

Religious and Secular Basics in Preaching of Patriarch Kirill

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Abstract: The article considers religious and secular speech-behavioral tactics to condemn sin (anger, envy, blame, lies, wealth) in preaching of Holy Patriarch Kirill. The kinds of speech-behavioral tactics to condemn every sin in general language use and their speech realizations are identified. Religious and secular speech-behavioral tactics preferred by Patriarch Kirill in accordance with spiritual-moral image of Russian society in early 2000s are described.

Key words: Speech-behavioral tactics • Religious • Secular • Anger • Blame • wealth

INTRODUCTION

Interaction of language and culture is one of the up-to-date problems of modern linguistics. This is emphasized in many scientific works [1-8]. Development of this problem has shown that in complicated world there are a lot of narrower cultures. In Russia there are Orthodox and atheism cultures. The problem of language and culture interaction can be studied most adequately with the use of notion “speech-behavioral tactics”: every tactic is “uniform by intention and realization line of behavior of communicant -I included in his efforts to provide strategic perlocutionary effect” [7].

Speech-behavioral tactic is ontologically non-verbal: it is a unit of sapientema which is defined by E. Vereshchagin and V. Kostomarov as "copulation (dynamic [predicative] correlation) of at least 2 ideas, especially ontological and ethical - this is in our terms *sapientema per se*, a-priori and non-verbal intrinsic consciousness (knowledge and ethic mindset) [7].

In depth level speech-behavioral tactic is “condensed integral matter-intention”, on surface level tactics unfolds itself in text existing in verbal realizations (speech acts) [7].

Speech-behavioral tactics can be social and personality-based. Social speech-behavioral tactic is commonly used in all national-cultural environment of language speakers: it and its verbal realizations are attributes of every society’s member; that is why the tactics itself and its realization become stereotypes (cliché or half-cliché statements).

Cliché of every tactic represents single meaning [7]. Separate general perlocutionary target is realized when speech-behavioral tactic is split into a number of elements (tactics) [7].

This article is devoted to analysis of religious and secular speech-behavioral tactics of blaming anger, condemnation and greed for money in preaching of SPK.

The material of study is books *Church calls for unity* [9], *To be faithful to God* [10], *Strength of nation is in the strength of the spirit* [11], in which the extracts from speeches, sermons, conversations and interviews with Patriarch Kirill are presented.

Main Part: Studying discourse in the context of culture E. Vereshchagin and V. Kostomarov point out to coincidence and difference of speech-behavioral tactics [7]. These scientists emphasize that confessional and educational speech-behavioral tactics are almost the same [7].

Speech-behavioral tactics can be used in speech of one person, reflecting the type of its speech culture. Depending on attitude of people to language, its norms and cultural-moral priorities the scientists speak about several types of speech culture. Orthodox Sirotinina identifies the following types: fully functional, non-fully functional, average literary, everyday. The bearers of fully functional type of speech culture are people who possess all language styles (society's elite, A. Pushkin, A. Chekhov, other prominent writers); non-fully functional type is represented by broader circle: educated people who can use (though not fully) language tools; much

broadier is the circle of average-literary people (most educated people with surplus confidence in their knowledge); everyday type is represented by only everyday kind of literary language: "this language type bearers are not able to build monologue in official circumstances, are not able to build written text" [12].

Speech behavior of Patriarch Kirill who possess all style of language in full can be convincing empirical demonstration issue of speech culture types considered by scientists.

Realization of religious and secular speech-behavioral tactics in preaching of Patriarch Kirill is characterized by styles of language use. Religious realizations are characterized by church-religious style. The tasks of religious communication dictate stylistic and lexical grammar particularities of text-building to represent theo-centrist picture of the world [13]. Religious realizations are characterized, first of all, by some specific modus-assessment tone - modality of reliability of conveyed information created by presupposition of truthfulness of expressed statement. Peculiar stylistic particularity of religious realizations of speech-behavioral tactics is historical interrelationship between texts - intertextuality, indicators of which are citing of Holy Scripture and Holy Fathers' works.

Addressing of Patriarch Kirill to Holy Scripture, especially to the Gospel is determined by semantic non-exhaustion of precedent texts making them demanded in any debates. E. Vereshchagin writes that multi-meaningfulness of the Gospel suggests 4 levels of reading: literary, allegorical, moral and typological [14].

Secular realizations of speech-behavioral tactics are characterized by secular functional-stylistic use of language, including lower register of literary language.

Formation of fully functional type of Patriarch Kirill's speech culture is influenced by his strong devotion to Orthodox Church tradition and in the same time by his focus on secular people's interests which are under the impact of 2 trends of social development: strong trend of Church influence on secular morality and the trend of "religious and moral indifference". Patriarch Kirill says that "We live in the epoch of total secularization - not always formal suggesting separation of the Church from the state but factual - separation of secular power from spiritual, secularization of mass consciousness, washing out of religious-moral values from everyday life of people" [10]. Concern expressed by Patriarch Kirill in regard to future of spiritual and moral life of Russian society is manifested in his reasoned blame of the sins of modern

man which must be eliminated by Church and these results in coincidence of religious and secular speech-behavioral tactics in Patriarch Kirill's preaching.

Tactics used by Patriarch are social, they are expressed in the form of cliché statements or half-cliché, partly modified.

Patriarch Kirill uses speech-behavioral tactics for blaming sinful feeling (anger), inappropriate verbal (condemnation) and non-verbal behavior (greed for money).

Speech-behavioral Tactics Used for Blaming Anger: It is possible to identify 10 Speech-behavioral tactics (SBT) in language consciousness and speech of people to blame anger. Patriarch Kirill prefers to use those of them which can disclose sinfulness of anger (SBT-1 - religious realization), consider the reasons of anger (SBT-2 secular realization), effects of anger (SBT-3 religious realization, SBT-4 secular realization, SBT-5 secular realization, SBT-6 religious realization, blame anger (SBT-8 religious realization), demand struggle against anger (SBT-10 religious and secular realization).

SBT-1 "anger caused by passion is a sin": anger is dangerous vice/ was on the edge and sinned again/ there were my feelings (further we give religious realizations of the Patriarch). Anger which has made his nest in human soul is manifested in the form of different vices <...> These dangerous vices are anger and spite. John Climacus while pondering over them told that they are soul deceases [9]. Holy Tikhon of Zadons says about anger: "How horrible the appearance of the man in anger is - but just thinks what happens in his soul!" [9].

SBT-2 "anger from pride": all in all, our anger originates from pride and from all dirty things / he is a big boss that is why he is shouting/ he is too pride, can not stop/ you always regarded yourself higher than the others and behave accordingly/ you think you are smart guy?/ (then we give secular realizations of the Patriarch) Anger is a form of disagreement of a man with words and deeds of surrounding people [9]/ Like most sins the anger grows from human pride [9].

SBT-3 "anger is not compatible with holiness": where anger is there is no God there/ what kind of man he is if can not harness himself/ righteous men were humble/sacred fathers taught meekness not anger/man in anger is not the old wise man/ genius and evil thing are not compatible (Pushkin)/ (then religious realizations of the Patriarch) John Climacus thinking about this says: nothing is against penetrating of Sacred Spirit into us but anger [9].

SBT -4 "anger results in non-adequate behavior": ready to kill/give outraged man a gun - he will start shooting immediately/ he can tear you up into pieces/ he has gone mad, the sparks are in his eyes/I will smother him some day/I will beat him heavily/I will break his legs/he attacks people because of no reason/you act like a dog which has broke out from his chain/rattling his teeth/he is outraged because of any little cause/he can not remember what he did/ (then we give secular realizations of the Patriarch) This way of manifestation of disagreement is followed by non-adequate reaction when a man raises his tone, use angry words, easily offends the others [9]/ Look how nervous all people are. For example: we are riding a car. Somebody violated the traffic rules a little. They are ready to kill him! They open the window - shouting horrible words. If you give them a rifle they will start shooting immediately [10].

SBT -5 " anger destroys the relation between people": I have quarreled up with everybody/everything is bad for you/ all are bad but you are good alone/what a method to curse everybody!/When will you start to think about the others as well?/He has lost all his friends/he has lost his family/angry Natalia regards all people as bastards(saying) /(then we give secular realizations of the Patriarch) This vice demonstrates something painful for the man himself: angry man has no friends. Anger destroys the relations with relatives and creates very bad atmosphere for the man. How big is the number of families which disintegrated because of mere reason: somebody was not possible to harness his anger and the life has become intolerable![9].

SBT -6 "anger comes along with spite": anger can grow up into spite/where anger is the spite is also there and where the spite is the devil is there/ if you do not fight anger it will become spite/ he controlled himself somehow earlier, but now has become just a beast/(then we give religious realizations of the Patriarch) If a man does not fight against anger, if he does not realize the danger of his mental illness, then anger turns into spite [9]/ In other words, if a man is still angry after 1 day then anger turns into spite and where spite is the devil is there too because devil is evil [9].

SBT -7 "anger results in illness": be afraid of God do not shout! You must have a heart/ if you do not stop you will be paralyzed / he is driving me mad by his anger/ if you took by heart then you must eat it putting pepper on it (saying).

SBT -8 "anger is blamed": be afraid of God/ which fly has bit you?/why do you hate me?/ Landlord's anger and love are deadly in the same way (Griboedov)/ stop it/ have

you any right to shout in such a way?/he will annoy everybody and even will not be sorry for that/ (then we give religious realizations of the Patriarch) How beautiful the words of St. Paul are: God must not go down if you are angry; never have a room for devil (Ef)" [9].

SBT -9 "do not respond to anger": hold you in your hands/ keep peace in your soul/even if the world has overturned upside down you must be calm/the devil is not as horrible as they say(saying)/ do not be afraid of anger and do not strive for tenderness (saying)/you can easily call me a pot but please do not put me into oven (saying)/ do not take everything by your heart: everything will pass/where anger is the mercy will be there too (saying)/a dog barks, wind blows/ rattle does not mean the thunder (saying).

SBT -10: "anger must be controlled": say your prayers and you feel better/ say a prayer but be afraid of evil actions (saying)/ short is the prayer "our Father" but it will save you/ a word is not like a sparrow: it will fly away and you will not catch it to take back (saying)/ ability to keep silence is highly treasured by society/ silence is gold/ (then we give religious realizations of the Patriarch) And which tools are offered to us by Church to overcome anger? The first and the most prioritized is silence. God you must make my mouth to keep silence (Psalm 140:3)<...>Ability to harness one's own tongue from making harm means to do book (Psalm 33:13,15) [9]/ And of course the great tool to overcome this vice is a prayer [9]/(then we give secular realizations of the Patriarch) Ability to keep silence is highly treasured by society. Saying: silence is gold, word is silver [9].

Sbt to Blame Condemnation: In language consciousness and speech there are 10 speech-behavior tactics to blame condemnation. Patriarch Kirill prefers to use those which relate to spiritual life of people: sinfulness of condemnation. (SBT-1 - religious realization, reasons for blame (SBT -2, SBT -3 secular realization), spread of blame (SBT -4 secular realization), blaming condemnation (SBT -5 religious realization, SBT -6 secular realization, punishment for blame (SBT -7 religious realization), necessity of overcoming blame (SBT -10 religious realization).

SBT -1 "condemnation is a sin": blame is a dangerous vice/ to blame means to sin/ to say bad is to take a sin for your soul/ God loves a righteous man but devil likes a blamer (saying)/ (then we give religious realizations of the Patriarch) And manifestation of vice is diverse vices. Among them there is one dangerous vice <...> This vice is blame [9]/ This is friendship directed to

blaming somebody other is sinful and dangerous regardless of recognition or unrecognition of this danger by people [9].

SBT -2 "blame because of pride": the reason for blame - pride/ all are bad but you are good alone/ all people are like sheet for you/ they laughed me out - they regard themselves smart!/ he is blaming all people for mere reasons/ he likes to put people into mud - because of pride/ he thinks a world of himself - pouring dirt on everybody/ (then we give secular realizations of the Patriarch) But sometimes and more often blame happens intentionally, deliberately. The reason of this blame is pride of people [9].

SBT -3 "blame is stimulated by fatics": you have nothing to do and go on blaming people/ from nothing to do he pours dirt on everybody/ we are friends against somebody/ for the sake of beautiful word he will not mercy his father (saying)/ they got used to show their teeth/ his tongue is like a sweeper (saying)/ (then we give secular realizations of the Patriarch) We often blame people because we have nothing to do. People meet in groups and most often start to blame somebody. And strange union takes place: 2 people against 1 to blame the third one. Blaming together the other man they feel mutual support and concord. There is a saying: be friends against somebody [9].

SBT -4 "blame is a well-spread vice": everybody blames: even those who have no time for it/ blame is a well-spread vice/ my tongue is my enemy/the tongue will reach you everywhere/ the only thing they know is gossips: bla-bla-bla /you can not control other mouth (saying)/ woman's language - is devil's broom (saying)/ a word to a word and you will get what you have not expect/(then we give secular realizations of the Patriarch) Among them is one dangerous vice - it is dangerous by its spread; it is dangerous because people doing this evil thing sometimes even have hot guesses that they commit crime. This crime is blame [9].

SBT -5 "blame must be blamed": do not judge the others and you will not be judged also/are you still tittle-tattling?/ is your tongue itching?/ bite your tongue/ do not give him bread, allow to blame somebody instead/ your tongue will not bring you any good (saying)/a mouth is like rubbish pit/the only judge is the God/ (then we give religious realizations of the Patriarch) Divine word is strictly against our blaming our relatives: "Do not judge the others and you will not be judged also" (Mph. 7: 1). Who are you blaming other's slave? He has his own God to stand or to fall. And he will be resurrected because the God is strong to resurrect him"

(Rim 14). Divine word demands from us to abstain from blame. Joann the Gold-mouth says good words: you can not take the position of the Christ - he is only who can blame people [9].

SBT -6 "even blaming in thoughts is ruinous": we think: he is such a bastard/ how the earth can stand him/ I will never compare him with myself/ we like to find just mere faults in other people/ do not remember me as a bad man/you think I do not know what you are thinking about me?/ All your thoughts are quite clear for me/ everything is read on your face/ he is showing his teeth to that man for a long time/he is sharpening his knife for me for a long time/ he has got a devil in his lining, Satan is even in his patch (saying)/ (then we give secular realizations of the Patriarch) Our conscience is bothering us and we feel unease in soul - we start to think: "And frankly speaking why am I killing myself? Just have a look - my neighbor, Ivan Petrovich, in comparison with me is such a bastard. How is he tolerated by the Earth? And Maria Ivanovna? My God can I compare myself with them?" We like very much to find faults with others, not looking at ourselves (Mph 2:3) [11].

SBT -7 "blame will be punished": how you judge the others - in the same way you will be judged yourself/ God sees everything and he will pay everybody what he deserves/ the pay-off hour will come/ God will find the guilty/ God will punish, nobody will point out (saying) (then we give religious realizations of the Patriarch) That is why Divine word warns us against blaming people. It distinctly testifies that our human judgment will turn into special God's judgment of ourselves if we judge the other: "*how you judge the others - in the same way you will be judged yourself*"(Mph 7: 2). And when we shall be brought before God's face we shall be more severe blamed if we judged unjustly and in non-righteous way [9].

SBT -8 "blame is very close to accusation": they let all dogs attack me/ scolding without any reason/ he has become notorious/ they blamed my name in all ways/ they inspected my every bone/ they disintegrated.

SBT -9 "blame will bring heavy effects": you can kill with a word/ he has led a man to his grave by talking/ they told such things that I can not stand up from my bed/ I will leave everything - do not want my eyes to see them or my ears to here them.

SBT -10 "it is imperative to stop blaming people: try condemn nobody/ learn not to say bad things about somebody but only good/ can we with our sins to condemn the others/ (then we give religious realizations of the Patriarch) God does not declare to blame - do not blame and justify your blaming. But if you are short of

forces and you want to blame somebody, to say bad about somebody - say your prayer at this moment. A lot of can be done by prayer before the God. It can stop us, correct our thinking, improve us [9]/ Can we with our sin load, with our impure conscience blame other man? [9].

Sbt to Blame Greed for Money: In language consciousness and speech there are 10 speech-behavior tactics to blame greed for money. Patriarch Kirill pays special attention to those which disclose sinfulness of greed for money. (SBT -1 religious realization) incorrectly built system of attitude towards wealth (SBT -2 religious realization, SBT -3 secular realization, SBT -4 religious realization) of deadly influence of wealth on morality (SBT -6), blaming wealth (SBT -8 religious realization), transforming of the care about the bread and the butter into lust of flesh (SBT -10 religious and secular realization).

SBT -1 "wealth which was obtained illegally or sinfully is a sin": what is benefit for a man if he has all the world but will ruin his soul?/ to love money - to get God angry/ God is with the poor, not with the rich/ if you are wealthy you will be a cuckold/ let your soul into the hell and you will be wealthy (saying)/ saved money for such a long time and bought devil in the end/ (then we give religious realization of the Patriarch) It is very important that a man, especially modern man could remember wonderful words of the Savior: "What is benefit for a man if he has all the world but will ruin his soul?" (Mph. 16:26).

SBT -2 "you must care about God, not Mammon": you must save eternal values but not temporal / you must care about God, not Mammon/ show mercy - that is your wealth/ help the poor/ create merciful deeds/ do not boast silver, boast good (saying)/ you must get rich in God/ (then we give religious realization of the Patriarch) And what is this wealth in God?<...> And when from our wealth and even from very little profit we find in ourselves forces and understanding to give away to those who really needs it, shares with the poor, to do good deeds - then these material temporal values will have eternal meaning because the save for eternal values, values of Heaven Kingdom. This is wealth in God [9].

SBT -3 "wealth does not bring happiness": its not the money what matters/ he is not happy even with the money/ there is everything but there is no happiness/ what about money - there are a lot of it but my soul is crying/ (then we give secular realization of the Patriarch) We do not know how it happens with the rich: they have everything but it is difficult to live and there is no joy [9].

SBT -4 "wealth does not have true value": you can not take what you have to the grave with you/ today you order by everything and tomorrow you will be at the cemetery/ money today - no money tomorrow/ wealth comes and goes/ money passes through fingers/ you can't buy paradise for money/ no wealth can prolong life/ (then we give religious realization of the Patriarch) If the Judgment hour has come and God's will decides what to with a man his life can stop at once and no wealth will help to prolong his life [9].

SBT -5 "wealth is earned by unfair means": you will warm you hands on the others/ had enough/ grabbed big loaf/ has grabbed everything, a swindler/ Where have you seen honest banker?/you think they have earned everything honestly?/ have not been to hell - have not earned the wealth/ he has a lot of money - that is why he is a thief/ wealthy man has money because devils print money for him (saying).

SBT -6 "wealth spoils morality": honest labour will never bring you a good stone house (saying)/ now labour is detached from money and money - from labour/ wealth is earned by immoral way / when money talks the truth keep silence (saying)/ it does not matter what happens to everybody if I will earn the money/ a man starts to use money - only for him/ chasing money he.../ (then we give religious realization of the Patriarch) Personal enrichment at the expense of your neighbor's interests contradicts Orthodox Church [10] /(then we give secular realizations of the Patriarch) Unfortunately today there are big amount of capitals were earned by such immoral ways when money is detached from labour and the labour from money. Where is love here? Where is moral power here? The only wish is to have these bits of paper in your hands and it is not important that they in fact cost nothing. "Even if somebody will pay a lot for it - now I am making these millions and billions dollars and it does not matter what happens to all of them if I will be rich" [9]. And a man starts to use everything to get richer and even deliberately make obstacles for the others [9].

SBT -7 "wealth damages personality": begged a car from God and crashed/ if there were not so much money I would have never fallen so low/ idleness resulted from abundance has never done any good/ which horror people sentence themselves for whom God is equal to money! I am sat and drunk if I got money/ too many sweets cloy the palate (from idleness even a do becomes mad) (saying)/ gold produces tears (saying).

SBT -8 "wealth is blamed": damned capitalist/ save money for all life but died anyway /buried himself in money/money will bring nobody from the other world/he

even tries to please God at somebody's else expense (saying)/every day is not Sunday (saying)/(then we give religious realizations of the Patriarch) God tells about rich man who had big harvest. Rich man thinks what to do with all this wealth and decides: "I will destroy my old facilities, build up new ones - bigger in size and will gather all my wealth there and will tell my soul: soul, eat and drink and have a good time" And God says: " Madman, this night your are going to die - who will get all this?" And the parable is finished with words: "This happens with anybody who gathers treasures for himself and do not get rich in God" Lk 12: 16-12 [9].

SBT -9 "rich is poor do not mix": rich do not associate with the poor/ we who are pig faced can not be at the best places/ satisfied do not hear the hungry (saying)/ rich is not a companion for the poor (saying)/ so you are rich - welcome! - and you are poor - good-buy (saying)/ wide open doors for the rich, closed doors for the poor (saying).

SBT -10 "wealth" results in lust of the flesh": in his mouth there are only millions and milliards/ money, money, money - only money all the time/ we see in our sleep how to become rich/ care about flesh must not be turned into lust / sat pig but it is still eating (saying)/ process of obtaining of tangible benefits is endless / (then we give religious realizations of the Patriarch) And against what the Church was and continues to be? It is against what was called by Holy Fathers lust of the flesh - when the dominant of human life is consumption. It is when lust (and lust is illness, breaking of internal balance) starts to lead the man. Such a man cares only about material things, spiritual dimension disappears [9]. It is not by chance that this day we heard the extract from the message of Paul to Romans which finishes with such strong words: "Do not clothe yourself in our savior and care for flesh do not turn into lusts" (Rim 13:14) [9]/ One more citing from the Holy Vassily the Great: "You should know that a man works not only to satisfy his needs but to perform God's commandment [9] / (then we give secular realization of the Patriarch) Is this instinct or my deliberate choice - to have more and more? The process of acquainting of material wealth is limitless - it is our tragedy. You can buy one house, two, three, then equip them with antiaircraft defense and go on in the same way - any fantasies can be realized [11].

CONCLUSION

The material studied by us allows to conclude that in a-priori and non-verbal consciousness of people of Orthodox and atheistic cultures there exist speech-

behavioral tactics of blaming anger, condemnation and greed for money realized in corresponding situations of sin-blaming in verbal and behavioral patterns. Every situation of sin-blaming is broken down into a number of tactics (speech-behavioral tactics-1, speech-behavioral tactics-2 etc.) identified on the base of the uniform factual material and analysis of contexts. Principles by which Patriarch Kirill chooses the list of elements (tactics) are based on spiritual and moral situation of Russian Society in the beginning of 21st century, characterized by increase in aggressiveness, moral decline, striving for wealth.

Inference: Patriarch Kirill uses social religious and secular tactics (and their unfold realizations) in themes related to elimination of human vices: anger, blame, greed for money, the reasons and consequences of the sin, its blaming, ruinous influence of vice on morality and necessity to struggle against it. Religious and secular realization of speech-behavioral tactics are not given in parallel in disclosure of tactic's elements: sometimes Patriarch is quite satisfied with one of them (religious or secular), but any their combination is culturologically justified: religious realization dominate in consideration of spirituality issues (sinfulness of vices, their negative influence on human soul); secular realizations are used for blaming vices of secular society (anger, condemnation, un-righteously built system of attitude to wealth).

Preaching of Holy Patriarch Kirill gives material to prove culture's influence on language, presenting new data on linguao-culturology.

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