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Unit 1

Religions

1	<p>Scholars offer us a variety of definitions of religion. One widely accepted definition describes religion as ‘a system of beliefs, values, and practices concerning what a person holds to be sacred or spiritually significant’. Religions grow in historical and social settings and can exercise a strong influence upon society. Throughout human history religion has played an important role, both on a personal and a societal level. Human experience is characterized by a search for answers to the big questions of life, which are known as the <i>key religious questions</i>. The most significant of these questions relate to the <i>origin</i> (where did we come from?), <i>purpose</i> (why are we here?) and <i>destiny</i> (what happens to us when we die?) of humankind. Religions attempt to set down guidelines, which answer these key religious questions. Countless wars and conflicts have had an overt or covert religious dimension throughout history to the present day.</p>
2	<p>Scholars from different disciplines have strived to classify religions. One widely accepted categorization is according to whom or what their followers worship. In this regard religions might fall into one of these basic types: <i>polytheism, monotheism, atheism and animism</i>.</p>
3	<p>Geographers distinguish two types of religions: 1. <i>Universalizing religions</i>. These attempt to be global by appealing to all people regardless of location or culture, have an individual founder, their message is widely diffused through missionaries, and their followers are widely distributed (e.g. Christianity, Islam, Buddhism) 2. <i>Ethnic religions</i>. These appeal primarily to one group of people living in one place, their source is unknown, and their content is focused on place and landscape of origin (e.g. Hinduism. Confucianism). It should be noted that the majority (58%) of world’s population practices a universalizing religion, while 26 % an ethnic one.</p>
4	<p>Today there are over 4,200 religions in the world. The six major religions are Hinduism, Buddhism, Confucianism, Judaism, Christianity and Islam. These may be grouped into two categories: Abrahamic religions which regard the prophet Abraham as their common forefather, such as Christianity, Judaism, and Islam; and Indian religions that originated in the Indian subcontinent, which include Hinduism, Buddhism and others.</p>

	<p>The oldest religion in the world is considered to be Hinduism, which dates back to about 7,000 BCE. Judaism is the next oldest, dating from about 2,000 BCE. Buddhism and Confucianism were founded circa 500-700 BCE. Then, in the 1st century CE came Christianity, followed about 600 years later by Islam.</p>
5	<p>Of the world's major universalizing religions, Christianity is the largest, with 2.3 billion believers or 31.2% of the total world population of 7.3 billion, followed by Islam with an estimated 1.8 billion or 24.1% followers worldwide. Hinduism, with an estimated 1.1 billion or 15.1% followers is the world's third largest religion and next comes Buddhism, with approximately 500 million or 6.9% followers worldwide and more than 250 million in China alone. Furthermore, it should be noted that 1.2 billion people in the world, or 16%, have no religious affiliation at all. This does not mean that all those people are committed atheists, but they don't identify with or practice an organized religion.</p>
6	<p>Geography is important in religion. Asia-Pacific is the most populous region in the world, and also the most religious. It is home to 99% of Hindus, 99% of Buddhists, and 90% of those practicing folk or traditional religions. The region also hosts 76% of the world's religiously unaffiliated people.</p>
7	<p>Every religion has some practices to which its believers adhere – for instance regular worship, preaching, and prayers. Most religions have structures that serve as places of worship. These include Hindu and Buddhist temples, Jewish synagogues, Christian churches and Islamic mosques. Many religions have formal leaders whose roles and functions vary in different religious traditions, but usually involve presiding over specific rituals and teaching their religion's doctrines and practices. Examples are rabbis in Judaism, priests or ministers in Christianity, imams in Islam and monks or sangha in Buddhism. Many of the world's religions have Scriptures, also called <i>Sacred Scriptures</i>. These vary greatly in form, volume, age, and degree of sacredness, but their common attribute is that their words are regarded by the believers as sacred. The Hebrew Bible (TanaK) is the sacred scripture of the Jews, the Bible (Old Testament and New Testament) of the Christians and the Quran of the Muslims.</p>

8	<p>Religions may be subdivided into branches, denominations, and sects. For instance, the major branches of Christianity include: the Roman Catholic Church (51% of the world’s Christians), the Protestant Church (24%) and the Orthodox or Eastern Orthodox Church (11%). The two major branches of Islam are Sunni (83% of all Muslims) and Shia (16%). Some of the many denominations that fall under the category of Protestant Christianity include: Anglican, Evangelist, Baptist, Lutheran and Presbyterian. Jehovah's Witnesses are a Christian sect and the Amish are members of a Protestant sect.</p>
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Abbreviations for dating notation

Christian calendar
BC (before Christ) and **AD, anno domini**, (in the year of the Lord)

BCE (before the common era) and **CE** (of the common era).
 These express the same periods as B.C. and A.D., but without religious connotation.

A. Find words in the text that are explained or can be replaced by the following:

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. #materially (1st) 2. to have 3. innumerable 4. looking for 5. concern 6. important 7. try 8. to formulate 9. clear; apparent 10. secret (adj) 11. to try hard (2nd) 12. field 13. classification 14. based on 15. in that case 16. attracting (3rd) 17. in spite of 18. to spread 19. to concentrate 20. for example 21. # minority (9th) | <ol style="list-style-type: none"> 22. ancestor (4th) 23. arose 24. to comprise 25. to establish (5th) 26. has existed since 27. about; around 28. approximate (6th) 29. dedicated (adj) 30. are associated 31. densely (7th) <li style="padding-left: 20px;">populated 32. to get involved <li style="padding-left: 20px;">with (8th) 33. to entail 34. for example 35. feature; <li style="padding-left: 20px;">characteristic 36. dogma |
|---|---|

B. Show your understanding of the text by answering the following questions:

1. Where do religions grow?
.....
2. What kind of role has religion played historically?
.....
3. What do the the most important 'key religious questions' relate to?
.....
4. According to what do scholars categorize religions?
.....
5. What types of religions do geographers distinguish?
.....
6. Who do universalizing religions appeal to?
.....
7. What is the focus of the content of ethnic religions?
.....
8. What kind of religion does the majority of world's population practice?
.....
9. How are the major religions categorized?
.....
10. Is Islam an Abrahamic religion?
.....
11. When does the oldest religion in the world date back?
.....
12. When did the newest of the Abrahamic religions emerge?
.....
13. What is the largest religion and how many followers does it have?
.....
14. How many people in the world are unaffiliated?
.....
15. What is the most religious region in the world?
.....
16. Do all religions have regular worship?
.....
17. How are the places of worship of Hindus called?
.....
18. How do believers regard the sacred scriptures?
.....
19. What is the Protestant Church?

.....
 20. What are the major branches of Islam?

C. Match the terms to their definitions

<ol style="list-style-type: none"> 1. Monotheism 2. Polytheism 3. Atheism 4. Animism 5. Branch 6. Denomination 7. Sect 8. Scripture 9. Missionary 10. Scholar 11. Ritual 12. Doctrine 	<ol style="list-style-type: none"> a. A large and fundamental division within a religion. b. The belief that there is only one God. c. A division of a branch that unites a number of local congregations in a single legal and administrative body. d. A relatively small group that has broken away from an established denomination. e. A belief or set of beliefs held and taught by a religion. f. The belief in or worship of more than one god. g. Disbelief or lack of belief in the existence of God or gods. h. The belief that things in nature, such as animals, trees, and mountains, have spirits i. A ceremony in which the actions and wording follow a prescribed form and order. j. A person sent to do religious or charitable work in a foreign country. k. The sacred writings or books of a religion. l. A specialist in a given branch of knowledge.
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D. Give the names of the following religious leaders:

1. A Jewish religious leader.
2. A member of the clergy, especially in Protestant churches.
3. A clergyman in some Christian Churches such as Catholic, Orthodox, or Anglican Church.
4. A Muslim priest or leader.
5. A man who is a member of the Buddhist religious community.

E. How are the following places of worship called?

1. A building or place of meeting for worship and religious instruction in the Jewish faith.
2. A building used as a place of Muslim worship.

3. A building dedicated to religious ceremonies or worship in Buddhism or Hinduism.
4. A building designed for public forms of worship, esp Christian worship.

F. Fill the following table with:

Religious Classification	Who/What is Divine	Example
Polytheism		
Monotheism		
Atheism		
Animism		

G. Fill the following table concerning the Abrahamic Religions

	Judaism	Christianity	Islam
Founder			
Place of Origin			
Beginning Date			
Sacred Scripture			
Place of Worship			
Holy city			
Number of followers			

H. Many religions in the world use unique symbols representing their faith, beliefs and values. What religions do the following symbols belong?

						1. 2. 3. 4. 5. 6.
1. Cross	2. Star of David	3. Yin & Yang	4. Crescent & star	5. Wheel	6. Aum	

Unit 2

The Old Testament

1 The Old Testament (OT) is the first of the two parts of the Christian Bible, corresponding approximately to the Hebrew Bible. It records the revealed Word of God to the ancient Israelites as His chosen people. Christians regard the OT as the prophecy of the advent of Jesus Christ as the Messiah. The OT consists of a collection of works composed at various times by different writers from the twelfth to the second century BC. Much of the OT, e.g. genealogies, poems and stories, must have been handed down orally for many generations.

2 The Old Testament is written in classical Biblical Hebrew, except some short parts which are in the Aramaic language (Ezra 4.8–6.18 & 7.12–26, Jeremiah 10.11, Daniel 2.4–7.28). The number and arrangement of books in the Hebrew Bible is not the same as that of the Christian Bible. The Hebrew Canon contains 39 books and is organized into three main sections: the Law (Torah); the Prophets (Nebhi'im); and the Writings (Kethubhim). Torah refers to the five books of the "Pentateuch"; Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Hebrew Bible is often referred to as the Tanakh, an acronym formed from the names of the above mentioned three sections.

3 The **Septuagint**, (from the Latin *septuaginta*, "70") is the earliest extant Greek translation of the Old Testament from the original Hebrew. It was made by Jewish scholars in Alexandria, from the 3rd to the middle to the 2nd century BC, for the use of the Jewish diaspora in Egypt when Greek was the lingua franca throughout the region. The Greek or Alexandrian Canon includes all the 39 books in the Hebrew canon known as the "*Canonical or Protocanonical*" and 10 additional books called "*Deuterocanonical*". The canonical books are arranged into three sections on the basis of categories of literature: the *Historical books*, the *Poetic-Didactic books* and the *Prophetic books*. The Septuagint was in circulation at the time of Christ and was widely read. In fact, the majority of Old

Testament quotations in the Greek New Testament were from the Greek Septuagint Old Testament.

The **Masoretic text**, (from Hebrew *masoreth*, “tradition”), is the traditional Hebrew text with its vocalization and punctuation marks as recorded by scholars at Talmudic academies in Babylonia and Palestine. This work was begun circa the 6th century and completed in the 10th century AD. It has numerous differences when compared to the Septuagint, of both little and great significance. The Masoretic text is the authoritative text for Judaism.

The **Vulgate** (from the Latin *editio vulgata*: “common version”), is the Latin translation of the Bible prepared mainly by Saint Jerome. For the OT translation St Jerome relied mainly upon the original Hebrew versions. The whole project of this translation took 20 years and was finally completed and published in 405 A.D. Various revised texts of the Vulgate were produced over the years and in 1592 the Vulgate issued by Pope Clement VIII became the authoritative biblical text of the Roman Catholic Church.

Ezra 4.8

The book of Ezra - a book of the Old Testament , **chapter 4, verse 8**

A. Find words in the text that are explained or can be replaced by the following:

<p><i>1st par</i></p> <p>is composed of; is</p> <p>made up of</p> <p>about</p> <p>by word of mouth</p> <p>view</p> <p>Before Christ</p> <p>coming</p> <p>for example</p>	<p><i>3rd par</i></p> <p>extra, more</p> <p>surviving</p> <p>according to</p> <p><i>4th par</i></p> <p>since Christ was born</p> <p>many</p> <p>about; around</p> <p>importance</p>
---	--

<i>2nd par</i>		<i>5th par</i>	
called, named	.....	authentic	.....
organization	.....	improved; corrected	.....
apart from	.....	official	.....
includes, comprises	.....	
part	.....	

B. Test your understanding of the text by answering the following questions:

1. What is the Old Testament?
.....
2. Who wrote the Old Testament?
.....
3. In what language was the OT written?
.....
4. What books does the Torah comprise?
.....
5. Are the Protocanonical books arranged in the same way as the Deuterocanonical?
.....
6. How many books does the Hebrew Canon contain?
.....
7. How are the books of the Hebrew canon arranged?
.....
8. Why was the OT translated into Greek?
.....
9. How many books does the Greek canon contain?
.....
10. What version of the OT was in circulation at the time of Christ?
.....
11. Who produced the Masoretic text?
.....
12. Where did St Jerome base his translation of the OT on?
.....

C. Say whether the following statements are True or False.

1.The Septuagint precedes in time to the Masoretic text.
2.The Vulgate is the Latin translation of the Bible from the Septuagint.
3.Orthodox Christians, Catholics and Protestants use canons which differ with respect to the texts which are included in the Old Testament.

4. The OT was composed from the tenth to the second century BC.
5. Different versions of the Vulgate were produced since its first publication.
6. There are quotations in the New Testament from the Greek Septuagint.

D. Match the terms to their definitions.

a. canon b. diaspora c. genealogy d. lingua franca
 e. Pentateuch f. quotation g. acronym h. scholar

1. **A phrase or passage that is repeated from a book.**
2. **A language used for communication among people of different mother tongues.**
3. **The dispersion of the Jewish people to the nations outside of Palestine.**
4. **Genesis, Exodus, Leviticus, Numbers and Deuteronomy.**
5. **The authoritative list of the books in the OT composed under Divine inspiration.**
6. **A record of the descent of a person, family, or group from an ancestor or ancestors; a family tree.**
7. **An abbreviation formed from the initial letters of other words and pronounced as a word.**
8. **A specialist in a given branch of knowledge; a distinguished academic.**

E. Fill in the missing words

a. arrival b. belongs c. concerned d. contains e. deals f. gave
 g. given h. history i. world j. make up k. slavery l. section

The Pentateuch, which is the first 1 of the Old Testament (OT),2 the first five books Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Pentateuch3 to the historical books of the OT. The Poetic-Didactic books and the Prophetic books 4 the second and third section, respectively. The first book of the OT, *Genesis*, 5 with the creation of the 6 and the Patriarchs. *Exodus* tells of the

departure of the Israelites out of7 in Egypt led by Moses; God8 them the Ten Commandments and the rest of Mosaic law on Mount Sinai. *Leviticus* is9 with laws mainly concerning the priests. *Numbers* contain generally the10 of the Israelites from the time of their leaving Sinai, till their11 at the borders of the Promised Land. *Deuteronomy* consists chiefly of three sermons12 by Moses shortly before his death and the story of his death.

Grammar Reminder

We can use different verbs in order to talk about the parts of something or how it is formed

<p>The whole consists of its parts</p> <p>is made up of</p> <p>is composed of</p>	<p>The parts make up the whole</p> <p>compose</p> <p>constitute</p> <p>comprise</p>
<p>The whole comprises parts</p> <p>contains</p> <p>includes</p>	<p>The parts are comprised in the whole</p> <p>contained</p> <p>included</p>

1. The Bible two sacred books, the Old Testament and the New Testament.
2. It is difficult to accurately date the composition of the books which the Bible.
3. The Bible 66 books divided into two main parts: the Old Testament and the New Testament.
4. The five books that the Pentateuch are Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
5. The letters of James, Peter, John and Jude the Catholic Epistles.

Unit 3

The New Testament

1	<p>The New Testament (NT) is the second part of the Christian Bible, of which the Old Testament is the first. Like the Old Testament it contains a variety of kinds of writing. Among its books are narratives of the life and teaching of Jesus, a historical narrative of the first years of the Christian Church, letters of advice and instruction to local Churches or individuals and a book of prophecy. Christians see in the New Testament the fulfillment of the promise of the Old Testament.</p>
2	<p>The NT was written in <i>Koine Greek</i>, also known as <i>Hellenistic</i> and <i>Biblical Greek</i>, which was the common spoken and written language throughout the Eastern Mediterranean from the Conquests of Alexander the Great circa the 4th century BC for nearly a thousand years. This was the language of not only of the educated priestly class but also of commerce in every province of the Roman Empire.</p>
3	<p>The New Testament consists of twenty-seven separate books: the <i>Four Gospels</i>, the <i>Fourteen Pauline Epistles</i>, the <i>Seven Catholic Epistles</i>, the <i>Acts of the Apostles</i> and the <i>Apocalypse</i>. The NT is attributed to eight different authors, six of whom are numbered among the Apostles (Matthew, John, Paul, James, Peter, Jude) and two among their immediate disciples (Mark, Luke). The NT Canon is the list of the 27 books that the Church came to view as the fullest expression of the Christian faith as interpreted by the writers under the inspiration of the Holy Spirit.</p>
4	<p>The Gospels are four biblical narratives covering the life, ministry, teaching, death, resurrection and ascension of Jesus Christ. Written respectively by Matthew, Mark, Luke, and John they make up about half the total text of the NT. The first three have been called the <i>Synoptic Gospels</i>, because they share content, style, and order of events and differ largely from the Gospel of John.</p>

5	<p>The Pauline Epistles or Epistles of Paul, are fourteen letters among which some are the oldest writings in the NT. They fall into two categories: pastoral epistles, written to churches and personal epistles to individuals. The Pauline epistles are the following: Romans, Corinthians, I, II; Galatians, Ephesians, Philippians, Colossians, Thessalonians, I,II; Timothy, I, II; Titus, Philemon and Hebrews.</p>
6	<p>The seven Catholic Epistles of James, Peter I, II, John I, II, III, and Jude are of a more general character, and are addressed not to individual churches or persons, but to the church at large, i.e., the universal church. The purpose of the Catholic Epistles is to guide the Christians in their everyday life in the church: warn them against the presence of false teachers, call them to fight for their faith, ask them to serve others in need, give encouragement and strength in the face of possible martyrdom under Roman persecution.</p>
7	<p>The Acts of the Apostles is attributed to Luke, the author of the third Gospel. The Book of the Acts acquaints us with the establishment of Christian churches, and indicates their primary organization. The narrative which it contains focuses on two persons, namely Peter and Paul, the first establishing the Jewish, the second the Gentile churches.</p>
8	<p>The Apocalypse of John or Book of Revelation is the only book of the New Testament classified as apocalyptic literature. After a prologue, the book comprises two main parts. The first contains letters to the seven Christian churches of Asia Minor, warning them against false teachers and offering encouragement. The second part consists of a series of visions, allegories, and symbols, and a strong eschatological message.</p>
9	<p>The Epistles of Paul are considered to be the earliest texts of the NT. The First Epistle to the Thessalonians is believed to be written from Corinth c. A.D. 50–51. The shortest and the earliest of the four Gospels is that of Mark, probably written during the decade preceding the destruction of Jerusalem in AD 70. Most scholars agree that Mark was used by Matthew and Luke as their source. The Acts were probably written between 70-90 AD. The last work in the New</p>

	Testament as well as the whole Bible is the Book of Revelation, written between 90-100 A.D.
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A. Find words in the text that can be replaced or explained by the following:

1. includes (1 st p)	.....	12. informs (7 th)	.....
2. teaching	.....	13. specifically	.....
3. stories	.....	14. founding	.....
4. learned (2 nd)	.....	15. not true (8 th)	.....
5. around, about	.....	16. contains; includes	.....
6. explained (3 rd)	.....	17. classed; grouped	.....
7. divine guidance	.....	18. introduction	.....
8. have in common (4 th)	.....	19. dealing with the end of the world and humankind	.....
9. directed (6 th)	.....	20. coming before (9 th)	.....
10. day-to-day	.....	21. period of 10 years	.....
11. that is	.....	22. about; around	.....

B. Test your understanding of the text by answering the following questions:

1. Do the Old and New Testaments contain different kinds of writing?
.....
2. Why was the NT written in Koine Greek?
.....
3. Since when was Koine Greek spoken and written in the Eastern Mediterranean?
.....
4. What are the different types of books that are included in the NT?
.....
5. How much of the total text of the NT do the Gospels make up?
.....
6. Who were the authors of the four Gospels?
.....
7. Why are the Gospels of Matthew, Mark and Luke called Synoptic?
.....
8. What are the two categories of the Pauline Epistles?
.....
9. Who are the Catholic Epistles addressed to?
.....
10. What is the main aim of the Catholic Epistles?
.....
11. Who are the persons the book of the Acts of the Apostles focuses on?
.....

12. How is the Book of Revelation classified?

.....

13. What is chronologically the oldest book of the NT?

.....

C. Say whether the following sentences are True or False

1. The seven Catholic Epistles are addressed to individual churches.
2. The Book of Revelation includes letters to the seven Christian churches of Asia Minor.
3. The earliest of the four Gospels is that of Matthew.
4. The narrative of the acts of the Apostles focuses on Peter.
5. The Pauline Epistles include epistles addressed to individuals.
6. The shortest of the four Gospels is that of Mark.
7. Koine Greek was the language of commerce.
8. Matthew and Luke used Mark as their source for their gospels.
9. Paul wrote the the Second Epistle to the Thessalonians from Corinth c. A.D. 50–51.
10. The first part of the Apocalypse includes a series of visions and allegories.

D. Match the terms to their definitions.

- | | |
|------------------------|---|
| 1. Prophecy | a. The rising of Jesus from the tomb. |
| | b. The act of treating (someone) cruelly especially because of religious beliefs. |
| 2. Resurrection | |
| | c. A prediction of the future, made under divine inspiration. |
| 3. Ascension | |
| | d. A type of writing that contains revelation of the secret purposes of God, the end of the world, and the establishment of God's kingdom on earth. |
| 4. Holy spirit | |
| | e. The authoritative list of the books in the OT or NT composed under Divine inspiration. |
| 5. Gentile | |
| | f. Relating to a clergyman who exercises spiritual guidance over a number of people. |
| 6. Pastoral | |
| | |
| 7. Allegory | |

8. **Apocalyptic literature** g. The third person of the Holy Trinity.
9. **Martyrdom** h. The bodily rising of Jesus into heaven on the 40th day after his Resurrection.
10. **Persecution** i. The act of serving.
11. **Ministry** j. The sufferings or death of a person who does not renounce his religious beliefs.
12. **Canon** k. A specialist in a particular branch of study; a distinguished academic.
13. **Scholar** l. One of the original 12 disciples chosen by Christ to preach his gospel.
14. **Disciple** m. A story that has a symbolic meaning.
15. **Apostle** n. A person who is not a Jew.
- o. One of the personal followers of Christ (including his 12 Apostles) during his earthly life.

Unit 4

The Ecumenical Councils

1	<p>In early Church history, an <i>ecumenical council</i> was a meeting of the bishops and other ecclesiastics of the whole Church convened by an emperor to clarify issues of Christian doctrine, especially in light of various heresies that arose.</p>
2	<p>The first Church Council in the Church's History is described in the Acts 15. The Apostles met in Jerusalem circa AD 50 and decided that Gentile converts to Christianity were not obligated to keep most of the Law of Moses, including the rules concerning the rite of circumcision of males.</p>
3	<p>For 3 centuries, between the first persecution under Nero, in 64, to the Edict of Milan in 313, Christians experienced years of persecution and years of religious toleration and peace. After Constantine I and Licinius granted all persons freedom to worship whatever deity they pleased and persecution ended, it was possible for bishops from many provinces to convene in a general council. Between AD 325 and AD 787, there were seven ecumenical councils, which are known by the names of the cities in which they were convened.</p>
4	<p>The First Council of Nicaea (AD 325), 1st Ecumenical Synod, was called by Emperor Constantine I, who presided over the opening session and took part in the discussions. The council condemned Arianism, a heresy that denied the divinity of Christ as the Second Person of the Holy Trinity. The council formulated the first part of the Nicene Creed (articles 1-7), which states that the Son is of one substance with the Father.</p>
5	<p>The First Council of Constantinople (AD 381), 2nd Ecumenical Synod, was summoned by Emperor Theodosius I. The Council condemned Macedonius who denied the Divinity of the Holy Spirit, and defined the doctrine of the Holy Trinity. The Council decreed that there is one God in three persons</p>

	<p>("hypostases"): Father, Son and Holy Spirit. It also added the five final articles to the Creed.</p>
6	<p>The Council of Ephesus (AD 431), 3rd Ecumenical Synod, was convened by the Emperor Theodosius II. It condemned the teachings of Nestorius, Patriarch of Constantinople, that Virgin Mary should be called <i>Christotokos</i>, "Birth Giver of Christ". The Council decreed that Jesus Christ, the Son of God (Logos), is complete God and complete man. Virgin Mary is <i>Theotokos</i> "Birth Giver of God" because she gave birth not to man but to God who became man.</p>
7	<p>The Council of Chalcedon (AD 451), 4th Ecumenical Synod, was convoked by the Emperor Marcian. It rejected the Monophysite doctrine that Jesus Christ had only one divine nature. The Council proclaimed that Christ has two complete natures: the divine and the human, as defined by previous Councils. The Acts of the Council of Chalcedon (AD 451) are the longest surviving texts from the ancient world.</p>
8	<p>The Second Council of Constantinople (AD 553), 5th Ecumenical Synod, under Emperor Justinian the Great, reconfirmed Church's teaching regarding the two natures of Christ (human and divine) and the doctrines of the Holy Trinity.</p>
9	<p>The Third Council of Constantinople (AD 680), 6th Ecumenical Synod, under Emperor Constantine IV, condemned the heresy of Monothelism, which stated that although Christ has two natures, yet since He is a single person, He has only one will. The council stated that since Christ is true man as well as true God, He must have a human will as well as a divine.</p>
10	<p>The Second Council of Nicaea (AD 787), 7th Ecumenical Synod, under Empress Irene, condemned Iconoclasm which initiated in 726, when Emperor Leo III issued an edict against the worship of icons. The council declared that icons deserved veneration and honor but not worship.</p>

A. Match the words on the left hand column with their synonyms on the right.

- | | |
|---------------------------------------|-----------------------------|
| 1. to clarify (1 st p) | a. around; about |
| 2. doctrine | b. to call; convoke; summon |
| 3. issue circa (2 nd) | c. matter |
| 4. Gentile | d. religious freedom |
| 5. concerning | e. Non-Jew |
| 6. to grant (3 rd) | f. dogma |
| 7. religious toleration | g. to give |
| 8. to preside over (4 th) | h. regarding |
| 9. to convene (6 th) | i. to proclaim |
| 10. to decree (6 th) | j. make clear |
| 11. initiated (10 th) | k. started |
| | l. be at the head of |

B. Test your understanding of the text by answering the following questions:

- Where did the first Church Council took place and when?
.....
- From what source do we learn about the first Church council?
.....
- Why didn't any councils take place between 64 and 313 AD?
.....
- Who did the Council of Nicaea condemn and why?
.....
- Why did the First Council of Constantinople condemn Macedonius?
.....
- When did the Church formulate the Creed?
.....
- What were Nestorius teachings?
.....
- What did Monophysites believe?
.....
- What was Monothelism?
.....

C. Say whether the following statements are True or False.

-The First council was attended by the Apostles to decide how far Gentile converts should follow the Law of Moses.

2. Arius denied the divinity of the Holy Spirit.
3. The main work of the Council of Nicaea in 325 was the condemnation of Monophysism.
4. The Council of Chalcedon defined Christ as Perfect God and Perfect Man in one Person.
5. Monophysites argued that although Christ has two natures, yet since He is a single person, He has only one will.
6. Orthodox Christians do not worship icons they only venerate them.

D. Match the terms to their definitions:

- | | |
|-----------------------|---|
| 1. Edict | a. An act that is part of a usually religious ceremony |
| 2. Heresy | b. Religious belief that is contrary to accepted doctrines of a church. |
| 3. Divinity | c. A person who has changed to a different religion. |
| 4. Rite | d. The quality of being God. |
| 5. Veneration | e. An official order issued by a person in authority. |
| 6. Convert | f. A god or goddess. |
| 7. Doctrine | g. The third person of the Holy Trinity. |
| 8. Deity | h. A body of religious beliefs that are taught and accepted by a particular church |
| 9. Holy Spirit | i. The act of making the sign of the cross and kissing an icon. |

E. Fill in the missing words.

1. The First Ecumenical Council in 325 on the occasion of the of Arius.
2. The First Council of Constantinople by Emperor Theodosius and to put an end to the Macedonian heresy.
3. The principal purpose of the 4th Ecumenical Council was toheresy of Monophysites.
4. The Nicene Creed by two Ecumenical Councils.

F. Complete the following Table of THE SEVEN ECUMENICAL COUNCILS

Ecumenical Council	PLACE AND DATE	DECISION
1st		
2nd		
3rd		
4th		
5th		
6th		
7th		

Unit 5

The Sacraments in the Orthodox Church

The sacraments are formal religious services through which divine grace is imparted to believers cleansing, sanctifying, renewing, and guiding them to their salvation. The sacraments occupy the chief position in Christian worship and their services are composed of prayers, hymns, scripture readings, gestures and processions. It should be noted that many parts of the services date back to the time of the Apostles. The Orthodox Church recognizes seven sacraments,
1 basically the same seven as the Roman Catholic Church. Among the seven sacraments the first four are obligatory for everyone, thus necessary for the salvation of man; the next three are optional.

Baptism

The sacrament of Baptism incorporates us into the Church, the mystical body of Christ. Through Baptism we receive a full forgiveness of all sin, whether original or actual and we are reborn as sons of God. Baptism was instituted by Christ
2 Himself. It is performed by the three-fold immersion in water of a person in the name of the Holy Trinity. Following the custom of the early Church, Orthodoxy encourages the baptism of infants.

Chrismation

It is a sacrament in which the newly-baptized, being anointed with the Chrism on certain parts of the body, receives the gifts of the Holy Spirit for growth and
3 strength in spiritual life. Chrismation immediately follows Baptism. As soon as possible after Chrismation the baptized child is brought to Holy Communion.

Eucharist

The Holy Eucharist, also called Holy Communion, is the central and most important act of worship of the Orthodox Church. It was instituted by Christ
4 Himself on the eve of His Passion at the Last Supper. The bread and wine that are offered are sanctified, and through the intervention of the Holy Spirit are

transformed into spiritual things-into the body and blood of Christ. The fruits of Holy Eucharist are the following: forgiveness of sins, cleansing, sanctification, unity with God and with each other, spirituality and eternal life. This sacrament is celebrated in the church every Sunday, as well as on feast days “in remembrance” of Christ, of His Incarnation, Sacrifice on the cross, Burial, Resurrection, and of His Ascension into Heaven and His Second Coming.

Confession

5 Through this sacrament sins committed after Baptism are forgiven and the penitent is reconciled to the Church. The sacrament acts at the same time as a cure for the healing of the soul, since the priest gives not only absolution but spiritual advice. In confession it is not the priest but God who is the judge, while the priest is only a witness and God’s minister.

Marriage

6 This sacrament consecrates the union of a man and a woman to become one and, in mutual love, fidelity and understanding, live a Christian life together. The service is comprised of five major elements: the exchange of rings; The Prayers; The Crowning; The Scripture Readings; The Common Cup; and The Dance of Isaiah.

Holy Orders

7 Holy Orders is a sacrament by which only Bishops, as successors of the Apostolic witness, canonically select, and with the invocation of the Holy Spirit ordain men to serve the Body of Christ as clergy. Ordination to the three ‘Major Orders’ Bishop, Priest or Presbyter, and Deacon always occurs during the Divine Liturgy. In the Orthodox Church married men can be ordained as deacons and priests.

Holy Unction

7 This sacrament is offered for the spiritual, physical, and mental healing and for forgiveness of sins. At the end of the service the priest anoints the faithful with the oil. The service of Holy Unction is always performed in the afternoon of Holy Wednesday of the Holy Week prior to Easter.

A. Find words in the text that can be explained or replaced by the following:

- | | | | |
|---|-------|--|-------|
| 1. to transmit (1 st p) | ..... | 11. to reunite (5 th) | ..... |
| 2. most important; | ..... | 12. one who repents | ..... |
| main | ..... | of sin | ..... |
| 3. hence; therefore | ..... | 13. next in line (7 th) | ..... |
| 4. # optional | ..... | 14. # laity | ..... |
| 5. to have existed | ..... | 15. to choose | ..... |
| since | ..... | 16. to make | ..... |
| 6. to consist of | ..... | (someone) a | ..... |
| 7. to embody (2 nd) | ..... | priest | ..... |
| 8. to apply oil (3 rd) | ..... | 17. calling on | ..... |
| 9. everlasting (4 th) | ..... | 18. before (8 th) | ..... |
| 10. named | ..... |  |  |

B. Say whether the following statements are True or False. If False correct them.

1. Catholic as well as Eastern Orthodox Churches recognize the seven sacraments.
2. The sacrament of “The Holy Unction” is not obligatory.
3. In Orthodoxy, Chrismation precedes Baptism.
4. Holy Eucharist is celebrated only on Sundays.
5. In the Orthodox Church ordinations are usually performed during the Divine Liturgy.
6. In Holy Unction the priest anoints the face of the believer with Chrism.
7. Holy Eucharist was instituted by Jesus.
8. The services of the Sacraments include hymns and prayers only.
9. Only bishops can ordain priests.
10. Baptism is performed by immersions in water.

C. Name the sacraments.

1. **The sacrament which unites a man and woman in a holy and indissoluble bond.**
.....
2. **The sacrament through which God forgives sin and restores the soul to grace.**
.....
3. **The sacrament offered for mental and physical healing.**
.....

4. The sacrament in which priests are ordained.
5. The sacrament that was instituted by Jesus at the Last Supper.
6. The sacrament that immediately follows Baptism.
7. The sacrament through which someone is admitted to the Christian Church.

D. Give the terms that are defined below

1. The third person of the Holy Trinity.
2. The sacred writings of the Old or New Testaments or both together; Holy Bible.
3. The rising of Jesus from the tomb on the third day after the crucifixion
4. The elevation of Christ into heaven the 40th day after his resurrection.
5. The future coming of Christ to earth from heaven.
.....
6. The embodiment of God the Son in human flesh as Jesus Christ.
7. The evening meal of Jesus with his disciples before the suffering.
8. A cleric ranking just below a priest.
9. Clergyman of the highest rank.
10. The second order of clergy ranking below a bishop.
11. The condition of sin that marks all humans as a result of Eve's and Adam's first act of disobedience.
12. Formal forgiveness of sin imparted by a priest in the case of confession.

E. What sacraments are described in the following excerpts? Translate them into Greek.

¹⁴ Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. ¹⁵ And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. (James 5:14-15)

.....

¹⁹Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew, 28:19).

.....

²² And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”(John 20:22-24).

.....

⁵ Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. (John, 3:5)

.....

²⁶ While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body.”

²⁷ Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. ²⁸ This is my blood of the covenant, which is poured out for many for the forgiveness of sins.(Matthew 26:25-28)

.....

... and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? ⁶ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” (Matthew, 19:5-6)

Unit 6

The Great Schism

On July 16, 1054, in the reign of Constantine Monomachus, as a service was about to begin in the Church of Hagia Sophia at Constantinople, Cardinal Humbert and two other legates of the Pope St. Leo IX entered the building and placed a Bull of Excommunication upon the altar. In response, Cerularius the
1 Greek Orthodox Patriarch of Constantinople convened a Holy Synod and excommunicated all the legates. It is this incident which has conventionally been taken to mark the beginning of the great schism between the Orthodox east and the Latin west. But the schism, as historians now generally recognize, was something that came about gradually, as the result of a long and complicated process, starting well before the 11th c. and not completed until sometime after.

The schism that divided Christianity creating Western Catholicism and Eastern Orthodoxy was influenced by cultural, political, and economic factors. The first cause of all was the gradual estrangement of East and West. To a great extent this estrangement was inevitable since the East and West grouped themselves
2 around different cultural centers, used different rites and spoke different languages. Yet, its fundamental cause was not secular but theological. Basically, it was over issues of doctrine that East and West quarreled — two matters in particular: the Papal claims and the filioque.

The Pope believed his immediate power of authority to extend to the east as well as to the west. The Greeks gave to the Pope a primacy of honor, but not the universal supremacy which he regarded as his due. The Pope viewed infallibility
3 as his own prerogative, the Greeks held that in matters of the faith the final decision rested not with the Pope alone, but with a Council representing all the bishops of the Church.

Concerning the *Filioque*, the dispute involved the words about the Holy Spirit in the Nicene-Constantinopolitan Creed. Originally the Creed ran: "I believe... in the Holy Spirit, the Lord, the Giver of Life, *who proceeds from the Father*, who
 4 with the Father and the Son together is worshipped and together glorified." This, the original form, is recited unchanged by the East to this day. But the West inserted an extra phrase "and from the Son" (in Latin, *filioque*), so that the Creed now reads "*who proceeds from the Father and the Son.*"

Besides these two major issues, the Papacy and the *filioque*, there were certain lesser matters of Church worship and discipline which caused trouble between
 5 East and West: the Greeks allowed married clergy while the Latins insisted on priestly celibacy; the two sides had different rules of fasting; the Greeks used leavened bread in the Holy Eucharist while the Latins unleavened bread or "azymes."

The anathemas of 1054 were lifted in 1965. Pope Paul VI and Patriarch of Constantinople Athenagoras, following their historic meeting in Jerusalem in
 6 1964, made a joint declaration during simultaneous ceremonies (in Rome and Istanbul) that revoked the excommunications.

A. Find words in the text that can be replaced or explained by the following:

- | | |
|---|--|
| 1. called, convoked (1 st) | 15. regarded; |
| 2. step by step | considered |
| 3. council | 16. disagreement (4 th) |
| 4. event | 17. with regard to; as to |
| 5. complex; difficult | 18. comes from |
| 6. unavoidable (2 nd) | 19. to read out aloud |
| 7. demands | 20. to put in |
| 8. basic; essential | 21. venerated |
| 9. worldly | 22. unmarried status |
| 10. matters | (5 th) |
| 11. dogma | 23. containing yeast |
| 12. dominance (3 rd) | 24. happening at the |
| 13. faultlessness | same time (6 th) |
| 14. right, privilege; due | 25. excommunications |
| | 26. to cancel |

B. Say whether the following statements are True or False. .If False correct them

1. The Bull of Excommunication was placed upon the sanctuary of Hagia Sophia.
2. The excommunication of the legates of the Pope took place during a Holy Council.
3. The Great Schism did not happen suddenly, but had roots in previous conflicts.
4. The Greeks recognized the Pope's universal supremacy.
5. The Pope Leo IX is regarded as a saint by Catholics.
6. Papal infallibility is a dogma of the Catholic Church.
7. The Catholic Church prohibits the ordination of married men.
8. The Catholic and Orthodox Churches have different rules regarding fasting.
9. Catholics use leavened bread in Holy Communion.
10. Filioque is a phrase included in some forms of the Nicene Creed but not others.
11. Shortly before the Schism, the Orthodox and Catholic Church had become strangers to one another.

C. Match the terms to the definitions:



- | | |
|---------------------------|--|
| 1. Legate | a. The act of going without certain kinds of food as a religious duty. |
| 2. Altar | b. The exclusion of somebody from the body of the Church. |
| 3. Bull | c. An official document issued by the pope and sealed with a bulla. |
| 4. Excommunication | d. An official representative of the pope. |
| 5. Fasting | e. A formal short summary of the Christian doctrine. |
| 6. Holy Eucharist | f. Sacrament offered every Sunday and Holy day in which bread and wine are consecrated. |
| 7. The Creed | g. Holy Table, before which the divine offices are recited and upon which the Eucharist is celebrated in Christian churches |

D Fill in the missing words:

The Great Schism **s**..... **1** Christianity into two **d**..... **2**, Roman Catholic based in **R**..... **3**, and Eastern Orthodox based in **C**..... **4**. The Eastern church sharply **d**..... **5** when the Western church **i**..... **6** into the Nicene Creed the **d**..... **7** that the Holy Spirit **p**.....**8** not from the Father alone—as earlier **C**..... **F**..... **9** had taught—but from the Father and the Son (Latin: *Filioque*). Lesser **m**..... **10** related to worship and church discipline—for example, married **c**..... **11** (Orthodox) versus **c** **12** (Roman Catholic) and rules of **f** **13** – also **h** **14** ecclesial relations.

Unit 7

Roman Catholicism

Roman Catholicism is a Christian church that traces its history to Jesus Christ and the Apostles. Along with Orthodoxy and Protestantism, it is one of the three major branches of Christianity. The Catholic Church formed with the Orthodox Church an undivided Christian Church for over
1 a millennium and shared a common tradition of life and faith. They formally separated at the time of the Great Schism of 1054 over a number of administrative, liturgical, and doctrinal issues.

The Catholic church claims the primacy of Peter among the Twelve Apostles of Christ and the identification of Peter with the Church of Rome. It further states that the pope is the perpetual
2 successor in this primacy. The Catholic Church and the Orthodox Church remain in schism to the present day, although anathemas were lifted in 1965.

In the 16th Century reform movements protested against the corruption that existed within
3 Catholicism at that time, and denied certain articles of faith (e.g. Purgatory, Indulgences, Holy Communion and other Sacraments). These fragmented Catholicism and created Protestantism and Anglicanism.

The Council of Trent (1545-1563) defined Church doctrines; the Niceno-Constantinopolitan Creed was accepted as the basis of Catholic faith; the canon of Old and New Testament books
4 was definitely fixed; tradition was accepted as a source of faith; the Latin Vulgate was declared as the authoritative edition of the Bible; and the number of sacraments was fixed at seven. The biblical canon includes only forty six books of the Old Testament and all the twenty seven books of the New Testament.

5 The head of the Catholic Church is the pope, whose authority as successor to St. Peter and interpreter of the faith is believed to come directly from God. The pope, as bishop of Rome, is thus seen to have complete and supreme power of jurisdiction over the universal church. The

doctrine of papal infallibility was defined dogmatically at the First Ecumenical Council of the Vatican of 1869–1870.

The Holy See is the supreme governing body of the entire Roman Catholic Church located within the Vatican City, in Rome. The Pope is the ruler of both the Holy See and Vatican City State which is an ecclesiastical fully independent nation-state. The most impressive building within Vatican City is St. Peter’s Basilica, built over the tomb of St. Peter the Apostle, during the 4th century and rebuilt during the 16th century. Sistine Chapel, papal chapel in the Vatican Palace that was erected in 1473–81, is famous for its Renaissance frescoes by Michelangelo on the ceiling, depicting incidents and characters from the Old Testament, and on the west wall behind the altar depicting the Last Judgment.

A. Find words in the text that can be explained or replaced by the following:

- | | | | |
|---|-------|-------------------------------------|-------|
| 1. matters (1 st p) | ..... | 12. to determine (4 th ) | ..... |
| 2. dogmatic | ..... | 13. to contain; comprise | ..... |
| 3. has existed since | ..... | 14. dogmas | ..... |
| 4. not separated | ..... | 15. official; approved | ..... |
| 5. a period of a thousand years | ..... | 16. certainly; clearly | ..... |
| 6. excommunication (2 nd) | ..... | 17. hence (5 th) | ..... |
| 7. permanent | ..... | 18. quality of never making | ..... |
| 8. to express disapproval of | ..... | an error | ..... |
| 9. to refuse to accept (3 rd) | ..... | 19. highest ranking | ..... |
| 10. for example | ..... | 20. situated (6 th) | ..... |
| 11. to break up | ..... | 21. burial place; grave | ..... |
| | | 22. to build | ..... |
| | | 23. event | ..... |
| | | 24. to show in a picture | ..... |

B. Answer the following questions to show your understanding of the text.

- When did the Catholic Church and Orthodox Churches split?
.....
- What was Peter given over the other Apostles, according to the Catholic Church?
.....

3. When were the anathemas lifted?
.....
4. What did the reform movements cause?
.....
5. What did the Council of Trent define?
.....
6. How many books does the Catholic biblical code contain?
.....
7. What is the pope?
.....
8. When and by whom was papal infallibility defined?
.....
9. What is the Holy See?
.....
10. What is the Vatican State?
.....
11. Where is the tomb of St Peter?
.....
12. What is the Sistine Chapel?
.....

C. Give the terms defined below.

1. **A formal curse by a pope or a council of the Church, excommunicating a person or denouncing a doctrine.**
2. **The formal separation of a Church into two Churches owing to doctrinal and other differences.**
3. **The official center of authority, jurisdiction, or office of a bishop.**
4. **A small building for Christian worship, typically one attached to an institution or private house.**
5. **An assembly of church officials and theologians convened for regulating matters of doctrine and discipline.**
6. **A painting done rapidly in watercolor on wet plaster on a wall or ceiling.**

The main differences between Catholicism and Orthodoxy are the following:

Papal Primacy – the Pope has full and supreme power of jurisdiction over the universal church in matters of faith and morals, as well as in church discipline and government. For the orthodox Church the Pope has a Primacy of honor.

Papal Infallibility - the dogma claims that the pope, when acting formally on behalf of his office (ex cathedra), is able to teach matters of faith and morals without error. The Orthodox Church generally rejects papal infallibility.

Filioque - clause added to the Nicene Creed - The Holy Spirit proceeds from the Father AND the Son. In the Orthodox Creed the Holy Spirit proceeds only from the father.

Purgatory- process or place of purification or temporary punishment in which the souls of those who die, in a state of grace, are prepared for heaven. Orthodoxy rejects the existence of Purgatory.

Immaculate Conception of Virgin Mary - the dogma holds that Virgin Mary was conceived by her mother, Anne, and father, Joachim, without the stain of the original sin. Orthodox believe that Mary the All-holy Mother of God was not conceived free from the corruption of original sin, but loved God above of all things and obeyed his commandments, and thus was sanctified by God through Jesus Christ who incarnated himself of her.

Celibacy of clergy - The Catholic Church ordains only celibate men to the priesthood. The Orthodox Church allows priests to marry, as long as they do so before their ordination. However, only celibate priests can become bishops.

D. Fill in the missing words.

1. Orthodox priests and deacons may marry before **o**..... (ordain), while Roman Catholic clergymen are **c**.....
2. The Orthodox baptize with three **i**.....; (immerse), but the Roman Catholics only **p**..... water on the head.(pour)
3. After Baptism the Orthodox are immediately **c**.....; (chrismate). In Catholicism **C**..... is received at the age of seven.
4. In the Orthodox Liturgy, the “bread” of the Eucharist is “**l**.....”, while

in the Roman Catholic Mass it is “**u**.....” .

5. In Orthodoxy, Communion is given to the laity in a spoon, containing a small piece of the Holy **B**..... together with a portion of the **W**.....; Roman Catholics receive only a wafer.
6. Eastern Orthodox Church considers the pope of Rome to have a primacy of **h**.....; Catholicism recognizes Pope’s primacy in **j**..... in the pastoral government of the whole Church.
7. The Orthodox Church and the Catholic Church have the same New **T**..... .
8. Orthodox Christians **v**..... the icons by kneeling or bowing before them or by kissing them; Catholics use statues and paintings, to recall the person **d**.....
9. Orthodox churches are filled with icons: the **I** is covered with icons, and other icons are placed around the church. Furthermore, the walls are covered with icons in **f**..... or **m** Icons found in Catholic churches are not generally venerated, but seen as **v**..... aids for piety.
The Catholic Church has a long tradition of using statues, paintings and stained **g**..... windows to **d**..... stories from Jesus’ life and saints.

Unit 8

Early Christian or Paleo-Christian Art

The beginnings of Christian art can be dated to the end of the second century or the early years of the third century AD. At that period Christian religion was yet a modest and sometimes persecuted sect. Christian art flourished after AD 313, when
1 the Edict of Milan established religious toleration for Christianity within the Roman Empire. The main sources of early pre-Constantinian Christian art are the wall paintings found in the catacombs in Rome and the relief carvings on sarcophagi.

There were two basic options of burial in the catacombs. The cheapest option was in niches (*loculi*). These were simple rectangular openings along both sides of the walls of galleries, enclosed by slabs or tiles, and sometimes plastered over. They
2 could house from one to four bodies. On these slabs symbols with different meanings are often carved. The more expensive option was an entirely separate room in a gallery (*cubiculum*) that could house one's entire family. It is in these that wall and ceiling paintings are found. There is also a small number of relief carvings on sarcophagi placed in the arched niches (*arcosolia*) in these rooms.

Early pre-Constantinian Christian art used symbolism, iconography, and narration to express Christian religious beliefs. Most of the earliest examples of Christian art are simple, almost humble, in their manner of presentation or choice of subjects. Extant wall paintings in particular are mostly simple without a great deal of detail or decoration. The main symbols used are the following:

The monogram of Christ. It consists of the superimposed Greek letters chi (X) and
3 rho (P), which are the first two letters of Greek word "Christ". This monogram also meant "a Christian was buried there".




The fish. Placed vertically, the letters of the Greek word for fish, IΧΘΥΣ, form an acrostic: Jesus Christ, Son of God, Saviour. The fish was a widespread symbol for Christ and for the confession of the Christian faith.



The Alpha and the Omega. The first and the last letters of the Greek alphabet symbolize Christ as the beginning and the end of all things. $\text{A}\Omega$

The dove. Holding an olive branch, it symbolizes the soul that reached divine peace.

The anchor. It is the symbol of salvation and of hope in future existence. 

4 The main iconographic figures which were painted with the method of the fresco are the following:

The Good Shepherd. It is an image showing a young man carrying a lamb around his shoulders. It represents Christ and the soul which He has saved.

The orans also orant(e). Usually a female figure with hands stretched out and up in prayer that symbolizes the soul at peace, in paradise.

Narrative-based images drawn from favorite biblical stories from both the Old and New Testaments are also found in the Early Christian artworks. The most common biblical themes from the OT are: the story of Jonah, followed in frequency by Noah in the Ark, Daniel with the lions and Abraham offering Isaac, while from the NT the Baptism of Jesus and the raising of Lazarus.

A. Find words in the text that can be replaced or explained by the following:

- | | | | |
|---|-------|---|-------|
| 1. have existed since (1 st p) | ..... | 10. storytelling (3 rd) | ..... |
| 2. since Christ was born | ..... | 11. to show; demonstrate | ..... |
| 3. developed | ..... | 12. way | ..... |
| 4. older or ancient | ..... | 13. common; popular | ..... |
| 5. before (in time) | ..... | 14. surviving | ..... |
| 6. to provide space for (2 nd) | ..... | 15. public declaration | ..... |
| 7. underground passage | ..... | 16. main subjects (4 th) | ..... |
| 8. a hollow in a wall | ..... | 17. were obtained; taken | ..... |
| 9. choices | ..... |  |  |

B. Show your understanding of the text by answering the following questions:

1. Why did Christian art flourish after AD 313?
.....
2. Where do we find examples of pre-Constantinian Christian art?
.....
3. What are the main categories of tombs in the catacombs?
.....
4. Where do we find wall and ceiling paintings?
.....
5. Where are carvings found?
.....
6. What are the main symbols in pre-Constantinian Christian art?
.....
7. What did the *fish* symbolize?
.....
8. Who was often depicted symbolically as the *Good Shepherd*?
.....
9. What do the *A* and *Ω* symbolize?
.....
10. What is the *orans*?
.....
11. Name two common biblical themes found in early Christian art from the OT.
.....

C. Give the Plural of the following words:

- (a) **fresco** (b) **sarcophagus**

D. Give the adjectives that are defined below:

1. **oppressed; ill treated, especially because of religion**
2. **covered with a curved structure**
3. **giving only outlines or major points**
4. **placed on top of something else**
5. **contained in the Bible**
6. **relating to a woman**

E. Match the terms with their definitions.

- a. catacomb b. acrostic c. religious toleration d. relief
 e. fresco f. monogram g. symbol h. burial
 i. resurrection j. sarcophagus k. the arts l. slab

1. A verse in which the initial letters of each line form a word or phrase reading downwards.
2. Painting on plaster while it is still wet.
3. A large, thick, flat piece of stone.
4. A design composed of one or more letters, typically the initials of a name used as an identifying mark.
5. The act of rising from the dead.
6. A stone coffin, often inscribed or decorated with sculpture.
7. An underground cemetery consisting of a series of galleries and rooms where bodies were buried in the past, as in ancient Rome.
8. Allowing individuals to believe in, and practice their religion of choice.
9. Carving, in which the design stands out from the surface.
10. An act of placing a body in a grave or tomb.
11. A sign or figure that represents an idea or a spiritual reality.
12. The various branches of creative activity, such as painting, music, literature, and dance.

F. Fill in the missing words. The first letter is given.

Early Christian art is generally **d**..... 1 into two periods by scholars: before and after the **E**..... 2 of Milan of 313. The earlier period is **k**..... 3 as the Pre-Constantinian or Ante-Nicene Period. The catacombs of Rome **c**..... 4 a large variety of early Christian art **d**..... 5 to the end of the second century AD and the early years of the third century AD.

The earliest Christian paintings on the walls and c..... 6 of the c..... 7 of Rome represent the largest body of examples of Christian art from the pre-Constantinian p.....8. Many of these paintings are simple s..... 9 , but there are also f..... 10 paintings either showing “The Good S.....” 11 representing Jesus, or s..... 12 mainly from the OT.

G. The following excerpts refer to different symbols. Translate them into Greek.

(a) Jesus Christ, Son of God, Saviour.

.....

(b) I am the good shepherd: the good shepherd gives his life for the sheep.

(John 10:11)

.....

.....

(c) I am Alpha and Omega, the beginning and the end, the first and the last.

(Revelation 22:13)

.....

.....

(d) We have this hope as an anchor for the soul, firm and secure.

(Hebrews 6:19)

.....

(e) When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. (Genesis 8:11)

.....

.....

.....

Unit 9

The Interior of an Orthodox Church

1 Although there are a variety of architectural styles within the Orthodox world, each with its own distinctive features and origins, there are, however, similarities found in each of these variations. The interior of a typical Orthodox Church is divided into three distinct parts: the sanctuary, the nave, and the narthex.

2 The focus of all Orthodox churches is the sanctuary which is located at the extreme eastern end, and is generally on a higher level than the rest of the church. It is separated from the nave by the Iconostasis or Icon screen. The Altar or Holy Table stands in the middle of the sanctuary. Behind the Altar is a large cross with the painted figure of Christ. The Table of Oblation (Prothesis or Proskomide) is located to the left of the Altar.

3 The synthronon is a structure in the apse at the back of the altar of larger churches or cathedrals that combines the bishop's throne and seats for the clergy. In the semi-dome of the apse above the sanctuary the image of Virgin of the Sign (Panaghia Platytera) is usually depicted. No layman is permitted inside the Sanctuary unless he has a special office given to him by the Bishop, such as altar boys or readers.

4 The central part of every Orthodox church is known as the nave. The shape of the nave is square or rectangular, and in large churches is divided by columns into aisles. The middle aisle is larger than the side aisles. On the right-hand side of the nave is the Bishop's throne made of marble or carved wood. It is used by the bishop during the church services and the Divine Liturgy. On the left-hand side of the nave is the pulpit from which the deacon recites the Gospel. The nave is filled with rows of seats for the faithful to sit during the services. In most traditional churches there are no seats but rather pews found along the walls.

5 The part of the nave in front of the Sanctuary is separated from it by a railing and is called solea. The chanters' stands are frequently found on either sides of the solea. Weddings, baptisms, and memorial services are performed in this part.

6 The narthex at the western entrance of a church leads to the nave. Today the narthex is the area where a candle stand is found. When Orthodox people enter a church, their first action will be to buy a candle, go up to an icon, cross themselves, kiss the icon, and light the candle and place it in a candle holder.

7 The walls of an Orthodox church are decorated with wall paintings, mosaics or icons that depict Christ, Virgin Mary, saints, and events from the Bible or the lives of saints. Different icon stands with oil lamps burning before them are found in different places in the nave. If there is a dome above the nave (byzantine style), the icon of Christ the Almighty (Christos Pantokrator) is depicted on it. Directly hanging below the dome is usually a kind of circular chandelier with depictions of Saints and the Apostles.

A. Show your understanding of the text by answering the following questions:

1. What parts is the Orthodox Church divided into?
.....
2. What does the Iconostasis separate?
.....
3. By what is the solea separated from the nave?
.....
4. Where does the altar stand?
.....
5. What stands in the center of the Sanctuary?
.....
6. Where is the Bishop's throne located?
.....
7. What is the pulpit used for?
.....
8. What is the most holy part of the church?
.....
9. Where is the narthex located?
.....

10. Who are depicted on the walls of an Orthodox church?
.....

B. Match the words on the left to their synonyms or explanations to the right.

- | | |
|----------------------|--|
| 1. distinctive | a. to make the sign of the cross |
| 2. features | b. duty |
| 3. interior | c. # clergyman |
| 4. focus | d. # exterior |
| 5. located | e. particular; special |
| 6. figure | f. central point |
| 7. semi- | g. image |
| 8. to depict | h. believers |
| 9. layman | i. situated |
| 10. icon | j. human representation |
| 11. the faithful | k. to portray; represent by a painting |
| 12. to cross oneself | l. half |
| 13. office | m. characteristics |

C. Match the terms to their definitions.

- | | | | |
|------------|---------------|-----------|---------------|
| a. aisle | b. chandelier | c. dome | d. icon stand |
| e. narthex | f. nave | g. pulpit | h. sanctuary |
| i. mosaic | j. solea | k. altar | l. apse |

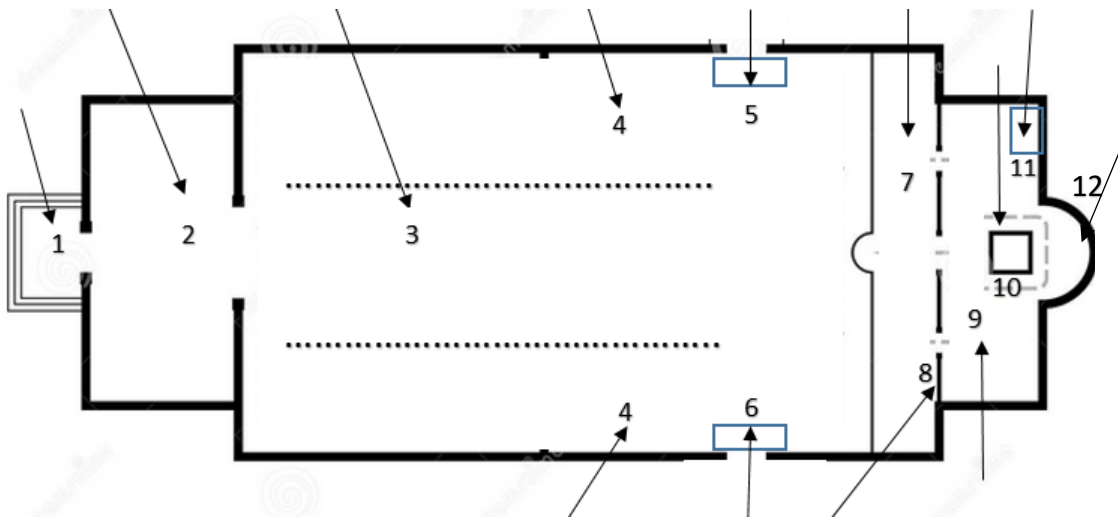
1. Part of a church divided laterally from the nave by rows of columns.
.....
2. A platform or raised structure in a church, from which the Gospel is recited.
.....
3. The eastern and most sacred part of a church behind the Iconostasis.
.....
4. The main body of the church separated from the Sanctuary by an Icon screen.
.....
5. A wooden piece of furniture upon which an icon stands.
6. A decorative hanging light with branches for several light bulbs or candles.
.....
7. An enclosed passage between the main entrance and the nave of a church.
.....
8. A hemispherical roof of a building or structure, typically with a circular base.
.....
9. A picture made of small, usually colored pieces of stone, glass, etc

.....
10. The part of the nave in front of the Sanctuary separated from it by a railing.

.....
11. The Holy table upon which the eucharistic gifts of bread and wine are offered to God.

.....
12. A semi-circular recess in a church, at the eastern end of the sanctuary.

D. The following is a ground plan of an Orthodox church. Give the names of the different parts:



- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....

- 7.....
- 8.....
- 9.....
- 10.....
- 11.....
- 12.....

Unit 10

Saint Catherine's Monastery at Sinai

The Greek Orthodox Monastery of St Catherine is situated on Mount Sinai, more than
1 1,500 meters above sea level in a narrow valley in the Sinai peninsula of Egypt. It stands
at the biblical place where Moses is thought to have seen the Burning Bush and to have
received the Ten Commandments. This has made the monastery a sacred place for the
three Abrahamic religions: Judaism, Christianity, and Islam.

In the sixth century AD, the Byzantine emperor Justinian the Great (r. 527–67) ordered
the building of an impressive church and fortifications for the Monastery to protect the
numerous monks who had settled around the Burning Bush and the holy side. The
2 massive walls 2.5 m wide and 11 m high were made of granite blocks. Christian symbols
such as crosses and monograms were carved on them. The cells for monks and other
structures were built along the inner sides of the fortified walls.

The Monastery's main church (Katholikon) situated at the heart of the Monastery is
one of the most important and well-preserved buildings in the world to have survived
from the 6th c. It is a three-aisled basilica, with a narthex, a central nave, and a
sanctuary. An eighteen-century iconostasis separates the sanctuary from the nave. The
3 names of Justinian, Theodora, and the builder Stephanos of Aila appear on the roof
trusses, dating the construction to AD 548-65. The carved cedar doors at the entrance
of the nave are contemporary with the main structure; those of the narthex were made
by Crusaders in the 11th c.

There are nine chapels incorporated into the church dedicated to various saints.
Behind the sanctuary is the holiest part of the Monastery, the *Chapel of the Burning
Bush*, which incorporates the 4th century chapel built by the pious Empress Helena,
4 mother of Constantine the Great, and dedicated to the Blessed Virgin Mary. The altar
of the chapel is situated above the roots of the Bush. The Bush itself was transplanted

to permit the construction of the altar and is now to be found a few meters from the chapel.

In the sanctuary, next to the altar there is a marble chest with the relics of Saint Catherine. The apse of the sanctuary is covered with the magnificent sixth-century
5 mosaic image of the Transfiguration. At the centre, Christ is depicted dressed in white and surrounded by a blue mandorla against a gold background. At the top wall, above and beside the arch of the apse, two angels meet and to the right and left are images of Moses.

The monastery's greatest treasures are its icons, which number over 2,000, some unique masterpieces, and its manuscripts. The icons represent almost every school of Byzantine iconography from the 6th to the 18th century. Some of these survived the period of destruction of images during the Iconoclasm (726 to 787 and 814 to 842), since the Monastery was already under Islamic control, and thus the Byzantine state could not force their destruction. Thus the monastery possesses the only extant sixth-century icons. Among them are a number of
6 important encaustic icons of considerable historical and artistic value. The most famous examples are the icons of Christ the Pantokrator and Apostle Peter. Christ Pantocrator is the earliest known work of the pantocrator style. The painting is deliberately asymmetrical to symbolize Christ's dual nature. Christ's left side is symbolic of his human nature with his features depicted as much softer and lighter. Whereas Christ's right side is symbolic of his divinity with his stern look and intense features. The eyes themselves are different in shape and size as well as the hair on his left side is swept behind his shoulder.

The library at St. Catherine's is the oldest in the Christian world and preserves the second largest collection of early codices and manuscripts in the world (outnumbered
7 only by the Vatican Library). Its collection includes more than 3000 manuscripts and more than 5000 early religious books. Among them are the Codex Syriacus, a Syriac text of the Gospels written about 400. A nearly complete Codex Sinaiticus, a Greek manuscript of the Bible dating from the 4th century that formerly belonged to St. Catherine's, is now in the British Museum in London. The Holy Monastery has attracted

pilgrims both in ancient times and to this present day. It was designated a UNESCO World Heritage site in 2002.

A. Find the words that can be replaced or explained by the following:

- | | | | |
|--------------------------------------|-------|------------------------------------|-------|
| 1. to be located (1 st p) | ..... | 15. beside (5 th) | ..... |
| 2. holy | ..... | 16. surviving; in | ..... |
| 3. defensive wall (2 nd) | ..... | existence (6 th) | ..... |
| 4. to command | ..... | 17. twofold; | ..... |
| 5. great number | ..... | double | ..... |
| 6. to engrave | ..... | 18. as a result | ..... |
| 7. not outer | ..... |  |  |
| | | 19. intentionally; | ..... |
| 8. century (3 rd) | ..... | on purpose | ..... |
| 9. to have existed since | ..... | 20. serious; severe | ..... |
| 10. of the same time | ..... | 21. face; | ..... |
| 11. kept in a good | ..... | physiognomy | ..... |
| condition | ..... | 22. in the past (7 th) | ..... |
| 12. devout (4 th) | ..... | 23. to be larger in | ..... |
| 13. to build in; to | ..... | number | ..... |
| integrate | ..... | 24. to characterize | ..... |
| 14. to uproot and replant | ..... |  |  |

B. Answer the following questions to show your understanding of the text.

1. Where is Saint Catherine’s Monastery located?
.....
2. Why do the three Abrahamic religions consider Saint Catherine’s Monastery sacred?
.....
3. Who had the Monastery built and when?
.....
4. What evidence is found concerning the date of construction of the monastery?
.....
5. Where is the Chapel of the Burning Bush situated?
.....
6. What is depicted at the center of the apse?
.....
7. Where are the relics of Saint Catherine found?
.....
8. Where are only surviving sixth-century icons found and why?
.....
9. Where is found the largest collection of early codices and manuscripts?

.....
10. Where is the Codex Sinaiticus now found?
.....

11. What does it mean for Saint Catherine's monastery to be a UNESCO World Heritage site?
.....

C. Give the terms defined below:

1. **An antechamber between the main entrance and the nave of a church.**
2. **A semicircular recess in a church, at the eastern end of the sanctuary.**

3. **A book or document written by hand.**
4. **The rejection or destruction of religious images as heretical.**
5. **A graphic symbol consisting of two or more letters combined in a decorative design.**
.....

6. **A structural framework of wood or metal used to support a roof.**
7. **A fighter in the medieval Crusades.**
8. **A part of a holy person's body kept as an object of reverence.**
9. **The art of using pigments mixed with hot wax that are burned, in painting.**
10. **A manuscript in book form of the Scriptures.**
11. **An almond shaped aureole which surrounds the figure of Christ in Byzantine iconography.**
12. **A picture made up of small pieces of colored glass, stone, etc**
13. **A heavenly spirit who is the messenger or servant of God.**
14. **A person who travels to a sacred place as an act of religious devotion.**

D. Fill in the missing words

1. The **Aisles** are part of a church divided from the by rows of
2. The **Altar** is the Holy situated in the of a church.
3. The **Nave** is the part of a church, extending from the to the sanctuary.
4. The **Iconostasis** is a bearing icons, separating the sanctuary from the

5. A **Chapel** is a small within a church or cathedral with a separate used for private prayer.



Unit 11

The Manuscripts of the New Testament

1	<p>There are today over five thousand extant manuscripts of the Greek New Testament (NT) ranging from small fragmentary manuscripts (papyrus P⁵²) to almost complete copies of the NT (Codex Alexandrinus). These manuscripts are divided into four basic groups: Papyri, Uncials, Minuscules and Lectionaries. Papyri refer to the material the text is written on, Uncials and Minuscules to the handwriting style of the manuscripts, while lectionaries to the type of biblical readings.</p>
2	<p>Papyri (singular “papyrus”) are the earliest witness of the New Testament. Papyrus was the most common writing material derived from a reed plant until the 3rd century. This material was not easily preserved and this explains why there are only 99 papyrus manuscripts. Papyrus manuscripts are named using the letter "P" followed by numerals in superscript (e.g. P¹, P⁵² etc). The oldest New Testament manuscript ever discovered is Rylands Library Papyrus P⁵² which is a fragment of a single page from a codex that once contained the Gospel of John. In fact it contains words from the account of Jesus’ trial before Pilate, John 18:31-33 on the front, and John 18:37-38 on the back.</p>
3	<p>Uncial Manuscripts or Majuscules are parchment manuscripts written in all capital letters with no punctuation or spacing between the words from the fourth century through the 10th century. There are about 306 uncials and some of the most important ones include: Codex Sinaiticus, Codex Vaticanus and Codex Alexandrinus. Current scholars consider the Codex Sinaiticus dated from mid to late 4th century AD to be one of the best Greek copies of the New Testament, along with that of the Codex Vaticanus.</p>
4	<p>Minuscule Manuscripts are parchment manuscripts written in all lower case cursive letters. For the most part, minuscules are marked by the presence of accents, breathings, word spacing, paragraphs, punctuation - all the things</p>

	<p>whose absence made the early uncials hard to read. The earliest minuscule manuscripts date from 9th century. The latest, just before the advent of printing, in the 16th century. Miniscule manuscripts are the most numerous: numbering more than 2,800.</p>
5	<p>Numbering approximately 2,400 lectionaries are manuscripts containing pericopes of the NT chosen to be read in church services according to the requirements of the annual church ritual. The earliest fragment extant is dated from the fourth century. However the largest part dates from the ninth to the sixteenth century. They may be written on parchment or paper, in uncial or minuscule script.</p>
6	<p>Bible manuscripts were produced mainly in the form of scrolls and codices. A scroll was a roll of papyrus, parchment or paper containing writing. It was usually divided up into pages, which were sometimes separate sheets of papyrus or parchment glued together at the edges, or might be marked divisions of a continuous roll of writing material. The scroll was usually unrolled so that one page was exposed at a time, for reading, with the remaining pages rolled up to the left and right of the visible page.</p>
7	<p>The codex (plural "codices") is the Latin term for "book" and it was the new book form that replaced the scroll. It allowed both sides of the writing material to be inscribed thus being more compact, portable and economical than scrolls. First appearing in the late 1st c., by the 4th c. codices had displaced scrolls as the preferred medium of publication. Over 90 percent of recovered biblical manuscripts from the first four centuries are codices.</p>
8	<p>A palimpsest or "codex rescriptus" was a manuscript, typically of papyrus or parchment, that has been written on more than once, with the earlier writing incompletely scraped off or erased and often readable. A noted Bible palimpsest is the Codex Ephraemi Syri rescriptus of the fifth century AD.</p>

A. Find words in the text that can be replaced or explained by the following

1. existing (1 st)	.....	12. were made (4 th)	.....
2. made up of parts	.....	13. coming	.....
3. varying	.....	14. not capital	.....
4. concern	.....	15. about; around (5 th)	.....
5. evidence (2 nd)	.....	16. of or for one year	.....
6. et cetera: and so on	.....	17. sticked (6 th)	.....
7. coming from	.....	18. capable of being seen	.....
8. for example	.....	19. therefore; hence (7 th)	.....
9. report; story	.....	20. took the place of	.....
10. together with (3 rd)	.....	21. easily transported	.....
11. contain; comprise	.....	22. famous; well-known (8 th)	.....
		23. generally; usually	.....

B. Match the terms to their definitions

- | | |
|----------------------------|---|
| 1. Lectionary | a. A manuscript on which more than one text has been written with the earlier writing incompletely erased and still visible. |
| 2. Bible manuscript | |
| 3. Papyrus | b. A book with pericopes for use at religious services. |
| 4. Parchment | c. A handwritten copy of the Scriptures. |
| 5. Palimpsest | d. A passage from the Bible read at religious services |
| 6. Scroll | e. The established form of religious ceremonies. |
| 7. Uncial | f. An ancient book in the form of a roll of parchment, papyrus, etc. |
| 8. Pericope | g. Handwriting in which letters are joined together |
| 9. Service | h. A religious ceremony. |
| 10. Cursive | i. Written in lowercase letters. |
| 11. Ritual | j. Written in capital letters. |
| 12. Miniscule | k. Material on which to write, prepared in ancient Egypt from a reed plant. |
| | l. The skin of a sheep or goat prepared as a material on which to write. |

C. Say whether the following statements are True or False.

1. In a palimpsest earlier writing was removed to make room for later writing.
2. The difference between Uncials and Minuscules is in the style of writing.
3. Only parts of the New Testament have been preserved in manuscripts.
4. Lectionaries contain continuous text from the New Testament.
5. Codices were inscribed on both sides.
6. Scrolls were inscribed only on the inner side.
7. All minuscules have accents and punctuation marks.

D. Match the terms to their definitions

a. accent	b. breathings	c. numeral	d. paragraph
e. punctuation	f. superscript		

1. A division of a piece of writing which is made up of one or more sentences and begins a new line.
2. The marks used in dividing written matter into sentences, phrases (full stop, comma, semi-colon etc.)
3. A mark or symbol used in writing to indicate the stressed syllables of a spoken word.
4. Either of two marks, ([˘]) (^ˊ), used in Greek to indicate presence or absence of aspiration.
5. A sign that represents a number.
6. A symbol written above and to one side of another character.

Unit 12

The Iconostasis or Icon Screen

1 The iconostasis is one of the most important architectural features of Eastern Orthodox churches. It is a screen with doors and icons set in tiers, which separates the sanctuary from the nave. It marks the border between the heavenly and the earthly, represented by the sanctuary and the nave, respectively. In this sense it is analogous to the "veil" that covered the Holy of Holies in the Temple of Jerusalem. The iconostasis evolved into its present form by the fourteenth century.

2 The iconostasis has three doors by which the sanctuary communicates with the nave. The central one, which is the largest, is called the "Royal Gate" or "Holy Gate" and is closed by double gates, behind which hangs a curtain. When the Royal Gate is opened it affords a view through to the altar. This door is used only by the clergy when they perform services. The other two doors, the south and the north, are smaller and are located to the right and left of the Royal Gate, at the far ends of the iconostasis and they often have depicted on them the Archangels Michael and Gabriel. These doors are used by the altar boys, the deacons and the clergymen (when they are not participating in the services).

3 A typical iconostasis consists of one or more tiers of icons. In the lower tier to the right of the Royal Gate (as viewed from the nave) is the icon of Christ, then the icon of St John the Forerunner or Baptist. To the left of the Royal Gate is the icon of Virgin Mary, always shown holding Christ; and then the icon of the Saint or Event in whose honor the church is dedicated (i.e., the Patron Saint). In larger churches the lower tier comprises other icons, their number depending on the length of the iconostasis.

The next tier of small icons on the upper part of the iconostasis comprises depictions of the 'Twelve Great Feasts'. The tier immediately above usually contains icons of the twelve Apostles. The 'Twelve Great Feasts' are: the Annunciation, the Nativity, the Presentation of Christ in the Temple, the Baptism, the Transfiguration, the Raising of Lazarus, the Entry into Jerusalem, the
4 Crucifixion, the Resurrection, the Ascension, the Pentecost, and the Dormition of Virgin Mary. Often, in the center of this row, over the Royal Gate, there is an icon of the Last Supper of the Lord. This serves as a reminder to the faithful that the sacrament of the Holy Eucharist, which is performed in the sanctuary behind the iconostasis, is a re-enactment of this great, sacred event in the life of our Savior.

On some iconostases there are symbolic adornments such as vine branches to remind us of Jesus's saying, " I am the vine, you are the branches," or the eye of
5 God within a radiated triangle symbolizing that God sees and knows everything, or the Alpha and Omega which signifies that God is the beginning and the end of all things. The very top of the iconostasis is adorned with the Cross, the symbol of the Christian faith.

A. Show your understanding of the text by answering the following questions:

1. What is the Iconostasis?
.....
2. How many doors does the Icon Screen have?
.....
3. What can one see through the Royal Gate?
.....
4. What is depicted on the south and north doors of the Iconostasis?
.....
5. Can the altar boys use the Royal Gate?
.....
6. What does the icon next to the icon of Virgin Mary depict?
.....
7. What does the icon over the Holy Gate depict?
.....
8. Who is depicted to the right of the Royal Gate?
.....
9. Where is the icon of the patron saint placed?
.....
10. What are Iconostases adorned with?

.....
11. Where are the icons of the 'Twelve Great Feasts' found?
.....

B. Find words in the text that can be explained or replaced by the following:

1. something that separates, divider (1st p)
2. rows
3. divine; holy
4. worldly; #heavenly
5. to develop gradually
6. comparable
7. to divide
8. to connect (2nd)
9. provides
10. to show (in painting)
11. includes, contains (3rd)
12. to look at carefully
13. that is
14. the believers (4th)
15. repetition of a past event
16. decorations (5th)
17. to mean; symbolize

C. Match the terms to their definitions.

- | | |
|-------------------|--|
| 1. Archangel | a. The central door of the Icon Screen, leading to the Sanctuary. |
| 2. Clergy | d. The group of ordained persons in a religion. |
| 3. Deacon | e. A saint honoured as a special protector of a church. |
| 4. Holy Eucharist | f. Angel of high rank. |
| 5. Royal Gate | g. Evening meal of Jesus with his disciples before the suffering. |
| 6. Last Supper | h. A cleric ranking just below a priest. |
| 7. Patron Saint | i. A religious ceremony |
| 8. Service | j. A Christian sacrament commemorating the Last Supper by consecrating bread and wine. |
| 9. Sacrament | k. A formal religious ceremony conferring a specific grace on those who receive it. |

D. Give the names of some of the "Twelve Feasts" defined below:

1. **The rising of Jesus from the tomb on the third day after the Crucifixion.**
.....
2. **The elevation of Christ into heaven the fortieth day after His Resurrection.**
.....
3. **The announcement by the Angel Gabriel to Virgin Mary, that she would
conceive and become the mother of Jesus the Son of God.**
4. **The death of Christ on the cross.**
5. **The Descent of the Holy Spirit upon the Apostles, fifty days after the
Resurrection of Christ.**
6. **Christ's appearance in radiant glory to three of his disciples on a mountain.**
.....
7. **The "falling asleep" of the Mother of Jesus Christ and the assumption of her
body into heaven.**

E. Fill in the missing words, choosing from the following

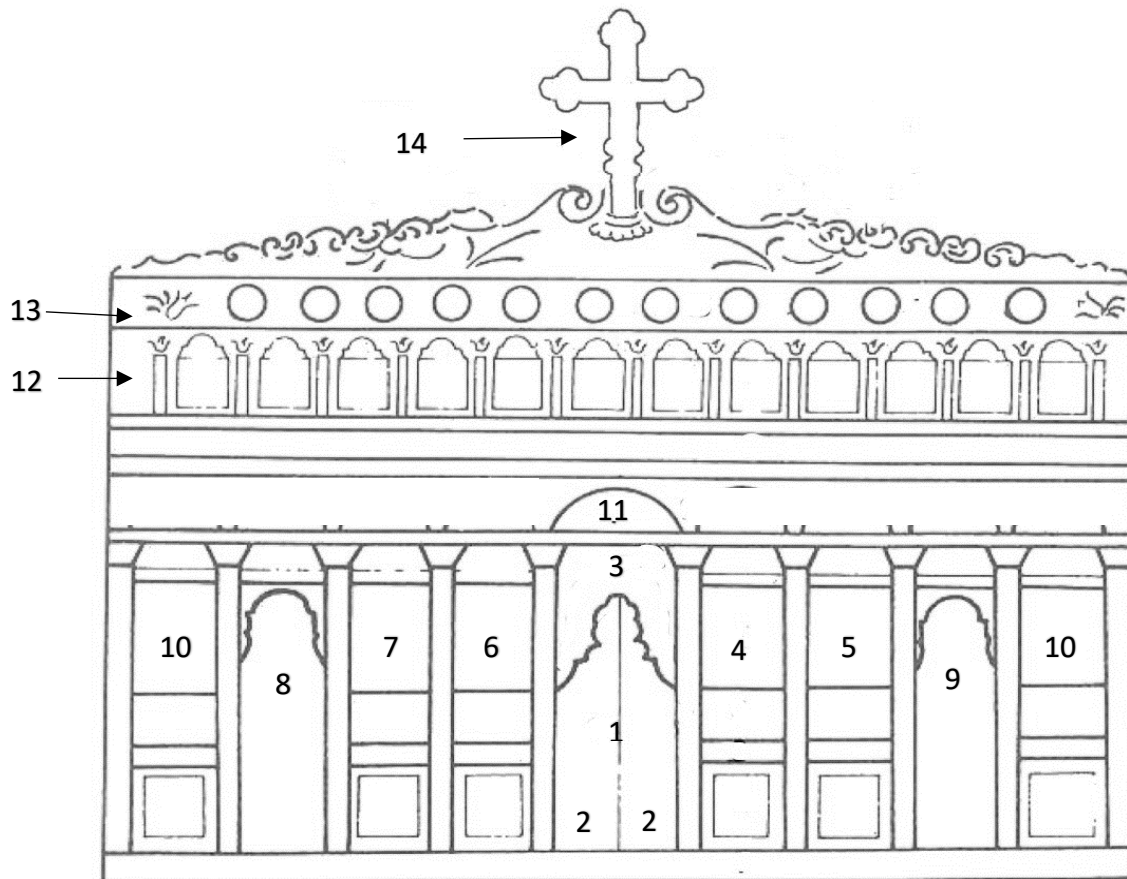
- a. after b. centre c. cross d. dedicated e. honoured
 f. next g. perform h. placed i. presence j. right
 k. separated l. sides m. spiritual

1. The iconostasis has a large door in the, in front of the altar, and two smaller doors on either sides.
2. The icon of Christ is placed immediately to the of the Beautiful Gate which is in the middle of the iconostasis.
3. The icon of the Patron saint is placed to the icon of Virgin Mary.
4. The church isto Saint Nicholas.
5. The clergymen use the south and north doors of the iconostasis when they do not services.
6. The Sanctuary of an Orthodox church is from the rest of the nave by the Iconostasis.
7. The Iconostasis represents the mystical border between the and material world.
8. The icon of St. John the Forerunner is immediately next to Christ's.

9. The eye within a radiating triangle is symbolic of God'sthroughout.

10. At the very top of the Iconostasis is placed the Holy

F. Label the following diagram of a typical Iconostasis:



- | | |
|---------|----------|
| 1. | 8. |
| 2. | 9. |
| 3. | 10. |
| 4. | 11. |
| 5. | 12. |
| 6. | 13. |
| 7. | 14. |

“An icon is not just a work of art on a level with other works of art, but part of an act of prayer and worship. The art of the icon is par excellence a liturgical art. That is the first consequence of regarding the icon as a door into the Heavenly Kingdom.”
Kallistos Ware, Bishop of Diokleia, UK

