostles began the work of spreading Christianity, as the new faith came to be called. The Jews tried to prevent them, and among them was a man named Saul who threw many Christians into prison. While he was on a journey to Damascus to search for Christians there, a light shone round Saul on the road and the voice of Christ spoke to him from heaven. For three days he remained blind, but at the end of them his sight returned and he was baptized a Christian.

Saul, or Paul as he was later called, was the first of the apostles to realize that a man could become a Christian without first becoming a Jew. Nearly all the first Christians were Jews by birth and when they became Christians they continued to keep the Jewish laws handed down since the time of Moses. A number of people whom Paul met on his journeys to different countries objected strongly to keeping some of these laws, which they felt to be nothing to do with the teaching of Jesus. Paul eventually persuaded the rest of the church leaders that when a Gentile became a Christian he need not also begin to keep the Jewish laws. With Barnabas, Silas, and the apostle Luke, he travelled through the Roman Empire, finally reaching Rome itself.

After the Acts there are 21 epistles, or letters. Of these, 13 were written by Paul himself to the new Christian churches in various cities, such as Corinth, Ephesus, and Rome, helping them in their troubles or laying down rules for them to follow. The epistle to the Hebrews was written by someone unknown and the remaining epistles were written by James, Peter, John, and Jude.

The final book in the Bible is the Revelation of St. John the Divine. This is the only book of prophecy in the New Testament and was written to comfort the early Christians in their troubles. It is the vision of the apostle John, who "saw a new heaven and a new earth".

Task 5. Answer the questions to both texts.

1. What books does the New Testament consist of?
2. What does the word gospel mean?
3. What do the four Gospels tell about?
4. What do the Gospels have in common? How do they differ?
5. How do the Gospels prove that Jesus was indeed the Messiah?
6. What are the Acts of Apostles about?
7. What is the story of Saul conversion into Christianity?
8. What part of the New Testament goes after the Acts of Apostles?
9. What were the letters written about? Who were they written by?
10. What is the last book of the Bible and its content?

Task 6. Find the English equivalents of the following.

Благая весть; Сын Божий; был крещен в реке Иордан; проповедь в Галилее; Нагорная проповедь; притчи; брак в Кане Галилейской; сотворение чудес; Тайная вечеря; предсказал, что царь (или Мессия) въедет в Иерусалим верхом на осле; соблюдать иудейские законы; передаваемый из поколения в поколение со времен Моисея; Послание к евреям; видение апостола Иоанна; не иметь ничего общего с учением Христа; "и самому миру не вместить бы написанных книг".

Task 7. Match the synonyms.

testament	grief
wilderness	saying
canticle	mourning
proverb	letter
lamentation	song
disciple	writ

scripture	predictor
epistle	desert
prophet	covenant
sorrow	pupil

Task 8. Speaking and discussing.

1. Give the summary of both texts about the Bible.
2. *The Bible is the most widely printed book in the world. It is translated into more than 4000 languages. The books of the Bible written many hundred years ago still evoke considerable interest.*

1. What do you think the secret of their long-living popularity?

Is it because...

- the Bible is the sacred book of Christianity which is the most widely spread world religion,
- the Bible is a source of scientific knowledge,
- of historical information the Bible contains,
- the Bible is a literary work of outstanding talent,
- the Bible inspired writers, poets, artists to create many works of outstanding talent,
- many problems dealt with in the Bible are still very important nowadays,
- the Bible provides an indispensable moral guidance in our lives,
- many people read the Bible just out of curiosity.

2. Write your composition about the Bible significance nowadays.

3. Make up dialogues about the Bible and its significance.

GRAMMAR IN PRACTICE. COMPLEX OBJECT.

Task 1. Translate the sentences. Pay attention to the Complex Object.

1. I have never heard anyone give so many interesting facts in one report.
2. The visitor saw the skilled worker assemble the tiny toys very quickly.
3. The teacher wants his students to use new rules in their test.

4. We know this scientist to have been working at this problem for some years.
5. They know a doctor to have worked out a new method of applying this medicine in treating.
6. The dean of the faculty wanted her to take part in the conference.
7. We find television to be widely used in everyday life.
8. The computer designer saw the computer begin to operate.
9. The use of this test permits more complex experiments to be carried out.
10. We can make the economy serve the needs of man.

Task 2. Translate the phrases given in brackets using the Complex Object.

1. We expected (что девочка скажет нам правду).
2. I believe (что этот новый фильм очень интересный).
3. She asked (ученого выступить со своим докладом).
4. The manager demands (чтобы продавец проверил товар еще раз).
5. I heard (как директор говорил о дисциплине на рабочем месте).
6. I'd like (чтобы вы проявили упорство в учебе).
7. I didn't notice (как она вошла в дом).
8. They understand (что результаты исследования очень полезны).

Task 3. Translate the sentences based on the texts paying attention to the Complex Object.

1. We know the four Gospels to be written after the death of Jesus Christ.
2. Apostle John assumed the story of Christ to be well known and therefore explained the character of Christ as the Son of God.
3. Many times the writers of the gospels pronounce the Scriptures to be fulfilled.
4. Many people heard Jesus preach and saw him perform miracles.
5. The Acts of Apostles show Christianity to have been spread by apostles.
6. We presume 13 epistles to be written by Apostle Paul himself.
7. People felt the Jewish laws have nothing to do with Christianity.
8. The Apostles intended their epistles to help people in their troubles.

9. St. John the Divine declares himself to have seen “a new heaven and a new earth”.

UNIT 8. ISLAM

Task 1. Before reading the text about Islam answer the following questions.

1. Where did Islam originate from?
2. Who founded Islam?
3. How is Islam represented in Russia?
4. What is the name of the holy book of Islam?
5. What is the Muslim place of worship? Is there such a place in your town?

Task 2. Practice pronunciation of the proper names from the text "Islam".

1. Muslim [*'mʌzslɪm, 'mʌzslɪm*] – мусульманин
2. Saudi Arabia [*'saʊdi q' reɪbɪjə*] – Саудовская Аравия
3. Arabic [*'ærəbɪk*] – арабский
4. Indonesia [*"ɪndəʊ'nɪzjə, "ɪndəʊ'nɪzjə*] – Индонезия
5. Australasia [*"ɒstrə'leɪzjə*] – Австралазия (Австралия, Тасмания, Новая Зеландия, Меланезия)
6. Allah [*'ælə, 'ɒlə*] – Аллах
7. Noah [*'noʊə*] – Ной
8. Ishmael [*'ɪʃmeɪəl*] – Исмаил
9. Muhammad [*mu'hʌməd*] – Мухаммед
10. Sunni [*'sʌnɪ*] – мусульмане-сунниты, суннит
11. Shiite [*'ʃaɪt*] – шиит
12. Lebanon [*'lebənən*] – Ливан
13. Ramazan [*'rʌmzən "rʌmzə:n*] – рамазан
14. Ramadan [*'rʌmɒdʌn, 'rʌmɒdɑ:n*] – рамадан (пост у мусульман)

Task 3. Practice the pronunciation and memorize the words from the text.

Find in the text the sentences with the words, read them and translate.

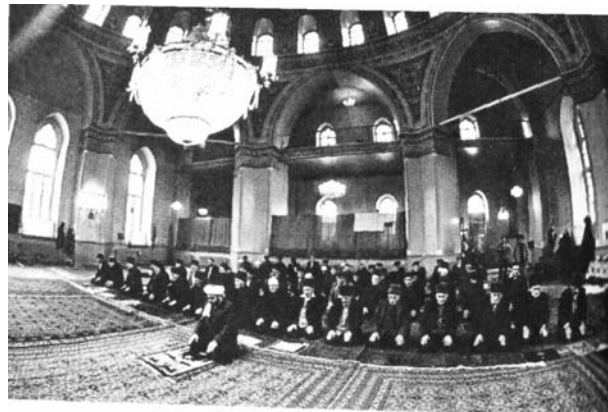
1. submission [sqb'mi ʒqn] – подчинение, покорность, повиновение
2. recitation [ˈresi'tei ʒqn] – декламация, чтение вслух
3. possessions [pq'ze ʒnz] – имущество
4. mosque [ˈmɒsk] – мечеть
5. alms [a:mz] – (ед. и мн. число) милостыня, подаяние
6. to fast [fa:st] – поститься
7. pilgrim [ˈpɪlgrɪm] – паломник
8. pilgrimage [ˈpɪlgrɪmi ʒ] – паломничество
9. successor [sqk'sesq] – преемник, наследник

Task 4. Read and translate the text.

ISLAM

Islam is the religion of the Muslims. It is an Arabic word which originally meant “submission” and has come to mean “submission to God”. There are over 550 million Muslims in the world, nearly all of whom live in the continents of Asia and Africa. From its origins in Arabia, Islam has spread to North Africa, the Middle East, central Asia, Pakistan and Indonesia. Smaller numbers of Muslims live in Australasia, China, North America, and some European countries.

Like Christians and Jews, Muslims are monotheistic, which means that they believe in the existence of only one God, whom they call Allah. (In Arabic this means



“God”). These three religions (Christianity, Judaism, and Islam) have other links as well, for they share many of the stories and traditions that are told in the Old Testament of the Bible. Adam, Noah, Abraham, Ishmael, Moses, and David are all mentioned in the Muslims’ holy book. Some of the Jewish and Christian prophets are prophets of Islam also. Jerusalem is a holy city to Muslims, as it is to Christians and Jews. Muslims have the story of Jesus Christ in their holy book, but they regard him as a prophet, not as the Son of God.



Muslims believe that the greatest and the last of the prophets was

Muhammad. He was born about AD 570 in Mecca (Arabia), which has become the holy city of Islam. According to Muhammad, God revealed himself to man through his chosen prophets; among the major ones were Adam, Noah, Abraham, Moses, Jesus, and, finally, Muhammad. God gave the Law to Moses, the Gospels to Jesus, and the Koran to Muhammad.

The Koran lays down five main duties for all followers of Islam. They must recite the creed, which says, “There is no god but Allah; and Muhammad is the prophet of God” at least once in their lifetime. They must pray five times a day: at dawn, just after noon, before sunset, just after sunset, and during the early part of the night. A Muslim washes his face, hands, and feet before he prays, and faces in the direction of Mecca while he prays. He prays wherever he is and need not necessarily go to a place of worship or a mosque. Friday is the Muslim holy day, and in place of the prayer just after midday there are services in the mosques during the afternoon. The third duty of Muslims is to give alms (gifts of money) to help the poor. The fourth is to fast during the month called Ramadan, for this month is associated with God’s giving of the Koran. Muslims must not eat or drink between sunrise and sunset during Ramadan. People who are ill or making a journey are permitted to eat at the normal times, but should fast when they are better or have finished their journey.

The fifth duty is to make a pilgrimage to Mecca. The Koran says that every Muslim should do this once in his life “if he is able”; that is, if he has enough money and is strong enough to make the journey. When the religious ceremonies in Mecca are completed the pilgrims often visit Medina, further north, where Muhammad spent part of his life and where he was buried.

These Islamic duties are based on the writings of the Koran and *the sunnah*. *The sunnah* are the sayings and deeds of Muhammad that were collected together after his death by some of his followers.

Most Muslims belong to the orthodox, or Sunni, branch of Islam, so called because they believe in the accuracy of the *sunnah*. A smaller number, called Shiite Muslims, reject the *sunnah* and follow the teachings of Muhammad’s son-in-law, Ali, who they believe was Muhammad’s rightful successor. The majority of Shiites live in the Middle East, particularly in Iran, Lebanon, Iraq, and North Yemen.

To Muslims, Islamic Law, or the Shariah, is of fundamental importance. It was laid down by early Islamic teachers, and sets out not only how men and women should behave in their dealings with other people and towards the country in which they live, but also how they should conduct their private lives and how they should worship god. Some countries, such as Saudi Arabia and Iran, are governed according to Islamic Law.

In recent years, Islam has been one of the fastest-growing world religions. In some countries, Muslims have resisted changes brought about by Western ways. For example, in Iran religious leaders brought about an “Islamic revolution”. In developing nations as well as in oil-rich lands such as Libya and Saudi Arabia, Islam has a strong influence on government as well as on the everyday lives of believers.

Task 5. Answer the questions to the text.

1. What is Islam?
2. How many Muslims are there in the world? Where do they live?
3. What kind of religion is Islam? Is it monotheistic or polytheistic?
4. What do Christianity, Judaism and Islam have in common?

5. What is the role of Muhammad in Islam?
6. What is the role of the Koran?
7. What main duties do all followers of Islam have according to the Koran?
8. How must Muslims pray?
9. What does the Koran say about the pilgrimage to Mecca?
10. What is the sunnah?
11. What main branches is Islam divided into?
12. What is the Shariah?
13. What is the present-day situation in Islam?

Task 6. Translate from Russian into English the sentences from the text.

1. Ислам – религия мусульман.
2. Как христиане и иудаисты мусульмане являются монотеистами – это означает, что они верят в существование лишь только одного бога, которого они называют Аллах.
3. У мусульман в их священной книге существует признание об Иисусе Христе, но они считают его пророком, а не Сыном Божьим.
4. Коран направляет всю жизнь мусульманина, поскольку он предписывает, как мусульманину следует жить.
5. В одной из глав содержатся законы о браке и разводе и говорится, как следует делить имущество, когда его владелец умрет.
6. Они (мусульмане) должны произнести догмат, который гласит: “Нет бога кроме Аллаха и Мухаммед – пророк его”, хотя бы раз в жизни.
7. Мусульманин оmyивает свое лицо, руки и ступни ног перед молитвой, а во время молитвы обращен лицом к Мекке.
8. Четвертая обязанность мусульманина – поститься в течение месяца, названного Рамадан, поскольку этот месяц связан с передачей богом Корана.
9. Все обязанности в исламе основываются на том, что написано в Коране и Сунне.
10. Меньшее количество мусульман, которых называют мусульманами-шиитами, отвергают Сунну и следуют учениям зятя Мухаммеда – Али,

- которого они считают законным преемником Мухаммеда.
11. Для мусульман исламское право, или шариат, чрезвычайно важно.

Task 7. Thinking and speaking.

1. Think of the plan of the text Islam and write it down.
2. Retell the text according to the plan.

GRAMMAR IN PRACTICE. GERUND.

Task 1. Read and translate the sentences defining the forms of gerunds.

1. Reading letters took him two hours in the morning.
2. He couldn't help telling her the news.
3. Children dislike being lectured on.
4. John walked on without stopping for a minute.
5. He was sorry having lost her address.
6. She insisted on having seen him yesterday.
7. They've got a suspicion of having been deceived.
8. This book is worth reading.
9. The boy denied being constantly scolded and punished.
10. She couldn't resist eating ice-cream.

Task 2. Read and translate the sentences transforming infinitives given in brackets into the necessary forms of gerunds.

1. I wonder why she has stopped (to answer) my letters.
2. I dislike (to interrupt) by anyone when I'm talking to somebody.
3. I remember (to give) him a lift two days ago.
4. You mention (to be) in hospital last year.
5. He was lucky to escape (to arrest) by police.
6. She didn't want to admit (to lose) the key.
7. My hair needs (to cut).
8. Their parents tried to prevent them from (to get married).
9. I hope he won't mind (to tell) you a couple of stories about his young

years.

10. I think you should stop (to smoke).

Task 3. Read the following sentences defining the syntactic function of the gerund reading.

1. Reading science fiction develops our imagination.
2. My favourite pastime is reading.
3. You can't do without reading.
4. My friend likes reading detective stories.
5. After reading the story, the teacher asked us a lot of question.
6. There are different ways of reading: some people read books slowly enjoying every words, others swallow one book after another.
7. This book is worth reading.
8. He stopped reading and looked at us.

Task 4. Read and translate the sentences, define the syntactic functions of the gerunds.

1. In about 613 Muhammad began preaching publicly.
2. The merchants in Mecca thought that most things could be done by wealth and by human planning.
3. Although Muhammad's preaching was basically religious, there was in it a critique of the rich merchants of Mecca.
4. God's creating and ordering the universe is viewed as the act of prime mercy for which all things sing his glories.
5. Fasting during the month of Ramadan is the fourth duty of a Muslim. Fasting begins at daybreak and ends at sunset, and during the day eating, drinking and smoking are forbidden.
6. Islamic theology and philosophy are two traditions of learning developed by Muslim thinkers.
7. The custom of veiling women, which originally arose as a sign of aristocracy later, served the purpose of segregating women from men.
8. The founders of mystical orders in Islam were credited by their followers with a variety of miracles, such as riding on lions, healing the sick, walking on water, being present at two places at the same time.

9. The period of Islamic empire building marks the first phase of the expansion of Islam as religion.

UNIT 9. MUHAMMAD. KORAN

Task 1. Before reading the text about Muhammad and the Koran answer the following questions.

1. What is Muhammad famous for?
2. What is the Koran?
3. Does the Koran tell about the life of Muhammad?

Task 2. Practice the pronunciation of the following proper names from the texts.

1. Mecca [*'mekkə*] – Мекка
2. Medina [*mɪ'diːnə*] – Медина
3. Koran (Qur'an) [*kɔːrən*] – Коран
4. Ka'bah (Kaaba) [*'kɑːbɑ*] – Кааба
5. Syria [*'sɪrɪə*] – Сирия
6. Libya [*'lɪbɪə*] – Ливия
7. Persia [*'pɜːʒɪə*] – Персия
8. Byzantine [*bɪˈzæntaɪn*] – Византия
9. Hejire (Hegire) [*'hedʒɪrə, hi'dʒɪrə*] – Хиджра (бегство Мухаммеда из Мекки в Медину, начало мусульманского летоисчисления)

Task 3. Practice reading the words from vocabulary to the texts about Muhammad and the Koran, find in the texts the sentences with these words, read and translate them.

1. caravan [*'kærəvæn*] – караван
2. afield [*ə'fiːld*] – вдаль
3. widow [*'wɪdʒuː*] – вдова
4. conduct [*kən'dʌkt*] – вести, сопровождать
5. revelation [*ˌrevə'leɪʃən*] – откровение

6. divine [*di'vain*] – божественный
7. universe [*'ju:ni:və's*] – вселенная
8. flee (fled) [*fli:(fled)*] – бежать, спастись бегством
9. raid [*reid*] – набег, совершать набег
10. array [*q'rei*] – 1) боевой порядок, строй, 2) множество, масса
11. troops [*trʌps*] – войска, отряды
12. surrender [*sq'rendə*] – сдаваться
13. malign [*mə'sain*] – злословить
14. connivance [*kə'naiv(q)ns*] – потворство, молчаливое согласие
15. admire [*əd'maɪə*] – восхищаться
16. courage [*'kʌrɪdʒ*] – мужество, храбрость
17. resoluteness [*'rezəʃ'ʌtnɪs*] – решительность, твердость
18. impartiality [*ɪm'pɑ:ʃi'æliti*] – справедливость, беспристрастность
19. firmness [*'fɜ:mnis*] – твердость, настойчивость, решимость
20. temper [*'tempə*] – сдерживать, удачно сочетать, гармонизировать
21. generosity [*'dʒenə'rɔ:siti*] – великодушие, благородство, щедрость
22. win men's hearts – покорять сердца людей
23. charm [*tʃɑ:m*] – обаяние
24. gentle [*dʒentl*] – мягкий, добрый
25. purposeful (activity) [*'pʊrpsəfʊl*] – целенаправленные действия
26. vigorously [*'vɪgərəsli*] – энергично, решительно
27. exemplar [*ɪg'zemplə*] – образец (для подражания)
28. virtuous [*'vɜ:tjuəs*] – добродетельный
29. defeat [*di'fi:t*] – наносить поражение
30. maintain [*meɪn'teɪn*] – утверждать
31. adjunct [*'ædʒʌkt*] – дополнение
32. foster [*'fɔ:stə*] – благоприятствовать, способствовать развитию
33. nascent [*'næsqnt*] – рождающийся, образующийся

34. merciful [*'mW'sifqʃ*] – милосердный, сострадательный

35. compassionate [*кqm'px ʒqnit*] – сострадающий, сочувствующий

Task 4. Read the texts “Muhammad” and “Koran”.

MUHAMMAD

Muhammad founded the religion of the Muslims, which is called Islam. He was the son of Abd Allah and his wife Aminah, and thus belonged to the Hashimi section of the Koreish tribe. His father died before Muhammad was born and his mother died when he was six. After this happened he was brought up by his grandfather and later by his uncle. At that time Mecca was a center of the Arabian caravan trade and in his youth Muhammad seems to have accompanied Meccan traders to Syria and southern Arabia and perhaps further afield. When he was 25 he married Khadija, a wealthy widow who had employed him to conduct a caravan to Syria. It was not until he was 40 that Muhammad began to receive the divine revelations that led to the foundation of the religion of Islam.

According to tradition he received the first revelation on a mountain called Hira where he had retired to meditate, or think quietly. The archangel Gabriel summoned him to go out and preach that there was only one God, the God of all the universe, and that he (Muhammad) was his prophet who was to reform the world and stop people worshipping idols, as the Arabs did at that time. Muhammad's family and a few friends believed in his mission, but the leaders of Mecca opposed his teaching and in 622 he was in such danger that he and his few followers fled to Medina, further north. His flight is known as the Hejira and the Muslim calendar is dated from it. Settled in Medina, Muhammad



built a mosque and began to preach to the tribes, trying to persuade them to adopt his new faith, which he called Islam. In English this word means “submission” (to God). He made little progress at first but two years after his flight he won a great victory over the Meccans at the Battle of Badr. Muhammad and his followers had started raiding Meccan caravans while they were returning from Syria and one of these attacks led to the battle. Although the Meccans defeated him the next year, they did not take advantage of their position.

After his victory Muhammad was treated with much greater respect, and so many tribes accepted Islam and gave up worshipping idols that he was able to gather a great army for an attack on Mecca in 630. Faced with this powerful array of troops, Mecca surrendered without a battle and Muhammad entered the town in triumph. He went straight to the Ka’bah, a shrine of the old religion and broke down its idols, turning it into a shrine of Islam. Ever since that day it has been the most important shrine in Islam. The next year, Muhammad himself led the people of Medina on their pilgrimage to the Ka’bah in Mecca, but his health was failing and on his return to Medina he died at the age 62.

From the year 610 until the year of his death Muhammad believed that he heard recitations from heaven. These were collected together and they make up the holy book of the Muslims, which is known as the Koran.

In the 100 years after Muhammad’s death the religion he had started spread over great of Asia and into Europe, for the Arabs conquered an empire that included Spain in the west and stretched to the borders of China in the east.



Character and Achievements

Although greatly maligned by medieval European scholars - whose opinions still retain some influence - Muhammad came to be viewed more objectively in the 19th century. Some of the evidence against him, such as his connivance at assassinations and his approval of the execution of the men of a Jewish clan, are historical matters that cannot be denied.

By his contemporaries, however, Muhammad was admired for his courage, resoluteness, and impartiality, and for a firmness that was tempered by generosity. He won men's hearts by his personal charm. He was gentle, especially with children. Though he was sometimes silent in thought, for the most part he was engaged in purposeful activity. He walked vigorously and spoke rapidly. He became for later Muslims an exemplar of virtuous character, and stories presented him as realizing the Islamic ideal of human life.

Muhammad's chief significance is as founder of a state and of a religion. In his lifetime he created a federation of Arab tribes, which, in less than 20 years after his death, defeated the Byzantine and Persian empires, occupied a vast territory from Libya to Persia, and then developed into the Arab, or Islamic, Empire. He made the religion of Islam the basis of Arab unity. Islamic doctrine maintains that God is the founder of the religion, not Muhammad, but the latter played an obviously important part in fostering the nascent religion. His concern with ultimate questions, his mystical outlook, and his moral seriousness were important adjuncts to the preaching of the Qur'anic message.

KORAN

The Koran (which is also spelled Qur'an) is the holy book of Muslims (whose religion is explained). The word "Koran" comes from an Arabic word which means "recitation". Muslims believe that the Koran was recited to Muhammad, the great prophet of Islam, by the archangel Gabriel, who read the original book, which is in heaven. The recitation started while Muhammad was in Mecca (in the present-day Saudi Arabia) in AD 610 and continued from time to time until he died in Medina in 632.



The Koran is about the same length as the New Testament of the Bible and consists of 114 chapters, called suras, which are written in verses. Each sura

except the ninth is headed by the words “In the name of Allah, the Merciful, the Compassionate” (Allah is the Muslim name for God). The first sura is a prayer to Allah; all the rest, apart from a few small sections, are written in what Muslims believe to be the direct words of Allah.

The Koran occupies a very important place in the life of a Muslim for it contains rules on how to behave in ordinary worldly affairs as well as religious rules. One section contains the laws of marriage and divorce and says how possessions are to be divided when the owner dies. Other sections set out duties of parents to their children of masters to their servants, and of the rich to the poor. Islamic law and punishment is largely based on the writings of the Koran. The five main spiritual duties that Koran lays down are explained in the art.

Many of the stories in the Koran are like those in the Bible, because some of the Jewish and Christian prophets are also prophets of Islam.

Task 5. Find in the texts the English equivalents of the following words and word combinations.

Центр арабской караванной торговли; и возможно дальше; божественные откровения; согласно преданию; призывая его отправиться проповедовать; ему угрожала такая опасность; вначале он достиг небольшого успеха; совершать набеги на караваны из Мекки; столкнувшись с сильным многочисленным войском; его здоровье ухудшалось; твердость в сочетании с великодушием; образец добродетельной личности; осуществление мусульманского идеала человеческой жизни; религия ислама – основа арабского единства; во имя Аллаха милостивого и милосердного; в других частях устанавливаются обязанности родителей по отношению к своим детям.

Task 6. Tell whether the statements below are true or false and prove your point of view.

1. Muhammad, who founded the religion of the Muslims, was born in Egypt.
2. He married a wealthy widow Khadija who had employed him as a security

guard.

3. Muhammad received the first revelation when he was very young.
4. All the people in Mecca at once believed Muhammad that there was only one God and he was his prophet.
5. In 622 Muhammad went to Medina because it was a big centre of caravan trade.
6. In 630 he led the army in the fierce battle against Mecca.
7. Koran, the holy book of Muslims, tells about in the life of the prophet Muhammad.
8. The Koran occupies a very important place in the life of Muslims.

Task 7. Answer the questions to the texts.

1. When and where was Prophet Muhammad born?
2. What is known about his family?
3. What did Muhammad do in his youth?
4. When did he get married?
5. When did he begin to receive revelations?
6. How did Muhammad receive his first revelation? What was it about?
7. Did everybody believe in Muhammad's mission? What was the reason of his flight to Medina?
8. What did he do in Medina?
9. Why did he decide to attack Mecca?
10. What did his fight against Mecca result in?
11. What does the word Koran mean?
12. How was the Koran written?
13. How big is the Koran? How many suras does it consist of? What is sura?
14. Why is the Koran very important in the life of Muslims?
15. What do the Bible and the Koran have in common?

Task 8. Tell about the prophet Muhammad and Koran.

GRAMMAR IN PRACTICE. GERUNDIAL CONSTRUCTIONS.

Task 1. Read the sentences choosing the correct form of the verb in parentheses.

1. The teacher decided (accepting / to accept) the paper.
2. His father doesn't approve of his (going / to go) to the USA.
3. We found it difficult (reaching / to reach) a decision.
4. She is interested in (to open / opening) a bar.
5. Ann refused (to accept / accepting) a gift.
6. George pretended (to be / being) sick yesterday.
7. They agreed (to leave / leaving) early.
8. There is no excuse for (to leave / leaving) the room in this condition.
9. We are not ready (to stop / stopping) this research now.
10. Nick came home after (to finish / finishing) the work.

Task 2. Translate the sentences with the gerundial construction.

1. I don't mind your opening the window. 2. When asked about the reason of her being late, she said about her watch being slow. 3. We are looking forward to their coming next year. 4. They don't approve of John's buying the house. 5. You shouldn't rely on his calling you in the morning. 6. I had no idea of their leaving the town. 7. Everybody was surprised at his making considerable progress in mathematics. 8. She insisted on her son's entering the university. 9. My mother objects to the cat's sleeping on the table. 10. Susan regrets John's being always in trouble.

Task 3. Translate the sentences paying attention to the gerunds and gerundial constructions.

1. First Muhammad's preaching in Mecca met the opposition of the town leaders.
2. Mecca being a centre of Arabian caravan trade led to Muhammad's traveling a lot accompanying Meccan trades.
3. Islam spreading over great of Asia and well into Europe was facilitated by Arabs' conquering an empire including Spain in the west and stretching up to China in the east.
4. The reason of Mecca people's rejecting the new religion was their worshipping idols.
5. The Prophet Muhammad's having broken down the idols at the Ka'bah is commemorated by the ceremony of the pilgrims' stoning the devil.
6. Muslims' realizing the ideal of human life is embodied in the life of the Prophet Muhammad.
7. The Koran containing the rules on how to behave in the worldly affairs as well as religious rules makes it indispensable for every Muslim.
8. The duty of Muslims to fast during the month called Ramadan, for this month is associated with God's giving them the Koran.

UNIT 10. MOSQUE

Task 1. Religious tales often carry messages. The theme of this story is similar to the well-known adage [*'xɔdɪdʒ*] (изречение): “Give a man a fish and he will eat for a day; teach a man to fish and he will eat for a lifetime”.

Read the story and tell its moral.

Choose any variant below or think your own variant:

- Helping people help themselves is sometimes the best way to assist them.
- A friend in need is a friend indeed.
- God helps those who help themselves.

A Piece of Rope

The Prophet Mohammed (peace be upon him) was walking down road one day carrying a piece of rope. A hungry man approached him from the other direction and asked for food. Instead of food, Mohammed offered the man his piece of rope and this advice:

“Here you are. Go to the mountains that you can see in the distance, pick up some wood, and tie it with this rope. Then take it to the market and sell it!” The man did as Mohammed told him and soon was able to make enough money to feed himself and his family.

Task 2. Ask 8 questions on the story.

Task 3. Retell the story.

Task 4. Read and memorize the words to the text “Mosque”. Find in the text the sentences with these words, read them and translate.

1. masjid [*'mʌsɪdʒɪd*] – мечеть
2. minaret [*ˈmɪnɑːrət*] – минарет
3. muezzin [*mʉːzɪn*] – муэдзин
4. model [*'mɒdl*] – создавать по образцу

5. semicircular [ˌsemiˈsɪkjʊlə] – полукруглый
6. niche [nɪʃ] – ниша
7. assassin [əˈsɪsɪn] – наемный убийца
8. pulpit [ˈpʊlpɪt] – кафедра
9. bow [baʊ] – кланяться
10. prostrate [ˈprɒʃtreɪt] - падать ниц
11. chant [tʃɑːnt] – читать нараспев
12. proscribe [ˈprɒskraɪb] – осуждать и запрещать
13. proclaim [prəˈkleɪm] – провозглашать
14. ablution [əˈbljuːʃn] – омовение
15. whereas [wɪˈzɑː] – хотя; несмотря на то, что

Task 5. Match English words and expressions with their Russian equivalents.

The centre of community worship; a court of justice; the prayer leader; a seat at the top of the steps; to shield a worshipping ruler from assassins; bow and prostrate themselves; according to rigidly prescribed systems; to proclaim the call to worship; ritual objects; whereas; containing running water; remains a centre of considerable influence.

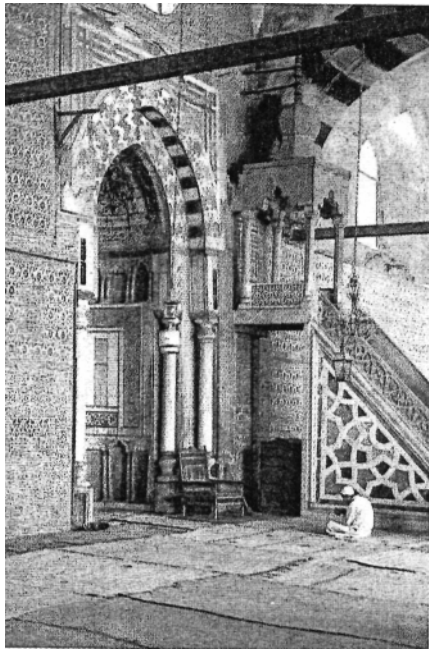
Остается влиятельным центром; место на возвышении с ведущими к нему ступенями; суд; защищать молящегося правителя от наемных убийц; центр коллективной молитвы; провозглашать призыв к молитве; согласно строго установленному порядку; несмотря на то что; с проточной водой; руководитель богослужения; кланяться и падать ниц; ритуальные предметы.

Task 6. Read and translate the text using words and expressions given above.

MOSQUE

Mosque, Arabic MASJID, or JĀMI', any house or open area of prayer in Islam. The masjid jāmi', or "collective mosque", is the centre of community worship. In the early centuries of Islam a city might have many mosques but

only one collective mosque, where the Friday services were held. It was also used for many public functions – military, political, social, and educational. Schools and libraries were often attached to medieval mosques (e.g., al-Azhar



mosque in Cairo). The mosque also functioned as a court of justice until the introduction of secular law into many Islamic countries in modern times.

The first mosques were modelled on the place of worship of the Prophet Muhammad – the courtyard of his house at Medina – and were simply plots of ground marked out as sacred. Though the mosque as such underwent architectural changes under the influence of local styles, the building remained essentially an open space, generally roofed over, with a minaret sometimes attached to it. Within, the mihrāb, a semicircular niche reserved for the prayer leader (imām), points to the gīblah, the direction of Mecca; the minbar, a seat at the top of steps placed at the right of the mihrāb, is used by the preacher (khatib) as a pulpit. Occasionally there also is a maqsūrah, a box or wooden screen near the mihrāb, which was originally designed to shield a worshipping ruler from assassins. Mats or carpets cover the floor of the mosque, where the ritual prayer (salat) is performed by rows of barefoot men, who bow and prostrate themselves under the imām's guidance. Professional chanters (gurrā') may chant the Qur'ān according to rigidly prescribed systems taught in special schools, but no music or singing is allowed. Statues, ritual objects, and pictures are also proscribed.

Outside the mosque stands the minaret (ma'dhanah), originally any elevated place but now usually a tower; it is used by the muezzin ("crier") to proclaim the call to worship (adhān) five times each day. A place for ablution, containing running water, is usually attached to the mosque but may be separated from it.

Whereas many of the social, educational, and political functions of the mosque have been taken over by other institutions in modern times, it remains a

centre of considerable influence. In some cases a maktab (elementary school) is attached to a mosque, mainly for the teaching of the Qur'ān, and informal classes in law and doctrine are given for people of the surrounding neighbourhood.

Task 7. Answer the questions on the text.

1. What is a mosque?
2. What is a collective mosque used for?
3. What other functions besides worshipping were mosques used for?
4. What were the first mosques modelled on?
5. What does the building of a mosque look like?
6. What is the mihrāb?
7. How is the preacher pulpit called?
8. What covers the floor of a mosque?
9. Is it allowed to enter a mosque wearing shoes? What are the rules of entering an Orthodox church?
10. How is the ritual prayer performed?
11. What is the minaret and what is it used for?
12. What does a place for ablution contain?
13. What role do mosques play nowadays?

Task 8. Tell about a mosque.

GRAMMAR IN PRACTICE. **PARTICIPLE.**

Task 1. Give the Present Participle and the Past Participle of the following verbs:

walk, choose, dig, fight, forgive, freeze, hang, ride, rise, run, begin, break, buy, come, tie, lay, write, fall, fly.

Task 2. Read and translate the sentences, paying attention to the use of participles.

1. I know the missing word in that sentence.
2. The hero was welcomed home by cheering crowds.
3. I don't like to see singing birds in cages.
4. The boy took a flying leap into the water.
5. I saw the man walking down the street.
6. The gypsy led a dancing bear on a chain.
7. I was kept awake by a ringing alarm.
8. The rushing wind roared in our ears.
9. Our grandmother told us an amusing story.
10. The girl came running into the house.

Task 3. Read and translate the sentences, define the functions of participles.

1. She looked at the smiling children.
2. "Grand" is a new big supermarket housing offices, stores, bars and cafes.
3. When playing football, he fell and broke his arm.
4. Entering the class she saw a new furniture.
5. Ann looked out of the window while waiting for the call.
6. He didn't say a word, again looking at her face.
7. While travelling tourists visited China.
8. The goods produced by our factory are of improved quality.
9. Most of classes equipped with latest computers are housed on the second floor.
10. I was told about this discovery only ten days ago.
11. They have considerably improved this article.

Task 4. Translate the sentences, define the forms and functions of Participles.

1. Having spend much time studying phonetics, the students now use it widely in reading texts.
2. The experiment being made at the English laboratory shows the efficiency of

new methods of teaching.

3. Having discussed the entering tests, we proceeded to the experiments.
4. The success achieved in the development of economy resulted in a considerable growth of the well-being of the people. This does not mean, however that we can be satisfied with the results obtained.
5. Science has opened up possibilities for the conquest of nature hardly dreamed of a few years ago.
6. The tests referred to in our article demonstrate the action of rules in grammar.
7. While making her experiment, the lab assistant put down all the necessary data.
8. The rooms were shuttered against the blazing afternoon sun.
9. The boiling water changes into steam.

Going into chemical combinations, elements entirely change their properties.

Task 5. Read, tell whether the –ing forms of the verbs are verbal nouns, gerunds or present participles, then translate the sentences into Russian.

1. The meeting was rather stormy. 2. At last he was already on the point of giving up the search. 3. Listening to his arguments I found myself agreeing with his words. 4. She is fond of reading adventure novels. 5. I never thought of getting acquainted with him in person. 6. The girl who was writing something at the desk turned and looked at us. 7. Islamic law sets out how men and women should behave in their dealings with other people. 8. Koran comes from an Arabic Word meaning “recitation”. 9. In developing countries Islam has a strong influence on the government. 10. Muhammad and his followers had started raiding Meccan caravans while they were returning from Syria. 11. Many tribes accepted Islam and gave up worshipping idols. 12. Muhammad went straight to the Ka’bah and broke its idols, turning it into a shrine of Islam. 13. His health was failing and on his return to Medina he died at the age of 62. 14. Islamic law

and punishment is largely based on the writings of the Koran.

UNIT 11. THE RELIGION OF THE JEWS. SYNAGOGUE

Task 1. Before reading the text “The Religion of the Jews” answer the questions:

1. Why is Judaism a world religion?
2. Is Judaism a monotheistic religion?
3. What do Judaism and Christianity have in common?
4. What are the most important sacred books of Judaism?

Task 2. Practice the pronunciation of some words from the text, find their definitions, read and translate.

1. Torah [ˈtɒrə]
2. Mitzvot [ˈmɪtʒvot]
3. Mezuzah [mɪˈzuːzə]
4. Kiddush [ˈkɪdʃ]
5. Havdalah [ˈhævdələ]
6. Kasher (Kosher) [ˈkæʃər (ˈkɒʃər)]
7. Shema [ˈʃeɪmə]
8. Rosh Hashana [ˈrɒʃ ˈhæʃənə]
9. Yom Kippur [ˈjɒm ˈkɪpʊr]
10. Pesach [ˈpeɪsək], Passover [ˈpɑːsəvər]
11. Shavuot [ˈʃəvʊt]
12. Sukkot [ˈsʊkʊt]
13. Purim [ˈpʊrɪm]
14. Chanukka (Hanukkah) [ˈkænʊkə (ˈhænʊkə)]

Task 3. Practice the pronunciation and memorize the words from the text. Find in the text the sentences with these words, read them and translate.

1. nevertheless [ˈnevəðəles] – все же , как бы то ни было
2. bond [bɒnd] – узы, связь

3. orthodox [*'Lʒdʌks*] – ортодоксальный, традиционный
4. progressive [*prɒ'grɛsɪv*] – прогрессивный
5. immortal [*i'mɔltəl*] – бессмертный, вечный
6. inclination [*'ɪnkɪ'neiʃən*] – предрасположенность, склонность
7. atonement [*ə'təʊnmənt*] – искупление, расплата
8. reconciliation [*'rekɒnsɪ'eiʃən*] – примирение
9. guide [*gaɪd*] – направлять, определять, формировать
10. rabbinic [*rə'bɪnɪk*] – раввинский, талмудистский
11. rabbi [*'ræbɪ*] – раввин
12. fallible [*'fæləbəl*] – подверженный ошибкам
13. ethical [*'eθɪkəl*] – этический, моральный, нравственный
14. devotional [*di'vəʊʃənəl*] – религиозный, благочестивый
15. observance [*əb'zɜ:vəns*] – соблюдение (обычая, закона); обряд, закон, ритуал
16. dietary [*'daɪətqrɪ*] – диетический, связанный с питанием
17. scroll [*skrəʊl*] – свиток
18. inscribe [*ɪn'skraɪb*] – делать запись
19. strew [*struː*] – усыпать, усеивать
20. solemn [*'sɒləm*] – торжественный, официальный, священный
21. repentance [*ri'pentəns*] – раскаяние, сожаление, покаяние
22. confession [*kɒn'fɛʃən*] – исповедь
23. contrition [*kɒn'triʃən*] – искреннее раскаяние
24. fasting [*'fæstɪŋ*] – пост
25. commemorate [*kə'memqrɪt*] – праздновать, отмечать, устраивать в память о чем-либо
26. recall [*rɪ'kɔ:l*] – напоминать, вызывать в памяти
27. mourning [*'mɔ:nɪŋ*] – траур

Task 4. Read and translate the text.

THE RELIGION OF THE JEWS

Jews are citizens of many countries. They are best described as a people with a distinctive culture and, above all, a distinctive religion. But nowadays there are many non-religious Jews who nevertheless feel a strong bond with their people.

Religious Jews, too, are not all of one kind. A large number (except in the United States) are Orthodox. This means that they try to carry on their religious life more or less exactly as it was in the past. A smaller number describe themselves as Progressive. This means that they belong to one or another of the “modernizing” movements which began to affect Judaism in the 19th century. But the main beliefs and practices of Judaism, as described here, are held to by all religious Jews.

The fundamental belief of Judaism is that there is one God, and that he alone is to be worshipped. Jews believe God created man “in his own image”, that is to say, with powers that raise him above other animals and make him more “God-like” than they are. These powers include the ability to think and create; to choose between right and wrong; and to communicate with God himself through prayer. They also include an immortal soul. Man has both a “good inclination” and an “evil inclination”; but when he sins, it is always possible for him to repent, and if he does, God forgives and the result is atonement (reconciliation).

As God rules nature, so he guides human history. He guides it towards a perfect age, when all men and women will acknowledge him and obey his will, and therefore live together in justice, brotherhood, and peace. Orthodox Judaism teaches that this will happen through the coming of the Messiah and the return of the Jewish people to their homeland. Progressive Jews do not generally take that view; nevertheless, they too look forward to the end-result and commonly refer to it as the “Messianic Age”.

The Jewish people have a special responsibility in helping to bring about the coming of the Messianic Age. It is for this purpose that God “chose” them,

made a “Covenant” with them and, in the Torah, revealed his will to them. Orthodox Judaism maintains that the Torah, as contained in the Bible and interpreted in Rabbinic literature, is a true and unchangeable account of what God requires, and must therefore be obeyed in every detail. Progressive Jews believe that it was written by human beings who, though inspired by God, were nevertheless fallible, and that change is therefore permissible in the light of contemporary knowledge and circumstances.

The duties involved, called *Mitzvot*, are of two main kinds: ethical and devotional. On the ethical side, the Jew is required to be truthful, just, kind, and generous, and so to fulfil the commandment, “You shall love your neighbour as yourself”. Judaism defines right conduct in great detail, not only between people in general, but between husband and wife, parent and child, teacher and pupil, merchant and customer, employer and employee, and so on.

Judaism is rich in devotional observances, some of which affect everyday life. They include daily prayer; grace before and after meals; dietary laws; and “reminders” such as the *Mezuzah* – a miniature scroll inscribed with the *Shema* which is housed in a tube and affixed to the doorpost. Many Jews will not eat food that is not *Kasher* (or *Kosher*); that is, has not been prepared according to certain special regulations.

The Sabbath is observed on the seventh day of the week, from Friday evening till Saturday evening. It is a day of bodily rest and spiritual recreation, including worship and study, which begins with the lighting of candles and a ceremony called *Kiddush*, involving wine and bread, and ends with a “farewell” ceremony called *Havdalah*.

The yearly calendar is studded with festivals. The most solemn of these, which occur in the autumn, are *Rosh Hashanah* (New Year), when a ram’s horn is blown as a call to repentance, and, ten days later, *Yom Kippur* (the Day of Atonement), which is entirely devoted to prayers of confession and contrition, and to fasting. More joyful are the three seasonal festivals of *Pesach* (Passover, in the spring), *Shavuot* (Pentecost, seven weeks later), and *Sukkot* (Tabernacles, beginning five days after *Yom Kippur*). Of these, the first commemorates the Exodus from Egypt, the second recalls the Revelation at Mount Sinai, and the

third is a thanksgiving for the harvest. There are also minor feasts such as Purim (*Lots*), based on the Biblical book of Esther, and *Chanukkah* (Dedication), which celebrates the rededication of the Temple after the Maccabean Rebellion, as well as days of mourning for the tragedies of Jewish history.

Task 5. Answer the questions.

1. What large groups are religious Jews subdivided into?
2. Who are Orthodox Jews?
3. What movement do Progressive Jews belong?
4. What is the fundamental belief of Judaism?
5. What do Jews believe man to be?
6. What is the role of God according to Judaism?
7. What does Orthodox Judaism teach about the Messiah and what do Progressive Jews think of it??
8. What do Orthodox and Progressive Jews think of the Torah?
9. What is the Jew required to be like on the ethical side?
10. What devotional observances is Judaism rich in?
11. What are the most important festivals in Judaism?

Task 6. Say whether the following statements are true or false. Prove your opinion.

1. Jews live mainly in Israel.
2. The main beliefs and practices of Judaism are held to by all religious Jews.
3. Progressive Jews do not believe in the coming of the Messiah.
4. Orthodox Judaism maintains that the change in the Torah is permissible in the light of contemporary knowledge and circumstances.
5. Devotional observances in Judaism are not so important as in other religions.
6. The Sabbath observance on the seventh day of the week is very important.
7. New Year in Judaism is called Yom Kippur.
8. Pesach or Passover commemorates the Exodus from Egypt.
9. The Tora is contained in the Bible.

Task 7. Think of the plan for retelling and retell the text according to that plan.

Task 8. Think and tell what Christianity, Islam and Judaism have in common and what points of difference exist between them. Discuss these topics with your groupmates.

Task 9. Before reading the text “Synagogue” practice pronunciation of and memorize the following words. Find in the text the sentences with these words, read and translate them.

1. Hebrew [*h̄br̄ʔf̄*] – иврит
2. parchment [*p̄ʔm̄qnt̄*] – пергамент
3. scroll [*s̄kr̄w̄l̄*] – свиток
4. graven [*gr̄iv̄n̄*] – высеченный
5. a graven image – идол, кумир
6. wrap [*r̄xp̄*] – завертывать
7. embroidered [*im̄br̄ʔid̄qd̄*] – вышитый
8. mantle [*m̄x̄nt̄l̄*] – покров
9. the Ark (Ark of the Covenant) – ковчег завета
10. ever-burning [*ev̄q̄b̄w̄nīʔ*] – неугасимый
11. to preach [*pr̄ʔ̄*] – проповедовать
12. sermon [*s̄w̄mq̄n̄*] – проповедь
13. to preach the sermon – читать проповедь
14. congregation [*k̄ʔgr̄ʔgeīʔ(q̄)n̄*] – прихожане, паства, конгрегация
15. prayer-shawl [*pr̄eq̄ʔl̄*] – таллис

16. community hall – общий зал



Task 10. Read and translate the text.

SYNAGOGUE

A synagogue is a Jewish house of worship. Its name, which translates a Hebrew word meaning "house of assembly", is Greek and tells us that synagogues began, or became important, in the Greek period of Jewish history, that is, well over 2000 years ago.

There are no images (statues or paintings) in a synagogue, since these are considered forbidden by the second of the Ten Commandments which begins "You shall not make for yourself a graven image". Its main feature, usually at the eastern wall, is a cupboard which houses several parchment scrolls, called the Torah. The scrolls are inscribed with the Hebrew text of the five books of Moses, from the Bible, wrapped in an embroidered mantle and adorned with silver ornaments. The cupboard is called the Ark. In front of it hangs an ever-burning lamp. Also in front of the Ark, or else in the center of the synagogue, there is a platform from which the service is conducted.

In many synagogues, services are held every day, provided that at least ten male worshippers are present; in all synagogues they are held on the eve and morning of the Sabbath (Friday—Saturday), and of the Jewish festivals. They may be led by any sufficiently knowledgeable layman. But because much of the service is sung, many Jewish congregations employ a professionally trained *cantor* (singer) to lead them in worship. The rabbi is a teacher rather than a

priest, and his main function in the service is to preach the sermon. This is usually based on the Scripture lessons, of which one is read from the Torah and another from a printed Bible.

In most synagogues the men are required to cover their heads. At morning services they also wear a prayer-shawl, as they do on all occasions when "called up" to open the Ark, to read one of the Scripture lessons, or to conduct a part of the service. In Orthodox synagogues the women sit separately from the men, usually in a gallery; in Progressive, or Liberal, synagogues they sit together.

In addition to the synagogue proper, a synagogue building usually includes classrooms in which children receive religious instruction, as well as a community hall.

Task 11. Answer the questions.

1. What is a synagogue? What does this word mean? When did its history begin?
2. Are there icons, frescoes and other images in a synagogue? Why is it so?
3. What is the main feature of a synagogue?
4. How are the Torah scrolls kept in the Ark?
5. Where is the sermon conducted?
6. How often are the services held?
7. Who are the services led by?
8. Why do many Jewish congregations employ professionally trained cantors?
9. What is the rabbi role?
10. What rules should be observed in synagogues?
11. What other facilities besides the synagogue proper does a synagogue building usually include?

Task 12. Thinking and speaking.

1. Tell about a synagogue.
2. Compare a church and a synagogue.

GRAMMAR IN PRACTICE. PARTICIPLE CONSTRUCTIONS.

Task 1. Find the sentences with participles in the first four paragraphs of the text “The Religion of the Jews”. Define their forms and functions.

Task 2. Transform the following sentences according to the patterns and translate them into Russian.

Pattern 1: The woman who is standing near my sister is her new teacher.

The woman standing near my sister is her new teacher.

1. Do you know the name of the boy who is talking to John?
2. The sea which washes Urmala in the west is called the Baltic Sea.
3. The new theatre that houses two hundred people is a wonderful building.
4. They looked at the Moon which was disappearing in the clouds.

Pattern 2: I have just read her report that was published in the materials of the conference.

I have just read her report published in the materials of the conference.

1. The new supermarket that was built last year is one of the wonderful buildings in our district.
2. Did you see the article that was published in the “Daily News”?
3. Did you hear the advertisement that was made on TV?
4. Did you see the letter that was written by your mother?

Pattern 3: When we arrived at the airport, I phoned Ann.

Arriving at the airport I phoned Ann.

1. When I heard the news, I felt happy.
2. When she watched the film, she enjoyed it.

3. When Nina spoke to John, she gave him an advice.
4. When they drove home, they saw their friends.

Pattern 4: As the teacher said so she went out of the classroom.

Saying so the teacher went out of the classroom.

1. As Ann looked out of the window she saw her friends.
2. As he felt tired he laid down on the bed.
3. As she didn't know what to do she asked her mother's advice.
4. As he failed to pass entrance exams he felt unhappy.

Task 3. Read the sentences, choosing the correct form of the participle. Translate them into Russian.

1. The (braking / broken) dishes lay on the floor.
2. The (trembling / trembled) children were given a blanket.
3. People tried to console (crying / cried) victims of the accident.
4. The (interesting / interested) tennis match caused a great deal of excitement.
5. When James noticed the (burning / burnt) building, he notified the fire department immediately.
6. The (exciting / excited) passengers jumped into the lifeboats when notified that the ship was sinking.
7. The (smiling / smiled) Mona Lisa is on display in the Louver in Paris.
8. The (frightening / frightened) hostages only wanted to be left alone.
9. Our representative presented the (approving / approved) plan to the public.
10. Her (approving / approved) smile let us know that our speeches were well done.
11. We were going to see the new film, but our friends told us it was (boring / bored).
12. The (blowing / blown) wind of the hurricane damaged many buildings.

Task 4. Translate the sentences with the absolute Participle Construction.

1. All the opportunities being equally tempting, he was quite at a loss which one to take. 2. There being no more questions to discuss, the meeting was closed. 3. The work done, they went home. 4. With the snow melting too fast, it rained a lot and there were puddles in the streets. 5. There are 8 faculties at the University, the Faculty of Humanities being the youngest one. 6. The exams were over, some students having passed them in advance. 7. The day coming to the end, it was getting dark. 8. Their mission completed, they left the country. 9. He jogged in the park, his dogs following him. 10. The girl sat, with her chin resting on her hand.

Task 5. Translate the sentences with the participle constructions based on the texts. Pay attention to the absolute participle constructions.

1. Religious Jews are not all of one kind, a larger number being Orthodox and a smaller number describing themselves as Progressive.
2. Judaism belonging to monotheistic religions, Jews believe that there is one God.
3. The Jewish yearly calendar is studded with festivals, the most solemn of them occurring in the autumn.
4. Judaism having accumulated numerous devotional observances, greatly affects the everyday life of the Jews.
5. There are no images (statues or paintings) in a synagogue, the Second Commandment prohibiting making graven images.
6. Much of the service being sung, many Jewish congregation employ a professionally trained singer – cantor.
7. Followed by less than one percent of the population, Judaism is the fourth biggest religion in Russia.
8. With their repatriation continuing, the number of Jews in Russia is steadily shrinking.

9. Judaism in Russia being represented by both Talmudic and non-Talmudic varieties is not homogenous.
10. Jews dispersed by persecution, the use of spoken Hebrew was lost.

11. Sri Lanka [*'sr ʃri ʃɪn kŋ*] – Шри-Ланка
12. Burma [*'bʊr mŋ*] – Бирма
13. Thailand [*'tai ʃænd*] – Тайланд
14. Laos [*'laʊs*] – Лаос
15. Cambodia [*kæm ˈbɒʊdʒŋ*] – Камбоджа
16. Lamaistic [*ˈlɑːmɪk ˈɪstɪk*] – ламаистский
17. Confucius [*kɒŋ ˈfjuː ʃiːs*] – Конфуций
18. Shinto [*ˈʃɪntəʊ*] – синтоизм – религия, распространенная в Японии
19. Tibet [*ˈtɪbet*] – Тибет

Task 3. Practice the pronunciation and memorize the words from the text. Find in the text the sentences with these words, read and translate.

1. chieftain [*'tʃiːftɪn*] – вождь (племени), правитель
2. luxury [*'lʌkʃəri*] – роскошь
3. feeble [*'fiːbl*] – слабый, ничтожный, жалкий, беспощадный
4. leprosy [*'leprəsi*] – проказа
5. corpse [*kɔːps*] – труп
6. overcome [*ˈoʊvə ˈkʌm*] – победить, преодолеть, превозмочь
7. suffering [*'sʌfəriŋ*] – страдание
8. torture [*'tɜːtʃə*] – мучить, истязать
9. bo-tree [*'bəʊtri*] – фиговое дерево, священное дерево (у буддистов)
10. Enlightenment [*ˌɪn ˈlaɪtnɪŋnt*] – просветление
11. desire [*diːzəɪə*] – желание
12. to get rid of – избавляться от чего-либо
13. selfishness [*'selfɪ ʃnɪs*] – эгоизм, себялюбие
14. wander [*'wɒndə*] – бродить, странствовать
15. disregard [*ˈdɪsriːg ˈrɛd*] – пренебрегать
16. caste [*kɑːst*] – каста

17. monk [mɒŋk] – монах
18. nun [nʌn] – монахиня
19. wipe out ['waɪp' aʊt] – уничтожить
20. deed [diːd] – поступок, действие, деяние, подвиг
21. meditation [ˌmedɪ'teɪʃən] – размышление, созерцание
22. humble [ˈhʌmbəl] – скромный, робкий, простой, низкий
23. insect [ˈɪnsɛkt] – насекомое
24. saffron [ˈsæfrən] – шафрановый
25. barefoot [ˈbeɪfʊt] – босиком
26. shave (shaved, shaven) [ˈʃeɪv] – брить
27. bowl [bəʊl] – чашка, миска
28. missionary [ˌmɪʃənəri] – миссионер, посланец, посланник

Task 4. Find in the text the English equivalents of the following words and expressions.

Он был воспитан в роскоши и не видел окружающего мира; он увидел три зрелища, которые изменили его жизнь; стремление найти способ; руководствуясь этой идеей, он провозгласил четыре истины; восьмеричный путь; правильное понимание, правильное стремление, правильная речь, правильный образ жизни, правильное действие, правильное усилие, правильная мысль, правильная концентрация; странствуя и проповедуя свои открытия людям; состояние полного покоя и освобождения от страдания; таким образом недопустимо лишать жизни никого; настраивать свой разум на мысли добрые и правильные; развивать силу воли, отказавшись совершать неблагоприятные поступки; система буддистского вероучения.

Task 5. Read the text “Buddha and Buddhism”

BUDDHA AND BUDDHISM

About one in five of all the people in the world follow the teachings of Buddha, who lived in the 6th century before Christ.

"Buddha" is a title, not a name, and it means "the Enlightened One", "the One who Knows". The Buddha's name was Siddhartha, of the clan of



Gautama. He was the son of a chieftain in northern India and he and his family were all Hindus.

He was brought up in luxury and saw nothing of the outside world until he was a young man. Then he saw three sights which altered his whole life: a man feeble with old age, another with some terrible disease, possibly leprosy, and a corpse.

These sights filled him with a longing to find some way to help his fellow men and to discover the true meaning of life. Therefore, although he was married and had a baby son, he left his home to devote himself to finding some way of overcoming

the suffering of his fellow people.

First of all, Gautama went to two Brahmins, or Hindu priests, but they could not answer his questions about suffering. Then he tried to live like a Hindu holy man and for six years he tortured himself in an attempt to become indifferent to pain, but he eventually realized that this was foolish and useless. At last he seated himself under a bo-tree (a type of wild fig-tree) and waited there until he attained Enlightenment and found the answer to his question.

The cause of suffering, Gautama said, is desire; that is, the wish to live and to possess various things. Strong feelings, such as love for other people, also cause suffering. Following this idea, he laid down the Four Truths. The first Truth is that pain accompanies all the normal happenings of life: birth, sickness, old age, and death. The second Truth is that desire causes pain. The

third Truth is that to overcome pain it is necessary to get rid of all desire and selfishness.

The fourth Truth is how to do this, and the method that Gautama taught is known as the Eightfold Path. There are eight "right" principles to be followed. These are: right beliefs, right aims, right speech, right conduct, right occupation, right effort, right thinking, and right meditation.

Gautama, now known as the Buddha, spent the rest of his life wandering from place to place teaching his discoveries to the people of India. He disregarded the Hindu caste system and preached to all who would listen to him. As the Eightfold Path is difficult to follow while living a normal life among other people, many of Buddha's followers became monks and nuns. Gautama died at the age of 80.

The aim of all Buddhists is to attain Nirvana, which is a state of perfect peace and freedom from suffering. One of the chief beliefs of Buddhism is that every person has lived other lives in past years and when a person dies he will later be born again. By this means the events of life are explained as being the punishment or reward for something done in an earlier life. These earlier actions are known as Karma, and it is by wiping out the bad Karma by good deeds and meditation that Nirvana may be reached.

One of the most important teachings of the Buddha is that it is wrong to take any kind of life. This is because he believed that everyone begins life in a very humble way and lives hundreds of lives, sometimes as an insect or an animal and later as a human being. Thus all life is sacred.

Gautama Buddha did not claim to be a god or a savior but simply a teacher who could show men the true way of life to follow. Therefore Buddhists do not worship God but believe that men can attain Nirvana by their own efforts. The Buddha taught that a person must direct his mind towards thoughts that are good and true. He must learn to control his feelings, and develop will power by refusing to do wrong. People ready and able to do this can discover perfect happiness. In Buddhist monasteries and temples are great images of the Buddha, usually sitting cross-legged. Before his image Buddhists kneel, not in worship or prayer, but in meditation on his example

and teaching.

Many legends have grown up about Buddha, who is regarded by some of his followers as more than human. His teachings are recorded in the Tripitaka, or “threefold basket”. This is divided into three parts. The first states the rules for the monks, the second contains the sermons of the Buddha, and the third deals with the Buddhist system of thought.

Buddhist monks wear robes of an orange-yellow color called saffron and go barefoot. They shave their heads and carry bowls, known as begging bowls, in which they carry the gifts that other Buddhists give them.

Buddhism spread very quickly in central India during the long lifetime of Gautama. In about 250 BC the Emperor Asoka became a Buddhist and tried to rule his kingdom by the Buddha’s teaching. He sent out missionaries to other countries, including Ceylon (now Sri Lanka). Buddhism also spread to Burma, Thailand, Laos, and Cambodia. Today Sri Lanka is mostly Buddhist while Burma, Thailand, Laos, and Cambodia are almost entirely so and these five countries claim to keep faithfully to the original teaching of Gautama.

Buddhism also spread to other countries, but it often became mixed with other religions. In Tibet, for instance, it is known as Lamaistic Buddhism, while in China it absorbed some of the ideas of Confucius and in Japan it became mixed with the Shinto religion. So although there are millions of People in China and Japan who call themselves Buddhists, theirs is not the pure Buddhism taught by Gautama.

Strangely enough there are very few Buddhists left in India itself, though there is still a great reverence for the Buddha as a religious teacher. Buddhism seems to have been gradually absorbed into Hinduism.

Task 6. Answer the questions.

1. How many people follow the teachings of Buddha today?
2. Who was Buddha?
3. What made him discover the true meaning of life and help the people?
4. How did Gautama try to find the way out?
5. What conclusion did he eventually come to?

6. What are the Four Truths that he laid down?
7. What is the Eightfold path?
8. How did the Buddha spend the rest of his life?
9. What is the aim of all Buddhists?
10. How can one reach Nirvana?
11. What is the Buddha teaching about life?
12. What is the Buddha for Buddhists?
13. What is Tripitaka?
14. What do Buddhist monks look like?
15. When did Buddhism spread in India?
16. What other countries did Buddhism penetrate?
17. What are the countries where the pure Buddhism is spread?
18. What can you tell about Buddhism in China, Japan and India nowadays?

Task 7. Thinking and speaking.

1. Speak about Gautama Buddha, using this plan:
 - The life of Siddhartha before noticed the people's suffering.
 - This first attempts to find some way of overcoming the people's suffering.
 - The discovery of the cause of suffering and the way to overcome it.
 - The rest of Buddha's life.
2. First think of the plan of your story and then tell about Buddhism.

GRAMMAR IN PRACTICE. CONDITIONAL SENTENCES.

Task 1. Read and translate the sentences paying attention to the types of the conditional sentences.

1. If I have time, I will go.
2. If my headache disappears, we can play tennis.
3. If I had time, I would go.
4. If today were Sunday, we could go to the beach.
5. If we didn't have to study, we could go out tonight.

6. If I were rich, I would travel to China.
7. If I hadn't been in a hurry, I wouldn't have spilled the milk.
8. If the firemen had arrived in time, they could have saved the house.
9. He wouldn't tell you about it if he were here.
10. If he didn't speak so quickly, you could understand him.
11. If we hadn't lost our way, we would have arrived sooner.
12. She would have sold the house if she had found the right buyer.

Task 2. Read and translate the conditional sentences with conjunctions as if, and as though.

1. Ann walks as though she studied modeling.
2. He acts as though he were rich.
3. He looked as though he had run ten miles.
4. They looked as though they had finished the test.
5. Henry talks to his dog as if it understood him.
6. John looks almost as if he were drunk.
7. He looks at me as if I were mad.
8. Bill looked as if he had seen a ghost.

Task 3. Read and translate conditional sentences with the verb "wish".

1. I wish that they could come.
2. We wished that they had visited us yesterday.
3. I wish they stopped making so much noise so that I could concentrate.
4. She wishes that she were coming with us.
5. They wish that they had enough time to finish their work.
6. I wish that I had washed the clothes yesterday.
7. I wish you had given her a message for me.
8. Ann wishes that she could spend her holidays somewhere in the south next summer.
9. I wish that you would stop saying that.

SUPPLEMENTARY READING
Countries and Religions

RUSSIA

I. Answer the following questions before reading the text about religions in Russia.

1. What religions are represented in Russia?
2. What is the largest religious denomination?
3. Should a country have a national religion?

Prove your opinion, using for the purpose possible pros and cons given below:

- the national religion will help to preserve the national identity;
- it will provide the national ideology;
- it will help to form moral values;
- in a multinational country imposing one national religion will lead to national conflicts;
- introduction of one national religion will lead to religious intolerance;
- a national religion will result in national uniformity and destroy cultural diversity.

Give your own opinions either in favour or against one national religion.

II. Practice the pronunciation of the words denoting nationalities:

1. Slav [*sʲlʌv*] – славянский, славянин
2. Turkic [*tʲʉkʲɪk*] – тюркский
3. Chuvash [*tʲʉvʲʌʂ*] – чувашский, чуваш
4. Altay [*qʲtʌi*] – алтайский, Алтай
5. Khakass [*kʲqʲkʲʌs*] – хакасский, хакас
6. Tuvian [*tʲʉvʲɪnʲɪqʲn*] – тувинский, тувинец

7. Mongolian [*mɔŋɡolʲiɡn*] – монгольский, монгол
8. Buryat [*bʊrʲɪʲt*] – бурятский, бурят
9. Kalmyk [*kʲɔlmɪk*] – калмыцкий, калмык

III. Practice the pronunciation and memorize of the words from the text, find in the text the sentences with these words, read them and translate.

1. distinctiveness [*dɪs'tɪŋktɪvnɪs*] – особенность
2. adherent [*əd'hiːrənt*] – приверженец, последователь, сторонник
3. constrain [*kən'streɪn*] – сдерживать в пределах определенных границ
4. incompatible [*ɪn'kɒmpətəbəl*] – несовместимый
5. profession [*prə'feɪʒən*] – (веро)исповедание
6. restriction [*rɪ'strɪkʃən*] – ограничение
7. reimpose [*ri'ɪm'pəʊz*] – вновь навязывать
8. hindrance to [*'hɪndrəns*] – помеха, препятствие
9. advancement [*əd'vɑːnsmənt*] – продвижение по службе
10. missionary [*'mɪʃənəri*] – миссионер
11. reveal [*ri'veɪl*] – показывать, обнаруживать
12. rite [*raɪt*] – обряд
13. affiliation [*ə'fɪli'eɪʃən*] – членство
14. shamanistic [*'ʃæmənɪstɪk*] – шаманский
15. persecution [*prə'siːkjʊːʃən*] – преследование
16. scale [*skeɪl*] – масштаб, охват, размер, размах
17. census [*'sɛnsəs*] – перепись населения
18. to practice the Jewish faith – исповедовать иудаизм

IV. Read and remember the words denoting religious denominations.

1. Old Believer [*'ɔld'biːlɪʃ*] – старообрядец

2. Orthodoxy [*'Lʹʒdɔksʲi*] – православие
3. Orthodox [*'Lʹʒdɔks*] – православный
4. Baptist [*'bʌptɪst*] – баптист, баптистский
5. Catholic [*'kæʒfɪk*] – католик, католический
6. Uniate [*'ju:nɪxt*] – униат, униатский
7. Lutheran [*'lʉʃʹʒqrɒn*] – лютеранин, лютеранский

V. Read and translate the text “Religion in Russia”.

RELIGION IN RUSSIA

While the ethnic distinctiveness of the various peoples of the Russian republic has long contained a religious element, the position of religious organizations and of their individual adherents has varied with political circumstances. The constitution of the former Soviet Union guaranteed religious freedom, but religious activities were severely constrained and membership in religious organizations was held to be incompatible with membership in the Communist Party. Thus open profession of religious belief was a hindrance to individual advancement. More open expression of Christian beliefs was permitted during World War II when the government sought the support of believers in the fight against fascism, but restrictions were reimposed when the war ended. With the declaration of *glasnost* ("openness") under Mikhail Gorbachev, and particularly since the dissolution of the U.S.S.R., religious freedom has become a reality, and the continuing adherence of large sections of the population to a variety of faiths has been revealed. Indeed, emerging Russian nationalism has again identified the Orthodox church as a major element of Russian culture.

There are as yet no figures for membership of the various faiths, but by far the largest is the Russian Orthodox form of Christianity. Its origin is usually dated to the closing years of the 10th century, when the ruler of Kievan Rus was converted by missionaries from Byzantium, and it has remained the dominant faith of the Russian people for 1,000 years. Other Christian

denominations are much smaller; they include the Old Believers, who separated from Orthodoxy in the 17th century, and Baptist and Evangelical groups, which made some progress during the 20th century. Catholics, both Western rite and Eastern rite (Uniate), and Lutherans were numerous in the former U.S.S.R., but mainly outside the present Russian republic, where there are few adherents.

Religious affiliation does not entirely correspond to linguistic groupings. The Slavs are overwhelmingly Orthodox Christian. Turkic speakers are predominantly Muslim, although several Turkic groups in Russia are not: the Chuvash are mainly Christian; the Altay, Khakass, and Tuvinians are Buddhists; and Turkic speakers east of the Yenisey have retained their shamanistic beliefs, although some have converted to Christianity. The Mongolian speakers, Buryats and Kalmyks, are Buddhists.

Jews have been recognized as an ethnolinguistic group rather than a religious one. They suffered persecution under Stalin and during the Nazi occupation. In the late 1980s and 1990s emigration to Israel and elsewhere was permitted on an increasing scale and the number of Jews living in the former U.S.S.R. decreased. Of the 1.5 million Jews recorded in the 1989 census, about one-third lived in the Russian republic; by no means all of these practiced the Jewish faith.

VI. Find in the text the English equivalents of the following words and expressions.

Считалось несовместимым с...; открытое исповедание религии; препятствие продвижению по службе; распад СССР; возрастающая приверженность больших слоев населения различным верованиям; датироваться концом X века; католики как западного, так и восточного обряда (униаты); религиозная принадлежность; сохранить шаманские верования; подвергаться преследованию; во все возрастающем количестве.

VII. Questions to answer:

1. What factors, ethnic distinctiveness or political circumstances, have

- determined the position of religion in Russia?
2. Was there any real religious freedom in the former Soviet Union?
 3. Why was more open expression of Christian beliefs permitted during World War II?
 4. What was glasnost outcome in the field of religion?
 5. What religion has remained the dominant faith of the Russian people for 1000 years?
 6. What other Christian denominations are there in Russia?
 7. How are the main religions distributed among different linguistic groups in Russia?
 8. How have Jews been recognized in Russia?
 9. How many Jews are there in Russia? Do they all practice the Jewish faith?
 10. What religions are represented in Russia? How do they rate according to the number of the adherents?

VIII. Topics for retelling:

1. Tell about religion in Russia.
2. Tell about religion in the region you live.
3. Tell about different religious denominations represented in Russia.

UNITED KINGDOM

I. Answer some questions before reading the text about religions in the United Kingdom.

1. What religion affiliation is the largest in the United Kingdom?
2. What other religions, do you think, are represented in the United Kingdom?
3. Is the church in the United Kingdom separated from the state or not?
4. Who is the head of the church in the United Kingdom?
5. What are the established churches in the United Kingdom? Choose from the ones given below:
 - Church of England
 - Church of Scotland

- Roman Catholic Church
- Free Churches

II. Practice the pronunciation of and memorize the words, find in the text the sentences with these words, read them and translate.

1. denomination [di'nɒmɪ'neɪʃn] – вероисповедание, конфессия
2. emerge [i'mɜːʒ] – возникать
3. schism [ˈs(k)ɪzəm] – раскол, ересь, схизма
4. reject [ri'ʒekt] – отвергать, отклонять
5. supremacy [sq'premjəsi] – главенство, верховная власть
6. facilitate [fə'sɪlɪteɪt] – облегчать, помогать
7. adoption [q'dɒp'ʃɪʃn] – принятие
8. tenet ['tenɪt] – догмат, принцип, убеждение
9. proliferation [prɒ'fɪʃə'reɪʃn] – количественный рост, распространение
10. peninsula [pi'nɪnsjʊlə] – полуостров
11. percentage [pɜː'sentiʒ] – процентное содержание, количество
12. expulsion [ɪks'pʌʃjən] – изгнание, высылка
13. tolerance [ˈtɒlərəns] – терпимость
14. advantageous [ˈædvəntɪ'ʒiəs] – выгодный, благоприятный

III. Read and memorize the word and expression denoting religious denominations in the United Kingdom.

1. the Church of England – англиканская церковь (государственная церковь Англии)
2. the Church of Scotland – шотландская церковь (государственная церковь Шотландии)
3. the Anglican Church [ˈæŋglɪkən] – англиканская церковь
4. the Presbyterian church [ˈpresbɪ'tɪəriən] – пресвитерианская церковь
5. Nonconformist [ˈnɒnkɒn'fɔːmɪst] – нонконформистский, диссидентский

6. Free Church – церковь, отделенная от государства, нонконформистская церковь
7. the Baptists [*'bæptists*] – баптисты
8. the Congregationalists [*"kɔŋgrɪ'geɪ dʒɒŋgəlɪsts*] – конгрегационалисты
9. the Society of Friends – Общество друзей (официальное название секты квакеров)
10. the Quakers [*'kweɪkəz*] – квакеры
11. Calvinistic [*"kælvɪ'nɪstɪk*] – кальвинистский
12. Methodism [*'meθədɪzəm*] – методизм
13. the Salvation Army [*sæl'veɪʃn 'Rmi*] – Армия спасения
14. Hindu [*'hɪndʊ, hɪn'dʊ*] – индус, индуистский
15. Sikh [*sɪk*] – сикх, сикхский

IV. Practice the pronunciation of these geographical names.

1. Northumberland [*nɔːθʌm'bɜːlənd*] – Нортумберленд (графство)
2. Durham [*'dʌrəm*] – Дарем (графство и город)
3. Yorkshire [*'jɔːkʃaɪr*] – Йоркшир (графство)
4. Humberside [*'hʌmbəsaɪd*] – Хамберсайд (Гуль с городами и портами близ устья реки Хамбер в графствах Йоркшир и Линкольншир)
5. Bangladesh [*"bæŋgla'deʃ*] – Бангладеш
6. Pakistan [*"pæki'stæn*] – Пакистан
7. Cyprus [*'saɪprəs*] – Каир
8. Malaysia [*mæ'leɪzjə*] – Малазия

V. Read and translate the text.

RELIGIONS IN THE UNITED KINGDOM

The various Christian denominations in the United Kingdom have emerged from the schisms that divided the church. The greatest of these occurred in England in the 16th century, when Henry VIII rejected the

absolute supremacy of the pope. This break with Rome facilitated the adoption of some Protestant tenets and became the foundation of the Church of England, still the established church. In Scotland the Reformation gave rise to a church governed by presbyteries – local bodies composed of ministers and elders – rather than by bishops, as was the case in England. Roman Catholicism in Ireland as a whole was almost undisturbed by these events, but what became Northern Ireland came strongly under the influence of the Anglican and Presbyterian churches. In the 17th century further schisms divided the Church of England; these were associated with the rise of the Puritan movement, which, with its desire for simpler forms of worship and government, led to a proliferation of nonconformist churches, such as those of the Baptists and the Congregationalists. The Society of Friends (Quakers) also originated at that time. Religious revivals of the mid-18th century gave to Wales a form of Protestantism closely linked with the Welsh language; Calvinistic Methodism is still the most powerful religious influence in the principality. The great Evangelical revivals of the 18th century, associated with John Wesley and others, led to the foundation of Methodist churches, particularly in the industrial areas; Northumberland, Durham, North Yorkshire, and Humberside in northeastern England and Cornwall in the southwestern peninsula still have the largest percentages of adherents to this denomination. In the 19th century the Salvation Army and various fundamentalist sects grew from minor schisms. The 19th century also saw the introduction of sects from the United States as well as a marked increase in the number of Jews in Britain. The first Jewish community in Britain after their expulsion in 1290 was that established in London during the 17th century, and in the 19th century Jews also settled in many of the large provincial cities. More than half of all British Jews live in London, and the rest are essentially members of urban communities. Jewish congregations in Britain now form the second largest Jewish community in Europe.

Britain has a long tradition of religious tolerance, a feature that has

been particularly advantageous since the 1950s, when a large variety of religious beliefs began to be brought in by immigrants. There are large and growing communities of Muslims, Hindus, and Sikhs. The largest number of Muslims came from Pakistan and Bangladesh, with sizable groups from India, Cyprus, the Arab world, Malaysia, and parts of Africa. The large Sikh and Hindu communities originated in India, the Sikhs being the larger group of the two, and there are also many Buddhist groups.

VI. Answer the questions.

1. How have the various Christian denominations emerged in the United Kingdom?
2. When did the greatest of the church schisms occur in England?
3. Did the break with Rome facilitate the foundation of the Church of England?
4. What were the outcomes of the Reformation in England? Scotland and Ireland?
5. Why is the Church of Scotland, the other established church in the United Kingdom, called the Presbyterian Church?
6. What was the rise of the Puritan movement in 17th century associated with? Where did it lead to?
7. Was the Society of Friends the official name of the Quakers or Baptists?
8. Why is Calvinistic Methodism still powerful in Wales?
9. Who was the great Evangelical revivals of the 18th century associated with? What did they result in?
10. What changes did the 19th century see in the field of religion?
11. Why has the religious tolerance in Britain been particularly advantageous since 1950s?
12. What non-Christian denominations are there in the United Kingdom?

VII. Religious life in the United Kingdom is characterized by numerous religious beliefs. Most of the world religions are represented in the United Kingdom, but the country is predominantly Christian. Conversion to

Christianity took place in the 5th century, Ireland was the first to be converted. The various Christian denominations emerged from the schisms dividing the church...

Continue and finish the retelling of the text about religions in the United Kingdom according to the plan:

1. The break with Rome in the 16th century and the foundation of the Church of England.
2. The formation of the Presbyterian Church of Scotland.
3. The situation in Ireland: Roman Catholicism and the influence of the Anglican and Presbyterian Churches in what became Northern Ireland.
4. The schisms dividing the Church of England in the 17th century and proliferation of nonconformism.
5. Religious revivals of the 18th century and Methodism in Wales and some parts of England.
6. Further proliferation of Protestant sects in the 19th century.
7. Jewish congregation in the United Kingdom.
8. Religious tolerance and spread of non-Christian religions.

UNITED STATES

I. Answer the questions before you read the text about religions in the USA.

1. The USA government has never supported an established church.
What has been the reason of this?
 - the diversity of population and beliefs
 - the lack of interest and time
 - the legal restrictions
 - any other reasons
2. Did many people come to the United States because of the persecutions for their religious beliefs? What countries did they come from?
3. What religions do you think most common in the USA? How about Russia?

II. Before you read, decide if the following statements are true or false.

Prove your opinion.

1. Every country should have a national religion.
2. Everyone in the United States is a Christian.
3. Roman Catholics are Christians.
4. Protestants are Christians.
5. Jews believe in one God.
6. The majority of people in the United States are protestants and Jews.
7. President John F. Kennedy was Roman Catholic.
8. Jews and Christians share many of the same basic principles and beliefs.

III. Read and translate the text.

RELIGIOUS GROUPS IN THE UNITED STATES

The first immigrants who came to New England in the 1600s left their own countries for religious reasons. They had religious beliefs different from the accepted beliefs of their country; they wanted to live in a place where they could be free to have their own beliefs. When they came to establish new communities in the New World, they decided that there would be no official religion. When this new country gained its independence from Britain in 1776, the separation of church and state was one of the basic laws for the United States. This absence of an official national religion and the resultant freedom to believe in whatever one wants has attracted many new immigrants. In the United States, there are examples of every kind of world religion — Buddhist, Islamic, Baha'i, to name only a few. Many religions also began in the United States such as the Pentecostals, Mormons and Christian Science religions. But most of the people in the United States fall into one of two categories — Christian or Jewish.

The majority of people in the United States were raised as Christians. Quite simply, Christian means believing in Christ, or Jesus. Christians celebrate

Christmas, the birth of Christ, and Easter, the time at which Christians remember Jesus's death and celebrate His rebirth. They think of Sunday as a holy day and worship in churches. In the United States, Christianity can be divided into two major groups: Roman Catholicism and Protestantism. A third group, Orthodoxy, is not as common in the United States.

As its name suggests, the Roman Catholic church is based in Rome. It is centered around the authority of one man, the Pope, who is the head of the Roman Catholic church throughout the world. There is a hierarchy of authority and responsibility beginning with the Pope in Rome and ending with the priests who are the heads of the churches in individual neighborhoods and communities.

As its name suggests, the Protestant church began as a protest against another church: the Roman Catholic church. Protestant is a very general term; it includes many different church groups, such as Episcopalian, Presbyterian, Lutheran, Methodist, Baptist, and many more. The majority of people in the United States have Protestant backgrounds. However, since there are so many Protestant churches, each with its own traditions, people who are Protestants do not really share similar religious experiences. As opposed to the Roman Catholic church in which there is a lot of central control, Protestant churches are generally more autonomous, with more control and authority on a local level.

Jews and Christians share many of the same basic principles and beliefs. They both believe in the existence of one God. But whereas Christians believe in Christ, a representation of God on earth. Jews do not believe that God has come to earth in any form. Jewish people celebrate a weekly holy day from Friday evening to Saturday evening and worship in synagogues. The head of a synagogue is called a rabbi. Many Jewish people came to the United States in the first half of the twentieth century because of religious intolerance in their own countries.

Although freedom of religion is an important concept in the United States, religious intolerance sometimes occurs. Because the majority of early Americans were Protestant, there has sometimes been discrimination against new immigrants, such as the Irish and Italians, who were Roman Catholic. Protestants were reluctant to share their traditional power with members of other churches or religions. The year 1960 marked a breakthrough in the religious tolerance of the country when John F. Kennedy, a Roman Catholic, became the first non-Protestant President of the United States.

The second half of the twentieth century has seen a decline in the strength of traditional religion in the United States. It is probably to be expected that in a society that accepts so many different religions, religion would be de-emphasized. Intermarriage is now common and fewer people think about traditional religious beliefs.

IV. Answer the questions.

1. Why had the first immigrants who came to New England left their countries?
2. What law was one of the basic laws for the United States, when this country gained its independence in 1778?
3. What has attracted many new immigrants to the USA?
4. What religions are represented in the United States?
5. What two religious denominations do people in the USA fall into?
6. What is the most numerous religious confession?
7. How can Christians in the USA be divided?
8. How is the Roman Catholic Church organized in the USA?
9. What Protestant Church groups are there in the USA?
10. Do the majority of people in the United States have Protestant background?
11. Are Protestant Churches characterized by some central control or autonomy?
12. Why did many Jewish people come to the United States in the first half of the 20th century?
13. What are the religious beliefs of Jews?

14. Has there ever been any religious intolerance in the USA?
15. Why did the year 1960 marked a breakthrough in the religious tolerance?
16. How does the situation with traditional religion stand in the USA nowadays?

V. Tell about religions in the USA.

VI. Discuss peculiarities of religious life in the USA, the UK and Russia.

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