Автономная некоммерческая образовательная организация высшего образования
«СВЯТО-ФИЛАРЕТОВСКИЙ ИНСТИТУТ»
(СФИ)

Принято
ученым советом СФИ
протокол от 21.09.2020 г. № 6
(в ред., принятой ученым советом,
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Утверждено
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от 26.10.2022 г. № 40-22 од)

Иностранный язык

Фонд оценочных средств для проведения текущего контроля успеваемости и промежуточной аттестации обучающихся по дисциплине (модулю)

Направление подготовки:	48.03.01 Теология
Уровень:	Бакалавриат
Направленность (профиль):	Теория и история православной теологии
Квалификация:	Бакалавр
Форма обучения:	Очная, очно-заочная, заочная
Год начала подготовки:	2023

Фонд оценочных средств для проведения текущего контроля успеваемости и промежуточной аттестации обучающихся по дисциплине (модулю)

Иностранный язык

Разработан в соответствии с:
Федеральный государственный образовательный стандарт высшего образования - бакалавриат по направлению подготовки 48.03.01 Теология (приказ Минобрнауки России от 25.08.2020 г. № 1110)

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Кафедра гуманитарных и естественнонаучных дисциплин
Протокол от 19.10.2022 г. № 9

1. Оценочные средства для проверки сформированности компетенций по дисциплине (модулю)

Оценочными средствами текущего контроля успеваемости по дисциплине в процессе хода обучения и формирования компетенций являются:

- список практических заданий,
- список тем мини-конференций.

Оценочными средствами для проверки сформированности компетенций в процессе промежуточной аттестации являются:

- список билетов к зачету с оценкой,
- список текстов к билетам,
- тестовое задание.

Код и наименование компетенции (УК - универсальные, ОПК - общепрофессиональные, ПК - профессиональные)	Код и наименование индикатора достижения компетенции	Результаты обучения по дисциплине (модулю)	Оценочные средства: текущий контроль успеваемости (ТКУ), промежуточная аттестация (ПА)
УК-4 Способен осуществлять коммуникацию в религиозной сфере в устной и письменной формах на государственном языке Российской Федерации и иностранном(ых) языке (ах).	ИУК-4.2 Способен к устной и письменной коммуникации в религиозной сфере с использованием иностранного языка.	**Знать:** - фонетику, правила чтения и словообразования английского языка; - грамматические явления английского языка; - лексику в объеме изученных по программе тем. **Уметь:** - понимать английскую речь на слух; - анализировать тексты на английском языке обыденной тематики; - анализировать тексты на английском языке профессионально-теологиче тематики; - пользоваться двуязычными и моноязычными словарями. **Владеть:** - способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы обыденного характера; - способностью к пониманию речи на слух и	ТКУ: список практических заданий, список тем мини-конференций. ПА: список билетов к зачету с оценкой, список текстов к билетам, тестовое задание.

Код и наименование компетенции (УК - универсальные, ОПК - общепрофессиональные, ПК - профессиональные)	Код и наименование индикатора достижения компетенции	Результаты обучения по дисциплине (модулю)	Оценочные средства: текущий контроль успеваемости (ТКУ), промежуточная аттестация (ПА)
		к построению связной речи (устной, письменной) на темы теологического характера; - техникой устного и письменного перевода, учитывая особенности теологической тематики.	

2. Уровни сформированности компетенций, шкалы оценивания

Уровень сформированности компетенций	Оценка
Повышенный	«Отлично»
Базовый	«Хорошо»
Пороговый	«Удовлетворительно»
Не достигнут пороговый уровень	«Неудовлетворительно»

3. Контрольные задания. Критерии оценивания

3.1. Текущий контроль успеваемости

Формой проведения текущего контроля успеваемости являются мини-конференции, практические задания на практических занятиях.

Контрольные задания текущего контроля успеваемости и критерии оценивания

Список практических заданий

Для выполнения упражнений используются следующие издания:

1. Богатырёва М. А. Учебник английского языка: для неязыковых гуманитарных вузов. Начальный этап обучения.

2. Бурова З. И. Учебник английского языка для гуманитарных специальностей ВУЗов : учебник для вузов.

Практическое занятие № 1

Introduction («Знакомство»)

Студенты выполняют контрольные упражнения в чтении № № 4-7 по учебнику З. И. Буровой (с. 22-23) и упражнения для устной работы № № 1-3 (с. 30), а также самостоятельно в письменном виде упражнения по грамматике № № 1-13 (с. 24-27) с последующей совместной проверкой результатов. Чтение и устный перевод текста «My Office» [Богатырёва М. А., с. 21]. (УК-4: ИУК-4.2)

Практическое занятие № 2

Everyday communication, norms and etiquette («Нормы повседневного общения и этикет»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lessons 1-2). Чтение и устный перевод текста «At the Conference» [Богатырёва М. А., с. 35]. (УК-4: ИУК-4.2)

Практическое занятие № 3

Education and professional background («Образование и профессиональный опыт»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 2) и З. И. Буровой (Lessons 2-3). Чтение и устный перевод текста «My flat» [Бурова З. И., с. 92-94]. (УК-4: ИУК-4.2)

Практическое занятие № 4

Family life. («Семья»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Units 3-4) и З. И. Буровой (Lessons 3-4). Чтение и устный перевод текста «A big problem» [Богатырёва М. А., с. 68]. (УК-4: ИУК-4.2)

Практическое занятие № 5

Friends and acquaintances («Друзья»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 4) и З. И. Буровой (Lessons 4-5, 8). Чтение и устный перевод текста «A letter from London» [Богатырёва М. А., с. 54]. (УК-4: ИУК-4.2)

Практическое занятие № 6

Daily routine («Повседневный распорядок дня»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 5) и З. И. Буровой (Lesson 5-6; 8-9). Чтение и устный перевод текста «A day in the life of the Queen» [Богатырёва М. А., с. 129]. (УК-4: ИУК-4.2)

Практическое занятие № 7

Daily routine («Повседневный распорядок дня»). A day at work («Рабочий день»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Units 6-7) и З. И. Буровой (Lesson 6). Чтение и устный перевод текста «My working day» [Богатырёва М. А., с. 128]. (УК-4: ИУК-4.2)

Практическое занятие № 8

Food («Еда»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 8) и З. И. Буровой (Lesson 6). Чтение и устный перевод текста «Have a break!» [Богатырёва М. А., с. 149]. (УК-4: ИУК-4.2)

Практическое занятие № 9

Shopping («Покупки»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 8) и З. И. Буровой (Lessons 9-10). Чтение и устный перевод текста «Harrods» [Богатырёва М. А., с. 152]. (УК-4: ИУК-4.2)

Практическое занятие № 10

Home, sweet home («Родной дом»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 9-10) и

З. И. Буровой (Lesson 10). Чтение и устный перевод текста «A letter home» [Богатырёва М. А., с. 105]. (УК-4: ИУК-4.2)

Практическое занятие № 11

Hobbies and pastime («Досуг и хобби»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Units 10-11). Чтение и устный перевод текста «What are they interested in?» [Богатырёва М. А., с. 171]. (УК-4: ИУК-4.2)

Практическое занятие № 12

Cultural life («Культурная жизнь»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 12). Чтение и устный перевод текста «Tawley Arts Festival» [Богатырёва М. А., с. 229]. (УК-4: ИУК-4.2)

Практическое занятие № 13

Holidays («Праздники»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 11) и З. И. Буровой (Lesson 11). Чтение и устный перевод текста «Hill Street Blues» [Богатырёва М. А., с. 209]. (УК-4: ИУК-4.2)

Практическое занятие № 14

Learning a foreign language («Изучение иностранного языка»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 13). Чтение и устный перевод текста «The degeneration of the English language» [Сборник текстов, ч. 1, с. 39]. (УК-4: ИУК-4.2)

Практическое занятие № 15

Weekend in the countryside («Выходные за городом»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 13) и З. И. Буровой (Lesson 12). Чтение и устный перевод текста «How I spent the weekend» [Бурова З. И., с. 239]. (УК-4: ИУК-4.2)

Практическое занятие № 16

Science and scientific interests («Наука и научные интересы»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 18) и З. И. Буровой (Lessons 14-16). Чтение и устный перевод текста «My biography» [Бурова З. И., с. 318]. (УК-4: ИУК-4.2)

Практическое занятие № 17

The environment («Окружающий мир»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 17) и З. И. Буровой (Lesson 13). Чтение и устный перевод текста «Walking in the woods» [Богатырёва М. А., с. 509]. (УК-4: ИУК-4.2)

Практическое занятие № 18

Means of Transport («Средства транспорта»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 14) и З. И. Буровой (Lesson 12). Чтение и устный перевод текста «Road Traffic Reduction» [Богатырёва М. А., с. 379]. (УК-4: ИУК-4.2)

Практическое занятие № 19

Problems of big cities («Проблемы больших городов»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Units 15-16) и З. И. Буровой (Lesson 14). Чтение и устный перевод текста «Ahead of its time» [Богатырёва М. А., с. 422]. (УК-4: ИУК-4.2)

Практическое занятие № 20

Nature Conservation («Охрана природы»)

Студенты устно выполняют упражнения по учебникам М. А. Богатырёвой (Unit 17) и З. И. Буровой (Lesson 14). Чтение и устный перевод текста «The world conservation movement» [Богатырёва М. А., с. 500]. (УК-4: ИУК-4.2)

Практическое занятие № 21

Traveling («Путешествия»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lessons 14-15). Чтение и устный перевод текста «A trip to Saint-Petersburg» [Бурова З. И., с. 286]. (УК-4: ИУК-4.2)

Практическое занятие № 22

Great Britain and USA: cultures and traditions compared («Великобритания и США: сравнение двух культур»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lessons 15, 18). Чтение и устный перевод текста «Great Britain» [Бурова З. И., с. 374]. (УК-4: ИУК-4.2)

Практическое занятие № 23

Multiculturalism: a virtue or a woe of contemporary world? («Мультикультурализм: благословение или проклятие современности?»)

Студенты устно выполняют упражнения по учебнику М. А. Богатырёвой (Units 16, 18). Чтение и устный перевод текста «The Universal declaration of human rights» [Богатырёва М. А., с. 536]. (УК-4: ИУК-4.2)

Практическое занятие № 24

Prayer («Молитва»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lesson 17). Чтение и устный перевод текста «The daily prayers» [Сборник текстов, ч. 1, с. 7]. (УК-4: ИУК-4.2)

Практическое занятие № 25

Holy Bible («Библия»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lesson 17). Чтение и устный перевод текста «The Holy Bible. The King James version. The Gospel according to Luke» [Сборник текстов, ч. 1, с. 44]. (УК-4: ИУК-4.2)

Практическое занятие № 26

Ten commandments («Десять заповедей»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lessons 15-16). Чтение и устный перевод текста «The sixth commandment: Thou shalt not kill» [Сборник текстов, ч. 1, с. 30]. (УК-4: ИУК-4.2)

Практическое занятие № 27

Christian holidays («Христианские праздники»)

Студенты устно выполняют упражнения по учебникам Арнольд И. В. (Глава 12) и

З. И. Буровой (Lesson 16). Чтение и устный перевод текста «The miracle of the Holy Fire in Jerusalem» [Сборник текстов, ч. 1, с. 58]. (УК-4: ИУК-4.2)

Практическое занятие № 28

Church history («История церкви»)

Студенты устно выполняют упражнения по учебникам Арнольд И. В. (Глава 12) и З. И. Буровой (Lessons 16-17). Чтение и устный перевод текста «The Easter Sermon of Saint John Chrysostom Patriarch of Constantinople» [Сборник текстов, ч. 1, с. 47]. (УК-4: ИУК-4.2)

Практическое занятие № 29

Life of the saints («Жизнь святых»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lesson 17). Чтение и устный перевод текста «Being Saint Francis» [Сборник текстов, ч. 1, с. 118]. (УК-4: ИУК-4.2)

Практическое занятие № 30

Bible studies («Библейские исследования»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lesson 18). Чтение и устный перевод текста «A great flood of Bible mistakes» [Сборник текстов, ч. 1, с. 46]. (УК-4: ИУК-4.2)

Практическое занятие № 31

Church art («Церковное искусство»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lesson 19). Чтение и устный перевод текста «Christ» [Сборник текстов, ч. 1, с. 126]. (УК-4: ИУК-4.2)

Практическое занятие № 32

Life and mission («Миссия и жизнь»)

Студенты устно выполняют упражнения по учебнику З. И. Буровой (Lesson 20). Чтение и устный перевод текста «On “secular” Christianity» [Сборник текстов, ч. 1, с. 54]. (УК-4: ИУК-4.2)

Практическое занятие № 33

Life in Christian communities («Жизнь современных христиан в общине»)

Студенты устно выполняют упражнения по учебникам Арнольд И. В. (Глава 12) и З. И. Буровой (Lesson 21). Чтение и устный перевод текста «Current situation of the Orthodox Church in Kosovo and Metohija» [Сборник текстов, ч. 1, с. 100]. (УК-4: ИУК-4.2)

Критерии оценивания

5-й/7-й семестр:

Оценка *«отлично»* выставляется, если при выполнении практического задания студент продемонстрировал углубленное знание фонетики, правил чтения и словообразования английского языка, уверенное умение понимать английскую речь на слух, анализировать тексты обыденной тематики, пользоваться двуязычными словарями, свободное владение способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы обыденного характера, техникой устного и письменного перевода.

Оценка *«хорошо»* выставляется, если при выполнении практического задания студент допустил незначительные ошибки, но в целом продемонстрировал структурированное знание фонетики, правил чтения и словообразования английского языка, достаточно развитое умение понимать английскую речь на слух, анализировать тексты обыденной тематики, пользоваться двуязычными словарями, основательное владение способностью к

пониманию речи на слух и к построению связной речи (устной, письменной) на темы обыденного характера, техникой устного и письменного перевода.

Оценка *«удовлетворительно»* выставляется, если при выполнении практического задания студент продемонстрировал общее знание фонетики, правил чтения и словообразования английского языка, начальное умение понимать английскую речь на слух, анализировать тексты обыденной тематики, пользоваться двуязычными словарями, слабое владение способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы обыденного характера, техникой устного и письменного перевода.

Оценка *«неудовлетворительно»* выставляется, если студент не смог выполнить практическое задание и продемонстрировать на приемлемом уровне знание фонетики, правил чтения и словообразования английского языка, не сформировано умение понимать английскую речь на слух, анализировать тексты обыденной тематики, пользоваться двуязычными словарями; студент не владеет способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы обыденного характера, техникой устного и письменного перевода.

6-й/8-й семестр:

Оценка *«отлично»* выставляется, если при выполнении практического задания студент продемонстрировал углубленное знание грамматических явлений английского языка, лексики в объеме изученных по программе тем, уверенное умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями, свободное владение способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы теологического характера, техникой устного и письменного перевода, учитывая особенности теологической тематики.

Оценка *«хорошо»* выставляется, если при выполнении практического задания студент допустил незначительные ошибки, но в целом продемонстрировал структурированное знание грамматических явлений английского языка, лексики в объеме изученных по программе тем, достаточно развитое умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями, основательное владение способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы теологического характера, техникой устного и письменного перевода, учитывая особенности теологической тематики.

Оценка *«удовлетворительно»* выставляется, если при выполнении практического задания студент продемонстрировал общее знание грамматических явлений английского языка лексики в объеме изученных по программе тем, начальное умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями, владение минимальной способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы теологического характера, техникой устного и письменного перевода, учитывая особенности теологической тематики.

Оценка *«неудовлетворительно»* выставляется, если студент не смог выполнить практическое задание и продемонстрировать на приемлемом уровне знание грамматических явлений английского языка, лексики в объеме изученных по программе тем, отсутствует умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями; студент не владеет способностью к пониманию речи на слух и к построению связной речи (устной, письменной) на темы теологического характера, техникой устного и письменного перевода, учитывая особенности теологической тематики.

Список тем устных сообщений на мини-конференциях

Мини-конференция № 1

1. The place where you live. (УК-4: ИУК-4.2)
2. Your favorite writer. (УК-4: ИУК-4.2)
3. Plans for the next weekend. (УК-4: ИУК-4.2)
4. Your meals. (УК-4: ИУК-4.2)
5. Your school life. (УК-4: ИУК-4.2)
6. Your family. (УК-4: ИУК-4.2)
7. Your favorite holiday. (УК-4: ИУК-4.2)
8. The role of mass media in our life. (УК-4: ИУК-4.2)
9. The pollution of the environment. (УК-4: ИУК-4.2)
10. The role of English language in modern world. (УК-4: ИУК-4.2)
11. Cinema. (УК-4: ИУК-4.2)
12. The role of technology in present day life. (УК-4: ИУК-4.2)
13. Living in a big city. (УК-4: ИУК-4.2)
14. Your favorite music. (УК-4: ИУК-4.2)

Мини-конференция № 2
Traveling.
1. Great Britain and USA: cultures and traditions compared. (УК-4: ИУК-4.2)
2. Holy Bible. (УК-4: ИУК-4.2)
3. Types of prayers. (УК-4: ИУК-4.2)
4. Ten commandments. (УК-4: ИУК-4.2)
5. Christian holidays (Easter, Christmas, …). (УК-4: ИУК-4.2)
6. Church history. (УК-4: ИУК-4.2)
7. Life of the saints. (УК-4: ИУК-4.2)
8. Church art. (УК-4: ИУК-4.2)
9. Life and mission. (УК-4: ИУК-4.2)

Критерии оценивания

5-й/7-й семестр:

Оценка *«отлично»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал углубленное знание лексики в объеме изученных в семестре тем, уверенное умение понимать английскую речь на слух и выстраивать связную устную речь на темы обыденного характера.

Оценка *«хорошо»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал в целом структурированное знание лексики в объеме изученных в семестре тем, достаточно развитое умение понимать английскую речь на слух и выстраивать связную устную речь на темы обыденного характера.

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Оценка *«неудовлетворительно»* выставляется, если студент не смог продемонстрировать на приемлемом уровне знание лексики в объеме изученных в семестре тем, а также умение понимать английскую речь на слух и выстраивать связную устную речь на темы обыденного характера.

6-й/8-й семестр:

Оценка *«отлично»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал углубленное знание лексики в объеме изученных в семестре тем, уверенное умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

Оценка *«хорошо»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал в целом структурированное знание лексики в объеме изученных в семестре тем, достаточно развитое умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

Оценка *«удовлетворительно»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал общее знание лексики в объеме изученных в семестре тем, начальное умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

Оценка *«неудовлетворительно»* выставляется, если студент не подготовился к мини-конференции по неуважительной причине и не смог продемонстрировать на приемлемом уровне знание лексики в объеме изученных в семестре тем, а также умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

3. Types of prayers.
4. Ten commandments.
5. Christian holidays (Easter, Christmas, …).
6. Church history.
7. Life of the saints.
8. Church art.
9. Life and mission.

Критерии оценивания

5-й/7-й семестр:

Оценка *«отлично»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал углубленное знание лексики в объеме изученных в семестре тем, уверенное умение понимать английскую речь на слух и выстраивать связную устную речь на темы обыденного характера.

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6-й/8-й семестр:

Оценка *«отлично»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал углубленное знание лексики в объеме изученных в семестре тем, уверенное умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

Оценка *«хорошо»* выставляется, если в своем выступлении на мини-конференции студент продемонстрировал в целом структурированное знание лексики в объеме изученных в семестре тем, достаточно развитое умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

Оценка *«удовлетворительно»* выставляется, если в своем выступлении на

мини-конференции студент продемонстрировал общее знание лексики в объеме изученных в семестре тем, начальное умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

Оценка *«неудовлетворительно»* выставляется, если студент не подготовился к мини-конференции по неуважительной причине и не смог продемонстрировать на приемлемом уровне знание лексики в объеме изученных в семестре тем, а также умение понимать английскую речь на слух и выстраивать связную устную речь на темы теологического характера.

3.2. Промежуточная аттестация

Формой проведения промежуточной аттестации обучающихся по дисциплине «Иностранный язык» является зачёт с оценкой, который проводится в форме собеседования с преподавателем по вопросам билета (два вопроса в билете), которые соответствуют изученным темам дисциплины. Первый вопрос содержит теоретический материал, второй — работу с текстом.

При выставлении итоговой оценки принимаются во внимание результаты текущего контроля, проводимого в течение семестра: выступление с сообщением на мини-конференциях, выполнение заданий на практических занятиях.

Для проведения промежуточной аттестации может использоваться тестовое задание.

Контрольные задания для проведения промежуточной аттестации и критерии оценивания

Список вопросов к зачету с оценкой

5-й/7-й семестр

1. Простое настоящее время Present Indefinite Tense — утвердительная, отрицательная и вопросительная формы.
2. Структура вопросительного предложения — основной вопрос, альтернативный вопрос. Глагол to be в простом прошедшем времени. Специальные вопросы к подлежащему и дополнению.
3. Настоящее продолженное время Present Continuous Tense — утвердительная, отрицательная и вопросительная формы.
4. Настоящее продолженное время для обозначения намерения в ближайшем будущем (Present Continuous Tense for Future). Конструкция going to.
5. Простое прошедшее время Past Indefinite Tense — утвердительная, отрицательная и вопросительная формы.
6. Правильные и неправильные глаголы простого прошедшего времени.
7. Простое будущее время Future Indefinite Tense — утвердительная, отрицательная и вопросительная формы. Функция вопросительного оборота shall I/we? Его употребление в речи.
8. Будущее продолженное время Future Continuous Tense — утвердительная, отрицательная и вопросительная формы.
9. Причастие прошедшего времени. Пассивный залог Passive voice — утвердительная, вопросительная и отрицательная формы.
10. Пассивный залог во временах группы Continuous — утвердительная, отрицательная и вопросительная формы. Пассивный залог во временах группы Perfect – утвердительная, отрицательная и вопросительная формы.

Практическое задание

Работа с текстом: сделать резюме образца текста.

Список вопросов к зачету с оценкой

6-й/8-й семестр

1. Прошедшее продолженное время Past Continuous Tense — утвердительная, отрицательная и вопросительная формы.
2. Причастие — The Participle. Формы причастий.
3. Настоящее совершенное время Present Perfect Tense — утвердительная, отрицательная и вопросительная формы.
4. Сравнение времен Past Simple Tense и Present Perfect Tense — особенности употребления.
5. Герундий — The Gerund. Функции герундия в предложении.
6. Инфинитив — The Infinitive. Функции инфинитива в предложении.
7. Объектный инфинитивный оборот (сложное дополнение) — The Objective Infinitive Construction. Объектный причастный оборот — The Objective Participle Construction.
8. Будущее продолженное время Future Continuous Tense — утвердительная, отрицательная и вопросительная формы.
9. Future in the Past — утвердительная, отрицательная и вопросительная формы.
10. Прошедшее совершенное время Past Perfect Tense — утвердительная, отрицательная и вопросительная формы.
11. Будущее совершенное время Future Perfect Tense — утвердительная, отрицательная и вопросительная формы.

Практическое задание

Работа с текстом: сделать анализ лексики и грамматический разбор образца текста.

Список билетов к зачету с оценкой

5-й/7-й семестр

Билет № 1

1. Простое настоящее время Present Indefinite Tense — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)
2. Сделать резюме образца текста. (УК-4: ИУК-4.2)

Билет № 2

1. Структура вопросительного предложения — основной вопрос; альтернативный вопрос. Глагол to be в простом прошедшем времени. Специальные вопросы к подлежащему и дополнению. (УК-4: ИУК-4.2)
2. Сделать резюме образца текста. (УК-4: ИУК-4.2)

Билет № 3

1. Настоящее продолженное время Present Continuous Tense — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)
2. Сделать стилистический анализ образца текста. (УК-4: ИУК-4.2)

Билет № 4

1. Настоящее продолженное время для обозначения намерения в ближайшем будущем (Present Continuous Tense for Future). Конструкция going to. (УК-4: ИУК-4.2)
2. Сделать стилистический анализ образца текста. (УК-4: ИУК-4.2)

Билет № 5

1. Простое прошедшее время Past Indefinite Tense — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)
2. Сделать анализ лексики и грамматический разбор образца текста. (УК-4: ИУК-4.2)

Билет № 6

1. Правильные и неправильные глаголы простого прошедшего времени. (УК-4: ИУК-4.2)

2. Сделать анализ лексики и грамматический разбор образца текста. (УК-4: ИУК-4.2)

Билет № 7

1. Простое будущее время Future Indefinite Tense — утвердительная, отрицательная и вопросительная формы. Функция вопросительного оборота shall I/we…? Его употребление в речи. (УК-4: ИУК-4.2)

2. Составить план образца текста и проанализировать его структуру. (УК-4: ИУК-4.2)

Билет № 8

1. Будущее продолженное время Future Continuous Tense — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Составить план образца текста и проанализировать его структуру. (УК-4: ИУК-4.2)

Билет № 9

1. Причастие прошедшего времени. Пассивный залог Passive voice – утвердительная, вопросительная и отрицательная формы. (УК-4: ИУК-4.2)

2. Сделать пересказ образца текста. (УК-4: ИУК-4.2)

Билет № 10

1. Пассивный залог во временах группы Continuous — утвердительная, отрицательная и вопросительная формы. Пассивный залог во временах группы Perfect — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Сделать пересказ образца текста. (УК-4: ИУК-4.2)

Список билетов к зачету с оценкой

6-й/8-й семестр

Билет № 1

1. Прошедшее продолженное время Past Continuous Tense — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Сделать анализ лексики и грамматический разбор образца текста. (УК-4: ИУК-4.2)

Билет № 2

1. Причастие — The Participle. Формы причастий. (УК-4: ИУК-4.2)

2. Сделать стилистический анализ образца текста. (УК-4: ИУК-4.2)

Билет № 3

1. Настоящее совершенное время Present Perfect Tense — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Сделать анализ лексики и грамматический разбор образца текста. (УК-4: ИУК-4.2)

H. Boone Porter

Day of the Lord: Day of Mystery. Part 2.

Билет № 4

1. Сравнение времен Past Simple Tense и Present Perfect Tense – особенности употребления. (УК-4: ИУК-4.2)

2. Сделать стилистический анализ образца текста. (УК-4: ИУК-4.2)

Билет № 5

1. Герундий — The Gerund. Функции герундия в предложении. (УК-4: ИУК-4.2)

2. Составить план образца текста и проанализировать его структуру. (УК-4: ИУК-4.2)

Билет № 6

1. Инфинитив — The Infinitive. Функции инфинитива в предложении. (УК-4: ИУК-4.2)

2. Составить план образца текста и проанализировать его структуру. (УК-4: ИУК-4.2)

Билет № 7

1. Объектный инфинитивный оборот (сложное дополнение) — The Objective Infinitive Construction. Объектный причастный оборот – The Objective Participle Construction. (УК-4: ИУК-4.2)

2. Составить план образца текста и проанализировать его структуру. (УК-4: ИУК-4.2)

Билет № 8

1. Будущее продолженное время Future Continuous Tense – утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Сделать резюме образца текста. (УК-4: ИУК-4.2)

Билет № 9

1. Future in the Past — утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Сделать резюме образца текста. (УК-4: ИУК-4.2)

Билет № 10

1. Прошедшее совершенное время Past Perfect Tense – утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Сделать пересказ образца текста. (УК-4: ИУК-4.2)

Traditional Holidays in the United States of America

Билет № 11

1. Будущее совершенное время Future Perfect Tense – утвердительная, отрицательная и вопросительная формы. (УК-4: ИУК-4.2)

2. Сделать пересказ образца текста. (УК-4: ИУК-4.2)

Список текстов к билетам

5-й/7-й семестр

Text 1

Albert Schweitzer

Albert Schweitzer became a doctor so he could devote the rest of his life to helping people who most needed help. He also traveled the world, advocating for peace and “reverence for life,” and won the Nobel Peace Prize for his humanitarian work.

“Do something wonderful with your life,” said Albert Schweitzer. “People may imitate you!” Dr. Schweitzer lived out those words, using his life to help untold thousands of people and to set an example that still inspires the world today. As a child in the late 1800s, Albert Schweitzer showed an incredible talent for music. By the time he was a young man, he was not only giving popular concerts on the pipe organ, he had become an acknowledged world expert on building organs, interpreting classical music, and making musical recordings.

He made a very good living with his music, but Schweitzer was also a deep thinker when it came to religion and living a good, worthwhile life. He wrote influential books about Jesus Christ and Christian philosophy, and he decided that when he turned thirty years old, he would give up

his career and devote the rest of his life to helping other people.

As planned, he quit working at age thirty and went back to school. His family and friends thought he was crazy, but Schweitzer had decided to become a doctor. He figured that was the best route to being able to help others in need.

After getting his medical degree, Dr. Schweitzer raised enough money by playing more concerts to set off for the poor African country of Gabon, where there was a critical shortage of medical care. He and his wife traveled more than 300 kilometers up the Ogooue River and set up a makeshift hospital.

People came from hundreds of kilometers around to Dr. Schweitzer's little one-room medical miracle - the only hospital and doctor that most of them had ever seen. He and his wife, Helene, worked themselves to exhaustion. They were forced to stop when World War I broke out when, as Germans working in French territory, they were taken prisoner.

After the war, Dr. Schweitzer went back to Gabon, re-built the abandoned hospital, and resumed his free medical care for anyone who needed it. For another forty years, until his death in 1963, he spent most of his time in Gabon. He spent the rest of his time traveling the world, raising money and encouraging other people to follow his example.

Albert Schweitzer was awarded the Nobel Peace Prize in 1952 - not just for his hospital work, but also for his personal philosophy - "Reverence for Life" - that encouraged everyone to respect others and recognize their right to life.

Text 2

The history of Silicon Valley

It is not made of silicon; and it is not a river valley; but forgetting that, Silicon Valley is probably the most famous valley in the world. Although it is not the place where the first computer was built (that was Manchester, England), Silicon Valley, near San Francisco, was the birthplace of the modern computer industry.

For this, we can say thank you to scientists at the universities in California, and to the Hippies of the 1960's. It was in the nineteen-sixties that American "youth culture" really began. California, of course, already existed; but the Sixties Generation rediscovered it.

At the time there were really two different forms of youth culture; the "Beach Boy" culture on the one hand, and the anti-establishment hippies and radical students on the other hand; and they all dreamed of California. For the Beach Boys, that meant southern California, where they could sing about surfing and cars; for the Hippies and radicals, it meant San Francisco, "flower power" and revolutionary new ideas. The campuses at Berkeley and Stamford, near San Francisco, were hotbeds of new ideas, new technology, new culture, and new ways of living.

When they finished university, many of the best students did not look for jobs with big companies like Ford or Exxon. Instead, they wanted to be free and run their own operations.... and stay in California, not far from San Francisco. Silicon Valley is thus a group of small towns, including Palo Alto and San José, a few miles south of San Francisco.

The high-technology industry was already present around San Francisco. Intel had been founded in 1968, and in the same year the first computer mouse was built at Stamford University. In 1970, Xerox opened a research center in Palo Alto. There were also other electronics companies, like Hewlett Packard, and Fairchild, the world's first "semiconductor" company.

Then, in 1976, an electronics student called Steve Jobs started a small computer company in his garage; he gave it the same name as the Beatles' record company: Apple. Very soon, more companies, like Seagate and Google appeared. "Silicon Valley" had arrived. There was even a sort of primitive Internet connecting many addresses in Silicon Valley, called the Arpanet.

Today, Silicon Valley is still the home of the computer industry; it is still full of high technology, but it is not the only center for high-tech in the USA. Today here are computer firms all over the USA.... and all over the world; but Silicon Valley still has the largest concentration of

high-tech companies and research centers. Microsoft, the world's biggest high-tech company, is not based in Silicon Valley. It is further north, near Seattle in the state of Washington.

Text 3

Louis Pasteur

Louis Pasteur's germ theory was a breakthrough in medicine. He then went on to figure out how to prevent diseases by creating vaccines for cholera, smallpox, anthrax and rabies, and by developing a food purification method called "pasteurization." Back in the 1800s, people typically did not live long and healthy lives. Serious illness was very common, and people often died young. French chemistry professor Louis Pasteur and his wife had five children, and three of them died in childhood of typhoid (a disease caused by drinking water tainted with bacteria). Unlike most people who simply accepted that the death of children was something that happened in most families, Pasteur made a vow to find out how illnesses like this worked, and to find a way to stop them.

At that time, there was a big debate in the medical profession about where illnesses came from: many people believed that "bad" particles just created themselves out of nowhere. Pasteur helped prove once and for all that these particles - or germs - were carried in the air and would grow and multiply where they landed. His findings led to ideas that seemed revolutionary then, like doctors washing their hands before operating on patients.

His germ theory alone would make Pasteur a great figure in science, but his work was only half done. Now that he had shown where diseases came from, he set out to discover how to prevent the diseases and cure them. In the course of experimenting with chickens and deliberately giving them cholera, Pasteur discovered that cholera bacteria that had been left to grow old and weak would not make the birds very sick; in fact, injections made the chickens immune to fresh cholera bacteria for the rest of their lives. Pasteur had just invented the modern vaccine. Louis Pasteur went on to create vaccines for other common diseases of the day, like anthrax, smallpox, and rabies. He was hailed as a hero for saving countless lives and preventing untold misery.

However, Pasteur made another discovery - one that has made him a household name to this very day. He found that when milk and other foods went "bad," it was because of the bacteria and mold that had begun to grow in them. Most importantly, he proved that heating up the food would kill most of these microorganisms.

The process he developed for making food safer is called "pasteurization," and today you'll find pasteurized milk, cheese, and other products in homes around the world. Louis Pasteur kept his vow on behalf of his children and saved innumerable families the death and pain that his family had suffered.

Text 4

Ten Ways to Make the Most out of College

Erin Baker, a recent graduate, jokingly gives some advice to the new students who are about to start their university course.

I didn't make it through university with the same one, and I haven't left with one. My advice is to keep all relations light-hearted and noncommittal, and to keep a potential partner in every area of university life… a source of flirtation in every building you walk into on campus is an interesting rule to maintain.

I asked a third-year Cambridge friend for suggestions and his first tip was the same as mine: a tea towel. No apologies; it's an essential, because it can also be used for mopping, wiping and other duties. Lots of cheap crockery and cutlery (don't expect to have any of it intact / in sight at the end of your first term). A bedside light: small, with a soft glow to make you feel cozy. A mirror: you must be able to see what you look like before you brave the bar.

Everything that is free at the Fresher's Fair. Whether it is the Winnie the Pooh Club or the Conservative Society, sign up. You never know what illicit club lurks under which innocent

pseudonym and you will be inundated for the next term with invitations to meet groups at different places in the city. This will hugely impress everyone else in your halls and they will immediately seek to be friends with “the popular one”.

Learn some basics before you go – pasta, scrambled eggs, fry-ups. Dinner parties are a good way of socializing, so a few cheap meals that look swishy are important. My regular dish was salmon / chicken fried in olive oil and herbs, chucked upon top of Caesar salad, which comes in a ready-prepared bag from the supermarket. Easy.

You do not want to be saying somewhere down the line: “I honestly meant to get my degree, but it was still the beginning of the 21st century and there was tequila to be downed…” My bedroom wall may now be covered with framed photos of me rowing for my college First VIII and a survivors’ photo from a May Ball, but I still have my graduation certificate in a filing cabinet. What I am trying to say is that you need to strike a balance: you need your degree, but you also need great memories.

Get a black or purple dress. Just so long as red wine stains will not show. It’ll last for years. And buy the most sumptuous one you can afford. University balls are all about princes and princesses. As for DJs, my friend says: “Go to Oxfam.” He used to be a classy guy, but he became a student. This is what happens.

Anything colorful or funny, if only so that your next-door neighbors can come in to ridicule them.

The advantage of knowing more people than you can fit in you address book is staggering, another reason for dipping a toe in all the streams, rivers, lakes and seas of unit life. Mix with the small and the great, the academics and the comedians, the clubbers and the couch potatoes, the sports stars and the scientists. You will never be with such a bunch of freaks again.

If, after three years, you have none, that will be your biggest. University is three years’ intense pressure in work, sport, relationships, behavior, and responsibility. You are expected to make mistakes, and it is the only time you can be fairly selfish and irresponsible and get away with it.

Know that you still had the best three years you could possibly have, and become another cousin Jasper, lecturing in a manner far beyond your years to people well within your generation on how they must go forth they must go forth and “drown in honey”.

If your course is, like mine, not modular and depends solely on your Finals, I advise you to do as little as possible in your first year while remaining on track with your work and achieving 2nd-class marks. It is pointless to irritate your tutors at this stage, because they will put you down as a slacker and be extra vigilant about your progress. So, keep them happy, but do not worry if you are not achieving firsts. All in good time. In your second year, pick up the pace marginally to get the momentum going, which you will sorely need in the third year. Third year: work your guts out, become a mature, respected Finalist and enjoy what you did, after all, choose to come to study.

Text 5

History of the BBC

The British Broadcasting Company was established in 1922. Four years later, it changed its name to the British Broadcasting Corporation, better known as the BBC, and that is how it has remained ever since.

It was not the world's first radio station. There had already been public radio broadcasts in Britain before 1920, and by 1922 radio stations were operating in Russia and in America. In the Soviet Union, radio was owned, operated, and rigidly controlled by the state. In the USA it was a great new adventure for free enterprise. With its new idea of public service broadcasting, the British government chose the middle road.

From the beginning the BBC was a public service radio, but also an independent operator. Except during the war years, it has never been controlled by the government. On the contrary,

several British government ministers have complained, over the years, that the BBC was biased against them!

In the early days of BBC radio, there was not a lot of news on the radio. There were music, drama, discussions and children's programmes; but news was not broadcast until after 7 p.m., to avoid competition with the newspapers!

In 1936 the BBC began the world's first television service. Only a few thousand people in the London area could receive those first flickering images, which were broadcast using a screen of just 204 lines. Today we have 625 lines on ordinary television, and even more for HDTV. Nevertheless, people liked what they saw, and as the number of transmitters increased, more and more people went out to buy new television sets.

In 1937, tennis was broadcast from Wimbledon for the first time. Then in 1938, football's Cup Final could be seen, live, by hundreds of thousands of people, for the first time ever. Yet on September 1st, 1939, in the middle of a Mickey Mouse cartoon, BBC TV stopped broadcasting. The Second World War had begun. It was not until June 8th, 1946, on the day of the great Victory Parade, that BBC television started again.

Since then, the BBC has become one of Britain's most famous institutions. Today it has several national television channels, lots of radio channels and a growing number of international services. It also has a very popular Internet site, with news stories from Britain and around the world. As far as programme production is concerned, the BBC is Europe's biggest and most successful exporter of audio-visual material. In International competitions, the BBC regularly wins more prizes than other broadcasters.

In tomorrow's world, communications and the media will become more and more important. With almost 100 years of experience, the BBC is determined to remain one of the world's major players.

Text 6

How the recycling symbol was created

Gary Anderson has designed a symbol which we see everywhere nowadays.

I studied engineering at the University of Southern California at a time when there was a lot of emphasis in the United States on training young people to be engineers. That said, I eventually switched to architecture. I just couldn't get a grasp on electronics and architecture seemed more concrete to me.

It was around that time that I saw a poster advertising a design competition being run by the Container Corporation of America. The idea was to create a symbol to represent recycled paper. One of my college requirements had been a graphic design course so I thought I'd give it a go. It didn't take me long to come up with my design: only a day or two.

By that time, I already had arrows and angles in my mind because on my course I'd done a presentation on recycling waste water. I'd come up with a graphic that described this process very simply. The problem with the design I'd done earlier was that it seemed flat, two-dimensional. So when I sat down to enter the competition, I thought back to a field trip in elementary school to a newspaper office where we'd been shown how paper was fed over rollers as it was printed.

The three arrows in it look like strips of folded-over paper. I drew them in pencil, and then traced over everything in black ink. These days, with computer graphics packages, it's rare that designs are quite so plain. I think I found out I'd won the competition in a letter. Was I excited? Well, yes of course – but not that excited.

So, it just seemed like, of course I would win! There was a monetary prize, though for the life of me I can't remember how much it was... about $2,000?

When I finished my studies, I decided to go into urban planning, and I moved to Los Angeles. It seems funny, but I really played down the fact that I'd won this competition. I was afraid it would make me look as though I was interested in graphics, rather than urban planning.

I remember seeing it once on a leaflet which had been produced on recycled paper, but then

it disappeared. A while after graduating, I flew to Amsterdam for a holiday. I'll never forget: when I walked off the plane, I saw my symbol. It was on a big recycling bin. And it was bigger than a beach ball! I was really taken aback.

That was quite a long time ago though. Since then, I've got more qualifications and worked for quite a few different firms, some more environmentally aware than others.

I feel much prouder of the recycling symbol now than I used to, probably because it's so widely

seen. Maybe this design has been more important to me than I'd thought. Yet, there's more to me than the recycling symbol.

Text 7

Future Life

Can you imagine what our lives will be like in the year 2050? Perhaps you will be flying off for a holiday on the moon, or maybe you will be taking your dog for a walk in the virtual reality. We recently carried out a survey of 1,000 people from different countries to find out what they think life will be like in the future. The results clearly demonstrate both our hopes and fears.

The survey suggests that our whole lifestyle will change. Work will take up a much smaller portion on our day and at will have much more time to do actives. This means that we will have to learn a whole range of new leisure and game skills. We will spend hours every day playing games with individuated holographic opponents or with a network of friends without ever leaving the comfort of our homes.

friendship - one of the most important human relationships -will have changed dramatically. People will make friends through the Internet. What is more, a large number of people will even come across their future husbands or wives in this way! Computers will have become absolutely essential by 2050. Even now, some people describe them as their best friend! Others, however, say that we will become much more isolated from each other because we will have little real human contact.

Education will have changed a lot too. Children will no longer go to school. Instead, they will sit in specialty designed 'learning modules' at home where a computer will guide them through their lessons for the day. The teacher will be a holographic image who will appear when necessary to help. Children will too 'virtual' chemistry experiments and play 'virtual' sports using virtual reality.

According to the survey, home life will be better. Our houses will be run by computer. Lights, heating and music will turn on and off automatically. Instead of a key, we will use handprints to open out trot doors. Most people believe that by 2050 robots will be doing the housework and we will be eating ready-made food. A lot of people think that we might only cook for fun in the future.

Space exploration will become increasingly popular. Fifty per cent of the people we talked to believe that man will regularly visit Mars. They also believe that travel on our own planet will probably change. Almost everyone thinks that there will be no cars in the city centers. Some even think that environmentally-friendly electric or solar-powered cars will have replaced the cars we use nowadays.

Pollution is something that seems to worry many people. Some fear that it will continue to get worse and that out planet will become impossible to live on. Others even foresee that one day we'll have to pay for clean air, just like we do now for clean water.

On the other hand, people seem-to be quite optimistic about the benefits of genetic engineering, as they think scientists will use it to cure diseases like cancer and AIDS. If scientists manage to find a cure for these, we'll have a much healthier society.

Some people worry about the future, while others are full of hope and enthusiasm. No matter how dark bright it may seem, it is up to us the look after our planet and try to make it a better place to live on.

Text 8

Archaeology

Archaeology, like many academic words, comes from Greek and means, more or less, 'the study of old things. So, it is really a part of the study of history. However, most historians use paper evidence, such as letters, documents, paintings and photographs, but archaeologists learn from the objects left behind by the humans of long ago. Normally, these are the hard materials that don't decompose or disappear very quickly – things like human bones and skeletons, objects made from stone and metal, and ceramics.

Of course, for much of human history, there are no written documents at all. Who were the first humans, and where did they come from? This is a job for the archaeologists, who have found and dated the bones and objects left behind. From this evidence, they believe that humans first appeared in Africa and began moving to other parts of the world about 80,000 years ago. The movement of our ancestors across the planet has been mapped from their remains – humans went to Australia about 70,000 years ago but have been in South America for just 15,000 years. The evidence of archaeology has helped to show the shared origin and history of us all.

In 1984, two men made an amazing discovery while working in a bog called Lindow Moss, near Manchester in the north of England. A bog is a very wet area of earth, with a lot of plants growing in it. It can be like a very big and very thick vegetable soup – walk in the wrong place and you can sink and disappear forever. The men were cutting the peat when one of them saw something sticking out – a human foot! Naturally, the men called the police, who then found the rest of the body. Was it a case of murder? Possibly – but it was a death nearly two thousand years old. Why was this man so well preserved? It was because he was in a very watery environment, safe from the bacteria that need oxygen to live. Also, the water in the bog was very acidic. The acid preserved the man's skin in the way that animal skin is preserved for leather coats and shoes.

How did he die? Understandably, archaeologists and other scientists wanted to know more about the person that they called, 'Lindow Man'. His hands and fingernails suggested that he hadn't done heavy manual work in his life – he could have been a rich man or a priest. They found that he hadn't died by accident. The forensic examination revealed that he had been hit on the head three times and his throat was cut with a knife. Then a rope was tightened around his neck. As if that wasn't enough, he was then thrown into the bog. The archaeologists believe that he was sacrificed to three different Celtic gods, called Taranis, Esus and Teutates. Each god required a different form of death.

However, an archaeologist called Anne Ross has suggested that Lindow Man was a special case of sacrifice. Why would an important man be sacrificed to three gods? Perhaps it was in response to the Roman invasion of Britain, which started in the year AD 43, close to the time that Lindow Man died. He might have been killed to gain the help of the gods against the Romans. It didn't work. The Romans stayed in Britain for four hundred years and Lindow Man stayed in his bog for two thousand. If you visit London, you can go and see Lindow Man at the British Museum, where he is spending some time in the company of more famous mummies from Egypt.

Text 9

Walking on waves

Sarah Whiteley talks about her love of surfing and how it began. My journey to the sea began when I was tiny. My mum, who used to surf then, would sit me on one of her old boards and push me into the little waves in a few centimeters of water. We both soon realized I had an unstoppable appetite for the waves, something which has never faded. Soon after that we moved to a house which was almost on the beach. I could literally walk out of the garden into the sea. Living by the sea is something you never take for granted if you surf. I open the curtains in the morning and my heart leaps as I see the long perfect lines of waves rolling into the bay.

Over time and after a few hair-raising moments, I made some friends and mutual respect

blossomed between me and the guys who spent all their time in the waves with me. When I started pulling off some good moves on my surfboard and throwing a bit of spray on the waves, they began giving me a bit of credit, so that if I was going out when the surf was really big, they would shout out instructions to make sure I had the best chance. They knew I wasn't messing about and that I was going for it out there. Things got really interesting when I went in for competitions. In fact, I entered every national surfing competition over ten years.

Competition surfing can be extremely frustrating, since you can never guarantee waves at a certain time on a certain day, and there's vast amounts of hanging around. Being the only girl in the water when I was learning to surf never bothered me because I'd always been trying to keep up with an elder brother who was exceptionally good at sports. So, there I was, a tiny little thing, itching to better my surfing by checking out other surfers and looking for new moves. I was surfing four times a day in the summer holidays, before and after school right through the winter months as the temperatures dropped and the sea was really wild. I just couldn't get enough of it.

Now I've set up a surf school and I've got a whole new perspective. When you start teaching something, you have to learn for yourself again. Everything you've been doing instinctively without really noticing for the last fifteen years has now got to be passed on, and it gets surprisingly detailed and tricky in parts. But it's been fantastic introducing so many people to the sport, and it's even better when you get to see their big grins when they stand up for the first time and ride a wave into the shore. Surfing has taken me all over the world and now it feels like it's brought me home again.

Things started to get competitive as I got older and stronger. I was tackling more challenging waves: faster, more powerful, and more dangerous, but I was gaining confidence and building up my experience, and it was really rewarding to see myself improving. And that's when the boys started to notice me, and they weren't too sure how to cope with it. They seemed to think along the lines of 'She's only a girl – she won't manage that wave, so I'll get in there and show her how to do it.' Convincing them that I could hold my own in the waves wasn't going to happen overnight.

Text 10

Train spotting

From going for picnics in the rain to playing cricket, the British do many things that confuse people from other countries. However, there are some sports and hobbies that confuse even British people themselves. Perhaps the strangest of them is train spotting.

Basically, train spotting is collecting trains. But a locomotive won't fit in your house or garage, will it? So train spotters simply write down the serial number of every train they see. Walk along the platform of any station in Britain on a Saturday afternoon and you will see them, huddled together, or standing apart, clutching notebooks and pens and sometimes pairs of binoculars. Dressed in anoraks, they stand for hours at major UK stations sipping tea from their thermos flasks and waiting for the next train.

The first locomotive appeared in Britain in 1804, so it's no wonder there have been tens of thousands of them for 200 years. Each locomotive has an individual number; some even have names, such as 'The Flying Scotsman', 'The Lancashire Witch'. The City of Birmingham', etc. Train spotters collect these names and, more importantly, the numbers.

Every passenger carriage has its own number too, and some extreme train spotters will try to write down the numbers of every single carriage in a train! Experienced train spotters will have shelves and shelves of notebooks at home full of thousands, sometimes hundreds of thousands, of numbers which really mean very little to anyone except other train really mean very little to anyone except other train spotters or people who work for the railway.

When they meet, looking for trains or at train spotters' clubs these unusual people exchange information about what kind of trains they have seen, where they saw them and of course what their numbers were. It is a happy train spotter indeed who can tell his amazed friends of seeing an

experimental train or a very old type of locomotive, or a normal train in a strange place.

Список текстов к билетам

6-й/8-й семестр

Text 1

H. Boone Porter

Day of the Lord: Day of Mystery. Part 1.

A preacher planning a sermon for next week, a church musician revising the list of hymns for next month, an altar guild member planning special decorations for a major feast, a Sunday school teacher teaching a course closely linked to the church year, or a thoughtful worshiper pondering the Bible readings for any given Sunday - all must sooner or later wonder about the ultimate meaning of worship on a Sunday or other feast, or during a special season. What is at the bottom of it? What is really being celebrated on this occasion or set of occasions? On major festivals, or at special times such as Advent or Holy Week, there are fairly obvious themes, but on many other occasions, the questions we have suggested are not easily answered. Half the Sundays of the year, the so-called ordinary or green Sundays, have no special associations.

Many worshipers have Virtually abandoned the search for answers.

Hymns that are easy to sing are simply assigned arbitrarily to different Sundays. Preachers have often preferred to speak on education, or Church-state relations, or some other important topic having no direct link with the liturgy. Or easy but misleading solutions to the questions are found. The church year may be interpreted didactically, simply as convenient way of exposing congregations to a variety of Scripture reading, but unfortunately it is not so convenient! Or, following a widespread usage of American Protestant, Catholic, and Jewish reaches, the readings of the day may be merely expounded in terms of a moral lesson. Cannot preachers, teachers, and others with active responsibilities do better? Cannot the worshiper go further? Is there not some overriding supernatural theme that will tie together Bible readings, preaching, hymns, prayers, and other items? Is there not some profound event, some deep truth, some illuminating vision into which worshipers may enter and which, in turn, will reach out with spiritual power into their lives?

The ancient fathers of the church often spoke of such a key topic of the day as a «mystery» Thus St. Gregory of Nazianzus exclaims, “Why what a multitude of high festivals there are in each of the mysteries of Christ; all of which have one completion, namely my perfection and return to the first condition of Adam.” His contemporary, St. Gregory of Nyssa, says in a similar vein, “The time, then, has come, and bears in its course the remembrance of holy mysteries, purifying men” mysteries which purge out from soul and body even that sin which is hard to cleanse away.” Or St. Leo the Great, preaching in Latin on different holy days, speaks of the day’s sacramentum, the day’s “holy thing”. Twelve centuries later, the great Anglican preacher, Bishop Jeremy Taylor, addressing the clergy of the Diocese of Down and Connor in Ireland, said, «Let every preacher in his parish take care to explicate to the people the mysteries of the great festivals». The reference to mysteries may not be helpful to most people. To start with a puzzle and to be told that the answer is a mystery does not seem to be a useful progression! What then is the liturgical mystery? Some would reply that there is but one mystery underlying the entire system of Christian liturgy and sacramentality, namely, the paschal mystery, that one great my stream Christi which somehow in folds creation, redemption, and the new life in the Spirit. This is an important affirmation, helpful to theologian and liturgiologist alike. Yet it is not so helpful to those planning or participating in worship at the parish level. The preacher, after all, must have a different sermon each and every week, different hymns must be sung, different lessons taught, and so forth. Furthermore, whereas the paschal mystery is so gloriously set forth in the paschal season, the church simply cannot operate at that same level all year. On the ordinary Sunday, there seems to be less to say, and fewer and less attractive tools with which to say it! What is the distinctive mystery to celebrate on ordinary occasions, and how is it to be identified? We will of course look

to the lectionary for the day or season. Without the Scriptures, we will not find the Christian liturgical mystery. Yet reading the Scriptures alone does not guarantee that we will find it. The most careful exegesis can miss the mystery of the day, or even blind us to it.

I recall vividly an example of over forty years ago when I was a soldier in World War II. On Good Friday our unit was given the opportunity to attend a short chapel service. The chaplain realized that his time was limited, so he confined himself to one of the so-called seven last words: «This day thou shall be with me in paradise» After briefly discussing the penitence of the thief, he launched into a vigorous address on the importance and desirability of capital punishment as a means of dealing with serious crimes! Although his conclusion was distasteful, that is not my point. What I wish to emphasize is that the sermon was unquestionably based on a scriptural passage used in the service and it undoubtedly considered an important issue, yet it displayed no sensitivity toward what many of us would regard as the central purpose of Good Friday, namely, the proclamation of salvation through the death of Jesus Christ and the contemplation of him lifted up upon the cross to draw us all unto himself.

Contrary to much well-meant traditional Anglican teaching, the collect for the day does not give a clue to the liturgical mystery on an ordinary Sunday. In most cases, furthermore, the psalms and readings of the Daily Office on ordinary Sundays shed no light on the material appointed in the three-year Sunday cycle for the major liturgy. Contrary again to some popular teaching, there is no special unity or theme to the Sundays after Pentecost except in terms of what sequential Bible passages happen to be read.

Text 2

The Gems of English Literature: William Blake and Geoffrey Chaucer

William Blake (November 28, 1757 – August 12, 1827) was an English poet, visionary, painter, and printmaker. Largely unrecognized during his lifetime, Blake's work is today considered seminal and significant in the history of both poetry and the visual arts. He was voted 38th in a poll of the 100 Greatest Britons organized by the BBC in 2002.

According to Northrop Frye, who undertook a study of Blake's entire poetic corpus, his prophetic poems form "what is in proportion to its merits the least read body of poetry in the English language." Others have praised Blake's visual artistry, at least one modern critic proclaiming Blake "far and away the greatest artist Britain has ever produced."

Once considered mad for his idiosyncratic views, Blake is highly regarded today for his expressiveness and creativity, and the philosophical vision that underlies his work. As he himself once indicated, "The imagination is not a State: it is the Human existence itself."

While his visual art and written poetry are usually considered separately, Blake often employed them in concert to create a product that at once defied and superseded convention. Though he believed himself able to converse aloud with Old Testament prophets, and despite his work in illustrating the Book of Job, Blake's affection for the Bible was accompanied by hostility for the established Church, his beliefs modified by a fascination with Mysticism and the unfolding of the Romantic Movement around him. Ultimately, the difficulty of placing William Blake in any one chronological stage of art history is perhaps the distinction that best defines him.

Geoffrey Chaucer (c. 1343–October 25, 1400) was an English author, poet, philosopher, bureaucrat, courtier and diplomat. Chaucer is best known as the author of The Canterbury Tales. He is sometimes credited with being the first author to demonstrate the artistic legitimacy of the vernacular English language, rather than French or Latin.

Chaucer was born around 1343 in London. His father and grandfather were both London wine merchants (vintners); historical evidence indicates that Chaucer's family was upper middle-class, if not in the elite. Chaucer's father had connections which enabled his son to become a page to Elizabeth de Burgh, the Countess of Ulster from 1357 onward; later Geoffrey served in the royal court of Edward III as a valet to Lionel of Antwerp.

In 1359 Chaucer travelled with the English army under Edward III to France during the

Hundred Years' War. In 1360, he was captured during the siege of Reims, becoming a prisoner of war. Edward paid a ransom of 16 pounds, and Chaucer was released.

Chaucer traveled from England to France, Spain, Flanders, and Italy (Genoa and Florence), where he came into contact with medieval continental poetry. Around 1366 Chaucer married Philippa (de) Roet, a lady-in-waiting to Edward III's queen, Philippa of Hainault, and a sister of Katherine Swynford, who later (ca. 1396) became the third wife of Chaucer's friend and patron, John of Gaunt. It is uncertain as to how many children Chaucer and Philippa had, but 3 or 4 are the numbers most widely agreed upon.

Chaucer wrote poetry as a diversion from his job as Comptroller of the Customs for the port of London, and also translated such important works as The Romance of the Rose by Guillaume de Lorris (extended by Jean de Meun), and Boethius' Consolation of Philosophy. However, while many scholars maintain that Chaucer did indeed translate part of the text of The Romance of the Rose, others claim that this has been effectively disproved. He also wrote the Parlement of Foules, the House of Fame, and Chanticleer and the Fox, the latter based on a story by Marie de France. However, he is best known as the writer of Troilus and Criseyde and of The Canterbury Tales, a collection of stories (told by fictional pilgrims on the road to the cathedral at Canterbury) that would help to shape English literature.

In the history of English literature, he is considered the introducer of continental accentual-syllabic meter as an alternative to the alliterative Anglo-Saxon meter. He also helped to standardize the southern accent (London area) of the Middle English language.

After the overthrow of his patron Richard II, Chaucer vanished from the historical record. He is believed to have died of unknown causes on October 25, 1400, and there is speculation that he was murdered by enemies of Richard II. He is buried at Westminster Abbey in London. In 1556 his remains were transferred to a more ornate tomb, making Chaucer the first writer interred in the area now known as Poets' Corner.

Text 3

H. Boone Porter

Day of the Lord: Day of Mystery. Part 2.

Where then is the liturgical mystery to be found? As is said of wisdom, “The deep says, ‘It is not in me’, and the sea says, ‘It is not with me’. It cannot be gotten for gold, and silver cannot be weighed as its price.... It is hid from the eyes of all living” (Job 28:14-21). How then are we to find it?[7]

Because a mystery is a mystery, we shall not expect a simple or direct answer to the question. Yet if we cannot define a mystery, we can point to it where it occurs and consider its qualities and characteristics. The example to which T would call our attention is a well-known incident in the New Testament, and we can see how, on the one hand, it may be treated as a mystery in the liturgy, and on the other hand how it may be not treated as a mystery. Both cases, the mysteriological treatment and the non-mysteriological, occur in editions of the American Book of Common Prayer.

The example to be given is the baptism of our Lord Jesus Christ. In the 1928 edition of the Book of Common Prayer, this is indeed remembered on a certain day, the Second Sunday after Epiphany As those of us who are older will recall, the Gospels in the early part of the Epiphany season were arranged in the 1928 book, for the first time, in a quite logical and interesting sequence, with the visit of the boy Jesus to the temple on the First Sunday, his baptism on the Second Sunday, and die marriage at Cana on the Third Sunday. The baptism of Jesus thus appeared reasonably and helpfully in the narrative of his early life. It is an event in his biography, nothing less and nothing more. Christ's baptism made no claim on the prayerful attention of the Church, for it was not mentioned in the Collect for the Day nor in a Proper Preface.[8] Its meaning was not explored or alluded to directly or indirectly in the Epistle.

If we turn to the readings for the Daily Office in the original 1928 Lectionary, the readings

are all about quite different subjects. In the more familiar Lectionary for die Daily Offices added in 1943, on Saturday evening the course readings in Ezekiel and John reach passages pertinent to baptism, but no eve is designated as such. There were two

7 - The concept of liturgical mystery has become intimately linked with the name of Dom Odo Casel (1886-1948) the German Benedictine who, with his colleagues at Maria Laach and elsewhere, developed this concept in great detail. Without necessarily accepting all his conclusions, liturgiologists everywhere should be grateful for his deep sensitivity to liturgical experience and his determination to bring this experience into the arena of theological consideration.

8 - The only ecological reference to our Lord's baptism in the American Book of Common Prayer of 1928 is in the Litany (55).

Propers for Morning Prayer on this Sunday and two for Evensong. In the morning, those Propers appointed for use immediately before the celebration of the eucharist contained a reference to baptism from 1 Corinthians in the second lesson, which was (in the rubrics of this book) suggested for omission when the celebration followed. The other proper for the morning, which was presumably intended to be used at 11:00 Morning Prayer, when the sermon usually occurred, celebrated the Transfiguration. The passages appointed for the evening reflect various Epiphany themes. In short, the account of the baptism of Jesus was not dwelt on. It was treated in one dimension, simply as part of the narrative of his biography in the eucharistic readings.

If our Lord's baptism had no special bearing on us, neither did our baptism have any special bearing on his. It is nowhere alluded to in any way in the baptismal rite of the 1928 Prayer Book. This is indeed a sad decline from earlier Anglican usage. The traditional English Prayer Book (1662) has a lengthy prayer at the beginning of the service alluding to the Flood, to the Red Sea, and to the Jordan, but this had been removed by American revisers, presumably in the interest of brevity. Thus the 1928 book presents us with the astonishing spectacle of nine pages devoted to the liturgy of baptism, without a single reference to the fact that the Founder of our religion was himself baptized!

Text 4

Why do people laugh?

Psychologist Robert Provine writes about why and when we laugh.

In 1962, what began as an isolated fit of laughter in a group of schoolgirls in Tanzania rapidly rose to epidemic proportions. Contagious laughter spread from one individual to the next and between communities. Fluctuating in intensity, the laughter epidemic lasted for around two and a half years and during this time at least 14 schools were closed and about 1,000 people afflicted. Laughter epidemics, big and small, are universal. Laughter yoga, an innovation of Madan Katarina of Mumbai, taps into contagious laughter for his Laughter Yoga clubs. Members gather in public places to engage in laughter exercises to energize the body and improve health. Katarina realized that only laughter is needed to stimulate laughter – no jokes are necessary. When we hear laughter, we become beasts of the herd, mindlessly laughing in turn, producing a behavioral chain reaction that sweeps through our group.

Laughter is a rich source of information about complex social relationships, if you know where to look. Learning to ‘read’ laughter is particularly valuable because laughter is involuntary and hard to fake, providing uncensored, honest accounts of what people really think about each other. It is a decidedly social signal. The social context of laughter was established by 72 student volunteers in my classes, who recorded their own laughter, its time of occurrence and social circumstance in small notebooks (laugh logbooks) during a one-week period. The sociality of laughter was striking. My logbook keepers laughed about 30times more when they were around others than when they were alone – laughter almost disappeared among solitary subjects.

Further clues about the social context of laughter came from the surreptitious observation of 1,200 instances of conversational laughter among anonymous people in public places. My

colleagues and I noted the gender of the speaker and audience (listener), whether the speaker or the audience laughed, and what was said immediately before laughter occurred. Contrary to expectation, most conversational laughter was not a response to jokes or humorous stories. Fewer than 20% of pre-laugh comments were remotely joke like or humorous. Most laughter followed banal remarks such as ‘Are you sure?’ and ‘It was nice meeting you too.’ Mutual playfulness, in-group feeling and positive emotional tone – not comedy – mark the social settings of most naturally occurring laughter. Another counterintuitive discovery was that the average speaker laughs about 46% more often than the audience. This contrasts with the scenario in stand-up comedy – a type of comedy performance in which a non-laughing speaker presents jokes to a laughing audience. Comedy performance in general proves an inadequate model for everyday conversational laughter. Analyses that focus only on audience behavior (a common approach) are obviously limited because they neglect the social nature of the laughing relationship.

Amazingly, we somehow navigate society, laughing at just the right times, while not consciously knowing what we are doing. In our sample of 1,200 laughter episodes, the speaker and the audience seldom interrupted the phrase structure of speech with a ha-ha. Thus, a speaker may say ‘You are wearing that? Ha-ha,’ but rarely ‘You are wearing… ha-ha… that?’ The occurrence of laughter during pauses, at the end of phrases, and before and after statements and questions suggests that a neurologically based process governs the placement of laughter. Speech is dominant over laughter because it has priority access to the single vocalization channel, and laughter does not violate the integrity of phrase structure. Laughter in speech is similar to punctuation in written communication. If punctuation of speech by laughter seems unlikely, consider that breathing and coughing also punctuate speech. Better yet, why not test my theory of punctuation by examining the placement of laughter in conversation around you, focusing on the placement of ha-ha laughs. It's a good thing that competing actions are neurologically orchestrated. How complicated would our lives be if we had to plan when to breathe, talk and laugh.

Text 5

H. Boone Porter

Day of the Lord: Day of Mystery. Part 3.

It our Lord's baptism was not prayed about or reflected about in Holy Scripture, neither was it sung about, since it was alluded to in few hymns, and in fact no hymn in The Hymnal 1940 takes the baptism of Jesus as its major topic. Nor was it often preached about. The Second Sunday after Epiphany could never be the first Sunday of January. Those who heard a sermon at Morning or Evening Prayer would typically have found a service not related to our Lord's baptism, as explained above. Where the sermon was preached at the eucharist, our lord's baptism was still not a popular topic.

I understand that much the same situation was true among Presbyterians, Roman Catholics, Lutherans, and Methodists. Was there not a pragmatic and pastoral reason why these churches did not find the baptism of Jesus to be of great interest? He was baptized as an adult, out of doors, and presumably by total immersion. We, on the other hand, baptized babies, with the least possible amount of water, often in a private service. Publicizing the baptism of adults was considered to be in poor taste.

Yet all this was destined to begin to change two decades ago. A new ecumenical consensus led to the commemoration of our Lord's baptism

on the Sunday immediately after the Epiphany, and the revisers of the American Book of Common Prayer were determined not simply to make this a Sunday after Epiphany, but to make it a positive and recognizable feast. We will not here pursue the interesting and historically well-founded reasons for this choice.

In the present American Book of Common Prayer, the Collect on the first Sunday after the Epiphany directly addresses the Lord's baptism. On all three years the lesson from Isaiah ("I have

put my Spirit upon him) and that from Acts ("how God anointed Jesus of Nazareth") are obviously pertinent. The Psalm, parts of By, is very appropriate. The actual account of the baptism is from the three synoptic Evangelists according to the three-year cycle.

Looking at the Daily Offices, we find this feast has an eve with proper lessons every year from Isaiah ("The Spirit of the Lord God is upon me") and Galatians ("For as many of you as were baptized into Christ"). On this Sunday, on one year of the two-year cycle we have a lesson from Isaiah ("In the wilderness prepare the way") and Hebrews ("Thou art my Son"), and the other year we have the beginning of Genesis, with the Spirit hovering over the primeval waters, and then the "gather up all things in him" passage from Ephesians. The Johan- nine account of the descent of the Spirit on Jesus is used in the office both years. All this develops our understanding of the implications of the Lord's baptism in powerful ways.

In the three-year Sunday Lectionary, the theme of this occasion overflows to some extent into subsequent Sundays. On Year A, the Johannine account occurs again in the Gospel on the Second Sunday after the Epiphany. A pertinent Epistle is on the Second Sunday in Year B, and a pertinent Epistle and Gospel on the Third Sunday of Year C. We are not suggesting that these passages are all the best possible choices, or that they illuminate every aspect of our Lord's baptism. It is disappointing that the Psalter for the Daily Office on the eve and the Sunday show no effort at selectivity—we find simply festive Psalms for Saturday evening and Sunday according to the regular seven-week cycle.* Tire readings do plainly indicate, however, that it is an event with many dimensions of meaning, reaching back

* This fact is in itself curious, for the preface to the daily Lectionary (BCP 1979, P 934) seems to indicate that this Sunday and its eve are not in the regular cycle. Psalms which might better have been used would be numbers 2, 24, 45, 72, no, or 133, none of which is used in the office in the immediately preceding or succeeding days.

even to the waters of creation, including the rich associations of anointing in the Old Testament, and reaching forward into the life and present experience of the church and of the Christian individual. In contrast to the 1928 Prayer Book, the baptism of Jesus is not treated as a one-dimensional narrative event but as an occurrence of deep significance in which many different levels of meaning converge. In short, it is treated as a mystery.

In addition to the Bible readings, there is the even more dramatic provision for the actual administration of holy baptism on this day, or at least the renewal of baptismal vows. Thus, in some sense we re-enact the event and do not merely hear about it. As Jeremy Taylor said:

"After the holy Jesus was baptized, and had prayed, the heavens opened, the Holy Ghost descended, and a voice from heaven proclaimed him to be the Son of God, and the one in whom the Father was well pleased; and the same ointment that was cast upon the head of our High Priest, went unto his beard, and thence fell to the borders of his garment; for as Christ, our head, felt this effect in manifestation, so the church believes God does to her, and to her meanest children, in the susception of the holy rites of baptism in right, apt, and holy dis¬positions."10

The provision of appropriate hymns for this day was a clear and well-publicized intention of the committee producing The Hymnal 1982, and there is now a variety of suitable hymns for use on this occasion and related subsequent Sundays.11 Meanwhile, at whatever time of tire year holy baptism is administered, our Lord's baptism will also be commemorated in the solemn prayer consecrating the water. The arrangement of the rite as a whole, with the prayer for the Holy Spirit immediately after emergence from the water, rather than twelve years or so later, again recalls the narrative of our Lord's own baptism. In our baptisms we in a sense enter into his, and the grace of his, as Jeremy Taylor puts it, comes to us at "the borders of his garment."

Text 6

Queen Elizabeth II

Her Majesty Queen Elizabeth II (Elizabeth Alexandra Mary), styled HM The Queen, born April 21, 1926, is the Queen regnant and Head of State of the United Kingdom of Great Britain

and Northern Ireland and fifteen other Commonwealth countries. She is Head of the Commonwealth, Supreme Governor of the Church of England, Commander-in-Chief of the UK Armed Forces, and she is the Lord of Mann.

She has reigned since February 6, 1952. About 125 million people live in the countries of which she is head of state. Before her succession, she held the titles of a British princess and by marriage, Duchess of Edinburgh.

The Queen has never given press interviews, and her views on political issues are largely unknown except to those few heads of government who have private conversations with her. She is also regarded privately as an excellent mimic.

Rather conservative in dress, the Queen is well-known for her solid-color overcoats and decorative hats, which allow her to be seen easily in a crowd. Although she attends many cultural events as part of her public role, in her private life the Queen is said to have little interest in culture or the arts. Her main leisure interests include horse racing, photography, and dogs, especially her Pembroke Welsh Corgis.

In diplomatic situations the Queen is extremely formal, and royal protocol is very strict. Though some of the traditional rules for dealing with the British Monarch have been relaxed during her reign (bowing is no longer required, for example) other forms of close personal interaction, such as touching, are still discouraged. In 1992, the Australian Prime Minister Paul Keating was dubbed the "Lizard of Oz" by the British press for touching the Queen on the back, and in 2000 his successor John Howard had to deny that he too had touched the Queen. A similar flap occurred when Newfoundland and Labrador premier Brian Tobin was photographed touching the Queen's back as he accompanied her up a flight of stairs; he protested he was merely attempting to help an elderly lady avoid falling. The queen is also notably the subject of the Sex Pistols 1977 song "God Save the Queen".

Her former prime ministers speak highly of her. Since becoming Queen, she spends an average of three hours every day "doing the boxes"—reading state papers sent to her from her various departments, embassies, and government offices.

Having done so since 1952, she has seen more of public affairs from the inside than any other person and is thus able to offer advice to Tony Blair based on things said to her by Harold Wilson, Harold Macmillan, Edward Heath, Winston Churchill and many other senior leaders. She takes her responsibilities in this regard seriously, once mentioning an "interesting telegram" from the Foreign Office to then-Prime Minister Winston Churchill, only to find that her prime minister had not bothered to read it when it came in his box!

Text 7

The balanced workers of tomorrow

Work-life balance is the buzzword of the moment. Last week was the fourth annual Work-Life Balance week in which a record two million employees took part. Meanwhile, forward-looking organizations are boasting of their work-life programmes. But can rising awareness of work-life balance - recognizing employees as real people with personal lives, responsibilities and interests – have a real impact on the workplace? Getting the balance right depends on convincing employers of the benefits and making sure workers are confident enough to ask for changes to their conditions in the current job market. After all, a worker who did not feel secure in his or her workplace would not ask for better working conditions.

Recent working proposals have increased parental leave and given certain workers the right to have their requests for flexible working at least considered. However, these guidelines fall far short of being made law. What seems like common sense – that if there were more satisfied employees this would result in less absenteeism, stress-related illness and staff turnover – is backed up by growing number of studies. It has been calculated that 30 % of sick leave in Britain is attributed to stress, anxiety and depression – all made 54 worse by poor work-life balance. The annual cost to the UK health service of stress-related illness is £2 billion, while this year it has

been estimated that the cost of stress-related absence reached $300 billion a year in the US and $200 million in Australia.

Given the current assessment, it may well be a generation before more holistic attitudes to employees are accepted. Indeed, the focus is now shifting to the next generation of workers by highlight in the pressure on younger people thinking about entering the workforce or already juggling part-time work with their studies. A poor economy has done little to encourage jobseekers to bargain for better conditions. Job security and unemployment have changed attitudes, particularly at the younger end of the job market. So would the next generation fight for better conditions if it came to changing their lives? For some school leavers their anxiety over finding work was far greater than the strain that they feared work may bring to their lives. They believed that if they did not do the job, then someone else would do it instead of them.

Can anything be done to improve this critical situation? Flexible work arrangements, part-time work, job-sharing, home-based work and paid parental leave are all examples of family-friendly practices that help people to balance their lives. In order to have a more balanced life, more and more people are choosing to work from home at least some of the time, but there are many new dangers – overworking, lack of communication with the office and negative impact on home life are examples of the problems with homebased work. The biggest obstacle to balancing work and home life seems to be attitude: organizations and the people they employ need to recognize that work-life balance can actually improve productivity without significant investment. Many workers would be happy to work their hours, if they could get back some control over their busy lives. In the meantime, experts vary in their advice for strategies for balancing our work and lives.

Text 8

George Orwell

George Orwell was the pen name of British author Eric Arthur Blair (25 June 1903–21 January 1950). Noted as a political and cultural commentator, Orwell is among the most widely admired English-language essayists of the twentieth century, though he is best known for two novels he wrote in the late 1940s, the political allegory Animal Farm and Nineteen Eighty-Four. The latter described a totalitarian dystopia so vividly that the adjective 'Orwellian' is now commonly used to describe totalitarian mechanisms of thought-control.

Eric Blair was born in 1903 in Motahari, Bengal, in the then British colony of India, where his father, Richard, worked for the Opium Department of the Civil Service. His mother, Ida, brought him to England at the age of one. He did not see his father again until 1907, when Richard visited England for three months before leaving again until 1912. Eric had an older sister named Marjorie and a younger sister named Avril. With his characteristic humor, he would later describe his family's background as "lower-upper-middle class."

During most of his career Orwell was best known for his journalism, both in the British press and in books of reportage such as Homage to Catalonia (describing his experiences during the Spanish Civil War), Down and Out in Paris and London (describing a period of poverty in these cities), and The Road to Wigan Pier (which described the living conditions of poor miners in northern England). According to Newsweek, Orwell "was the finest journalist of his day and the foremost architect of the English essay since Hazlitt."

Contemporary readers are more often introduced to Orwell as a novelist, particularly through his enormously successful titles Animal Farm and Nineteen Eighty-Four. The former is an allegory of the corruption of the socialist ideals of the Russian Revolution by Stalinism, and the latter is Orwell's prophetic vision of the results of totalitarianism. Orwell had returned from Catalonia a staunch anti-Stalinist and anti-Communist, but he remained to the end a man of the left and, in his own words, a 'democratic socialist'.

Orwell is also known for his insights about the political implications of the use of language. In the essay "Politics and the English Language", he decries the effects of cliche,

bureaucratic euphemism, and academic jargon on literary styles, and ultimately on thought itself. Orwell's concern over the power of language to shape reality is also reflected in his invention of Newspeak, the official language of the imaginary country of Oceania in his novel Nineteen Eighty-Four. Newspeak is a variant of English in which vocabulary is strictly limited by government fiat. The goal is to make it increasingly difficult to express ideas that contradict the official line - with the final aim of making it impossible even to conceive such ideas. (cf. Sapir-Whorf Hypothesis). A number of words and phrases that Orwell coined in Nineteen Eighty-Four have entered the standard vocabulary, such as "memory hole," "Big Brother," "Room 101," "doublethink," "thought police," and "newspeak."

The comprehensive edition of Orwell's work was edited by Peter Davison and published in 20 volumes in 1998.

Text 9

H. Boone Porter

Day of the Lord: Day of Mystery[10]. Part 4

The provision of appropriate hymns for this day was a clear and well-publicized intention of the committee producing The Hymnal 1982, and there is now a variety of suitable hymns for use on this occasion and related subsequent Sundays.[11] Meanwhile, at whatever time of the year holy baptism is administered, our Lord's baptism will also be commemorated in the solemn prayer consecrating the water. The arrangement of the rite as a whole, with the prayer for the Holy Spirit immediately after emergence from the water, rather than twelve years or so later, again recalls the narrative of our Lord's own baptism. In our baptisms we in a sense enter into his, and the grace of his, as Jeremy Taylor puts it, comes to us at "the borders of his garment."

Going beyond the limits of the Book of Common Prayer and The Hymnal 1982, we find in The Book of Occasional Services[12] a vigil for the eve of our Lord's baptism. Tire stories of the flood, the anointing of

Aaron and of David, and the cleansing of Naaman in the Jordan are among the readings. The widely used volume *The Prayer Book Office* provides a memorial of baptism at the end of Evensong on the eve, to be repeated again Sunday evening. All this reflects an awareness of the baptism of Jesus as a mystery, wonderful event, somehow made present for us in the celebration of it, with its meaning and. spiritual power appropriated by us in our lives as baptized people in various ways. As St. Gregory of Nazianzus says, it is “a mystery lofty and divine, and allied to the Glory above”. It is to be devoutly hoped that preachers and teachers devote their attention to this topic, that candidates may indeed be encouraged for baptism on tills occasion, and that altar guilds may take such creative steps as providing distinctive decorations around the font on this occasion.

Well, one may still ask what this has to do with the Sixth Sunday after Epiphany or the Seventeenth Sunday after Pentecost. Some of the answer at least is that mystery, like beauty, is in part in the eye of the beholder. The entire New Testament is about the mystery of die Son of God coining among us as our Messiah, to share our human nature, to live and die among us, that he might adopt us as his brothers and sisters, make us sharers of his anointing by the Holy Spirit, and heirs of everlasting life. It is precisely as a baptized community that we assemble every Sunday, hear the word of God read and preached in a framework of praise and prayer, and offer the eucharistic sacrifice. Each Sunday provides varied emphases, varied ways of thinking, varied ways of looking at it, yet there is still the same “old, old story.” Again and again, we “enter with joy upon the contemplation of those mighty acts.”

In a sense we may say that the difference between the First Sunday after Epiphany and an ordinary Sunday is that, in the case of the former, the compilers of the rubrics, of the Lectionary, and of the Hymnal have done much of the work for us. A considerable variety of pertinent texts have been assembled by them for our use. On an ordinary Sunday, on the other hand, preachers and teachers must draw upon their own knowledge of the Bible, of theology, and of human life in

order to illuminate the mystery of Christ as it is set forth in the Scriptures appointed for that particular day.

10 - The Great Exemplar 10, in Jeremy Taylor, Works, ed. Heber, 2:191.

11 - The Hymnal 1982 (New York: Church Hymnal Corp., 1985) nos. 116,120, 121,131, 132, 135, and 139.

12 - The Book of Occasional Offices (New York: Church Hymnal Corp., 1979) 49f

Perhaps there is an Old Testament lesson with a reference to Elijah or Elisha, who are linked with so many other things in the Old Testament and who are themselves the forerunners of John the Baptist, as John was the forerunner of the Christ. Perhaps [here is an Epistle that refers to Abraham, that ancient figure whose very name is a code for justification by faith, the one whom we name as our forefather in the morning and evening canticles of the church, the one whose offering of his son Isaac adumbrates the cross and the eucharistic mystery. Or perhaps the Gospel has one of those familiar parables about wheat fields or vineyards, with again their eucharistic suggestions and hints of the interconnection of death and resurrection. Or perhaps there is one of those many healing miracles which the early church saw as signs of holy baptism. All these are so many points of entry, as it were, into the land of the Spirit.

All this is set in the basic framework of Sunday itself, which always celebrates the threefold mystery of creation, resurrection, and new life in the Spirit. Sunday is always a feast of the holy Trinity, and therefore a day of celebration for that peculiar people whose identity is based on the fact that they have been baptized in the name of the Trinity. The First Sunday after Epiphany, when we celebrate the mystery of our Lord's baptism, resembles the First Sunday after Pentecost in that they are both paradigms for all Sundays.

In all this, we are not dealing with the wonders of salvation in a way intended to divide or erect barriers. Wo arc not saying that, because the author of a passage in the New Testament was talking primarily about one subject, the passage can have no bearing on some other subject. We are not saying that, because a certain doctrine means one thing, it has no relevance for some other tiling. Mysteries do not accept such boundaries. They reach out in different ways and at different levels and intertwine with other things in a variety of ways. As the contemporary anthropologist Victor Turner has pointed out, so often great religious symbols derive much of their power from having different meanings, even meanings which are at first sight contradictory.

Every Sunday in the year can derive meaning from the total mystery of the good purpose of God as set forth in the Christian gospel. Similarly, every Sunday in the year can add to and enrich not only our intellectual understanding of this mystery but also our sense of the presence and power of God working through the Holy Spirit in our lives. As St. Gregory of Nazianzus said, all these mysteries have their goal in our perfection and return to the unfallen condition of Adam.[13]

Finally, what is said here about public worship also has its bearing on private and individual prayer. The Holy Spirit broods over the waters of creation, and the same Spirit broods over the creative waters within each of us. To us also the Spirit will give glimpses of glory. We too can occasionally savor the aroma of good things to come. We also can overhear at least an occasional murmur of angels. "For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth" (Eph i:9f).

13 - Victor Turner, Image and Pilgrimage in Cristian Culture (New York: Columbia University Press, 1978) 245-48/ and elsewhere in Turner's many writings.

Text 10

Halloween

Halloween (also referred to as All Hollows' Eve) is a holiday that's celebrated in America on 31 October of each year, regardless of what day of the week this date falls on. Although it is rooted in religion, Halloween today is enjoyed mainly because of its decorations, costumes, candy, treats, and general excitement, and furthermore, it is enjoyed by most everyone. Before Halloween,

many individuals carve a design into an orange-colored pumpkin, or a solid, durable vegetable. Once a personally satisfying design is carved, a lit candle is typically put inside a pumpkin, thereby making it a Jack-O-Lantern. At night, this design lights up against the darkness.

Besides carving pumpkins, some celebrate Halloween by putting decorations up. Supernatural (referring in this case to non-natural creatures that are typically based in fiction) figures, including vampires, ghosts, werewolves, zombies, and more, generally account for most of these decorations. Bugs, spiders, cobwebs, gravestones, and anything else that can be considered creepy (or unusual and possibly scary) can also be found on Halloween, in decoration form.

Only some adults celebrate Halloween, and they generally do so by attending parties. Inversely, the vast majority of children dress in costume (Halloween costumes can be based upon anything, from the mentioned supernatural creatures to the stars of today's films) and walk from door to door in search of candy—a practice known as trick or treat—on Halloween. After knocking on a door (houses that participate in Halloween usually leave a light on), one says, "Trick or Treat" and a piece (or pieces!) of candy is given to him or her.

Christmas

A Christian holiday signifying the birth of Jesus, Christmas is widely celebrated and enjoyed across the United States and the world. The holiday always falls on 25 December (regardless of the day of the week), and is typically accompanied by decorations, presents, and special meals.

Specifically, the legend behind Christmas (and the one that most children are told) is that Santa Claus, a bearded, hefty, jolly, and red-jacket-wearing old man who lives in the North Pole, spends the year crafting presents with his elves, or small, festive, excited Santa-assistants. All the children who behave throughout the year are admitted to the Good List, and will presumably receive their desired gifts on Christmas, while those who don't behave are placed on the Naughty List and will presumably (although the matter is determined by parents) receive a lump of coal.

Santa Claus is said to fly around the Christmas sky in a sled powered by his magical reindeer, or cold-resistant, mythically powered, individually named animals, delivering presents to each child's house in the process. Santa is also expected to slide through chimneys to deliver these presents (homes not equipped with chimneys might "leave the front door cracked open"), and children sometimes arrange cookies or other treats on a plate for him to enjoy. Gifts are placed underneath a Christmas tree, or a pine tree that's decorated with ornaments and/or lights and is symbolic of the holiday. Additionally, smaller gifts may be placed inside a stocking, or a sock-shaped, holiday-specific piece of fabric that's generally hung on the mantle of a fireplace (homes without fireplaces might use the wall). A Christmas tree's ornaments, or hanging, typically spherical decorations, in addition to the mentioned lights, may be accompanied by a star, or a representation of the Star of Jerusalem that the Three Apostles followed while bringing Baby Jesus gifts and honoring him, in the Bible.

Text 11

Tireless Mind: The Life of Sandford Fleming

Sandford Fleming was a whirlwind inventor whose ideas came to benefit not only his home country but the world. Canadians can thank him for his “crazy” vision of building a railway clear across the vast wilds of Canada.

How many different dreams can one person follow? For Sandford Fleming, it seems there was no limit. When he was eighteen years old, having just arrived in Canada from Scotland, Fleming was a budding inventor who wanted other active minds around him. So, he established the Royal Canadian Institute - a group dedicated to science, invention, and understanding. It still exists today. Apparently, working as a surveyor and running his new Institute wasn’t enough to fully occupy his mind. On the side, Fleming took the time to design Canada’s first postage stamp in 1851.

Meanwhile, his tireless energy and sharp mind got him a job as chief engineer of a railway. That’s where Fleming developed his next vision - a railway clear across Canada. It took a dozen

years for Fleming and others to convince the new Canadian government. Once the government had finally approved the idea, it gave Fleming the job of doing the surveying for the mammoth railway. Fleming had to find the best route from the Atlantic to the Pacific, over hundreds of kilometers of empty prairie and through mountain passes where no one had ever climbed.

He finished the survey job by 1876, and the railway was finished in 1885. Fleming was on hand when they drove the last spike to join the rail lines - and Canada - together. You might think that institutes, railways, postage stamps, and submarine telegraph cables (he proposed the idea to connect the British Empire through communications) would be enough for one mind. But Sandford Fleming had yet another world-changing idea.

After missing a train in Ireland, Fleming became fed up with the way people kept time. At that time, time was strictly a local affair; every town had its own clock. Twelve noon in one place might be 12:15 in another just up the road. Fleming came up with the idea of creating standard time zones - twenty-four of them around the world. In each zone, the time would be exactly the same. It seems like common sense today, but Fleming had to fight for years to get this idea accepted, and the twenty-four time-zone idea wasn't agreed upon until years after his death.

Interestingly enough, Fleming's many achievements were recognized while he was still alive; he was knighted by Queen Victoria. Today, Sir Stanford Fleming is recognized as the father of standard time and of our national railway - a man who changed Canadian nation and the world.

Критерии оценивания

Оценка *«отлично»* выставляется, если в ответах на вопросы билета студент продемонстрировал углубленное знание грамматических явлений английского языка, лексики в объеме изученных по программе тем, уверенное умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями.

Оценка *«хорошо»* выставляется, если в ответах на вопросы билета студент допустил некоторые ошибки, но в целом продемонстрировал достаточно структурированное знание грамматических явлений английского языка, лексики в объеме изученных по программе тем, достаточно развитое умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями.

Оценка *«удовлетворительно»* выставляется, если в целом студент продемонстрировал общее знание грамматических явлений английского языка, лексики в объеме изученных по программе тем, начальное умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями.

Оценка *«неудовлетворительно»* выставляется, если студент не смог ответить ни на один вопрос в билете и продемонстрировать на приемлемом уровне знание грамматических явлений английского языка, лексики в объеме изученных по программе тем, отсутствует умение понимать английскую речь на слух, анализировать тексты профессионально-теологической тематики, пользоваться моноязычными словарями.

Тестовое задание и критерии оценивания

Тестовое задание разбито на уровни. Каждый правильный ответ оценивается в 1 балл, ниже даны правильные ответы (ключи к тесту).

Elementary Level

Данный экзамен предназначен для подтверждения знаний основ английского языка, достаточных для понимания коротких простых фрагментов информации, представленных в письменной и устной речи.

GRAMMAR

1. Вставьте недостающее слово в предложении.

1. They _____ British, they're American.

2. ‘What’s that?’ ‘It’s _____ identity card.’
3. _____ your teacher live in London?
4. I usually get up late _____ Sundays.
5. I _____ sing, but I can play the guitar.
6. This bag’s _____. Look! It’s got my name on it.
7. Is _____ any milk in the fridge?
8. I’m taller _____ my brother.
9. ‘Would you like to fly by plane?’ ‘No, I _____.’
10. _____ were a lot of people at the cinema last night.
11. It’s the _____ interesting book I’ve ever read.
12. ‘How much coffee do you drink?’ ‘Quite a _____.’
13. ‘What’s the time?’ ‘It’s half _____ three.’
14. They _____ like the film – they left after ten minutes.
15. I spoke to him on the phone ten minutes_____.

2. Подчеркните правильное слово или фразу.
Example: My father work / works in a bank.
1. She’s my childrens’ / children’s teacher.
2. I have always / always have breakfast at home.
3. They’re beautiful flowers / flowers beautiful.
4. We don’t have some / any money.
5. Please drive careful / carefully. The weather’s bad.
6. Can we meet on / in Monday evening?
7. My father’s doctor / a doctor.
8. I have a lot of / a lot brothers and sisters.
9. ‘Is that his umbrella?’ ‘No, it’s ours / our.

3. Используйте правильную форму глагола в скобках.
1. Simon _____ (not be) at work yesterday.
2. I _____ (buy) a new car last week.
3. My sister _____ (listen) to music at the moment.
4. We _____ (not have) a holiday next year.
5. Where _____ (be) he yesterday morning?
6. _____ you ever _____ (break) your leg?
7. I _____ (not be) to France. Is it nice?
8. They _____ (not drive) to London, they got the train.
9. _____ she _____ (have) a party next week?
10. Who _____ (be) the three greatest politicians of the twentieth century?
11. He has an exam tomorrow so he _____ (study) now.
12. She _____ (not like) writing postcards.
13. How often _____ you _____ (use) your mobile?
14. Emma _____ (write) him a letter two days ago.

VOCABULARY
4. Вставьте соответствующее слово по смыслу (из 3-х данных).
1. My sister works in an office. She’s a _____ builder /musician/ receptionist.
2. I work for a newspaper. I’m a _____ journalist /politician/ lawyer.
3. My mother’s brother is my _____grandfather /nephew /uncle.
4. The opposite of expensive is _____safe/ cheap/ empty.
5. We eat in the _____ bathroom/ garage/ dining room.
6. You can buy food at a _____ chemist’s /market /post office.

7. I need some _____ keys/ stamps/ coins for this letter.
8. My brother's daughter is my _____ granddaughter/ sister /niece.
9. My father's a _____ pilot/ builder/ nurse. He flies all over the world.
10. The opposite of safe is _____ dangerous/ difficult/ different.

5.Какое слово будет следующим?
Example: one, two, three
1. ten, twenty, _____
2. Monday, Tuesday, _____
3. July, August, _____
4. third, fourth, _____
5. eight hundred, nine hundred, _____
6. spring, summer, _____

6. Определить правильное слово по первой букве.
1. My mother's brother is my u_____.
2. What's your m_____ number?
3. This is my i_____ card.
4. Do you want to c_____ a taxi?
5. After work she g_____ to the gym.
6. He s_____ for eight hours a night.
7. The opposite of tall is s_____.
8. If you break your leg you have to go to h_____.
9. I d_____ a Volkswagen.
10. I always w_____ up early.
11. She often t_____ by plane.
12. I h_____ dinner at 8.00 p.m.

7. Christian issues.
Подчеркнуть правильный ответ. (it's in bold)
1. What does the word disciple mean?
teacher / follower / messenger
2. What job did Peter do before becoming a disciple?
tax collector / synagogue ruler / fisherman
3. What town did Jesus grow up in?
Bethlehem / Nazareth / Jerusalem
4. According to ACTS, which form of prayer means to say sorry?
adoration / supplication / confession
5. What is the first part of the Bible called?
The Old Testament / The New Testament / The Gospels
6. Which of the following is a Christian pilgrimage site?
Iona / Makkah / Gethsemane
7. According to Matthew, "Blessed are the…"?
lonely / children / peacemakers
8. What does the New Testament contain?
the history of Israel works of fiction / the life and teachings of Jesus Christ and his early followers
9. What is a bishop?
the head of a monastery / the head of a diocese / a local charity organizer
10. Which Christian festival is the most important?
Easter / Thanksgiving / Christmas

Pre -Intermediate Level

Данный экзамен проверяет умение студентов ориентироваться в целом спектре разговорных времен, правильно задавать вопросы, вести дискуссию и проявлять интерес в собеседнике, возражать и соглашаться; улавливать ключевую информацию в устной речи.

GRAMMAR

1. Use the correct form of the verb in brackets. / Вставить соответствующую форму глагола в скобках.

Example: I usually get up (get up) at seven o'clock.

1. Tod _____ (watch) TV at the moment.
2. The sports hall _____ (not clean) on Wednesdays.
3. Ella _____ (have) blonde hair, but now she's quite dark.
4. He _____ (look for) a job next month.
5. What _____ he _____ (find) when he opened the door?
6. She _____ (not go) out last night; she went home after work.
7. I _____ (go) to the USA five times. How about you?
8. When we arrived, they _____ already _____ (leave) – the house was empty.
9. They _____ (not listen) to the teacher at the moment.
10. _____ you ever _____ (see) a giraffe?
11. She _____ (meet) her new boss last week.
12. Happy anniversary! How long _____ you _____ (be) married?
13. I don't think it _____ (snow) this week. It's too warm.
14. He _____ (cook) lunch when we arrived, so we offered to help.
15. We left the cinema because we _____ (see) the film before.
16. Pizza _____ (make) with flour, oil, tomatoes and cheese.

2. Complete the sentences with one word. /Вставить недостающее слово

Example: Where do you live?

1. How _____ bread do you eat?
2. I _____ do the washing up now. I'll do it later.
3. A chemist's is a place _____ you buy medicines.
4. A I don't like Chinese food.
   B _____ do I.
5. Put _____ some shoes. We're going outside.
6. We walked _____ of the shop, because the music was too loud.
7. _____ it was a warm day, she wore a big winter coat.
8. I went to Rome _____ learn Italian.
9. What _____ you do if it rains this afternoon?
10. A Have you heard the news?
    B No, not _____.

3. Underline the correct word(s) in each sentence. /Подчеркнуть правильный вариант.

Example: Have you finished that book yet / just?

1. You must / mustn't listen to your teacher. She's trying to help you.
2. This is the best / better museum I've ever visited.
3. This bike's most / more expensive than mine.
4. He's eaten too many / too much cakes, and now he feels ill!
5. You mustn't / don't have to wear a uniform at work if you don't want to.
6. You don't do enough / too housework. I have to do it all!
7. We had a boring weekend. We didn't have anything / nothing to do.

8. You don't have to / should try on this shirt. I think it'll look great on you.
9. They might / must go to the beach tomorrow – if the weather's hot.
10. Wait! You walk more quickly / quicker than me.
11. Who did paint / painted this picture? It's great!
12. She said / told us she was busy this weekend.
13. Walking / Walk in the country makes me feel great.
14. If I didn't have to, I won't / wouldn't go to that conference.

VOCABULARY

4. Underline the odd word out. / Подчеркнуть лишнее слово

Example: funny friendly kind safe

1. fly mosquito dolphin bee
2. palace statue receipt castle
3. talkative polluted crowded dangerous
4. sightseeing ironing camping sunbathing
5. jeans leggings tights gloves

5. Complete the sentences with the correct word. / Вставить соответствующее слово по смыслу из 3-х данных.

Example: My mum's sisters are my aunts.
aunts cousins uncles

1. David _____ me he wanted to get a burger.
told said replied
2. We _____ a really good time at the festival.
spent had did
3. My brother is my aunt's _____.
niece grandson nephew
4. Put your lights on. We're going to drive _____ a tunnel!
through under across
5. The opposite of crowded is _____.
clean safe empty
6. Kate's really _____. She always gives me presents.
mean lazy generous
7. Can you turn _____ the TV? I want to watch the news.
on in off
8. Is he looking _____ to the party?
after for forward
9. Those jeans look nice. Would you like to _____ them on?
take try wear
10. Enter our competition now! You could _____ a great prize.
win earn make
11. Our new school year starts _____ 5th September.
in on at
12. We haven't got much money _____ we aren't going to buy the flat.
because so although
13. He _____ on really well with his sister.
does gets makes
14. I'm not _____ good at languages. I find them difficult.
bit quite very

6. Write the opposite. / Написать антоним

Example: fail pass
1. borrow _____
2. generous _____
3. interesting _____
4. remember _____
5. find _____
6. dangerous _____

7. Complete the sentences with the correct preposition. / Вставить предлог.
Example: What music do you listen to?
1. Be careful when you jump _____ the swimming pool.
2. I'm not sure if I can come camping. It depends _____ my work.
3. Did you wait long _____ your train?
4. Harry's worried _____ his driving test tomorrow.
5. Leo fell in love _____ his girlfriend soon after they met.
6. Can you pay _____ the tickets today?
7. Please write _____ me soon, and tell me all news.
8. What time did you arrive _____ work? Were you late?

8. Complete the sentences with one word. / Вставить недостающее слово.
Example: Write down the words.
1. Can you _____ the dog for a walk?
2. I'm taking this watch _____ to the shop. It doesn't work.
3. Work _____ pairs to do this next exercise.
4. Don't run _____ the road! It's dangerous.
5. Let's _____ Fred to the party on Saturday.
6. Shall we _____ surfing tomorrow?
7. Don't _____ so much noise! I'm trying to study.

9. Christian issues. Underline the correct answer of three.
1. Which book of the Bible deals with the idea that suffering and joy go side by side?
Psalms Job Genesis
2. What did Jesus teach about how to treat others?
Only help people who can do you a favour. Love your neighbour as yourself. Only help people of your family.
3. Which of the following events came immediately after the Last Supper?
The ascension The betrayal and arrest The crucifixion
4. What did Jesus do after Matthew became a disciple?
He ate dinner with him He sent him on a mission He went to the synagogue to pray
5. What were the Twelve called to do?
drive out demons baptise people gather food
6. Where did Jesus go to pray after the Last supper meal?
the Garden of Gethsemane the Temple the Gardens in Bethany
7. Who were the teachers of God's Laws?
the scribes the chief priests the Pharisees
8. Which Gospel uses the term 'Word of God' to describe Jesus?
John Matthew Luke
9. Which two sacraments are recognised by Protestants?
Baptism and Confirmation Baptism and Eucharist Eucharist and Confession
10. What is the key source of authority for belief in the Trinity?
The Nicene Creed The Gospel of Matthew The Old Testament

Intermediate Level

Данный экзамен предназначен для подтверждения достаточно высокого уровня владения английским языком, необходимого для свободного использования в различных коммуникативных ситуациях, включая освоение студентами расширенных грамматических структур и навыков перевода неадаптированных текстов.

GRAMMAR

1. Complete the sentences. Use the verbs in brackets.

Example: Are you going (go) on holiday this year?

1. 'Where's Lynne?' 'She _____ (go) to Cuba. She'll be back next week.'
2. Mike _____ (work) in his study. Shall I call him for you?
3. If I had the chance to live abroad, I _____ (go).
4. I'm sorry. I think I _____ (break) your camera when I dropped it!
5. I would have said 'hello' if I _____ (see) you!
6. I _____ (have) lunch every day with Clare in the canteen – I really enjoy talking to her.
7. 'Didn't you hear the phone ring?' 'No, sorry. I _____ (listen) to music.'
8. She told me she _____ (want) to meet me the next day.
9. Between 1984 and 1986 Patricia Cornwell _____ (write) three novels.
10. I _____ (eat) less chocolate at the moment because I am on a diet.
11. We can't go to that restaurant again! I _____ (go) there twice last week.
12. You will get your results in a month – a letter _____ (send) to your house.
13. He _____ (work) at the company for years, and he still loves it.
14. When I got home, I saw that somebody _____ (break) one of my windows.
15. I'll wait until she _____ (get) here and then we'll come over together.

2. Complete the sentences.

Example: That's the house where my father was born.

1. How much money did you take _____of the cash machine?
2. You're Joel's cousin, _____you?
3. I wouldn't have missed his party if I _____(not / have) a bad headache.
4. We can't have dinner _____all the guests are here.
5. The police _____ me whether I had witnessed the crime.
6. If I _____you, I'd make a complaint to the manager.
7. Do you know where the nearest taxi rank ____?
8. Will you be _____to look after the children next Thursday evening?
9. Are you responsible _____the sales figures?
10. Can you tell me_____ the main entrance is, please?
11. My brother and I want to set _____our own online business.

3. Underline the correct word or phrase.

Example: There's no / not enough time to get the project finished today.

1. You wouldn't / won't get the job if you don't apply for it!
2. You mustn't / shouldn't ride without your helmet. It is illegal.
3. Please talk more quieter / quietly. You might wake up the baby.
4. She's the woman who's / whose brother won the national lottery.
5. I think banning / ban cars from the city centre is a good idea.
6. The boss said / told me not to tell anyone about the promotion.
7. Very few / little people turned up at the meeting last week.
8. I'll see you the next / next Friday.
9. There aren't any / no big parks in this town. Правильный ответ:
10. I'm so tired. I won't be able to drive unless / if I have a break and some coffee.

11. I usually / used to watch TV in the evenings, but now I go to the sports centre.
12. Will / Shall you tell me if you hear any news?
13. If you went to visit her, she'll / she'd be so happy.
14. I must / might work harder if I want to get a better job.

VOCABULARY

4. Complete the sentences with the correct word.

Example: I inherited a lot of money a few years ago from my grandfather.

inherited earned invested

1. I think_____should be banned from children's TV because they make them want material things.

channels adverts presenters

2. The teachers give us extra homework when some students _____ badly.

cheat behave revise

3. I'm _____ my third year of university, studying chemistry.

in at through

4. My sister's a _____. She's having an exhibition in London next month.

guitarist conductor sculptor

5. Antonia's so _____. She's always trying to get people to do what she wants.

extrovert mean manipulative

6. We often have dinner outside on our _____.

terrace roof path

7. Go away and don't come_____!

back here away

8. It's easy to buy things on_____. You just pay a little every month.

credit online tax

9. When I was in Greece, I couldn't understand anything anyone was saying. It was so_____

exciting terrifying frustrating

10. I've finally thrown_____ my old leather jacket.

in away up

11. You're not allowed to drive in a_____area.

residential pedestrian suburb

12. Could you give me a 20%_____ on this bag? It has a dirty mark on it.

refund bargain discount

13. I haven't eaten anything for hours. I'm _____!

starving furious freezing

14. She's so _____. Her feelings are easily hurt.

reliable honest sensitive

5. Complete the sentences with one word.

Example: My sister and I _get_ on well with each other.

1. When I got _____ playing football, the doctor said I couldn't play again for four weeks.
2. The film The Beach is _____ on the novel by Alex Garland.
3. Jeff _____yoga for an hour every day – it helps him to relax.
4. I tried to phone Mike, but the line's engaged. I'll call_____ later.
5. It was lovely seeing you again after so long. Let's _____in touch.
6. Shall we meet_____lunch on Tuesday? There's a new Italian restaurant in the High Street.

7. Tickets for U2 concerts always sell_____really quickly.
8. It was great to see you. I hope we bump_____ each other again!

6. Christian issues. Underline the correct answer.
1. In the parable of the sower, where did the seed not fall?
on good soil among thorn bushes on sandy ground
2. What did the boys' father ask Jesus to do?
heal his son strengthen his faith forgive his sins
3. What does the name 'Pharisee' mean?
the separate ones the religious ones the hypocritical ones
4. What was the main criticism Jesus had of two groups of religious leaders?
They don't practice what they preach. They lead lives that are too strict. They ignore the ordinary people.
5. How did Zacchaeus show he was a changed person?
He offered to pay back four times the amount to those he had cheated.
He invited Jesus to his house for a meal. He stopped being a tax collector.
6. Baptists are a subgroup of which Christian denomination?
Protestant Roman Catholic Orthodox Christian
7. Which event in the life of Jesus is the basis for the Eucharist?
The resurrection The Last Supper The crucifixion
8. Which of these types of prayer is about asking God for assistance?
adoration confession supplication
9. What is ecumenism?
The movement towards unity between churches
Helping others
Providing support to people in need
10. What phrase is used to describe the instruction Jesus gave to his disciples to spread his teachings?
The Sermon on the Mount The Great Commission The Parable of the Sheep and the Goats

Ключи к тексту
Elementary Level
GRAMMAR
1.
1. aren't
2. my
3. does
4. on
5. can't
6. mine
7. there
8. than
9. wouldn't
10. there
11. most
12. lot
13. past
14. didn't
15. later

2.

1. childrens’
2. always have
3. beautiful flowers
4. any
5. carefully
6. on
7. doctor
8. a lot of
9. ours

3.
1. was
2. bought
3. is listening
4. won’t
5. was
6. have - broken
7. have not been
8. didn’t
9. is - having
10. was
11. is studying
12. doesn’t
13. do - use
14. wrote

VOCABULARY
4.
1. receptionist
2. journalist
3. uncle
4. cheap
5. dining room
6. market
7. stamps
8. niece
9. pilot
10. dangerous

5.
1. thirty
2. Wednesday
3. September
4. fifth
5. ten hundred
6. autumn

6.
1. uncle
2. mobile
3. identity

4. call
5. goes
6. sleeps
7. short
8. hospital
9. drive
10. wake
11. travel
12. have

7.
1. follower
2. fisherman
3. Bethlehem
4. confession
5. The Old Testament
6. Gethsemane
7. peacemakers
8. the life and teachings of Jesus Christ and his early followers
9. the head of a diocese
10. Easter

Ключи к тесту
Pre-Intermediate Level
GRAMMAR
1. Use the correct form of the verb in brackets
1-is watching / 's watching
2-isn't cleaned
3-used to have
4-'s going to look for / is going to look for
5-did … find
6-didn't go
7-'ve been / have been
8-'d / had … left
9-aren't listening
10-Have … seen
11-met
12-have … been
13-'s going to snow / is going to snow/ will snow / 'll snow
14-was cooking
15-'d seen / had seen
16-is made

2. Complete the sentences with one word
1-much
2-won't
3-where
4-Neither
5-on
6-out
7-Although

8-to
9-will
10-yet

3.Underline the correct word(s) in each sentence
1-must
2-best
3-more
4-too many
5-don't have to
6-enough
7-anything
8-should
9-might
10-quickly
11-painted
12-told
13-Walking
14-wouldn't

VOCABULARY
4. Underline the odd word out
1-dolphin
2-receipt
3-talkative
4-ironing
5-gloves

5. Complete the sentences with the correct word
1-told
2-had
3-nephew
4-through
5-empty
6-generous
7-on
8-forward
9-try
10-win
11-on
12-so
13-gets
14-very

6. Write the opposite
1-lend
2-mean
3-boring
4-forget
5-lose
6-safe

7. Complete the sentences with the correct preposition
1-into
2-on
3-for
4-about
5-with
6-for
7-to
8-at

8. Complete the sentences with one word
1-take
2-back
3-in
4-across
5-invite
6-go
7-make

9. Underline the correct answer of three
1- Psalms
2- Love your neighbour as yourself
3- The betrayal and arrest
4- He ate dinner with him
5- baptise people
6- the Garden of Gethsemane
7- the scribes
8- John
9- Baptism and Eucharist
10- The Nicene Creed

Ключи к тесту
Intermediate Level
GRAMMAR
1. Complete the sentences. Use the verbs in brackets.
1. gone
2. 's working
3. 'd go
4. broke
5. 'd seen
6. have
7. was listening
8. want
9. wrote
10. 'm eating
11. went
12. will be sent
13. has worked
14. had broken
15. gets

2. Complete the sentences.
1. out
2. aren't
3. hadn't had
4. until
5. asked
6. were
7. is
8. able
9. for
10. where
11. up

3.Underline the correct word or phrase.
1 won't
2 mustn't
3 quietly
4 whose
5 banning
6 told
7 few
8 next
9 any
10 unless
11 used to
12 will
13 she'd
14 must

VOCABULARY
4.Complete the sentences with the correct word.
1 adverts
2 behave
3 in
4 sculptor
5 manipulative
6 terrace
7 back
8 credit
9 frustrating
10 away
11 pedestrian
12 discount
13 starving
14 senitive

5. Complete the sentences with one word.
1 injured
2 based
3 does

4 back
5 keep
6 for
7 out
8 into

6. Christian issues. Underline the correct answer.
1 on good soil
2 strengthen his faith
3 the separate ones
4 They don't practice what they preach
5 He offered to pay back four times the amount to those he had cheated
6 Protestant
7 The Last Supper
8 supplication
9 The movement towards unity between churches
10 The Great Commission

Критерии оценивания
Elementary Level
Отлично: 74-76;
Хорошо: 56-73;
Удовлетворительно: 38-55;
Неудовлетворительно: 1-37.

Pre-Intermediate Level
Отлично: 88-90;
Хорошо: 67-87;
Удовлетворительно: 45-66;
Неудовлетворительно: 1-44.

Intermediate Level
Отлично: 70–72;
Хорошо: 53–69;
Удовлетворительно: 36–52;
Неудовлетворительно: 1–35.