

## ЮБИЛЕЙ ИРИНЫ АНТОЛЬЕВНЫ ЛЕТОВОЙ

В 2016 году исполняется 65 лет старшему преподавателю кафедры церковно-исторических и гуманитарных дисциплин ЕДС  
**Ирине Анатольевне Летовой**

И. А. Летова родилась 9 октября 1951 г. в г. Асбесте Свердловской области. С 1974 г., по окончании филологического факультета Московского государственного университета, Ирина Анатольевна работает в Уральском федеральном университете имени первого Президента России Б. Н. Ельцина (до 2011 г. — Уральский государственный университет имени А. М. Горького). На поприще духовного образования она трудится с самого возрождения Екатеринбургского духовного училища в 1994 г. (в 2001 г. преобразованного в семинарию).



Ирина Анатольевна, являясь одним из старейших преподавателей Екатеринбургской духовной семинарии, продолжает вносить значимый вклад в развитие духовного образования на Урале. Сегодня в богословских учебных заведениях Екатеринбурга преподает греческий и церковнославянский языки и связанные с ними дисциплины не только она сама, но на этом поприще трудятся и ее ученики: священник Роман Алексанов и В. Б. Бабайцев. Среди других ее учеников особо отметить следует и обучающегося на аспирантской программе в Общецерковной аспирантуре и докторантуре А. В. Гусева<sup>1</sup>.

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<sup>1</sup> Биографию юбиляра см.: Юбилей одного из старейших преподавателей // Вестник Екатеринбургской духовной семинарии. 2011. № 2. С. 315–319.

## Юбилей преподавателя

23 октября 2016 г., в ознаменование 100-летия Екатеринбургской духовной семинарии, Ирина Анатольевна была награждена медалью св. вмц. Екатерины.

**Администрация и преподавательская корпорация Екатеринбургской духовной семинарии сердечно поздравляет Ирину Анатольевну с юбилеем и желает дальнейших творческих успехов! Многая лета!**

Юбиляр имеет целый ряд публикаций<sup>2</sup>; в последние пять лет вышли следующие ее работы:

1. Рец. на: *Kanavou N. Aristophanes' Comedy of Names: A Study of Speaking Names in Aristophanes* // Вопросы ономастики. 2012. № 2 (13). С. 139–143.
2. Рец. на: *Нейчев Н. Таинственная поэтика Ф. М. Достоевского* // Известия УрФУ. Сер. 2: Гуманитарные науки. 2012. № 2 (102). С. 271–278.
3. Миссионерский аспект религиозного перевода // Современная православная миссия: материалы докладов и сообщений. Сб. Всероссийской конференции. Екатеринбург: Ново-Тихвинский женский монастырь, 2012. С. 133–139.
4. *Скальцис П. И. Типикон храма Святой Софии в Фессалониках / пер. с новогреч. яз. И. А. Летовой* // Вестник Екатеринбургской духовной семинарии. 2013. № 2 (6). С. 124–138.

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<sup>2</sup> Полный список публикаций И. А. Летовой до 2011 г. см.: Юбилей одного из старейших преподавателей // Вестник Екатеринбургской духовной семинарии. 2011. № 2. С. 317–318.

## SUMMARIES

BEThS. 2016. Issue 4(16), p. 13–30

*Kirill V. Aleksin. An Implicit Theology of Priesthood: An Evaluation of the heuristic potential of the concept for the analysis of contemporary Russian religiosity*

In this article we propose to evaluate the differences between ideological and practical orientations of the modern Russian priests, relying on the concept of implicit theology. Available statistic evidence concerning the Orthodox religiosity and the degree of development of parish activities is often surprising and requires detailed interpretation. The most frequent method for their explanation is a reference to some external factors. Despite the pertinence of such an approach, in the course of analysis of the contemporary Russian (Orthodox) religiosity, in our view, less attention is paid to the internal factors that can cause such a situation — such as, e. g., specific motivations of active laity and priests as key agents of potential change. It seems plausible that changes or their absence should be dependent from the way these actors see the meaning of their own tasks, the tasks of the Church in the world and their actions from the religious point of view.

Since Max Weber in religious studies and related disciplines the idea remains popular that an interpretation of dogmatic ideas can be a factor of development of certain social practices. Scholars have used different categories to secure certain results in the framework of this approach — you can remember the categories such as *Lebensführung* (lifestyle), implicit religion, invisible religion, implicit theology, etc.

In this article the author, focusing on the concept of implicit theology, offers his own version of the typology of the current Russian priests on the basis of empirical data.

**Keywords:** *implicit theology, priest, modern religiosity, religious motivation, social work, clergy, sociology of religion, practical theology, typologisation (typological approach).*

BEThS. 2016. Issue 4(16), p. 31–52

*Archpriest Nikolay Yu. Maleta, Priest Ioann A. Nikulin. 100<sup>th</sup> Anniversary of the Ekaterinburg Theological Seminary (Ekaterinburg, 22–23 of October, 2016)*

In 2016 it's been 100 years since the opening of Ekaterinburg Theological Seminary and 180 years since the Ekaterinburg Regional Religious School was established. Celebrations took place in Ekaterinburg on the 22–23 of October 2016. The first day of celebration started with the Scientific Conference devoted to the story of religious education in the Ural region. The Seminary teachers and students as well as guest professors participated in the conference. The next day, 23<sup>rd</sup> of October, Liturgy ser-

vice was performed in the Trinity Cathedral of Ekaterinburg and then representatives of Ekaterinburg institutes and universities congratulated the Seminary teaching staff. The official meeting was followed by the concert of spiritual and folk music. The anniversary celebrations were held under supervision of Cyril, Metropolitan Ekaterinburgsky and Verkhoturksky and of Archbishop Vereisky Eugeny, Chairman of Teaching Committee of the Russian Orthodox Church. The First Deputy of Governor of the Moscow Patriarchate Bishop Voskresensky Savva as well as Bishop Sredneuralsky Eugeny took part in the celebrations together with rectors and administration representatives of Ekaterinburg universities, teachers and students of the Theological Seminary, Missionary Institute, clergymen, church members and graduates of Ekaterinburg Theological Seminary and Religious School.

**Keywords:** *Ekaterinburg Theological Seminary, Religious education, Theological education, Ekaterinburg schools.*

**BETHS. 2016. Issue 4(16), p. 53–62**

*Hieromonk Antony (Malinsky).* Helena Voloshanka's Pall as a Historical Source for the Judaizers' Heresy

The contribution discusses an example of the Old Russian embroidery dating back to the 15<sup>th</sup> or 16<sup>th</sup> century. The pall is an embroidered image of the removal of the icon of the Virgin called Hodegetria. In the center there is the embroidered human figure carrying the image. The figure is flanked with the participants of the procession arranged in 3 or 4 rows. Among the participants the reigning persons and the clergy are usually singled out. M. V. Shchepkina attributed the embroidered Pall to the workshop of the Grand Duchess Helena Voloshanka. Although it left some questions unsolved, this attribution was accepted by a number of researchers. So, one of the key issues in the history of the Judaizers' heresy is the question of Helena's, the daughter-in-law of the Grand Duke John III, attitude toward the dissenters. The existence of this Pall, attributed to the workshop of the heretic princess, casts doubt on the words by the famous fighter against the Novgorod and Moscow heresy, i. e., St. Joseph of Volotsk, who testified that the wife of the deceased Prince John the Young had belonged to the antisocial phenomena of the medieval Russia. A study of the historiography and an analysis of the scholars' findings make sure that M. V. Shchepkina's conclusions contain an error. The convincing arguments of A. S. Preobrazhensky that the Pall is an oeuvre created according to all the rules and regulations of the medieval Serbian iconography, allow one to seek an iconographic theme which could be common for many countries. For the Slavic countries the question of the Constantinopolitan heritage was of great importance, despite the fact that this interest had more to do with ritual and ideology than to the political continuity. M. V. Shchepkina's opinion that a prototype of the Pall could be

the murals of the Assumption Cathedral of the Moscow Kremlin is not entirely accurate in this case. Perhaps it is necessary to look for common iconographic counterparts which became magnificent artistic models for a lot of Russian works of art. Most likely, the Pall, created in Russia, was to take a proper place among other national ideological constructions of pivotal importance.

**Keywords:** *the Pall, Helena Voloshanka, Judaizers, embroidery, Joseph of Volotsk, the Cathedral of the Assumption.*

**BEThS. 2016. Issue 4(16), p. 63–83**

*Ludmila I. Zhurova. Concerning Metropolitan Daniel's Moral Theology*

The creation of Daniel, Metropolitan of Moscow, marked a complicated and crucial period in the history of Russian preaching. According to V. Zhmakin, at that time the Russian people weaned from sermon and the true pastors of the Church were in desperate straits. Daniel contributed to the rebirth of the Russian tradition of preaching, but he has not gone down in the history of homiletics. His theological opinion is not really independent. As a Church writer and publicist, Daniel is interesting, first of all, because of his works which are devoted to moral and religious topics. The moral personality of the Metropolitan of Moscow cannot be characterized uniquely, but, as for the moral theology, he turned out to be its staunch defender. The main writing principle of Daniel was 'to teach from the Holy Writ', and this is why the holy word underlies the design of his works. The common trait for the "Sobornik" sermons and the Metropolitan's numerous epistles is a doctrine about observing the moral law. It is, according to M. A. Olesnitsky's classification, the second part of the moral theology. The moral doctrine of Daniel is very ascetic. Moral issues are related to a people's way of life. He did not bring up civil, social or political issues, as Maximus the Greek did. The dominating idea of Daniel's moral principles is the doctrine of spiritual love, based on the Epistles of St. John and St. Paul. Being guided by this doctrine, the preacher discusses moral rules of piety. Daniel begs to oppose chastity, pure intentions, mercy, long-suffering, resignations, meekness, gentleness to gluttony, drunkenness, profusion, entertainment, lechery, vanity, condemnation, slander, jealousy and the other carnal human vices, that are skillfully depicted in vivid canvases. His traditional admonitions are based on these ethic ideas. The preacher calls to heal the fallen and tempted with the two kinds of saving speeches, i. e., the 'sweet words' and the 'furious healings', but keeping the heart merciful. Revealing motives are the most expressive in the Metropolitan's creative work. For his theology, it is significant not just to give a doctrine, but also to advice something about everyday life both to a particular person and to the whole congregation.

**Keywords:** *moral theology, the ecclesiastical journalism, Metropolitan Daniel, sermon, epistle, homily, "Sobornik", spiritual love, human vices.*

**BETHS. 2016. Issue 4(16), p. 84–152**

*Nadezhda N. Malinina, Marina S. Cherkasova.* The People of Commerce and the Russian Orthodox Church in the 17<sup>th</sup> century (on the basis of a Vologda merchant G. M. Fetiev's archive)

The article provides some data concerning the biography and commercial activities of G. M. Fetiev, a prominent merchant from Vologda. Fetiev's interactions with the local religious organizations like the Bishop's House, the local monasteries and churches are analyzed on the basis of a wide documentary base (acts, scribes' books "Pistsovye", censuses and customs books). It becomes a substantial supplement to Fetiev's biographical data when a newfound book of 1617–1756 has been analyzed as it contains Serf Acts from St. Vladimir Church in Vologda, where Fetiev was a parishioner, having stayed its warden and ktetor (sponsor) for all his life. The author raises the questions of the patronage relations of the upper trade town people towards their parish Church, as well as of group and individual religious practices. Great attention is given to the analysis of such unique documentary monument as the spiritual Will of Fetiev written in 1683, to its structure, content and to the description of the source and its archival features. The article provides mostly unknown details concerning the arrest and jailing of Fetiev in the Moscow Investigation department during several months in late 1676 till early 1677. The reason of Fetiev's arrest was that he became suspected of witch crafting, black magic and sorcery letters. A wide range of Fetiev's counterparties is shown here — from the Church hierarchy and the top of Moscow nobility to the common townspeople and ordinary peasants.

Another sufficient part of the article is the illustrative material, including a portrait of Fetiev from the collection of the Vologda regional Museum and a fragment of his Will published in V. Trapeznikov's article. The portrait and the Will had been kept along with some other charitable endowments in the sacristy of the Church till the early 20<sup>th</sup> century.

**Keywords:** *merchants, the town, the parish church, monasteries, Bishop's House.*

**BETHS. 2016. Issue 4(16), p. 153–172**

*Irina L. Mankova.* The Formation of the Orthodox Cityscape of Turinsk in the 17<sup>th</sup> — first half of the 18<sup>th</sup> centuries

The contribution is devoted to the early Orthodox period in Turinsk, one of the eldest towns in the Western Siberia, which was founded in 1600. Using different archive information and various published documents, the author reconstructs that historical period when the first churches and monasteries appeared in Turinsk, describes their location and the way some Saints' names were chosen for the dedication of communion-

tables. The article shows that by the beginning of the 18<sup>th</sup> century there had been also chapels and passing-gates which influenced the cityscape and were named according to the Orthodox tradition. In the author's opinion, these chapels and passing-gates were named after the icons placed above the gates. In conclusion it is said that the Orthodox cityscape of Turinsk, such as it had formed in the 17<sup>th</sup> century has got almost no change by the first half of the 18<sup>th</sup> century, despite the great fire of 1704.

**Keywords:** *Siberia, Turinsk, Orthodox landscape, parish Church, monastery, chapel.*

**BETHS. 2016. Issue 4(16), p. 173–188**

*Archpriest Alexander F. Panichkin. St. Alexander Nevsky's Seminary in the 18<sup>th</sup> century: Students and studies*

The article provides an insight into the unknown pages of theological education in Russia. On the example of the earliest history of St. Alexander Nevsky's Seminary set up by the order of Peter I in the new capital of St. Petersburg until its transformation into the Main Seminary (1721–1788), the article depicts the life of theological schools in the period. The author introduces various aspects of the formation of a new type of the capital spiritual school, basing his study on the data that were accumulated in the course of studying this segment of the St. Petersburg Diocese history: here are the reasons for the creation of St. Alexander Nevsky's Seminary, the process of its establishing, the problems aroused in the course of its creation and functioning, as well as an example of the approach at solving one of the difficulties, to wit, the shortfall of students, which was typical for the time. Guided by the archival information of St. Petersburg Diocese, the author presents the data on the social composition and quantity of the Seminary students. According to the documents contained in the Central State Historical Archive of St. Petersburg, as well as to a number of historical monographs, the article provides information not only about the methods of upbringing and training of students, and about the school routine in particular, but also about the studied subjects and the textbooks, the ways of developing students' skills and the punishing system. A detailed description of the classes that made up a course is also given. The author compares the training program of St. Alexander Nevsky's Seminary with that of other theological schools of the time and shows some specific features of the training system applied in this capital theological school. He also analyzes the shortcomings and positive aspects of the educational system of that time. The article summarizes the information taken from a number of archival documents and introduces it into scientific circulation for the first time. He also used previously published archives of the Holy Synod of the Russian Orthodox Church and documents from the collection of decrees and orders by the Office of the Orthodox Confession during the considered period. The article makes it possible to evaluate the way covered by

the Russian theological schools up to this day and inspires gratitude to God for the present situation in the sphere of theological education in Russia.

**Keywords:** *the St. Petersburg Diocese, St. Alexander Nevsky's Lavra, St. Petersburg Theological Seminary, St. Petersburg Theological Academy, St. Alexander Nevsky's Seminary, theological education in Russia, Russian theological schools.*

**BETHS. 2016. Issue 4(16), p. 189–196**

*Protopresbyter Boris Bobrinsky. Some Words about Archimandrite Cyprian (Kern)*

The article contains Boris Bobrinsky's personal memories of Archimandrite Cyprian (Kern; 1899–1960), the famous Orthodox scientist, whose life and activity were connected with a variety of Orthodox Churches and institutions. Cyprian Kern taught students in the Bitola Religious seminary in Serbia, headed the Russian Religious Mission in Jerusalem for 2 years, and worked as a professor in the Saint Sergius Orthodox Theological Institute in Paris. The memoirs are devoted to the Paris period of Archimandrite Cyprian's life. The memoirist portrays Cyprian as a talented teacher and confessor paying much attention to the needs and maturity process of his disciples.

**Keywords:** *Archimandrite Cyprian (Kern), The Saint Sergius Orthodox Theological Institute (Paris), memoirs, theology.*

**BETHS. 2016. Issue 4(16), p. 197–212**

*Marina Yu. Nechayeva. The Research in the History of the Orthodox Palestinian Society: the Methods Pertinent to the Digital Epoch*

The article is based on the analysis of the main source and historiographic information concerning the history of the Imperial Orthodox Palestinian Society. The author suggests launching a project of creating a public digital collection of information concerning this history. The author points out four main directions of activity to follow in order to fulfill this project. These include: digitization of the Archival Funds' lists; arrangement of a digital full-text library with the publications of the Imperial Orthodox Palestinian Society (IOPS) as well as those about IOPS; establishment of a prosopographical database of the IOPS members, benefactors and pilgrims; issuing of a digital Palestinian Anthology (with a few copies of printed editions).

All the paces to realize this project are numbered in a strict order according to the research logic, which makes every phase of the investigation work to be demanded by the scientific and historical societies. The project offers the most effective integration



system of the IOPS members and researchers' efforts which could be easily combined with the digital informational programs within the governmental culture establishments, such as archives and libraries. Having studied the similar experience of the past and the modern practice of IOPS departments, the author suggests putting up permanent 'Palestinian rooms' which would make the local IOPS departments more noticeable phenomena in the cultural life of the Russian regions.

The implementation of the project offered could make a significant contribution into the IOPS informational activity and thus attract new scholars to this topic, including youth and foreign scientists. The author analyzes possibilities of different researchers and regional representatives participating in the IOPS Departments' work of carrying out the project, as well as various possibilities to widely distribute the corresponding information and to combine efforts of all the researchers. The article shows the actual necessity of the project realization in the present situation of opening up new regional IOPS departments. The author offers IOPS members and its administration to discuss this project on the condition of an active participation in the conversation of all the scientific community.

**Keywords:** *the Imperial Orthodox Palestinian Society, prosopography, informational database, digital library, digitization of archival documents, cultural environment, cultural heritage, historical biography, the Russian Orthodox Church.*