

Ана Лупуловић

Скрипта за Енглески језик 1

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English Language Reader 1

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Уводни текстови

I Am an Orthodox Christian

Reporter: Today we are witnesses of the revival of Orthodoxy in Serbia. More and more people go to church, and it is interesting that they are mostly young. If you go to the Liturgy on Sunday you immediately notice that the church is full of young people, young married couples with babies and small children.

We ask Vojislav and Zoran to tell us why they go to church.

Vojislav: My name is Vojislav, and I'm an Orthodox Christian. I'm from Krusevac. My father is a priest in a church in our town. My great grandfather was also a priest. So, you see, I come from an Orthodox family, and of course, I was baptized as a baby. When I was little I helped my father in the altar. After elementary school I decided to go to the seminary, because I also want to be a priest, God permitting. I finished St Sava Seminary in Belgrade. Now I'm a first year student of the Faculty of Theology in Belgrade. I go to the Liturgy every Sunday and feast day, but I often go to morning and evening services because I sing at the chanters' desk.

You ask me why I go to church – for me it's something normal, something like breathing. It's something that's a part of me – my life. My family is deeply believing. We celebrate our Slava – St Nicholas, Easter, Christmas, and other feasts. I go to church because God is Love and He is calling us every day, all the time to be with Him, and that is possible only in the Church through Liturgy and the Holy Communion.

Zoran: My name is Zoran, and I'm also an Orthodox Christian. I'm from Belgrade. I was baptized when I was 22, and now I'm 27. I finished 3rd Grammar School in Belgrade, and now I'm a student of the Faculty of Theology. My family is not believing. My grandfather was a partisan and a communist. My parents are atheists. When I was little my only contact with God and church was through my grandmother who celebrated Slava, and some feasts. My parents didn't have a good marriage and it was hard for me. I watched them, I watched empty lives of my friends, and my life was also empty. After the war in Croatia and Bosnia, the bombing of Serbia, and other terrible things I was totally depressed. Everything seemed senseless. I wanted to find the sense in my life. One of my friends was a believer and he helped me to find God. Now he is my Godfather. I go to the Liturgy every Sunday and feast day, and I feel joy and peace when I'm in church, and in everyday life I have this joy in my heart, and I thank God for calling me to Him.

My Parish Church and My Slava

Mihajlo: Hallo! I'm from Belgrade. Belgrade belongs to the diocese of Belgrade – Karlovci. That means that the Patriarch of Serbia – Pavle is both our Patriarch and our Bishop.

I live in 12 Gardoška Street, Zemun. My family belongs to the parish of St Nicolas' Church, which is also famous as Nikolajevska Church.

St Nicolas' Church is one of the most beautiful churches in Zemun and Belgrade. It's very old. It was built in baroque style in 1731. The church stands on the foundations of a church from the 16th century. So, it's the oldest church in Zemun and Belgrade.

The iconostasis in our church is especially valuable. It dates from 1762, and it's very large – it consists of 71 icons! But the special treasure of our church is a part of the holy relics of St Andrew the First-Called.

In our church the Liturgy is served every Saturday, Sunday and Feast day, on other days - Morning and Evening services. Every Saturday and before each feast the Vigil is served, instead of Evening service.

Our church is dedicated to the feast of the Transfer of St Nicolas' Relics. Every 22nd of May (9th of May, according to the Old Style calendar) we celebrate this feast with the Liturgy and the procession around the church.

My family's Patron Saint is St George, and Đurđevdan is our Slava – our Family Patron Saint's Day. Slava is typical for Serbs. No other nation in the world has Slava. Many Serbs celebrate Đurđevdan as their Slava. Serbs usually celebrate the saint on whose day, a long time ago (from the 9th century) their families were baptized and became Orthodox.

Before each Đurđevdan we call our parish priest – father Jovan to come to our home to bless water. Every Đurđevdan we bring Slava Cake, cooked wheat and wine to church. All other people who celebrate that day do the same. Before, or after the Liturgy father Jovan blesses the cakes, wheat and wine. After that we go home to have lunch with our relatives, and to prepare for the guests. It is a custom in Serbia that everyone can come to your Slava. Serbs say – 'You don't call guests for Slava – everyone is welcome!' Serbs often celebrate their Patron Saint's Day for 2 or even 3 days. Serbs are also famous for the large quantities of food they prepare for their guests. They do this because they want to be good hosts, but what is really important is to remember your Patron Saint in your prayers and to celebrate him and God in the Liturgy.

Sadly, because of the communism, many Serbs stopped going to church and some stopped celebrating their Slava. Some, even if they celebrate, forget what Slava really is. But, thank God, more and more people, especially young, are returning to God and to Church.

Life in the Monastery (1)

father Seraphim: I am hieromonk Seraphim. I'm a member of the brotherhood of Sopoćani monastery. Our monastery belongs to the diocese of Raška Prizren.

The monastery of Sopoćani is one of the most famous and most beautiful monasteries in Serbia. It is under protection of the UNESCO.

First I want to tell you something about the history of Sopoćani. The monastery is a foundation of Holy King Uroš I. It was built in 13th century. The church is dedicated to the Holy Trinity – to the Descent of the Holy Spirit on the Apostles – the Pentecost. There are also two side chapels in the church. One is dedicated to St. Simeon the Myrrh-flowing and there we have our confessions, and the other is dedicated to St. Stephen the First-Martyr.

The time of King Uroš was a golden period in the history of Serbia. There is a story that King Uroš after drinking water from the spring of the river Raška received healing. That's why he built the monastery near this spring and Ras - the heart of Serbian medieval state. In Old Slavonic *sopot* means *spring*, so that is how the monastery got its name.

King Uroš was buried in Sopoćani church together with his father and mother - Stephan the First-Crowned and Anna Dandolo and the first Archbishop of Serbia - Joanikije.

The Turks attacked Sopoćani many times, but they finally destroyed it in 1689. The monastery was in ruins until 1926.

After the restoration the monastery was women's until 1996. Now it is a men's coenobitic monastery.

Sopoćani is a foundation of King Uroš I, but Tsar Dušan is the endower of the narthex and the bell-tower. The church in Sopoćani is in Raška style.

The monastery is famous for its frescoes – they are some of the most beautiful frescoes in the world. It is certain that they are the work of one of the best Byzantine artists of that time. The most important fresco in Sopoćani is The Dormition of the Theotokos.

In Sopoćani we treasure a part of the holy relics of our protector Holy King Uroš and also a part of the skull of St Cosmas and Damian the unmercenary healers - which was in Zočište monastery, before Albanians destroyed it. Many people from all over the world come here to receive healing from the holy Healers, and miracles happen all the time.

The living quarters in which we live are new; the medieval living quarters which the Turks destroyed are still in ruins, but we have a plan for their restoration, God permitting.

Exercises – Вежбања:

I Answer the questions – Одговорите на питања:

A

1. To which monastery, and diocese does fr. Seraphim belong?
2. Is he an ordinary monk? What does it mean when someone is a hieromonk or a hierodeacon?
3. Whose foundation is Sopocani monastery?
4. When was it built?
5. To which feast is the church of Sopocani dedicated?
6. What do we celebrate on the Pentecost?
7. To which saints are the two chapels dedicated?
8. What does the name of the monastery mean? Why was it called Sopocani?
9. Who was buried in the Sopocani church?
10. What happened to the monastery during the Turkish rule?
11. What kind of monastery is Sopocani today?
12. What is the most important fresco of Sopocani?
13. Who is the second endower of the monastery?
14. What do the monks of Sopocani treasure in their monastery?

B

1. Have you ever visited Sopocani?
2. Have you visited some other monastery?
3. Do you have any special monastery that you like to go to?
4. Do you know any monk or nun?

Life in the Monastery (2)

father Seraphim: Now I want to tell you something about the monastic life in our monastery.

In Sopoćani we celebrate the Holy Liturgy every day. Before the Liturgy we have morning service. At 5 o'clock in the afternoon we have evening service or vigil before each Sunday or feast day. In the evening, about 8 o'clock we have compline. On Tuesdays and Thursdays, instead of compline, we serve *Paraklesis* to our Holy King Uroš (on Tuesday) and to St. Cosmas and Damian (on Thursday). These are our favourite services, after Liturgy, of course. It's so beautiful to chant and to pray to our Holy Protectors in the church in which the only light is the light of oil-lamps and candles.

In Sopoćani we wake up at 4.30 and read our morning prayers until 5 o'clock when the service starts. After the Liturgy we have breakfast in our refectory, and then we go to fulfil our obedience tasks which our abbot gives us. Lunch is at 3 o'clock, and dinner - after the evening service. We go to bed at 10.30. We fast not only on Wednesdays and Fridays, but also on Mondays. This is the typicon according to which we live.

I came to the monastery in 1998 when I was 22. All I want is to serve our Lord and to dedicate my whole life to Him. That's why I'm a monk. But when you come to a monastery to stay, first you become a novice. Then, after some time, when the bishop sees that you are ready - you became a monk. In Sopoćani there is a Monastic Profession on the feast of St. Cosmas and Damian in November. In the Monastic Profession we take the monastic vows and "die" for the world. We put on rhason, and become rasophore monks. But it is a practice of our bishop that at the Monastic Profession we become not only rasophore, but small shima monks.

At the Monastic Profession each monk receives a new name. For example I was Vladimir before, and now my name is Seraphim. The bishop chooses the name of a saint according to our personality and character. In the monastery we celebrate this saint as our protector. I celebrate St. Seraphim of Sarov, and 15 of January is my name's day.

I think that the most important thing for a monk is obedience – obedience to his spiritual father and to his superiors. When you come to a monastery you must leave your ego in front of the door, you can't make your own decisions before you ask for permission and blessing. But you must do all this with love, or monasticism is not for you. Second most important thing is prayer. Prayer is monk's sword. It is typical for a monk to use a prayer rope when he is praying. We pray alone in our cells, and together in church. The most powerful prayer is Jesus Prayer – *Lord Jesus Christ, Son of God, have mercy on me a sinner.*

There is a lot of work in the monastery. We grow our own vegetables, and have orchards of apples and plums. We also have workshops for icon – painting and wood-carving, and a tailor's workshop, as well. From spring to autumn many people come to Sopoćani and we always receive them with hospitality.

Exercises – Вежбања:

I Answer the questions – Одговорите на питања:

A

1. How often do the monks of Sopocani celebrate Holy Liturgy?
2. What are the other services in Sopocani?
3. What is fr. Seraphim favourite service? Why?
4. What is the daily schedule of Sopocani monks?
5. On what days do they fast?
6. How old was fr Seraphim when he came to Sopocani?
7. What happens at monastic profession?
8. What is the difference between a novice and a monk?
9. How does the bishop choose a name for the new monk?
10. What is fr. Seraphim's name's day?
11. What are the two most important things for a monk?
12. What are the words of Jesus Prayer?
13. What else do the monks do in Sopocani?

B

1. Why is obedience so important to a monk? Is it important for other people as well?
2. Who is a spiritual father and why is he important?
3. Do you have a spiritual father?
4. Have you ever spent some time in some monastery helping the monks there?

Текстови

Текст бр. 1

Bishop Kallistos Ware

The Earthly Heaven

There is a story of how Vladimir, Prince of Kiev, while he was still a pagan, desired to know which the true religion was. He sent his servants to visit the different countries of the world. They went first to the Muslim Bulgars of the Volga, but when they saw that these when they prayed gazed around them like men possessed, the Russians continued on their way dissatisfied. 'There is no joy among them,' they reported to Vladimir, 'but mournfulness; and there is nothing good about their system.' After that they travelled to Germany and Rome. There the worship was more satisfactory, but the Russians said that it was without beauty. Finally they went to Constantinople, and here at last, when they attended the Divine Liturgy in the great Church of the Holy Wisdom, they discovered what they desired. 'We did not know if we were in heaven or on earth, for there is no such splendour or beauty anywhere on earth. We can't describe it to you: only this we know, that God dwells there among humans, and that their service surpasses the worship of all other places, for we can't forget that beauty.'

* * *

In this story we can see several characteristics of Orthodox Christianity.

First - divine beauty: '*we can't forget that beauty*'. The special gift of Orthodox peoples is this power of perceiving the beauty of the spiritual world, and expressing this celestial beauty in their worship.

In the second place the Russians said '*we did not know if we were in heaven or on earth.*'

The Orthodox Church, is nothing else than 'heaven on earth'. The Holy Liturgy is something that embraces two worlds at once, for both in heaven and on earth the Liturgy is one and the same - one altar, one sacrifice, one presence. In every place of worship when the faithful gather to perform the Eucharist, they are taken up into the 'heavenly places'. In every place of worship when the Holy Sacrifice is offered, together with the local people, the universal Church is present – the saints, the angels, the Mother of God, and Christ himself. 'Now the celestial powers are present with us and worship invisibly.' '*We know that God dwells there among humans.*'

There is a third characteristic of Orthodoxy in the story. When they wanted to discover the true faith, the Russians did not ask about moral rules or a reasoned statement of doctrine. They watched different nations at prayer. The Orthodox approach to religion is fundamentally a liturgical approach, which understands doctrine in the context of divine worship. The word 'Orthodoxy' signifies alike right belief and right worship, for the two things are inseparable. In the words of Georges Florovsky, 'Christianity is a liturgical religion. The Church is first of all a worshipping community. Worship comes first, doctrine and discipline second.' Those who wish to know about Orthodoxy should not so much read the books but attend the Liturgy. As Christ said to Andrew: 'Come and see' (John i, 39).

(abridged and adapted)

taken from the book: Timothy Ware (Bishop Kallistos of Diokleia), *The Orthodox Church*, London, Penguin Books, 1997

THE EARTHLY HEAVEN
THE OUTWARD SETTING OF THE SERVICES
(adapted)

The basic pattern of services in the Orthodox Church is: first *the Holy Liturgy* (the Eucharist); secondly, *the Divine Office* (i.e. offices of Matins and Vespers, together with the Midnight Office, the First, Third, Sixth and Ninth Hours and Compline); and thirdly *the Occasional Offices* – i.e. services for special occasions - Baptism, Marriage, Monastic Profession, Royal Coronation, Consecration of a Church, Burial of the dead.

In its services the Orthodox Church uses the language of the people: Arabic in Antioch, Finnish in Helsinki, Japanese in Tokyo, English in London or New York etc. In practice there are exceptions to this principle; the Greek-speaking Churches often use, not modern Greek, but the Greek of The New Testament and Byzantine times; the Russian Church still uses the medieval translations in Church Slavonic.

In the Orthodox Church today, as in the early Church, all services are sung or chanted. At every Liturgy, as at every Matins and Vespers, incense is used and the service is sung, even if there is no choir or congregation, but the priest and a single reader.

In their Church music the Greek-speaking Orthodox use the Byzantine plain-chant, with its eight 'tones. This plain-chant the Byzantine missionaries took with them into the Slavonic lands.

It is normal for an Orthodox to stand during the greater part of the church service, and non-Orthodox visitors are often astonished to see old women standing for several hours without signs of tiredness. There is a kind of flexibility and special informality in the Orthodox church. Western worshippers, ranged in their rows, all in their proper places, can not move during the service without causing a disturbance; a western congregation is expected to arrive at the beginning and to stay to the end. But in Orthodox worship people can come and go more freely, and nobody is greatly surprised if they move about during the service. The Orthodox are at home in their church – they are children in their Father's house. Orthodox worship is a *family* affair.

Orthodox churches are full of icons. The icons which fill the church serve as a point of meeting between heaven and earth. They remind the faithful all the time of the invisible presence of Christ, the angels and the saints at the Liturgy. The faithful can feel that the walls of the church open out upon eternity, and that their Liturgy on earth is one and the same with the great Liturgy of heaven.

Litanies are another characteristic of Orthodox services. In these Litanies, the deacon (if there is no deacon, the priest) calls the people to pray for the various needs of the Church and the world, and the choir or people reply *Lord, have mercy – Kyrie eleison* in Greek, *Gospodi pomilui* – in Russian and Serbian. (In some Litanies – *Grant this, O Lord.*)

Serbian Krsna Slava

Krsna Slava-the celebration of the home Patron Saint-is the greatest characteristic of the national and religious life of the Serbian people. It is a beautiful and unique expression of the Orthodox faith that is deeply implanted in the Serbian Christian soul. Krsna Slava is an exclusively Serbian custom. It is the most solemn day of the year for all Serbs of the Orthodox faith and has played a role of vital importance in the history of the Serbian people. Krsna Slava is actually the celebration of the spiritual birthday of the Serbian people. Our forefathers accepted Christianity collectively by families and by tribes. In commemoration of their baptisms, each family or tribe began to celebrate the saint on whose day they received the sacrament of Holy Baptism. The mother church blessed this practice and proclaimed Krsna Slava a Christian institution. According to the words of St. Paul (Phil. 1:2), every Christian family is a small church, and, just as churches are dedicated to one saint, who is celebrated as the protector of the church, so Serbian families place themselves under the protection of the saint on whose holiday they became Christians and to whom they refer to as their intercessor to God Almighty. To that protector of their homes, they pay special respect from generation to generation, from father to son, each and every year.

Our ancestors always celebrated their Krsna Slava, regardless of how dangerous the situation was. In our long suffering history, the state and freedom ceased to exist, but in our homes, the candle of our Patron Saint never was extinguished. The Serbian Krsna Slava links, as a golden string, our past and our present, our ancestors and their descendants. Serbian people should never ignore their Krsna Slava because through it the Orthodox faith was preserved and they were held together through the centuries.

The celebration of Krsna Slava requires the Icon of the family Patron Saint and several items that symbolize Christ and the believer's faith in His death and resurrection: a lighted candle, Slava wheat, Slava bread (Slava cake), and red wine. The lighted candle reminds us that Christ is the Light of world. Without Him we would live in darkness. Christ's light should fill our hearts and minds always, and we should not hide the Light of Christ in our lives. Slava wheat represents the death and resurrection of Christ. Christ reminded us that unless a grain of wheat dies it cannot rise again, just as it was necessary that He die, be buried, and on the third day rise again so that we all can triumph over death. Slava wheat is prepared as an offering to God for all of the blessings we have received from Him; it also is to honor the Patron Saint and to commemorate our ancestors who lived and died in the Orthodox faith. Slava cake represents Jesus Christ as the Bread of Life. It is also symbolic of our thanks to God for saving us through His Son. During the blessing of the bread the priest cuts a cross in it, which reminds us of Christ's death on the cross for the remission of our sins. The red wine, of course, represents Christ's precious blood, which was required to wash our sins away.



The Main Church

Текст бр. 4



*The peak of the Holy Mountain
from Philotheou Monastery*

St. Anthony's Monastery in Arizona

In the summer of 1995 six monks arrived in the southern Arizona desert to establish St. Anthony's Monastery, carrying with them the sacred, millennial heritage of the Holy Mountain, [Athos](#). Since early Christian history, this rocky peninsula in northern Greece has been a home for ancient Egyptian, Cappadocian, and Constantinopolitan monks. In this way, it is a direct link with the greatest monasteries of ancient Christianity, preserving the wisdom of the holy fathers and the sacred tradition of the ancient Church. Today, the Holy Mountain consists of 20 independent monasteries, and many sketes and hermitages, with Orthodox Christian monks from all over the world.

Elder Ephraim, a disciple of Elder Joseph the Hesychast, restored and repopulated four Mt. Athos monasteries and established several men's and women's monastic communities throughout Greece and North America. After all this he transferred six Athonite monks to the Sonoran Desert to start a new monastery. When they arrived the fathers began with the necessary construction work, building first the main church, living quarters for the monks, the dining hall, and guest facilities. The monastery has its own vegetable garden, a small vineyard, citrus orchards, and an olive grove. The monastery is dedicated to St. Anthony the Great, the father of monasticism, the famous 3rd century anchorite. There are chapels dedicated to Saints Seraphim of Sarov, Demetrius of Thessalonica, John the Baptist, George the Great Martyr, Nicholas the Wonderworker, and Panteleimon the Healer. The main church is dedicated to Saints Anthony and Nectarios the Wonderworker.

The monastery follows the coenobitic rule of [monastic life](#): a brotherhood of monks and novices follow a daily schedule of prayer and work under obedience to the abbot, their spiritual father. The monks' daily program begins at midnight with personal prayer time and spiritual reading, followed by the Morning prayers and the Divine Liturgy. After a light breakfast and a rest period, the monks begin their work day, attending to prayer and their tasks till evening. Tasks include, among others: gardening, wood-carving,

icon-painting, publishing, food preparation, and offering hospitality. The day ends with evening Vespers followed by dinner and Compline.

Life in the Monastery

Translate into English – Преведите на енглески:

1. У Србији има пуно старих и прелепих манастира.
2. Српски манастири су задужбине српских краљева.
3. Наша најпознатија фреска је Бели анђео из Милешеве.
4. Жича је женски општежитељни манастир.
5. Много људи сваке године посети наше манастире.
6. На монашењу искушеник постаје монах, он даје монашке завете и умире за свет.
7. Послушање и молитва су најважнији за монаха.
8. На монашењу сваки монах добија бројанице.
9. Сваки монах или монахиња живи у својој келији.
10. Мој стриц је игуман једног манастира у Нишкој епархији.

Текст бр.5

St. Theophan the Recluse On Prayer

From the Letters of Bishop Theophan the Recluse

The Art and Science of Prayer (from Letter 15)

You write that you prayed fervently and at once you were calmed, receiving an inner assurance that you would be released from oppression; and then, indeed, it was so..

I won't conceal the fact that, though once you prayed from the heart, it is hardly possible to pray that way constantly. Such prayer is given by God or is inspired by your Guardian Angel. It comes and goes. But that does not mean that we should give up the labor of prayer. Prayer of the heart comes when one makes an effort; to those who do not strive, it will not come. We see that the Holy Fathers made extraordinary efforts in prayer. How they came to this prayerful state is illustrated in the writings they have left us. Everything they say about striving in prayer makes up the science of prayer, which is the science of sciences. There is nothing more important than prayer. *Grant us, O Lord, zeal for such an effort!*

Wandering Thoughts during Prayer (from Letter 31)

Thoughts wander when one is reading spiritual works and during prayer. What should one do? No one is free from this. There is no sin in it, only vexation. Having wandering thoughts becomes a sin when one willingly allows it. There is fault, though, when one notices thoughts wandering and, taking no action, one wanders along with them. When we catch our thoughts wandering off, we must bring them back to their proper place at once. To be free from the tendency to have wandering thoughts during prayer, one must concentrate and pray with warmth.

Accustom yourself to pray your own prayers. For instance: it is the essence of evening prayer to thank God for the day and everything that happened, both pleasant and unpleasant; to ask forgiveness for all wrongs committed, promising to improve during the next day; and to pray that God preserve you during sleep. Express all this to God from your mind and from your whole heart.

The essence of morning prayer is to thank God for sleep, rest and regained strength and to pray that He will help us do everything to His glory. Express this to Him with your mind and with your whole heart. Along with such prayers in the morning and evening, present your greatest needs to the Lord, especially spiritual needs. Besides spiritual needs, present your worldly cares, saying to Him as would a child: "See, O

Lord, my sickness and weakness! Help and heal!" All this and the like can be spoken before God in your own words, without the use of a prayer book.

Текст бр.6

The Lord's Prayer

By St. John Chrysostom

When the Disciples asked Our Lord to teach them how to pray, He gave them the words of the Lord's Prayer, which, in St. Matthew's Gospel goes like this:

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation, But deliver us from the Evil One.

Our Father Who art in heaven - God is the Father of all that exists. He not only created the universe, the entire world material and spiritual, visible and invisible but, being the Father, He loves His creation, and cares for it. The Father is He Who calls us to life. He is the Father of the spiritual world of the Angelic Host and the Church Triumphant-known biblically as Heaven.

The Lord's Prayer consists of seven petitions to our Heavenly Father. **(1) *hallowed be Thy name*** - The Lord is the fullness and perfection of sanctity but, by glorifying Him, we sanctify ourselves and the world around us. **(2) *Thy kingdom come***. In the second petition, we ask the Lord to help us and make us worthy, through His grace, of the Kingdom of Heaven which begins, as Christ Himself said, here on earth, within us.

(3) *Thy will be done on earth, as it is in Heaven*. We ask God the Father not to allow us to live our earthly lives according to our sinful ways, but according to His will, which is always good, and acceptable, and perfect (Rom. 12:2). By obeying the will of God, we begin to establish the Kingdom of God within ourselves. **(4) *Give us this day our daily bread*** - We ask God to give us our daily bread - everything we need in life, spiritual as well as material. First and foremost, our daily bread means Holy Communion, because the Lord said: "*I am the bread of life...and the bread which I shall give for the life of the world is My flesh.*" (John 6:48, 51). The words ***this day*** warn us against too many cares, and teach us to ask only for what is most important, and not to worry about tomorrow.

(5) *And forgive us our trespasses, as we forgive those who trespass against us*. Man's sins are called trespasses against God in this petition, and here we beg for God's mercy. This is our confession, asking for His forgiveness. When we ask for forgiveness we must repent and forgive our neighbor his trespasses against us. When we forgive our neighbour, then God will also forgive us our sins. **(6) *And lead us not into temptation*** - We ask God to preserve us from all that confuses our spirit and from

temptations that are beyond our strength. God is faithful, and He will not let us be tempted beyond our strength. (7) ***But deliver us from the Evil One.*** In the seventh and final petition, we ask God to protect us and save us from Evil and the Devil, who is a murderer from the beginning and works for our destruction.

Текст бр. 7

Various Prayers

Prayer to the Holy Spirit

O, Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere and fillest all things; Treasury of Blessings and Giver of Life; come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Prayer to the Holy Trinity

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*thrice*)
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages. Amen.

O most-holy Trinity; have mercy on us. O Lord: cleanse us from our sins,
O Master: pardon our transgressions, O Holy One: visit and heal our
infirmities for Thy Name's sake.

Lord have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages. Amen.

The Creed

I believe in one God, the Father, almighty, Maker of heaven and earth, and of all things visible and invisible.

And in One Lord Jesus Christ, the Son of God, the only-begotten of the Father before all ages. Light of Light; true God of true God, begotten not made; of one essence with the Father, by Whom all things were made;

Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate, and suffered and was buried.

And the third day He rose again according to the Scriptures;

And ascended into Heaven, and sits at the right hand of the Father;

And He shall come again with glory to judge the living and the dead;
Whose kingdom shall have no end.

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

In One, Holy, Catholic and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead;

And the life of the world to come.

Amen.

Prayer Before Sleep

O Lord, our God, in Thy goodness and love for men, forgive me all the sins I have committed today in word, deed, and thought. Grant me peaceful and undisturbed sleep. Send Thy Guardian Angel to guard and protect me from evil. For Thou art the guardian of our souls and bodies, and to Thee we ascribe glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Prayers to the Most Holy Theotokos

O Virgin Theotokos (Hail Mary)

Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, for you have born Saviour of our souls.

Meet It is in Truth

Meet it is in truth, to glorify Thee, O Birth-giver of God, ever blessed, and all-undefiled, the Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thou who without stain didst bear God the Word, True Birth-giver of God, we magnify Thee.

~

What does prayer mean to young Orthodox Christians in Serbia?

Vojislav: For me prayer is a conversation with God. Through prayer we live in God. There is a private prayer and, of course, there is a common, liturgical prayer, and both are important. At my home I pray alone and also together with my family. When I pray, I often pray in my own words, but I also use a prayer- book.

Zoran: When you love someone very much, more than anything, you want to talk to this person all the time, you want to be with this person all the time. So, when we say that we love God, and we don't pray, or we pray very little - we lie. The prayer connects us with God, and the more we love Him the more we will pray, and, the more we pray the more we will love God. I prefer to pray in my own words and I think that those prayers are the best, but you must always ask your spiritual father.

Exercises – Вежбања:

I Answer the questions – Одговорите на питања:

A

1. Is it possible to live in God without prayer?
2. Is there any special place for praying, or we can pray wherever we are?
3. What should we say to God when we pray?
4. Why God sometimes “doesn’t hear” our prayers?
5. What is prayer for Vojislav?
6. What are the two kinds of prayers Vojislav talks about?
7. Does he pray alone or with his family?
8. Does he use a prayer-book?
9. Why do we pray - in Zoran’s opinion?

B

1. What is prayer for you?
2. Do you pray as much as you want to?
3. Do you pray in your own words?
4. Do you pray only when you are in trouble or also when you are happy?
5. When we pray do we have to say the prayer out loud?

On Prayer

Translate into English – Преведите на енглески:

1. Молитва је разговор са Богом.
2. Сваког јутра и вечери читам молитве из молитвеника.
3. Важно је да се молимо од срца.
4. Некада се молим сам, а некада са другом.
5. Често се молим Пресветој Богородици да ми помогне.

Текст бр.8

On Fasting

Fasting, in our days has become one of the most neglected spiritual values. Because of misunderstandings regarding the nature of fasting many of today's Orthodox Christians fast very little, or neglect fasting altogether.

Fasting was practiced by the Lord Himself. After prayer and fasting for forty days in the wilderness, the Lord victoriously faced the temptations of the devil (Matthew 4:1-11). The Lord Himself asked His disciples to use fasting as an important weapon to achieve spiritual victories (Matthew 17:21; Mark 9:29; Luke 2:37). The example of the Lord was followed by His disciples (Acts 14:23; 27:9; Corinthians 7:5, etc.)

The importance of fasting depends on its meaning. Many of the Fathers have written on fasting. St. Basil the Great has left us some of the most inspired comments on fasting. He tells us that fasting is not abstaining from food only; it is first of all, abstaining from sin. By detaching us from earthly goods fasting has a liberating effect on us and makes us worthy of the life of the spirit, the life similar to that of angels. Secondly, fasting, as abstinence from bad habits and sin, is the mother of Christian virtues; it helps us establish the priority between the material and spiritual, giving priority to spiritual.

Fasting is closely connected with repentance. Adam and Eve disobeyed God; they refused to fast from the forbidden fruit. They became the slaves of their own desires. But now through fasting, through obedience to the rules of the Church regarding the use of spiritual and material goods, we may return to the life in Paradise, the life in communion with God. Thus, fasting is a means of salvation.

Today more and more people in Serbia fast. What does fasting mean to these people?

Vojislav: For me and my family fasting means cleansing of body and soul, abstaining from bad thoughts, bad words, bad deeds and from food, but certainly not only abstaining from food. The Lord said: "*This kind can come forth by nothing but by prayer and fasting*". So, while we fast we also pray more than on ordinary days. Prayer and fasting are deeply connected. But you must do all this with love.

Zoran: For me fasting is a sacrifice. Look at Christ's sacrifice - it's a supreme sacrifice! He sacrificed Himself for us, He suffered whipping, crucifixion and death so that we - you and I, and everyone who wants, can be saved! He said: "*Greater love had no man than this, that a man lay down his life for his friends*". Jesus did it out of love, so that's why I fast out of love for Him. When we look at His sacrifice: what is fasting - the smallest sacrifice we can make.

Nenad: For me fasting is obedience – obedience to God and to our Mother -the Church. Just as Jesus did everything out of love and obedience to His Father. God knows what is best for us, and one of the commandments of our Orthodox Church is fasting. If we don't obey our Church how can we say that we obey God?

Текст бр. 9

Christmas

Western American Diocese

Serbian Orthodox Bishop of Western America

This year, as we celebrate together the Nativity of the eternal Christ-Child, We send you holiday greetings with joyous hymns and songs! Awaiting the glorious and joyful holiday of the Birth of the Prince of Peace – Christ Emanuel, We call upon you, brothers and sisters, to glorify Him with our hearts, first in Holy Communion, and then in our homes.

Living in the world where many are ill, hungry, suffering in exile, We pray to the Christ-Child for the peace and wellbeing of the whole world, announcing the cosmic joy along with the angels and shepherds: “Glory to God in the highest, peace on Earth and good will amongst men!”

This year, may the traditional Christmas holiday atmosphere with all the external shine and decoration not overshadow the true, internal experience of God, Who is Life, and not the object of commercial interests. Avoiding all of the deceiving illusions, let us firstly seek that which is most necessary: The grace of the Newborn Child of Bethlehem, Who was not born in a luxurious palace (although He could have been!), but in the manger. This gift will become visible here in the world in which we live, if we shine as true witnesses to the birth of the Christ-Child in Bethlehem. Thus, the world and America will sense the joy and blessed announcement of God Incarnate.

May the Holy Spirit implant the true faith in God within us, just as He did the Virgin Mary so that the King of Glory became incarnate from within her! May the peace, joy and love of Christ be poured out upon the world! We rejoice in the gift and blessing of the Lord's Nativity, greeting you with the holiday greeting:

Divine Peace – Christ is Born!

He is Truly Born!

+ *bp Maxim*
Bishop of western America

Текст бр. 10

Bishop Kallistos Ware:

The Sacraments

(adapted)

The Chief place in Christian worship belongs to the sacraments or, as they are called in Greek, the *mysteries*. 'It is called a mystery', writes St John Chrysostom of Eucharist, 'because what we believe is not the same as what we see, but we see one thing and believe another... When I hear the Body of Christ mentioned, I understand what is said in one sense, the unbeliever in another.'

The sacraments, like the Church, are both visible and invisible; in every sacrament there is the combination of an outward visible sign with an inward spiritual grace. In most of the sacraments the Church takes material things – bread, wine, water, oil, which become changed by the Holy Spirit.

The Orthodox Church speaks of seven sacraments:

- 1) Baptism,
- 2) Chrismation,
- 3) The Eucharist,
- 4) Repentance or Confession,
- 5) Holy Orders,
- 6) Marriage or Holy Matrimony, and
- 7) The Anointing of the Sick.

When we talk of 'seven sacraments', we must never isolate them from many other actions in the Church which also possess a sacramental character- *sacramentals*.

These are: the rites for monastic profession, the great blessing of waters at Epiphany, the service for the burial of the dead, and the anointing of a monarch. The Church also has a large number of minor blessings which are of sacramental nature: blessings of corn, wine and oil, of fruit, fields, homes etc.

The sacraments are *personal*: through them God's grace is given to every Christian *individually*. For this reason, in most of the sacraments of the Orthodox Church, the priest mentions the Christian name of each person. When he is giving Holy Communion, for example, he says: 'The servant of God...(name) partakes of the holy Body and Blood of our Lord'.

The priest never speaks in the first person; he does not say: ‘I baptize...’, ‘I anoint...’. The mysteries are not our actions but the actions of God in the Church, and the true officiant is always Christ Himself.

Текст бр. 11

Bishop Kallistos Ware:

The Sacraments: Baptism

In the Orthodox Church today, as in the Church of the early centuries, the three sacraments of Christian initiation-Baptism, Chrismation, and First Communion- are linked closely together. Orthodox children are not only baptized in infancy, but chrismated and given communion in infancy.

There are two essential elements in the act of Baptism: the invocation of the Name of the Trinity, and the threefold immersion in water. The priest says: ‘The servant of God...(name) is baptized in the name of the Father, Amen, and of the Son, Amen, and of the Holy Spirit, Amen.’ As the name of each person in the Trinity is mentioned, the priest immerses the child in the font, or he pours water over its body.

Baptism signifies a mystical burial and resurrection with Christ; and the outward sign of this is the immersion in water- (burial), followed by the emergence from the water- (resurrection). Through Baptism we receive full forgiveness of all sin, whether original or actual; we ‘put on Christ’, becoming members of His Body the Church. To remind them of their Baptism, Orthodox Christians usually wear a small Cross, hung round the neck on a chain.

Baptism is performed by a bishop or a priest. But in cases of emergency it can be performed by a deacon, or by any other man or woman – if they are Christian.

* * *

Vojislav: I was baptized as a baby. When I was 3 months old my parents took me to our parish church where my father, who is a priest, baptized me. On the next liturgy I received the Communion. For my family this is normal, and it goes without saying. Today people decide to get baptized for many reasons: they want to get married, or because of tradition, or something else; but there are very few people who really know what they are doing and what they are becoming when they are receiving baptism. In the early centuries people who wanted to be baptized were preparing for a long time. They were called catechumens. They usually received sacrament of baptism on Epiphany or on Great Saturday. This preparation for baptism was very serious. Today people don’t prepare at all! I think that it is completely wrong. Baptism is not

something you do and forget all about it! It is the beginning of an active life in the Church of Christ.

Zoran: I was baptized 5 years ago, when I was 23. At the time I was reading some books by St. Bishop Nikolai and I felt that Orthodoxy is the only Truth. I wanted to become a true Orthodox Christian. I will never forget my baptism, it is my second birth, my real birth! It's my spiritual birthday. Fr. Nikola who baptized me, prepared me for it. This preparation is very important because – you PUT ON CHRIST! Can you imagine! Think how great and how wonderful and how serious that is! It's a great, great honour and a great responsibility. After baptism you are a new man and you start a completely new life! That's why you must be aware of it.

Chrismation

Immediately after Baptism, an Orthodox child is chrismated or confirmed. The priest takes a special ointment, the Chrism (in Greek-*myron*), and with this he anoints various parts of child's body, marking them with the sign of the Cross: first the forehead, then the eyes, nostrils, mouth, and ears, the breast, the hands, and the feet. As he marks each he says: 'The seal of the gift of the Holy Spirit.' The child (or person), who has been incorporated into Christ at Baptism, now receives in Chrismation the gift of the Spirit, and becomes a *laikos*, a full member of the people (laos) of God. Chrismation is an extension of Pentecost: the same Spirit who descended on the Apostles visibly in tongues of fire now descends on the newly baptized invisibly, but with no less reality and power.

Chrismation is also used as a sacrament of reconciliation. If an Orthodox apostatizes to Islam (for example), and then returns to the Church, when accepted back he or she is Chrismated.

(based on 'The Orthodox Church', by Bishop Kallistos Ware)

Преведите ове реченице на енглески:

1. Крштен сам као беба. _____
2. Прошле године сам био кум на крштењу мом другу.
3. На миропомазању човек прима Печат Дара Духа Светога.
4. Св. Јован Крститељ је крстио Господа Исуса Христа на реци Јордану.
5. Мој друг који се јуче крстио, данас се причестио на литургији.

Answer the questions - Одговорите на питања:

1. Who was the first man in the history who baptized people?
2. Where did he baptize?
3. What are 2 chief elements in the act of Baptism?
4. Are we baptized only with water?

5. Who performs baptism today?
6. Can any Orthodox Christian perform baptism?
7. When was Vojislav baptized?
8. Is preparation necessary when someone is baptized as an adult?
9. When was Zoran baptized? What does baptism mean to him?
10. When were you baptized?
11. Is baptism connected with repentance?

Текст бр. 12

Bishop Kallistos Ware

The Sacraments: The Eucharist

As soon as possible after Chrismation an Orthodox child is brought to Communion. Today the Eucharist is celebrated in the Eastern Church according to one of four different services: 1) *The Liturgy of St John Chrysostom* (Sundays and weekdays); 2) *The Liturgy of St Basil the Great* (10 times a year); 3) *The Liturgy of St James, the Brother of the Lord* (once a year, on St James's day; 4) *The Liturgy of the Presanctified Gifts* (on Wednesdays and Fridays in the Lent).

The Liturgies of St John Chrysostom and St Basil have 3 parts:

- 1.) *The Office of Preparation- the Prothesis or Proskomidia*: the preparation of the bread and wine to be used at the Eucharist. The Office of the Preparation is performed privately by the priest and deacon in the chapel of the *Prothesis*.
- 2.) *The Liturgy of Catechumens, or the Liturgy of the Word- the Synaxis* ; and
- 3.) *The Eucharist*

The Synaxis and the Eucharist each contain a procession, known as the Little and the Great Entrance. At the Little Entrance the Book of the Gospels is carried round the church; at the Great Entrance the bread and wine are brought from the Prothesis chapel to the altar. Both the Synaxis and the Eucharist have a clearly marked climax: in the Synaxes, the reading of the Gospel; in the Eucharist, the *Epiclesis* of the Holy Spirit. The *Epiclesis* is the Invocation or 'calling down' of the Holy Spirit on the Holy Gifts.

The Orthodox Church believes that after consecration the bread and wine become in very truth the Body and Blood of Christ: they are not symbols, but reality.

The Eucharist is not a bare commemoration or an imaginary representation of Christ's sacrifice, but the true sacrifice itself; but it is not a new sacrifice, nor a repetition of the sacrifice on Calvary, since the Lamb was sacrificed 'once only, for all time'.

In the Orthodox Church the laity as well as the clergy always receive communion 'under both kinds'. Communion is given to the laity in a spoon, containing a small piece of the Holy Bread together with a portion of the Wine; it is received standing. After the final blessing with which the Liturgy ends, the people receive a little piece of bread, called the *Antidoron*, which is blessed but not consecrated, although it is taken from the same loaf as the bread used in the consecration.

(adapted)

Преведите на енглески:

1. У овој цркви је благослов да се причешћујемо на свакој литургији.
2. Православни се причешћују под оба вида, а то значи да узимају и Тело и Крв Господњу. _____
3. Стојан се јуче није причестио, али је после литургије узео нафору.
4. Деса је јуче поново закаснила на литургију, дошла је тек после Малог Входа.
5. За Пређеосвећену литургију свештеник користи Свете Дарове са недељне литургије. _____
6. За време Литургије Верних изговарамо Символ Вере.
7. Ђакон или Свештеник читају Јеванђеље за време Литургије Оглашених.
8. Велики Вход долази после Херувимске песме.
9. Јованка се постом и молитвом припремала за Св. Причешће.

* * *

Vojislav: The Liturgy is the centre of life of every true Orthodox Christian, that's why we say – liturgical life – the life in Church, in the Eucharist. The first Communion in the history was the Communion of the Apostles at the Last Supper. They received the Communion from the Lord Himself. In the Eucharist we become one with our Lord. That's why we must prepare for this, and when I say prepare I don't just mean that we read prayers before the Communion, or fast... Yes, we must do all that, but we must try to lead the liturgical life – try to do good and avoid sin, always, every day of our life and not just before the liturgy.

Zoran: To me liturgy gives sense to my life. I remember Sundays before I started going to church. They were very boring, empty days. But when I started going to church everything changed. Every Sunday is a holiday – little Easter. At first this was strange to my friends, and now, thank God, they all go to church. I'm sorry that some people don't understand this. Liturgy is such a great gift, a chance to step into

eternity, here on earth! You stand there with all the saints, with angels, with the Mother of God and with Christ Himself; and that's not all, you receive His Holy Body and Blood! Only with the Holy Communion we can be victorious over sin and death.

Текст бр. 13

Bishop Kallistos Ware

The Sacraments: Repentance

When Orthodox children are old enough to know the difference between right and wrong and to understand what sin is - probably aged about six or seven - they can receive another sacrament: Repentance, Penitence, or Confession (in Greek, *metanoia* or *exomologisis*). Through this sacrament sins committed after Baptism are forgiven and that is why it is often called a 'Second Baptism'. It acts at the same time as a cure for the healing of the soul, because the priest gives not only absolution but also spiritual advice.

Confession in the early Church was a public affair; but for many centuries it has had the form of a private 'conference' between priest and penitent alone. The priest is strictly forbidden to reveal to anybody what he has heard in Confession.

In Orthodoxy confessions are heard in any part of the church, usually in the open immediately in front of the iconostasis, or it may be in a special room for confessions, and both the priest and the penitent stand. The penitent often faces a desk on which are placed the Cross and an icon of the Saviour or the Book of the Gospels; the priest stands slightly to one side. This shows that in Confession it is not the priest but God who is the judge, while the priest is only a witness and God's minister. That is why the priest says to the penitent at the beginning: "...*Christ stands here invisibly and receives your confession. Therefore do not be afraid or ashamed (...) I am only a witness bearing testimony before Him of all the things which you have to say to me.*" The priest listens to the Confession and if necessary asks questions and then gives advice. After confessing everything the penitent kneels or bows his or her head and the priest, placing his stole (*epitrachilion*) on the penitent's head and then laying his hand upon the stole, says the prayer of absolution. In Greek service books this prayer is in the third person, 'May God forgive...', but in Slavonic books it is in the first person, 'I forgive...'. This form appeared in Slavonic service books under Latin influence in Russia in the eighteenth century.

The priest can give a penance (*epitimion*), but this is not an essential part of the sacrament and it is not given often.

Many Orthodox have a special spiritual father, often not their parish priest, to whom they go regularly for confession and spiritual advice. There is no strict rule in Orthodoxy how often a person should go to confession.

Преведите на енглески:

1. Колико често идеш на исповест? _____
2. Стојан и ја се исповедамо код о. Јована, он је наш духовник.
3. У неким црквама свештеници некад исповедају за време литургије.
4. На крају исповести свештеник чита разрешну молитву.
5. После разрешне молитве целивао сам Часни Крст и руку свештеника.
6. Код Св. Јована Кронштатског било је толико много људи да је исповест била јавна. _____
7. Велики Пост је време покајања.
8. Господ нам опрашта грехе када се искрено кајемо.

* * *

Vojislav: I remember my first confession. I was six and I lied to my mother about something. I lied to avoid punishment, but I felt so bad, that, *that* was my punishment. During the liturgy I saw Fr. Milan hearing confession. I came to him and confessed my sin. After that I was so happy, I can't forget that feeling.

There can be no confession if there is no TRUE repentance, and this means that you deeply regret doing a bad thing, or not doing something good. St. Isaac the Syrian says that it is greater to see yourself – who you truly are, than to see angels. We must examine ourselves all the time, we must work on ourselves, so that we can be better. In Greek *metanoia* means a change in your thinking, repentance. It is not good to look upon confession in this way: you sin, you go to confession and everything is all right. It is all right if you truly repent for your sin, and not if you just confess mechanically. Confession is a gift to us, sinners, to cleanse our souls.

Zoran: For people who don't go to church confession is something strange. They think they have nothing to confess, because they lead normal quiet lives, they didn't do anything horrible, so why confess. The problem is that, living in this sinful world, we often forget that a word can "kill". When you start leading a true liturgical life you change the way of looking at things, you see things in a completely different light. Your eyes open, and you understand so much more. But because we are human, we

are weak and we sin although we don't want to. That is why God gave us confession, to help us on our way towards Him.

Текст бр. 14

Bishop Kallistos Ware

The Sacraments: Holy Orders

There are three 'Major Orders' in the Orthodox Church, Bishop, Priest, and Deacon; and two 'Minor Orders' - Subdeacon and Reader. Ordinations to the Major Orders always happen during the Liturgy, and they must be individual. Only a bishop has a power to ordain, and the consecration of a new bishop must be performed by three or at least two bishops, never by one alone. An ordination must be acclaimed by the *whole* people of God; and so at a special moment in the service the congregation acclaim the ordination by shouting '*Axios!*' ('He is worthy!'). But what happens if they shout '*Anaxios!*' ('He is not worthy!')? In theory, if the laity does not acclaim the ordination or consecration they cannot take place. But on several occasions in Constantinople or Greece during the 20th century, the congregation shouted '*Anaxios*', but without effect.

There are two groups of Orthodox priests, the 'white' or married clergy, and the 'black' or monastic. The future priests must make up their mind before ordination, to which group they want to belong, for it is a strict rule that no one can marry after he has been ordained to a Major Order. Those who do not want to marry usually become monks before their ordination; but in the Orthodox Church today there is a number of celibate clergy who have not taken formal monastic vows. The celibate priests cannot change their mind after the ordination and decide to get married. Also, if a priest's wife dies, he cannot marry again.

Since the sixth or seventh century the bishop has had to be celibate, and from the fourteenth century he has had to be in monastic vows; but a widower can become a bishop if he receives monastic profession.

In the early Church the bishop was often elected by the people of the diocese, clergy and laity together. In Orthodoxy today it is usually the Governing Synod in each

autocephalous Church which elects bishops; but in some Churches – Antioch, for example and Cyprus – a modified system of popular election still exists.

What does the Orthodox Church think about the ordination of women? If Christ had wanted women to be priests, He would have taught His Apostles so. The ordination of women does not have basis in Scripture and Tradition. Also, the priest at the Eucharist represents Christ, and because Christ is male, the priest must also be male. This is why the Orthodox Church categorically rejects the ordination of women.

In the early Church women served as *deaconesses*, they were probably *instituted*, *not* ordained to this order; they helped especially at the baptism of adult women, but they also helped in churches and visited poor, sick and old women.

(adapted)

I Преведите на енглески:

1. Отац Јован је рукоположен 1975. _____
2. Да ли сте били јуче на рукоположењу ђакона Момчила?
3. Православни свештеници се жене пре рукоположења.
4. Монах Сава је прошле недеље рукоположен у ђакона – сада је јерођакон.
5. Било је пуно људи у Дечанима на хиротонији Владике Теодосија.
6. Јеромонах Василије је отишао на Свету Гору да посети манастир Хиландар.
7. Православна Црква је против рукоположења жена.
8. Мој брат је јуче рукопроизведен у ипођакона.
9. Чтец чита ‘Апостол’ на литургији оглашених
10. Старац Тадеј је био Стојанов духовник.

* * *

WITH ELDER PORPHYRIOS A spiritual child remembers

Feel sorry for the Person Hurt by a Criminal

‘One day’, he started to tell me, ‘you are walking quietly on your way and you see your brother walking in front of you, also quietly. Then at some point a bad man jumps out in front of your brother from a side road and attacks him. He beats him, pulls his hair, wounds him and throws him down bleeding. Faced with a scene like that would you be angry with your brother or would you feel sorry for him?’

I was puzzled by the Elder's question and I asked him in turn: 'How could I possibly be angry with my wounded brother, who fell victim to the criminal? The thought didn't even cross my mind. Of course I would try to help him as much as I could.'

'Well, then', continued the Elder, 'everyone who insults you, who hurts you, who slanders you, who wrongs you in any way whatsoever is a brother of yours who has fallen into hands of some criminal demon. When you notice that your brother wrongs you, what should you do? You must feel very sorry for him (...) and pray to God warmly and silently to support you in that difficult time of trial and to have mercy on your brother, who has fallen victim to demon. Because, if you don't do that, but get angry with him, reacting to his attack with a counter attack, then the devil who is already on the back of your brother's neck will jump on to yours and dance with the both of you.'

Текст бр. 15

Bishop Kallistos Ware

The Sacraments: Marriage

Humans are made in the image of the Trinity, and God didn't make them to live alone but in a family, except in special cases. And just as God blessed the first family, commanding Adam and Eve to multiply, so the Church today gives its blessing to the union of man and woman. Marriage is not only a state of nature but also a state of grace. Married life, no less than life of a monk, needs a special gift or *charisma* from the Holy Spirit; and this gift man and woman receive in the sacrament of Holy Matrimony.

The Marriage service has two parts, which were separate before, but now they are celebrated one after another. These are *Office of Betrothal* and *Office of Crowning*. At the Betrothal service the chief ceremony is the blessing and exchange of rings; this is an outward symbol that the two partners join in marriage of their own free will and consent, because without free consent on both sides there can be no sacrament of Christian marriage.

The second part of the service culminates in the ceremony or crowning: on the heads of the bridegroom and bride the priest places crowns, in Greece they can be made of leaves and flowers, but in Russia and Serbia of silver and gold. This, the outward and visible sign of the sacrament, signifies the special grace which the couple receive from the Holy Trinity. The crowns are crowns of joy, but they are also crowns of martyrdom, because every true marriage also means self-sacrifice on both sides. At the end of the service the newly married couple drink from the same cup of wine, as a memory of the miracle at the marriage feast of Cana in Galilee: this common cup is a symbol of the fact that from that day they will share a common life with one another.

The Orthodox Church permits divorce and remarriage. It sees the breakdown of marriage as a tragedy due to human weakness and sin, but while condemning the sin

the Church still wants to help humans and to give them a second chance. But, the second marriage cannot have the same character as the first and the service is different. Orthodox Canon Law permits second or even third marriage, but absolutely forbids fourth. In theory the Canons only permit divorce in cases of adultery, but in practice it is permitted for other reasons as well.

(adapted)

I Преведите на енглески:

1. За време службе Обручења млада и младижења размењују прстење.
2. У току службе Венчања свештеник ставља круне на главе младе и младожење и везује им руке.
3. Био са кум на венчању мог најбољег друга.
4. Лола је замолила Јованку да јој буде кума на венчању.
5. Апостол Павле у Посланицама говори о Браку и дужностима мужа и жене.
6. Господ је благословио брак на свадби у Кани Галилејској.
7. Сви причају да се Стојан жени на јесен!
8. О. Јован ће венчати Стојана и Лепу. _____
9. На Лолиној свадби је било 400 гостију. _____
10. Данас многи желе Литургијско венчање.

* * *

Reporter: Vojislav, can you tell us: what is the difference between church marriage and civil marriage? Why is church marriage so special to you?

Vojislav: Well, first, when I say church marriage I think of a marriage in which both husband and wife lead liturgical life. The difference is great! In civil marriage people just formally legalize their relationship, but Christian marriage is not some legal formality. The essence of Christian marriage is not only reproduction, or satisfaction of natural needs. Christian marriage is, according to St. John Chrysostom, a mystery of love, an eternal union of husband and wife in Christ. From the beginning, Christians sealed marriage through the blessing of the Church and sharing the Eucharist, which was the oldest form of the administration of the Sacrament of Matrimony.

Reporter: Today we can hear that church is conservative, especially when we talk about chastity in modern times...

Zoran: Church is our Mother, it teaches us as mothers teach their children. Sometimes children think that they know everything and that their mothers are conservative.

You see, chastity is so important. Human being is the unity of body and soul, and it is the best that they are in harmony. Church fathers say that chastity is the basis of the unity of human personality. Without chastity we lose this harmony. In the spiritual crisis of the human society, the mass media and the products of mass culture are often instruments of moral corruption. They show all kinds of sexual perversion and other sinful passions. This is especially dangerous for the souls of children.

Reporter: The Church always talks about love, but is Orthodoxy against free love?

Vojislav: We must be very careful here. What is love? The greatest of all virtues, completely different to egoism, which is self love. When you say free love, why is this love free? What is it free of? I'll tell you – it is free of responsibility, free of sacrifice... and full of egoism. Just pleasure, for someone to satisfy his or her natural needs. The Church is not against sexuality, but for Orthodoxy free love is love in Christian marriage.

Текст бр. 16

Bishop Kallistos Ware

The Sacraments: The Anointing of the Sick

This sacrament, which is known in Greek as *evchelaion* - 'the oil of prayer', is described by St James in his Epistle. 'Is any sick among you? Let him send for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord. The prayer offered in faith will save the sick person and the Lord will raise him from his bed; and he will be forgiven any sins he has committed' (James 5, 14-15). This sacrament, as we can see, has a double purpose: not only bodily healing but the forgiveness of sins. The two things go together, for the human being is a unity of body and soul. Orthodoxy does not of course believe that the Anointing is always followed by a recovery of health; the sacraments are not magic. Sometimes it helps the patient's physical recovery, but in other cases it serves as a preparation for death.

'This sacrament', says Sergius Bulgakov, 'has two faces: one turns toward healing, the other towards the liberation from illness by death.'

In many Orthodox parishes and monasteries it is the custom to celebrate Holy Unction on Wednesday evening or Thursday morning during Holy Week, and the people who are there are invited to approach for anointing, whether they are ill or not; because, even if we do not need healing of the body, we all need healing of the soul. Too often in Orthodoxy the Anointing of the sick has become a forgotten sacrament: we Orthodox need to use it more.

(adapted)

With Elder Porphyrios – A spiritual child remembers

What a Good God We Have

One day, when I was in his cell talking to him, I heard the phone ringing continually. The Elder did not pick up the receiver. At one moment, however, he said to me, “Please, pick it up and ask who it is and what they want.” It was a lady from a city in Northern Greece and she said that it was necessary to speak with the Elder. He answered, “Tell her that I can’t right now. I have a lot of people waiting for me. It’s better to call in the evening.” The lady asked me to tell the Elder that she calls him about a serious family problem. When the Elder heard that, he said to me to tell her that he is praying. She repeated the urgency of the problem.

Then the Elder told me, “Give me the telephone.” Opening up the speaker, so that I can hear the conversation, he said to her, “Well, you blessed thing, why are you so impatient, I told you that I’m praying, do you think I need to hear you to learn about your problem? Isn’t it such and such? But the problem is not only with you, it is with your husband, who has so and so happening to him. Isn’t it like that, just like I’m telling you?” The lady was amazed and answered, “It’s exactly like that. Just like you are telling me Elder.” Then the Elder said, “Well, since it is like that- pray, do what Christ tells us to do, and I’ll pray too. Don’t be anxious, your problems will turn out alright.” The lady could not find the words to thank him.

The Elder gave her some more advice, blessed her, put the phone down and turned to me. I was staring at him, speechless. “Did you hear that? What sort of miracle was that? *What a great and good God we have!* I’m here, she is a stranger, faraway, and God clearly showed me, the sinner, her problems, those of her husband and of her children. *What a great God we have!*”

Perhaps, the Elder asked me to pass the messages on to the lady, so that I can understand this great truth. This, with a great difference that I passed on a message

from one human being to another, on earth, while the Elder passed on the messages from God to a human being, between heaven and earth. He did not let me hear the conversation to satisfy my curiosity; he let me hear it to strengthen my faith in what a “great and good God we have!”

(adapted)

Текст бр. 17

New Russian Martyrs

In the year 1993 the whole Orthodox world was shocked by a tragic event, which happened in Optina Hermitage: three inhabitants of the monastery were brutally murdered on Easter night. They were hieromonk Vasily (Roslyakov), monk Ferapont (Pushkarev) and monk Trophim (Tatarnikov).

The Easter service in Optina began as usual. According to the tradition there is a religious procession to the skete of St. John the Baptist and back. This procession was coming to an end. The Easter ringing of the bells was heard coming from monastery and skete belfries. The number of people was enormous—up to 10 thousand. After the Liturgy the monks went to the refectory to break the fast. After breakfast, two of the bell-ringers, monk Ferapont and monk Trophim, returned to the belfry to continue the Easter ringing. It was ten past six. Suddenly the bell ringing became uneven and then stopped completely. A terrible crime was committed on the belfry—the monks were brutally killed. They were stabbed in the back with a knife. Monk Ferapont died at once. After the stabbing monk Trophim cried out: “God, have mercy upon us!” and “Help!”. He rose a bit, rang the bell—and fell down.

The murderer ran away to the skete, where hieromonk Vasily was also going in order to hear confessions. The criminal stabbed him in the back with the same knife. Then the murderer climbed over the monastery wall and threw away the bloody knife which he made himself. It was double-edged, five centimeters wide, and looked like a sword. It was engraved on its blade with “666” and “satan”.

According to the investigator, the murderer Nikolay Averin inflicted the injuries with unusual professionalism “and deliberately—they were not too deep—to make the victim bleed to death over a long time”. In fact, hieromonk Vasily suffered for several hours, but monk Ferapont died immediately.

It seemed that there was still life in monk Trophim. The people brought him to

Vavedensky Cathedral, but a few minutes later he passed away. In spite of a terrible wound, hieromonk Vasily lived longer than the others. He looked at the people surrounding him and even tried to rise. The people brought him also to the Cathedral next to the relics of St. Elder Ambrose, and then the ambulance took him to the local hospital in Kozelsk. There he soon passed away. It was also surprising that the monks began to give away their possessions, including their personal tools, before their death, saying they would not need them any more. Everyone in Optina was surprised by this, but after the murder it became clear: the monks had foreseen the glory of martyrdom prepared for it.

The Holy Week

Monday of the Holy Week is dedicated to the blessed Joseph and the fig tree which the Lord cursed. This was a miracle of special symbolism, since the tree had leaves, but no fruit. It is symbolic of the many people who say they are pious, but who in reality have empty lives that produce no fruit. This was also the case with some of the Pharisees of that period. The story of Joseph of the Old Testament (Genesis 37-41) is here for contrast.

Tuesday of the Holy Week is dedicated to the parable of the Ten Virgins, Mt. 25:1-13. This is because spiritual preparation and wakefulness are the foundations of true faith.

Wednesday of Holy Week is dedicated to the anointing of Christ with myrrh by the woman in the house of Simon, the leper, in Bethany. With the anointing the woman demonstrated her repentance and her warm faith toward our Lord. The Liturgy of the Presanctified Gifts is celebrated on this day for the last time during the Lent.

The sacred ceremony of the Holy Unction takes place on this Wednesday evening. It is the evening of repentance, confession and the remission of sins by the Lord, preparing the faithful to receive Holy Communion, usually the next day, Holy Thursday morning.

Holy Thursday or Great Thursday: Christ knew what was going to happen to Him, and He called His Apostles to celebrate the Passover in order to institute the Holy Eucharist for them and for the Church forever. On the Last Supper He presented Bread and Wine as the Elements of His Very Body and His Very Blood – the Holy Gifts.

The Liturgy of St. Basil the Great is celebrated on this day. In the evening the Great vigil with the reading of the all four Passion Gospels is served.

Good Friday celebrates the holy Passion of our Lord Jesus Christ. Christ willingly endured the spitting, scorn, mocking, whipping and the purple robe; the reed, sponge, vinegar, nails, spear and, above all, the Cross and Death, all this to take away our sins.

We also celebrate the confession from the cross of the penitent thief, crucified with Christ. In the morning Royal Hours are served and Vespers in the afternoon. This evening service is dedicated to the taking of the Holy Body of Christ from the Cross. The Christians come to kiss the Holy Shroud which represents Christ's Holy Body. In the evening the Matins of Saturday morning is served; it is called The Lamentation of the Mother of God.

Great and Holy Saturday is dedicated to Christ's descent into hell. It is called First Resurrection. On this day the liturgy of St. Basil the Great is served with lots of readings from the Old Testament.

Текст бр. 18

The Resurrection

With the day of Resurrection begins a new era. If Great and Holy Friday was the "terrible judgment" by fallen man against God Himself, then the day of the Resurrection is the Day of the victory of God's love and goodness. The Resurrection took place on the first day of the week. Thus it has received its beginning in time and space, just as on the first day of creation the world received the dimensions of everything visible and invisible. The Day of Resurrection is not, as some would wish, only a spiritual and poetic event, but above all it is a historical-eschatological Event that has changed the history of the world. "Therefore, if anyone is in Christ, he is a new creation: old things have passed away and all things have become new," said the holy Apostle Paul. The Day of Resurrection is filled with Divine light – the light with which the Risen Lord Himself enlightens us. (...) If anyone truly wants to celebrate the Resurrection of Christ he must first be illumined with the light of Christ. (...) This is the light of the God-Man Christ, Who said of Himself: 'I am the light of the world; he who follows Me shall not walk in darkness, but have the light of life.' Today and always, through His Holy Church, He calls us to the enlightening of our mind, heart, and our whole being.

Pascha, the Pascha of the Lord! The Jewish people passed through the Red Sea in order to be delivered from sin-poisoned Pharaoh. How? With God's help. (...) And the Passover (Pascha) which we celebrate today is the Passover of the Lord. (...) This is His Pascha, which has a universal character. This is why the church calls upon all people from every nation and time, and not just one nation, to celebrate the Pascha of the Lord, that is, Christ's Passover from death and the tomb into the Resurrection, so that we all may pass with Him from slavery to sin and death into the freedom of life.

(...) Sin and death are no longer the alpha and omega of life. The Resurrected Christ is the Alpha and Omega, the beginning and end of our sanctification.

(Taken from: 'Message of His Holiness Patriarch Pavle – Pascha 2007')

Resurrection Troparion:

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life!

Преведите на Енглески:

1. За нас Хришћане нема већег празника од Васкрса!
2. Видевши Васкрсење Христово, поклонимо се Светоме Господу Исусу!
3. Крсту Твоме поклањамо се Господе и Свето Васкрсење Твоје славимо!
4. У капели нашег факултета служили су литургије сваког дана током Светле (Васкрсне) седмице.
5. Прва недеља после Васкрса назива се Томина Недеља.
6. Када је видео Васкрслог Господа и опипао Његове ране Апостол Тома је поверовао и рекао: "Господ мој и Бог мој!"
7. Мој пријатељ је био у Јерусалиму за Васкрс и тамо се причестио!
8. Много поклоника сваке године посети Свету Земљу.
9. Св. Огањ се појављује само на позив Јерусалимског Патријарха.

Great Miracle on Orthodox Easter - The Holy Fire in Jerusalem

This ceremony takes place in the Orthodox Church of the Resurrection of Christ in Jerusalem in such a way that fascinates the souls of Christians. ON GREAT SATURDAY, at noon, the Orthodox Patriarch of Jerusalem enters the Holy Sepulchre in the Church of Resurrection, reads special prayers and waits. Sometimes the waiting is long, sometimes short. The crowd, in the darkened church, repeats continually in a loud voice: "Lord, have mercy" (Kyrie eleison). At a certain moment the Holy Fire flashes from the depth of the Holy Sepulchre - in a supernatural way, miraculously, and lights up the little lamp of olive oil at the edge of the Sepulchre. The Patriarch, reads some prayers and lights up the two clusters of 33 candles he is holding, and begins to distribute the Holy Fire to the multitude of pilgrims, who receive it with great emotion, accompanied with the ringing of bells and great enthusiasm. The Holy Fire is not only distributed by the Patriarch, but operates also by itself. It emits from the Holy Sepulchre with a colour completely different from the colour of natural fire. It sparkles, it flashes like lightning, it flies like a dove around the Holy Sepulchre, and it lights up the lamps of olive oil hanging in front of it. It flies from one side of the church to the other. It enters some of the chapels inside the church, for example the chapel of the Calvary (at a higher level than the Holy Sepulchre) and lights up the little oil-lamps. It lights up the candles of some pilgrims. This divine light has some special characteristics: As soon as it appears it has a bluish hue and does not burn. At the first moments of its appearance, if it touches face, or mouth, or hands, it does not burn. This is a proof of its divine and supernatural origin. We must also take into consideration that the Holy Fire appears only by the invocation of the Orthodox Patriarch of Jerusalem. Whenever heterodox bishops tried to obtain it, they failed.

Once the Armenians paid the Turks, who then held the Holy Land, for the permission for their Patriarch to enter the Holy Sepulchre. The Patriarch of Jerusalem was standing with his flock at the exit of the church, near the left column, when the Holy Fire split this column vertically and flashed near the Patriarch. A moslem Muezin, called Tounom, who saw the miraculous event from the near-by mosque, immediately abandoned Islam and became an Orthodox Christian. This event took place in 1549 under Sultan Mourad IV, when the Patriarch of Jerusalem was Sophrony II. (This split column still exists. The Orthodox pilgrims embrace it at the "place of the split" as they enter the church). There are some very touching recent cases of Jews who believed in Christ after they had seen the Holy Fire, and who said to their compatriots: "Why are you still waiting for the Messiah? The Messiah came indeed."

Текст бр. 19

The Mother of God

Among the saints a special place belongs to the Blessed Virgin Mary and Orthodox honour her deeply.

In Orthodox services we often mention Mary, and almost each time we say Her full title: ‘*Our All-holy, Immaculate, Most blessed and glorified Lady, Mother of God and Ever-Virgin Mary.*’ These are the three chief epithets given to Our Lady by the Orthodox Church: ***Theotokos*** (God-bearer, Mother of God), ***Aeiparthenos*** (Ever-Virgin), and ***Panagia*** (All-holy). The epithet ***Theotokos*** is of special importance, because it is the key to the Orthodox devotion to the Virgin. We honour Mary because she is the Mother of God. We do not honour Her alone, but because of Her relation to Christ. We honour the Mother because of her Son. When people do not honour Mary, it is often because they do not really believe in the Incarnation.

Orthodox also honour Mary because she is ***Panagia*** - All-Holy. God, who always respects our freedom of choice, did not want to become incarnate without the free consent of His Mother. He waited for Her voluntary response: ‘Here am I, the servant of the Lord; let it be as you have said’ (Luke 1,38) As Nicolas Cabasilas said: “The Incarnation was not only the work of the Father, of His Power and His Spirit...but it was also the work of the will and faith of the Virgin.”

If Christ is the New Adam, Mary is the New Eve, whose obedience to the will of God counterbalanced Eve’s disobedience is Paradise.

The Orthodox Church calls Theotokos ‘Immaculate’ or ‘spotless’, it believes that She is free from *actual* sin, but not from *original* sin. Orthodoxy denies the doctrine of the Immaculate Conception of Mary which would separate Mary from the rest of the descendants of Adam.

Orthodoxy firmly believes in Bodily Assumption of the Theotokos. Like the rest of humankind, Our Lady died physically, but after death her body was taken up or ‘assumed’ into heaven and the apostles found her tomb empty. She has passed beyond death and judgement, and lives already in the Age to Come. But this does not separate Her from the rest of humanity, for the same bodily glory which the Theotokos enjoys now, all of us hope one day to share.

(based on: Bishop Kallistos Ware – The Orthodox Church)

"It is essential for us to confess that the holy Ever-Virgin Mary is actually Theotokos (Birth-giver of God), so as not to fall into blasphemy. For those who deny that the Holy Virgin is actually Theotokos are no longer believers, but disciples of the Pharisees and Sadducees" (St. Ephraim the Syrian, "To John the Monk").

Преведите на Енглески:

1. Пресвета Богородица брзо помаже свима који јој се моле и поштују је.
2. Када је Пресвета Богородица имала 3 године њени родитељи – Св. Јоаким и Ана су је одвели у Јерусалимски Храм.
3. Пресвета Богородица се увек моли Своме Сину да нас помилује.
4. Постоји много чудотворних икона Пресвете Богородице.
5. Наша најпознатија икона Пресвете Богородице је Тројеручица.
6. Према Предању Св. Апостол Лука је насликао неке од најпознатијих икона Пресвете Богородице.

“Vladimir” Icon of the Mother of God

On September 8th (August 26th, old style) the Church commemorates the wonderworking *“Vladimir” icon of the Mother of God*.

According to tradition, the icon was painted by St. Luke the Evangelist and blessed by the Mother of God Herself. In the 12th century, the Greek patriarch sent the icon as a gift to the Great Prince of Kiev, and later the icon was transferred to the city of Vladimir. This is why it is called “Vladimir” icon.

This holy icon played a major role in Russian history, especially during the period of Tatar invasions. The feast of August 26th commemorates the miraculous saving of Moscow from the invasion of the Tatar khan Tamerlane. In 1395, Tamerlane and his hordes of Tatars invaded the Russian land and approached the city of Moscow. Only God's help could save the Russian people. The holy icon was brought from Vladimir to Moscow by the order of the Great Prince of Moscow. The solemn procession lasted ten days. All the way people knelt on both sides of the road and cried: "O Holy Theotokos, save the Russian land!" The procession of all the clergy, the Great Prince and the people of Moscow met the icon. And the Mother of God kindly heard these prayers. At the time when the icon came to Moscow, Tamerlane was sleeping in his tent. Suddenly in his dream he saw a high mountain, from the top of which a host of saints descended towards him; in the air above them, in a bright, shining light, stood a majestic Woman. She was surrounded by a multitude of angels with fiery swords. Raising their swords, the angels rushed at Tamerlane... He woke up, trembling with fear. He immediately summoned his wise men and seers, and they explained to him that the Woman he had seen in his dream was the Protectress of the Russian people, the Mother of the Christian God, and that Her power was invincible. "In that case we will be unable to cope with them," cried Tamerlane and ordered his hordes to turn back.

Текст бр. 20

Bishop Kallistos Ware

JESUS CHRIST

The Incarnation is an act of God's *philanthropia*, of His loving-kindness towards humankind. St. Maximus the Confessor and St. Isaac the Syrian said that even if humans had never fallen, God in His love for humanity would still have become human.

But because the human race fell, the Incarnation is not only an act of love but an act of salvation. Jesus Christ, by uniting humankind and God in His own person, reopened for us humans the path to union with God. In His own person Christ showed what the true 'likeness of God' is, and through His sacrifice He made that likeness again reachable to us. Christ, the second Adam, came to earth and reversed the effects of Adam's disobedience.

The essential elements in the Orthodox doctrine of Christ are: He is true God and true man, one person in two natures, without separation and without confusion: one person but with two wills and two energies.

For Orthodox, when they think of the Incarnate Christ, very important is His *divine glory*. There are two moments in Christ's life when this divine glory is especially visible: the Transfiguration on Mount Tabor and the Resurrection, when the tomb opened under the pressure of divine life, and Christ returned triumphantly from the dead.

The Orthodox Church on Good Friday thinks not simply of Christ's human pain and suffering, but more of the contrast between His outward humiliation and His inward glory. The Crucifixion is not separated from the Resurrection, because they are both one single action. Orthodoxy sees Calvary in the light of the empty tomb; the Cross is

the symbol of victory. When Orthodox think of Christ Crucified, they think not only of His suffering; they think of Him as Christ the Victor, Christ the King. Christ is our victorious King, not in spite of the Crucifixion, but because of it: "I call Him King, because I see Him crucified!" said St. John Chrysostom.

(adapted)

Додатак

Вежбања: превод, граматика

The Lent Превод реченица

Преведите на Енглески:

1. Прошле недеље смо се припремали за Велики Пост.
2. За време Великог Поста сваке среде и петка има (служи се) Пређеосвећена литургија.
3. Господ је постио 40 дана у пустињи. _____
4. Велики Пост је веома важан за сваког право православног хришћанина.
5. Велики Пост је врло строг, тада не једемо рибу, осим за Благовести и Цвети, а многи посте на води.
6. Прошле године, за време прве недеље Великог Поста, Стојан и Јованка су ишли на Канон Св. Андреја Критског.
7. Прва недеља Великог Поста зове се Недеља Православља.
8. Трећа недеља Великог Поста је Крстопоклона недеља, четврта је посвећена Св. Јовану Лествичнику, а пета Св. Марији Египћанки.
9. Пред Своје Страдање, Господ је васкрсао Лазара из мртвих
10. На Цвети слаavimo улазак Господа Исуса Христа у Јерусалим.
11. Јевреји су Господа дочекали (поздравили) палмовим гранчицама.

12. Последње недеље Великог Поста, у неким црквама и манастирима врши се Јелеосвећење.

13. На Тајној Вечери Господ је опрао ноге Својим ученицима.

14. Пред Своје страдање Господ се помолио у Гетсиманском врту док су Његови ученици спавали.

15. На Велики Петак славимо Страдање Христово и идемо да целивамо Плаштаницу.

16. Господ је распет на месту званом Голгота.

The Prayer of St. Ephraim the Syrian

O Lord and Master of my life, grant not unto me the spirit of idleness, of discouragement, of lust for power, and of vain speaking.

But give me, Thy servant, the spirit of chastity, of humbleness, of patience and of love. O Lord and King, grant that I may perceive my own transgressions and that I judge not my brother, for blessed are Thou unto ages and ages. Amen.

The Sixth Saturday of Great Lent: The Resurrection of Lazarus

Troparion (tone 1):

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the Highest! Blessed is He that comes in the name of the Lord!

Граматика

A Tenses and the verbs of speech – Времена и глаголи говора:

I Past Simple or Past Continuous? Заокружите тачно решење:

1. We **didn't meet/weren't meeting** Rade while we **walked/were walking** by the river.
2. She **worked/was working** at her desk when suddenly the door **opened/was opening** and her little daughter **ran/was running** in.
3. Stojan **stood up/was standing up, walked/was walking** across the room and **close/was closing** the window.
4. A strange man **walked/was walking** into the room. He **carried/was carrying** a parrot on his shoulder and he **asked/was asking** to see Žikica.
5. **Didn't you meet/Weren't you meeting** your wife while you **worked/were working** in Chile?
6. I **saw/was seeing** Žikica in the park yesterday. He **sat/was sitting** on a bench with his arm round some girl!
7. As soon as I **came/was coming** into the room, Stamena **gave/was giving** me a letter.
8. Jovanka's father was really angry with her because she **listened/was listening** to the music all the time while she **did/was doing** her homework.
9. Why **didn't they visit/weren't they visiting** Žikica's brother while they **stayed/were staying** in Sydney?
10. As Stojan **passed/was passing** the bank, a man in a mask **knocked/was knocking** him down on the ground.
11. What **did you write/were you writing** when your computer **crashed/was crashing**?

II Попуните празна места у реченицама користећи следеће глаголе:

SAY, TELL, SPEAK, TALK, ASK, ANSWER, REPLY

1. When she saw me in the street yesterday, she didn't even _____ "Hallo!".
2. Please, _____ the door and _____ Stojan to come in!
3. Žikica's brother _____ English with strong Australian accent.
4. You must _____ to your friend Lola and _____ her that everything will be OK.
5. Why don't you _____ Jovanka to help you with your homework?
6. Did she _____ you her name? ~ No, she just _____ "Good morning" and went on her way.
7. Did you _____ to the e-mail you received yesterday?
8. "Now I'm going to _____ you the funniest joke ever!" _____ Žikica.
9. Can I _____ you a question?
10. Stamena called me and we _____ for hours! You can't have a short conversation with her.
11. And when you _____ Žikica that Jovanka is in love with him, what did he _____?
12. The phone was ringing and ringing, but no body _____ it.
13. How do you _____ 'dog' in Russian?
14. I must _____ you for a glass of water, I'm so thirsty!
15. Do you have a minute? I must _____ to you in private.

III Попуните празна места тако што ћете глагол у загради ставити у Past Simple Tense или у Past Continuous:

Last February, Stojan _____ (decide) to go on holiday to Bečići. On the morning he _____ (leave) Belgrade it _____ (rain), but when he _____ (land) in Tivat, the sun _____ (shine) and a lovely, warm breeze _____ (blow) from the sea. He _____ (take) a taxi to his hotel. In the hotel while he _____ talk to the receptionist someone _____ (tap) him on the shoulder. He couldn't believe his eyes! It was his old love, Stamena! She _____ (stay) in the same hotel. The next day, they _____ (go) for a walk together in the hills and they _____ (see) so many beautiful flowers and birds. It _____ (get) dark when they _____ (return) to their hotel after a very interesting day. They _____ (spend) the rest of the week together; it was very romantic. They _____ (feel) very sad when the holiday _____ (end).

VI Попуните текст о томе шта је Воислав јуче радио, користећи одговарајуће глаголе и Past Tense:

Yesterday Voislav _____ up at 7.00. He _____ to the Morning service. He _____ at the chanters' desk while the priest _____. After that he _____ breakfast. He _____ a sandwich and _____ a cup of coffee. His first lecture at the faculty _____ at 10.00. At the faculty he _____ his friends and _____ with them. They _____ late for the lecture and the professor _____ very angry. At lunch-time Voislav and his friends _____ some food in the shop. After lunch they _____ back to the faculty. They _____ lectures till 17.00. Then Voislav _____ to see a friend. They _____ to some music and _____ about the their friends from the seminary. After that they _____ a film on DVD, but before that they _____ some pop-corn. Later when Voislav _____ back to the faculty, he _____ to his room. He _____ his teeth and _____ his face and _____ to bed. After a long day he _____ very well.

V Present and Past: Ставите глагол у загради у одређено време – *Present Simple, Present Continuous, Past Simple* или *Past Continuous*

1. We can go out now. It _____ (not rain) any more.
2. Stojan _____ (wait) for Javorka yesterday morning, when I _____ (see) him.
3. I _____ (get) hungry! Let's go and have something to eat.
4. What _____ Žikica _____ (do) in his free time? Does he have any hobby? ~ Yes, he _____ (play) the trumpet, he _____ (want) to go to Guča next year!
5. The weather was wonderful when Stojan _____ (arrive) in Bečići. It was warm and the sun _____ (shine).
6. Žikica usually _____ (phone) me on Fridays, but he _____ (not call) last Friday.
7. Why _____ you _____ (look) at me like that? What' the matter?
8. Javorka is usually silent at the parties, she _____ (not talk) much. But here, tonight she _____ (talk) all the time!
9. Žikica _____ (call) 3 times, while we _____ (have) dinner last night.
10. Vojislav was busy when we _____ (go) to see him yesterday. He had an exam today and he _____ (prepare) for it. We _____ (not want) to disturb him, so we _____ (not stay) long.
11. When I first _____ (tell) Sojan the news that Lola got married, he _____ (not believe) me.
12. It's usually wet in England at this time of the year. It _____ (rain) every day.
13. A: When I last saw you, you _____ (think) of moving to a new flat.

B: That's right, but in the end I _____ (decide) to stay where I was.

VI Present Simple or Present Continuous – Ставите гагол у загради у потребно време:

1. Zikica always _____ (have) lunch exactly at 3 o'clock.
2. Mladan and Stojan are in Greece, they _____ (stay) at a very expensive hotel.
3. Zikica's brother who _____ (live) in Australia _____ (visit) his family in Serbia this month.
4. Zikica's brother who _____ (live) in Australia _____ (visit) his family in Serbia every year.
5. We always _____ (call) our parish priest – fr. Jovan before our Slava, to bless water.
6. Alec and Mary are Scottish. They _____ (come) from Glasgow.
7. They will be here very soon. They _____ (come) by car.
8. Orthodox Serbs _____ (make) cooked wheat and Slava cake for their Slava.
9. Belgrade _____ (lie) on the river Sava.
10. Jovanka is not in the country. She _____ (travel) to Brazil.
11. Some fish _____ (live) very deep in the ocean.
12. What's that noise? ~ My neighbour _____ (repair) his car.
13. Let's go home it _____ (get) darker and darker.
14. I _____ (think) that Stojan is in church.
15. I _____ (think) of buying a new computer.
16. Be quiet! I _____ (watch) my favourite programme on TV.
17. I always _____ (watch) this programme on Tuesday evenings.
18. Desa is not at home. She _____ (see) her dentist today.
19. I _____ (see) him talking to a girl in a red dress.
20. Mmmmm! Dinner _____ (smell) good! What is it?
21. Why _____ you _____ (smell) those roses? They're plastic!
22. He _____ (work) late every night, but tonight he _____ (not work) at all.
23. What _____ your wife _____ (do)? ~ She's a teacher.
24. What _____ you _____ (do)? ~ I _____ (listen) to the radio.

25. Stojan _____ (sing) at the chanters' desk in our church.

VII Present Simple or Present Continuous – Неке реченице су тачне а неке нису. Исправите грешку у нетачним реченицама:

1. I'm thinking that she is very beautiful. _____
2. Why do you go so early? Are you tired? _____
3. I don't believe a word he says. He always tells lies. _____
4. I'm thinking of going to Greece this summer. _____
5. I'm not seeing what your problem is. _____
6. He is going to the morning service every day. _____
7. He is never knowing the answer. _____
8. We are seeing our son's teacher at 4 o'clock. _____
9. We are always drinking coffee after our lectures. _____
10. Jovanka is not wanting an ice-cream. _____
11. We are enjoying this walk very much. The weather is so fine. _____
12. I'm understanding you, but don't know how to help you. _____
13. Do you think that Zikica plays tennis well? _____
14. I'm not believing you. You are lying! _____
15. Look! Lola drives that motor-bike so well! _____
16. People in Serbia rarely drink tea if they are not ill. _____
17. The cake is smelling so good! _____
18. I'm taking Holy Communion every week. _____
19. I'm not smoking, because I know that it is bad. _____
20. Hey, be careful! You drive so fast, the police will stop us! _____

Б Comparison of Adjectives – Поређење придева

I Ставите придеве у заграду у потребан облик:

1. This is _____ (sad) story, I've ever read!
2. The village was _____ (pretty) than we've imagined.
3. Was that conversation with Lola as _____ (boring) as you've expected?
4. The _____ (soon) you finish studying, the _____ (much) time you'll have to work!
5. Stojan's wedding day was _____ (happy) day in his life.

6. I'll take a kilo of your _____ (good) apples.
7. Lepa is _____ (slim) than I thought.
8. Her last novel is as _____ (interesting) as the previous one.
9. The problem Zikica had with his car was less _____ (serious) than he thought.
10. Is the river Morava _____ (long) than the Ibar?
11. Stojan has bought _____ (expensive) car at the fair.
12. The _____ (early) you get up, the _____ (much) time you'll have.
13. My bag is as _____ (heavy) as yours.
14. The _____ (much) you study, the _____ (good) marks you'll have.
15. Rade isn't as _____ (intelligent) as his brother Zikica.
16. The Knez Mihajlova is _____ (busy) street in Belgrade.
17. This is _____ (bad) hotel we've ever stayed in.
18. Zikica has read _____ (few) Italian novels than Stojan.
19. English is less _____ (difficult) to learn than German.
20. The _____ (soon) you finish this job, the _____ (happy) you'll be!
21. Did Zikica take her to _____ (famous) restaurant in town?
22. Is this exercise is as _____ (easy) as you've expected?
23. When he was paying in the supermarket yesterday Stojan had _____ (little) money than he needed.
24. The _____ (much) you eat, the _____ (fat) you'll be.
25. My car is _____ (fast) than Zikica's, but he doesn't agree.

В Pronouns - Заменице:

Г Попуните реченице користећи заменице; врста заменице је дата у загради:

1. Is this _____ book? If it is, take it. (possessive – присвојна)
2. Here, this is _____ essay. (possessive – присвојна) I know _____ can be better, but I did what I could. (personal – лична)
3. Did you do all this by _____? (reflexive – повратна)
4. Jovanka knows Lola very well, she is a friend of _____. (possessive – присвојна)
5. Žikica looked at _____ in the mirror. (reflexive – повратна)
6. This is not Stojan's homework, it's _____, I did it! (possessive – присвојна)
7. The teacher told _____ to be silent, but they didn't listen. (personal - лична)
8. When Žikica went to see Desa, he gave _____ flowers. (personal - лична)
9. We know nothing about the incident, so don't ask _____! (personal - лична)
10. My husband and I finally paid the last instalment for the car, now it is _____! (possessive - присвојна)

~

11. Give me the book _____ is in your bag. (relative - односна)
12. My friend, _____ lived by the river, moved to the centre of the city. (relative - односна)
13. _____ did you buy these shoes? I like them so much! (interrogative - упитна)
14. The man _____ house we bought went to America. (relative - односна)
15. Jovanka helped us with homework, _____ was very nice of her! (relative - односна)
16. _____ did you go home so early last night? Were you tired? (interrogative - упитна)
17. _____ is the name of Žikica's brother? Is it Rade? (interrogative – упитна)

~

18. The woman _____ came to see me yesterday was my old teacher. (relative - односна)
19. _____ have you been all this time? (interrogative - упитна)
20. I made this _____, but Javorka gave me the idea. (reflexive - повратна)
21. _____ kind of books do you prefer? (interrogative - упитна)
22. Don't forget to give him back _____ money. (possessive- присвојна)
23. He laughed at Žikica all the time, _____ wasn't nice of him! (relative - односна)
24. _____ are you going to tell us the truth about what happened yesterday? (interrogative - упитна)
25. The TV _____ we bought last month doesn't work! (relative - односна)
26. If you don't like how we painted the room, next time paint it _____! (reflexive - повратна)
27. _____ do you always manage to finish the work on time? (interrogative - упитна)
28. _____ pencil is yours? Red or green? (interrogative - упитна)
29. Jovanka's friend Lola, _____ is from Smederevo, got married last week. (relative - односна)
30. Lola didn't invite Stojan to her wedding, _____ wasn't very nice of her. (relative - односна)
31. You look so terrible today! _____ happened to you?(interrogative - упитна)
32. Father Jovan, _____ son I know from seminary, serves in our church. (relative - односна)

*Погледајте ове две односне реченице! Изгледају исто, али постоји разлика у смислу:

- A) Žikica's brother who lives in Mladenovac is a policeman.
- B) Žikica's brother, who lives in Mladenovac, is a policeman.

II Попуните реченице тако што ћете уписати одговарајућу заменицу чија врста вам је дата у загради:

1. _____ ice cream do you like more, vanilla or chocolate? (interrogative - упитна)
2. The tea was so hot that I burnt _____ when I was drinking it. (reflexive - повратна)
3. Desa's computer doesn't work so I let her use _____. (possessive - присвојна)
4. _____ coat is this? Is it Jovan's? (interrogative - упитна)
5. Our church, _____ in the centre of the town, is famous for its iconostasis. (relative - односна)
6. Fr. Jovan, _____ is our parish priest, has 5 children. (relative - односна)
7. Žikica hurt _____ leg while he was getting out of the crowded bus yesterday. (possessive - присвојна) An old lady, _____ wanted to get out, pushed him and he fell on the man _____ was waiting on the bus stop. (2x relative - односна)
8. _____ does our lecture begin? At 10.30.? (interrogative - упитна)
9. Yesterday, Stojan cut _____ while he was opening a can of beans. (reflexive - повратна)
10. My fiend Lazar, _____ father is a priest in our parish church, is studying theology in Athens. (relative - односна)
11. _____ did I put my glasses? I can't find them anywhere! (interrogative - упитна)
12. The book _____ was good, but I was so tired that I fell asleep while I was reading it. (reflexive - повратна)
13. _____ was that on the door? Was it the postman? (interrogative - упитна)
14. I parked my car in the garage. Where did you park _____? (possessive - присвојна)
15. Žikica's friend Branko, _____ sister you know, didn't appear at his own wedding, _____ was terrible! (2x relative - односна)

III Заокружите тачну заменицу:

1. The phone was ringing and ringing, but _____ answered it.
a) somebody b) anybody c) nobody
2. Žikica doesn't remember _____ about the accident. _____ knows what happened.
a) nothing b) something c) anything / a) anyone b) everyone c) no-one
3. There is _____ interesting on TV tonight, so don't turn it on.
a) nothing b) something c) anything
4. When I saw the lights, I knew that _____ was in the house.
a) nobody b) somebody c) anybody
5. _____ came to Lola's party, except Stojan, because she didn't invite him.
a) somebody b) anybody c) everybody

6. Žikica didn't tell _____ about his plans, so I know _____ about them.
a) no-one b) someone c) anyone / a) everything b) nothing c) anything
7. You must be hungry. Would you like _____ to eat?
a) something b) nothing c) anything
8. I wasn't hungry, so I didn't eat _____.
a) nothing b) anything c) something
9. In this book you have _____ you need to know about fishing. You don't need any other book.
a) anything b) something c) everything
10. Jovanka is angry about _____; and she doesn't want to talk to _____.
a) something b) anything c) nothing ; a) someone b) anyone c) no-one

Материјал за вежбање на крају године

Енглески језик I

Материјал за вежбање 1

I Чланови: Упишите одговарајући члан – *a, an, the*, или ставите / ако члан није потребан:

1. He is such _____ good friend to me.
2. He opened _____ Bible, and started to read.
3. Stojan likes to eat _____ bread with _____ olives.
4. We saw _____ priest entering the church. _____ priest smiled to us.
5. Stojan bought 2 kilos of _____ sugar.
6. July was _____ hottest month last year.
7. He ran _____ kilometre, and then he stopped.
8. Zikica's brother Mitar is _____ radical.
9. What _____ terrible day it was for Stojan. First he crashed his car, and then Mitar _____ policeman took his licence for _____ month.
10. a) The house is very nice. Has it got _____ garden?
b) It's _____ beautiful day! Let's sit in _____ garden.
c) I like living in this house, but it's a pity that _____ garden is so small.
11. a) Can you recommend _____ good restaurant?
b) We had _____ dinner in _____ very nice restaurant.
c) we had dinner in _____ best restaurant in town.
12. a) She has _____ French name, but in fact she's English, not French.
b) What's _____ name of that man we met yesterday?
c) We stayed at a very nice hotel – I can't remember _____ name now.
13. a) There isn't _____ airport near where I live. _____ nearest airport is 70 miles away.

- b) Our flight was delayed. We had to wait at _____ airport for three hours.
- c) Excuse me please. Can you tell me how to get to _____ airport?
14. a) “Are you going away next week?” ~ “No, _____ week after next.”
- b) I’m going away for _____ week in September.
- c) Žikica has a part-time job. He works three mornings _____ week.

II Предлози: Упишите одговарајући предлог – *of, at, on, in, about, with, for, by, from*, или ставите /, ако предлог није потребан:

1. Don’t worry _____ that! Everything will be all right!
2. Lepa will visit us _____ Sunday.
3. That church was built _____ 1850.
4. We must always abstain _____ sin.
5. He opened the door and entered _____ the room.
6. They arrived _____ 10 o’clock, last night.
7. We will travel to Sremski Karlovci _____ bus.
8. Mrs Jovanovic is so proud _____ her two daughters.
9. I was so sorry _____ Stojan, because he bought the most expensive car in the fair and he crashed it and lost his driving licence!
10. Stojan is angry _____ Zikica because of his brother Mitar.

III Направите “Саксонски генитив”:

1. Last year in Budva we stayed in the house of our friends.
-

2. Is that the dress of your mother in law? Oh, she is so elegant!
3. The friends of our children are very noisy.
4. They were married in the church of St. Petka.
5. Jovanka still has the wedding dress of her grandmother.
6. Are you the owner of these dogs?
7. Have you listened to the chanting of the choir of our students?
8. This is the prayer-book of my spiritual father. He gave it to me last year.

IV Заменице: Упишите одговарајућу заменицу. Врста заменице је дата у загради!:

1. _____ did you come back from the sea-side? Last week? (interrogative- упитна)
2. The house _____ was sold last month was two hundred years old. (relative- односна)
3. Jovanka made _____ a cup of coffee and started to read. (reflexive- повратна)
4. This book is _____. I bought it for you, because I know how much you wanted it! (possessive- присвојна)
5. The woman _____ garden you like so much is my aunt. (relative- односна)
6. Jovanka painted the room _____. (reflexive- повратна)
7. _____ happened last night after we went home? I've heard there was an incident with Zikica! (interrogative- упитна)
8. The woman _____ came yesterday is my godmother. (relative- односна)
9. _____ are you lying to me? I'm your best friend! (interrogative- упитна)
10. Mr. Popovic, _____ son is your friend, is a teacher. (relative- односна)

V Заменице: Заокружите тачну заменицу:

1. The old house was completely empty. _____ lived there.
a) anybody b) somebody c) nobody
2. Last night Stojan ate _____ bad, and now he is sick.
a) nothing b) something c) anything
3. Is there _____ interesting on TV tonight?
a) anything b) everything c) something
4. We all know about Stojan's car crash! He told _____ about it!
a) anybody b) nobody c) everybody
5. There is _____ wrong with my car. I must call the mechanic.
a) anything b) nothing c) something
6. _____ stole Jovanka's bag while she was talking to Lola.
a) everyone b) someone c) no-one
7. _____ knows about Zikica's plans for this summer. He doesn't talk about it.
a) no-one b) everyone c) anyone

VI Придеви – компарација: Ставите придеве у загради у потребан облик:

1. Their garden is _____ (large) than I thought.

2. When we were lost in the woods last summer, we were in _____ (difficult) situation in our lives.
3. The _____ (warm) the weather, the _____ (many) people will go out to enjoy it.
4. After the heavy rain the grass is less _____ (dry) than it was a week ago.
5. The day was as _____ (sunny) as they said.
6. The _____ (good) the cake, the _____ (much) we'll eat it!
7. The Amazon is _____ (long) river in the world.
8. Jovanka is as _____ (tall) as her sister Desa, but Desa is _____ (fat) than her

VII Времена: Ставите глаголе у загради у потребно време:

1. He always _____ (have) his lunch at one o'clock, and he never _____ (change) this.
2. I'm going to Greece! See you in two weeks! I _____ (bring) you some incense from Patmos.
3. While I _____ (prepare) to go to the Liturgy yesterday, a friend from Russia suddenly _____ (call) me.
4. He _____ (take) his first Holy Communion in 1997, after he _____ (confess) his sins.
5. I _____ already _____ (try) to pass my driving test, but I _____ (not pass) it yet.
6. Listen to Jovanka! She _____ (sing) Psalm 22.
7. _____ he _____ (buy) this beautiful icon in Jerusalem, last year?
8. Fr. Jovan _____ (serve) in our church; he is my parish priest.
9. Stojan _____ (come) with us to Kopaonik, next week.
10. _____ you ever _____ (be) to Mount Athos?
11. Last night Zikica _____ (play) the trumpet when his neighbour _____ (call) the police.

VIII Глаголи говора: Повежите делове реченица:

- | | |
|-----------------------------|------------------------|
| 1. On Easter we say | a) to help him. |
| 2. Will you, please, answer | б) my friend Jovanka. |
| 3. I didn't reply | в) Christ is Risen! |
| 4. Zikica always tells us | г) English and French. |
| 5. He speaks | д) funny jokes. |
| 6. I must talk to | ђ) the door. |
| 7. Stojan asked Zikica | е) to his letter. |

IX Изрази за количину: Употребите одговарајући израз за количину да попуните следеће реченице. Сваки израз се може употребити САМО ЈЕДНОМ:

many, much, a few, a little, several, any:

1. How _____ times do I have to tell you not to do that!
2. Only _____ students of our faculty speak Greek.
3. Did _____ of your friends visit Studenica monastery?
4. Don't make more coffee for me! I've already had too _____!
5. We still have _____ bottles of that good wine.
6. I don't like very sweet tea, but I always put _____ sugar in it.

X Стручни изрази: Употребите одговарајући израз да попуните следеће реченице. Сваки израз се може употребити САМО ЈЕДНОМ: Четири израза су вишак!

Christmas, the Nativity of the Mother of God, martyr, prophet, chrismation, The Acts of the Apostles, Holy Unction, the Assumption of the Holy Theotokos, receive Holy Communion under both kinds, Great Entrance, sermon, miracle-working, hieromonk, bless water, immaculate, incarnation

1. A speech that priests give in the Liturgy, usually after the Gospel, or before the Holy Communion is called _____.
2. _____ is a popular name for the feast of the Nativity of Our Lord Jesus Christ.
3. A monk who is ordained to a priest is called a _____.
4. The feast that celebrates the birth of the Theotokos is called _____.
5. When we take both Holy Body and Holy Blood of our Lord Jesus Christ we _____.
6. The Liturgy of the Faithful (the Eucharist) begins with _____ when a priest brings the bread and wine from the Proscomide to the altar.
7. The icon of The Mother of God from Lepavina is _____. Many sick people received healing after praying to the Theotokos from Lepavina.
8. _____ are a part of the New Testament; St Apostle Luke wrote them, and they come after the four Gospels, and before the Epistles.

9. People always call their parish priest to _____ before their Slava.
10. The Sacrament that comes immediately after Baptism, and in which we receive the Seal of the Gift of the Holy Spirit, is called _____.
11. St. Elijah (Ilija) is a famous _____, just like St. Ezekiel and St. Isaiah
12. For the Most Holy Theotokos we say that she is _____ - that means that She is spotless – without actual sin.

XI Неправилни глаголи – допишите два преостала облика глагола:

1. _____ BOUGHT
2. THINK _____
3. _____ KNEW _____

Енглески језик I
Материјал за вежбање 2

I Чланови: Упишите одговарајући члан – *a, an, the*, или ставите / ако члан није потребан:

1. There is _____ man waiting for you in your office. _____ same man called yesterday.
2. _____ Lord was praying in _____ Garden of Gethsemane.
3. Bring me a glass of _____ water, please!
4. We had _____ lunch at 3 o'clock.
5. He hasn't played _____ violin for years.
6. You are _____ luckiest person I know!
7. To me _____ Tara is more beautiful than _____ Alps!
8. We sailed across _____ Atlantic.
9. My friend lived near _____ river Sava, but now he has moved to _____ centre of the city.
10. Would you like _____ apple?
11. Could you close _____ door please?
12. I'm sorry! I didn't mean to do that. It was _____ mistake.
13. I have _____ problem. Can you help me?
14. Have you finished with _____ book I gave you?

II Предлози: Упишите одговарајући предлог: *for, on (2x), in, at (3x)*:

1. I feel so sorry _____ that poor man!
2. Don't look _____ me like that! It was a wrong thing to do.
3. We arrived _____ Zrenjanin _____ Saturday.
4. He was always bad _____ mathematics.

5. We depend _____ your help completely!
6. Why are you always laughing _____ me?

III Направите “Саксонски генитив”:

1. I came to work in the new car of my husband.
2. Last summer we sailed along the Sava in the boat of my brother in law.
3. Yesterday we went to the liturgy to the church of St. Sava.
4. We have to go to the school of our children to talk to their teacher.
5. The cat of my grandmother is very lazy.
6. I have to water the flowers of my sister, while she’s away.
7. The teacher brought the notebooks of her pupils.
8. The parishes of our priests are very large.

IV Заменице: Упишите одговарајућу заменицу. Врста заменице је дата у загради!:

1. Sister Nectaria, _____ is a nun in Žiča, gave me this icon. (Relative-односна)
2. Let’s go outside! You can take your bicycle, and I will take _____. (Possessive - присвојна)
3. _____ are you so angry? Did I say anything to hurt you? (Interrogative - упитна)
4. Our parish church, _____ is dedicated to St. Demetrius, was built only a few years ago. (Relative - односна)
5. _____ were you baptized? As a baby, or later? (Interrogative - упитна)
6. Everyone said they would help me, but in the end I had to do everything _____. (Reflexive - повратна)
7. My friend Stojan, _____ sister you met last night, is getting married! (Relative - односна)

V Заменице: Заокружите тачну заменицу:

1. I didn’t see _____ I know at last night’s party.
a) everyone b) no-one c) anyone
2. Listen, I must tell you _____ very important!
a) something b) anything c) nothing

3. While she was going home last night Jovanka saw that _____ was following her.
 a) someone b) no-one c) anyone
4. _____ loves ice-cream, especially in summer.
 a) nobody b) everybody c) anybody
5. What do you want!? _____ I ever do is good for you!
 a) nothing b) something c) anything
6. I didn't buy _____ in that shop because I didn't have enough money.
 a) something b) nothing c) anything
7. In our church _____ sings together during the liturgy.
 a) somebody b) anybody c) everybody

VI Придеви – компарација: Ставите придеве у загради у

потребан облик: 1. Yesterday Desa bought _____

(expensive) shoes in the shop!

2. The _____ (much) you study, the _____ (good) marks you'll have

3. Your brother is _____ (tall) than I imagined him.

4. The Liturgy on Great Saturday is _____ (long) than on other days.

5. This new computer programme is as _____ (easy) to use as possible!

6. These new washing machines are less _____ (noisy) than those before them.

7. Mt. Everest is _____ (high) mountain in the world.

8. The baby is sleeping! Try to be as _____ (quiet) as you can.

9. I think your brother is less _____ (serious) than he used to be.

VII Времена: Ставите глаголе у загради у потребно време:

1. We _____ (watch) TV last night when Zikica _____ (come) to visit us.

2. Next time I go to London, I _____ (bring) you the best English tea.

3. Listen to him! What _____ he _____ (say)? I don't understand a word!

4. _____ you ever _____ (visit) Studenica monastery?

5. I _____ (drink) coffee with sugar, and sometimes I _____ (put) a little milk in it as well.

7. Mladen _____ first _____ (finish) the faculty last year, before he _____ (become) a priest, two months ago.

8. _____ you _____ (come) with me tomorrow, to visit our old English teacher?

9. No, Stojan _____ (not call) yesterday, he was too busy.

VIII Глаголи говора: Повежите делове реченица:

- | | |
|--------------------------------------|------------------------------|
| 1. Stojan asked us | a) his question. |
| 2. When he saw me he smiled and said | б) on the phone for 2 hours. |
| 3. I'm so angry! I'll never speak | в) "Hallo!" |
| 4. I must reply | г) what happened last night! |
| 5. Please, tell me | д) to his e-mail. |
| 6. Nobody answered | ђ) to you again! |
| 7. Lepa and Davorka were talking | е) to come to his wedding. |

IX Изрази за количину: Употребите одговарајући израз за количину да попуните следеће реченице. Сваки израз се може употребити САМО ЈЕДНОМ:

many, much, a few, a little, some, lots of

- How _____ money do you need for that book?
- I know only _____ people who are as friendly as you are!
- _____ of our students are very good chanters.
- His family came to Kruševac _____ years ago.
- There is just _____ ice-cream left, we must buy more!
- _____ pilgrims visit the Holy Land every year.

X Стручни изрази: Употребите одговарајући израз да попуните следеће реченице. Сваки израз се може употребити САМО ЈЕДНОМ: Четири израза су вишак!

Easter, Palm Sunday, Annunciation, the Last Supper, oil-lamps, prayer rope, the Lent, the Creed, obedience, repent, ordination, Revelation, invocation of the Holy Spirit, Ascension, the Genesis, incense

- On _____ we celebrate the Entrance of Our Lord Jesus Christ into Jerusalem.
- The feast that celebrates the coming of the Archangel Gabriel to the Virgin Mary to tell her that she will give birth to the Son of God is called _____.
- _____ is a formal statement of the essential articles of Orthodox Christian belief; we say it at every liturgy, in the Liturgy of the Faithful.
- _____ is the most important fast; it is seven weeks long and has very strict rules.
- St. John the Baptist called the people to _____ and to prepare for the Kingdom of Heaven.
- The Lord gave the first Communion to His disciples on _____.
- _____ is the most important moment of the Eucharist, when the priest calls down the Holy Spirit on the Holy Gifts.
- _____ is the final part of the New Testament and it is written by St. John the Theologian.

9. On _____ we celebrate the event when Our Lord Jesus Christ was taken up from the earth to the Heaven, to sit at the right hand of the Father.
10. _____ is a sacrament through which a man becomes a deacon or a priest.
11. _____ is a popular name for the Feast of all feasts – the Resurrection of Our Lord Jesus Christ.
12. The first book of the Old Testament, in which the creation of the world is described, is called _____.