

ВИРТУАЛЬНАЯ ЭКСКУРСИЯ ПО СВЯТЫМ МЕСТАМ ГОРОДА БОРИСОГЛЕБСКА ДЛЯ ИНОСТРАНЦЕВ

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Religion is one of the most important parts of the culture of the Russian people. For centuries, Russian people lived with faith in their hearts, with the hope given by the Orthodox Church. Churches and churches were practically the centers of Russian cities, because all parishioners gathered there on Sundays and holidays. The Church was not inferior to the beauty of its architecture and interior decoration of the Royal palaces. Alas, in the XX century began the persecution of the Church, people wanted to force to live in a state where there is no religion. The unique buildings of the temples were destroyed and turned into warehouses, which dealt a great blow to the culture of all Russia, including the culture of Borisoglebsk. But it would not have tried to replace faith with something else, nothing happened! After all, in the XX century and now people go to Church, because without faith there is no meaning in life. Especially now, when the world is full of enmity and chaos, you need faith that will show a person the right way, will help to survive in this cruel world.

What is the uniqueness of the Russian, and hence the Borisoglebsk churches? In my work I will try to answer this question.

The purpose of the project: to prove that Borisoglebsk was and is the Orthodox center of the land of Borisoglebsk with a peculiar architecture of Orthodox churches.

Tasks:

- study the literature on the subject;
- exploring the architecture of preserved Orthodox churches in the city, when one visits the temples, in the course of the conversation with their superiors;
- identify the main common canons in the construction of Orthodox churches;
- compare the architecture of Orthodox churches in Borisoglebsk, Russia, Byzantinesque;
- organize material;
- draw conclusions on the topic of the study.

Hypothesis: I suppose that in Borisoglebsk there were much more Orthodox churches and temples, and all of them had their own architectural features, but they were built according to the same canons. Temples were a kind of architectural units of the city, and at the same time its decoration.

The methodology of the study:

1. search and analytical method was used to collect information;

2. excursion to the temples of Borisoglebsk, Borisoglebsk Museum of history and art;

3. interviews with the abbots of churches.

Final product: a presentation that can be used as a virtual excursion for foreigners.

Dates of the study: January – March.

The history of Russian churches

In 988 Grand Duke Vladimir the Saint established Christianity in Russia. Of course, this was a turning point in the history of Russia: before the adoption of Christianity, Russian people were pagans and some of their customs can lead us into horror (for example, the custom of blood revenge). A single faith United the people, strengthened the Grand Duke's power. Having taken Orthodoxy from Byzantium, Russia adopted also huge cultural experience of the country great at that time. As a sample, the cross-domed type of the temple was borrowed: its inner room was a cross in the plan, the crosshair, which falls on the center of the temple, that is, under the dome space between the four pillars, where believers gather during the worships. The rectangular interior of the temple was divided into longitudinal parts – naves by rows of supporting pillars, four Central pillars were connected at the top by arches supporting the light drum through the sails (spherical triangle), which ended with a hemispherical dome. The entrance to the temple is on the West side, and the altar – in the East. The main external feature of the Orthodox Church is its dome or tent-shaped end with an Orthodox cross mounted on it. Smaller domes can be placed around the main dome. Their numbers are always symbolic: 1 – corresponds to God's unity, 3 – symbolizes the Holy Trinity, 5 – Christ and four Evangelists. A distinctive feature of Russian temple architecture – the presence of many churches more than five chapters. Many-headed temples featured a wide variety of forms. The temple, Cathedral, Church were built, as a rule, on a hilly high place. Churches were placed in the most advantageous places, so that they could be seen from different sides for many miles and served as the main decoration of the surrounding lands. Inside the temple, too, everything was subordinated to the desire of man to turn his eyes and thoughts to God. Through the narrow Windows the sunlight was no longer

shining brightly the vaults and walls, therefore, came to the temple, they could in calm silence by the light of the lamps to draw the words to the Lord. Inside the temple was decorated with a fresco-painting with water paints on wet plaster, mosaic-image, made of smalt – colored opaque glass. If the 9 – 11th centuries majestic, monumental temples were built in Russia, 12 – 14th century they began to erect temples, smaller in size, as each specific Principality led its construction. The architecture of the Russian lands created its own school. The desire of Russian architects to Express in stone churches and palaces the idea of uniting the Russian lands was expressed in the external and internal decoration of cathedrals. It was the period of feudal fragmentation that gave rise to different from the Kiev form of artistic culture of Novgorod, Pskov, Vladimir, Suzdal, Smolensk, Polotsk, Galich. The first Church in Russia were made of wood. People living in settlements wanted to have their own Church or at least a chapel. It all began with a small wooden Church, which in the aftermath was often replaced by a large one. Construction of large temples lasted up to two years, small cut in one season, and even faster. The most common – dumpling chapel and Church. They consist of three delivered on the longitudinal axis of different height and size of rectangular log cabins. They could be confused with residential buildings, if the discordant cupola on top of the roof. During the construction of temples in addition to simple quadrangular log cabins used octagonal – octagonal and cross-shaped. Did a small round log for drums – they supported the dome and prirub – chapels. Felling put one on the other in a variety of combinations. And then covered with high roofs in the form of pointed, like kokoshniki, domes on powerful drums or on narrow and slender – like «necks». The whole structure is crowned high, most often octagonal tent with a dome, and sometimes three tents, one of which was higher than the others. To protect the tree from rotting, a layer of birch bark was laid on the plank roof, and then on top of the wing with a scaly aspen ploughshare. Then on a high log cabin put a porch with two ladders, decorating it with «red hewn» – boards with the patterns cut out on the ends. But due to frequent fires and rapid wear and tear from the use of wood in the construction of buildings gradually abandoned and from Byzantium Russian masters adopted masonry from plinth – flat square brick hard-burned light pink tones. The first stone Church was built in Kiev Church of the assumption of the blessed virgin.

Not preserved churches of Borisoglebsk

The past of Borisoglebsk has its historical roots in the depth of the last three centuries.

The city was founded in 1698 by Tsar Peter 1 and is named after the saints Boris and Gleb, revered in Russia. The city has many historical places, ancient estates associated with famous names and important events. The study of historical and architectural monuments helps to recreate the history of the city, to show the process of formation of the Russian merchant city with a high educational and cultural level. Architectural monuments of the city are represented by buildings of religious, public, residential, industrial purpose. In total, according to archival documents, there were 12 churches in Borisoglebsk. XX century was for the Orthodox century of persecution and destruction, and many churches of the city were destroyed.

City Cathedral of the Transfiguration

It was located on the street noble (now-Soviet). Cathedral of the city Church of the Transfiguration built in 1852. Its stone building was created at the expense of citizens. Transfiguration Cathedral was the highest among the temples of the city. It housed the administrative buildings of the deanery STS. In honor of the newly built Cathedral and the surrounding area was called Novosobornaya. Currently, an agricultural College has been put on the Foundation of the temple. (Annex 1).

Church of The Presentation

Was located at the intersection of Blansko and the Tretyakov. On the site of the temple is now the hotel «Borisoglebsk». Sretenskaya Church was stone and warm (that is, had heating). It was built in 1901 at the expense of the circle collection; donations from the construction Committee, the city Council and other benefactors. Sretensky temple on the device cross-domed, that is, was designed in the Byzantine style. And the builders were going to name the Church in honor of the saints passion-bearers Russian Boris and Gleb, as at that time in the city was not in honor of them the temple. However, according to God's Providence, this Church was consecrated on the feast of the presentation of the Lord and called Sretensk. Before the revolution, the parish consisted of 349 households. He had a parochial school. The Church was closed in 1929. It is noted that it was disassembled «into bricks for the needs of the national economy» in 1931. (Annex 1).

The regimental Church of St. Seraphim of Sarov

Was located on the street Seraphim (now Chkalov). The regimental Church of St. Seraphim of Sarov was built in the early 20th century. According to archival data, the Church building did not belong to the diocese, but to the military Department – to the 6th reserve

regiment. To the left of the temple were two-storey barracks, so the documents he was called barracks. In Soviet times the Church was closed and organized the club House Officers for Flight school (WOW). (Annex 1).

Temple in honor of the icon of the Mother of God "Joy of all who sorrow"

Was located on a Large street (now Liberty). The Church in honor of the icon of the Mother of God «Joy of all who Sorrow» – cemetery Church, unprecedented, built in 1793. In the beginning, the building was assembled from logs left after the dismantling of the wooden Church of Boris and Gleb. In 1873, a new stone building was built on the city churchyard-a cemetery Church for the funeral of the dead, because of its small size more like a chapel. Now on the place of the temple there is a monument «Eternal memory». (Annex 1).

House Church in honor of the Apostle John the Evangelist at the technical railway school

Was located on the street Khoperskoe (now Pervomayskaya)

The technical railway school in Borisoglebsk was opened in 1878 by the Board of the society of the Gryaze – Tsaritsyn railway on the basis of railway workshops for the training of railway transport specialists. By 1900, the school had a school building with a house Church, workshops, warehouses, barracks for students and teachers. Visiting the school scientist-geographer, academician P. p. Semenov-Tianshansky called it one of the best in Russia. The school Church was consecrated in 1898. In 1900, it was rebuilt at the expense of the headman L. V. Derbisova – pious merchant STS. A separate entrance was built in the Church after the repair, which allowed its employees and workers to visit the railway station «Borisoglebsk». Currently, the building is one of the buildings of the Industrial College. The bell tower is lost. (Annex 1).

House Church in honor of the Holy Prince Alexander Nevsky in the Alexander men's gymnasium

Was located on the street Big (now – Freedom). October 1, 1880 held a postcard gymnasium, named Alexander in honor of the 25th anniversary of the reign of Alexander, the gymnasium had a house Church in honor of the Holy Prince Alexander Nevsky. The Church was consecrated in 1881. The names of prominent figures of art of science and literature are connected with the Alexander gymnasium. B1889 – 1893 she studied landscape painter A. V. Kuprin, 1895 – 1903 – zoologist E. N. Pawlowski. In 1913. High school graduated from the famous surgeon N. N. Elansky. (Annex 2).

Chapel Of St. Seraphim Of Sarov

Was located in Mokhovoye (now – Gagarin). The chapel of St. Seraphim of Sarov was built in 1903. This took place after the glorification of St. Seraphim of Sarov in the face of saints – then in the city a regimental Church and this chapel were built in his honor. Now on the site of the chapel-the city square. (Annex 2).

Chapel in honor of The Mother of God "Is Worthy"

Was located on the street of Bread (now in the Tretyakov).

The chapel in honor of the icon of the Mother of God «Worthy to eat» was located on the Bread square next to the Sretensky Temple. It was dismantled in 1901 after the Sretensky Church was built. (Annex 2).

Borisoglebsk Khrennikov Alexander Nevsky monastery

Was located on the City hill outside the city to the West of Borisoglebsk. Borisoglebsk Khrennikov Alexander Nevsky monastery was founded on August 19, 1901 and opened in 1904 on September 14 on the land bequeathed to the Church by honorary citizen Alexei Petrovich Khrennikov. There was a monastic monastery on the right Bank of the river Crow. In one verst from the city of Borisoglebsk at an elevated mountainous place surrounded by the forest. The temple in the monastery was one-stone, covered with iron, warm, consecrated in honor of St. Nicholas.

In the vast square of the monastery (150 * 50 fathoms) there were 4 buildings: 2 stone and two wooden, covered with iron. Was a monk of the monastery and the source of the chapel in honor of St. Barbara. The spring beats from under the earth and till now, the chapel is destroyed. Also all the buildings of the monastery destroyed during the years of fierce persecutions of Orthodoxy in the early twentieth century. Currently, the place of monastic settlement is part of the military. And on the site of the temple clerics Borisoglebsk deanery in 2000 put a big Cross with a nominal inscription, indicating that there was once an Orthodox monastery. (Annex 2).

Preserved Orthodox churches of the city

To date, the city has preserved four religious buildings, as well as two house churches.

The Church of Boris and Gleb

The parish of the Church of the Holy princes passion-bearers Boris and Gleb is the oldest in the city and district. The Church building is located on the site where in the 17th century there was a Pavlovskaya fortress.

The first chapel in honor of the Holy brothers Boris and Gleb was built here in 1703. In 1706, it burned down and a wooden Cathedral was built instead, which stood until 1784. In the same year, at the expense of the parishioners began construction of a new brick building of the temple, preserved to this day. The Cathedral part of the Church with the chapel of saints Boris and Gleb was built and consecrated in honor of the assumption in 1792. The bell tower and refectory were added in the early 19th century. (Annex 3).

The icon of the Church. Princes Boris and Gleb were the sons of Prince Vladimir – the same one at which the Baptism of Russia. Vladimir had twelve sons. But it was thought that only Boris and Gleb, children of the Greek Princess Anna, the rest of the sons born to wives of the heathens. True or false. But, perhaps, for this reason Vladimir intended to transfer the power in the Kiev Principality not to the eldest son Svyatopolk, and Boris. However, shortly after the death of his father on the orders of the treacherous Svyatopolk, Boris and Gleb were killed. The Russian Orthodox Church canonized the princes whom the people loved. The Church built in Pavlovsk (Borisoglebsk) was named after them.

The architecture of the Church. The quadrangle of the temple part was completed with a massive octagonal shaped dome with an onion dome on the figured base. To square chetyrehstennoy refectory of the adjacent three-tiered bell tower with attikovu a hollow floor and a tent. The tetrahedral first tier was completed with false zakomars. The vestibule of the entrance to the bell tower is decorated in the form of a promising portal, the decorative finishing of the facades includes elements of classicism. In 1937, the Church was closed and desecrated, Church utensils looted, and the building was turned into a warehouse of building materials. The seizure of the prayer building from the faithful was made on the basis of article 27–33 of the resolution of the CEC and SNK of the RSFSR of April 8, 1929 by the resolution of the Voronezh regional Executive Committee. The bell tower and the dome were demolished. The Windows are bricked up. The former splendor of the House of God was destroyed.

Restoration of the temple. In 1992, the parish community was revived and services began in the dilapidated building. Around the same time, restoration work was started by the forces and at the expense of the local agricultural enterprise. But in 2006, funds for restoration work began to be allocated under the regional target program «Protection and preservation of historical and cultural heritage of the Bryansk region 2006–2010». According

to this program, the restoration of brickwork, Windows and doors, restored the lost chapels of the bell tower, dome, carried out restoration of interiors, facades. The opening of the Church took place on August 6, 2009 and was timed to the feast day – the day of memory of the martyrs of the blessed princes Boris and Gleb. The solemn service and consecration of the Church was held by Bishop theophilact of Bryansk and Sevsk (Moses).

Kazan church

In 1703 the wooden Kazan Church was built. It was located in the same place as the modern Kazan Church on Sadovaya street. After the fire, the wooden building of the Kazan Church burned down the bell tower. The Consistory gave permission for the construction of a stone Church, which was built in 1811 by the efforts of priest Euphemia Petrov and consecrated in the name of the Kazan icon of the Mother of God. (Annex 4).

The icon of the Church. Having experienced and experienced a lot on earth, having gone through her mother's suffering with her Son the way to Calvary and sharing it with Calvary, the virgin and after her assumption remains next to Jesus Christ. She is the intercessor of the whole Christian family. Church tradition carefully preserves and brings to us the most significant events associated with this miraculous way. From the icon there were numerous healings of blind people. In honor of the miraculous image on July 8, a holiday was established, which is celebrated by the entire Orthodox Church. After 30 years, the icon is again in the center of historical events. The Russian Kingdom is going through a «troubled time». Poles dream of seizing the throne, Tsar Vasily Shuisky does not enjoy the support of the people and the boyars. At this time, the Russian Church was headed by Patriarch Hermogenes, an irreconcilable opponent of the poles. In his sermons he openly opposed the domination of the poles and sent letters all over the country calling for the protection of Orthodox Russia. Hermogenes spiritually led the Russian resistance. Perhaps it was the Patriarch who initiated the fact that a list of the miraculous icon was sent from Kazan to the militia as a sign of his pastoral support and sanctification of the campaign against the enemies. The militia fasted and prayed for three days before the Holy image and received extraordinary strength and inner fortitude. The enemy was defeated. The Russian army with an icon entered the city and moved to the red square. Their movement resembled a procession. This event took place on October 22, 1612. It was on this day that the second celebration of the icon of our lady of Kazan was established.

The architecture of the Church. The brick plastered building has a rectangular plan developed on the main axis (West – East). The core of the temple – high double-height rectangular volume with a very pronounced four-columned Tuscan portico on the North and South facades. Vosmiletku covering a massive light drum crowned with a spherical dome on octagonal drum. To the core of the temple adjoin the reduced volume of the semicircular altar and a wide refectory. The three-tiered bell tower (all tiers – quadrangles) stands almost close to the refectory and is connected to it by a reduced rectangular volume of the transition. The Western wall of the first tier of the bell tower has a convex shape-behind it there is a stone spiral staircase. A small cube, the third tier is completed from trough coated with a high four-sided spire. The head of the temple and the spire are crowned with forged openwork balls on large balls. The sleek decor of facades characteristic of Neoclassicism. The main decoration of the building is the porticos of the temple. The motives of the column portico are repeated in the first and second tiers of the bell tower, but supplemented by Empire arches in the center of the facades. The walls of the volumes are completed by an entablature with a smooth frieze and a finely profiled cornice. The Northern and southern facades of the refectory have a three-part division with a slight projection of the middle, entrance part. The corners of the dining room and the middle part is decorated with pilasters. Axis of the window lying on top highlighted with panels. The Windows of the first tier of the quadrangle of the temple are complemented by round niches, and the middle doorway – octagonal panel. Round Windows in square niches are placed in the faces of the third tier of the bell tower. In the faces of the lower drum and the upper drum window in rectangular frames. Preserved stained glass lattice of the late 19th-early 20th century, in the report of which small rectangles surround a large cross. In the arch of the entrance openings of the bell tower preserved transoms with complex rasstanovka with Gothic motifs. The four-column refectory is covered with arches with raspalubki between columns and over the Eastern entrance to the quadrangle of the temple. The core of the temple is covered with an eight-vault. The altar inside is semicircular, blocked by conch.

According to the 1910, the Church had three altars: the main one, in the name of the Kazan icon of the Mother of God, within. On the right side, in the name of St. Nicholas; on the left side, in the name of St. Dmitry Rostov.

In 1937, the Kazan Church was closed, and the Church was later used as a warehouse. In 1944 the Church was opened for a short time,

but in 1945 – 47 the Church was closed again. Over 40 years of operation as a warehouse, the building of the temple suffered significant damage. In the 70-ies the Church was allowed to be looted and turned into a landfill of household waste. By the beginning of restoration work in 1994, the General condition of the Church was found to be unsatisfactory.

Restoration of the temple. In 1993, on July 12, at a meeting of believers chaired by Archpriest Stefan Domuschi, it was decided to begin the restoration of the Kazan Church and to petition the city administration for its transfer to the faithful. On November 14, 1993 The civil Statute of the community of the Kazan Church was adopted and the Parish Council was elected. The vaults of the refectory were destroyed by 90%, there are no two pillars in the Central nave of the refectory, the rest of the vaults and pillars were in poor condition. In the South-Western part of the refectory was collapsed ceiling basement littered with garbage. Cornices, platbands and stucco molding have not survived. The roof of the foundations and refectory of the temple has not survived. The external stained glass Windows in the refectory have been preserved by 30%. The internal wood is almost completely lost. In 1993, a number of priority works on the restoration of the Kazan temple were carried out: a crate was arranged and the roof of the octagon was covered, an oak floor was arranged in the main part of the temple, doors and Windows were inserted. The birth of the temple was marked by the first divine Liturgy almost 60 years after the closure of the temple.

Nichola's church

The construction of the temple started on the 10th of June 1891 according to the project of the Tambov eparchial architect Mirolyubova M., subject to the supervision of the Dean of Borisoglebsky Church district priest Basil Aladinsky. The Trustees built – peasants: Ovchinnikov Yemelyan Ivanovic and Sapronov Theodore established. Headman was elected peasant Shishkin ion Nikitovich. The construction was completed in 1895. The consecration took place in 1895. So, to the joy of believers in 1895 in the suburban Soldier's settlement, which was not then administratively part of the city of Borisoglebsk, a new stone Church was opened. (Annex 5).

The icon of the Church. One of the main icons of the Church is the icon of St. Nicholas. The Saint during his life rendered assistance to people» even to those who did not heed him at all. One day a ship sailing from Egypt to Lycia was caught by a strong storm. The sails were torn off, the masts were broken, the waves were ready to swallow the ship,

doomed to inevitable death. No human power could prevent it. One hope is to ask for help from St. Nicholas, whom, however, none of these sailors had ever seen, but everyone knew about his wonderful intercession. The dying shipbuilders began to pray fervently – and here St. Nicholas appeared on the stern at the helm, began to control the ship and safely brought it to the Harbor. Turned to him not only believers but also the Gentile, and the Prelate spoke of their continued wonderful help to all who sought it. In 1910 he had three chapels: St. Nicholas The world of Lycian Wonderworker, Kazan icon of the Mother of God and the Holy forerunner and Baptist John. At this Church there were: Church-parish school and Church-parish guardianship. The staff consisted of a priest, a deacon and a Psalmist. From 1932 to 1937, (until the closing of the Church), the Parish held the service of the deacon-Psalmist venerated by the people elder Pavel Ivanovich (Ledovskikh), who died in the rank of hieromonk in 1987. But not for long did the Orthodox have the opportunity to freely participate in divine services. November 29, 1939 St. Nicholas Church was closed and desecrated – it housed a fleet. The seizure of the prayer building from the faithful was made on the basis of article 27–33 of the resolution of the CEC and SNK of the RSFSR of April 8, 1929 by the resolution of the Voronezh regional Executive Committee.

Restoration of the temple. St. Nicholas Church was reopened in 1992. The first superior of the restored temple was appointed priest Nikolai Romanovich Pusenjak. The consecration of the Church at the end of the restoration work took place on July 15, 1995. Currently, the Church has a Sunday school. Classes are held on Sundays.

Znamenskaya Church

Znamensky temple is located in the station part of the city, near the railway. The Church building is brick, the walls are plastered and painted and two colors with the release of decorative elements of whitewash.

The Church of the Sign of the blessed virgin began to operate in 1869 in Stanitsa Sloboda, which was then a suburb of Borisoglebsk. (The Borisoglebsk then belonged to the Tambov district). It was built by the Cossacks on the donation of parishioners. In the temple were lit three limits: Central-the Signs of the blessed virgin, South – in honor of the feast of the beheading of John the Baptist, North – in honor of the Kazan icon of the Mother of God. At the Church there was a parish school and the parish popechitel'stvo. (Annex 6).

Icon of the temple. The sign of the most Holy Theotokos – our lady of the Sign – is an

Orthodox icon with an image belonging to the iconographic type of orant. One of the most revered icons in Russian Orthodoxy. Reports of miracles attributed to the icon of the Sign of the blessed virgin, refers to 1170, when the troops of Prince Andrew Bogolyubsky and his allies besieged Novgorod the Great. The forces were unequal, and the people of Novgorod began to pray to the Lord for a miracle. According to legend, on the third night of the siege, the Archbishop of Novgorod heard a voice ordering him to take out of the Church of the Transfiguration of the Saviour on Ilyin street the icon of the blessed virgin and surround it with a fortress wall. During the procession, the besiegers fired a cloud of arrows, and one of them struck the face of the virgin. Tears poured from the eyes of the virgin, and she turned her face to the people of Novgorod. At this time, the enemies were seized with an inexplicable horror, dropped their weapons and beating each other, began to quickly move away from the city. Novgorod pursued the enemy and won a complete victory. In the temple there is a Shrine-an icon of the blessed virgin Mary, called «joy and Consolation.» It was written on mount Athos in the Vatopedi monastery in 1902. In the same year, the image of the mother of God was brought by pilgrims to the Tavolzhansky Kazan monastery in the Novokhopersk district of the Voronezh province, where it was until 1937. After the destruction of the monastery, the Shrine was preserved by abbess Apollinaria in the village of Middle Karachan. In 1945, transferred the icon to Znamensky Cathedral in the city of Borisoglebsk, where is the present time. According to legend, the iconostasis was presented to the Znamensky Church more than a hundred years ago by Emperor Nicholas II himself. This is the graduation work of graduates of the Imperial Academy. All the icons were painted in St. Petersburg in the style of Athos writing, there were carved and covered with gilt Kyoto. Used oil paints, boards and images for carved icon-stands – lime. And now he pleases the eye with his greatness and spiritual beauty.

In the spring of 1941 Znamensky Church (at that time it was the last of the existing in Borisoglebsk and the area) wanted to close. It is known that the relevant documents were fully prepared and sent to Voronezh «for approval». But they did not have time to make a «positive decision» on them – the Great Patriotic war began. Thus, the services in the Church were not stopped. Currently, the Church of the sign – the second Department of the Metropolitan of Voronezh and Borisoglebsk Sergius. At the Church in a two-storey building is an Orthodox spiritual center, which houses a Sunday school. Classes are held weekly on Sundays.

Results

1. Information was collected about the churches of the city of Borisoglebsk.

2. The information was distributed in the following information blocks:

- originality of Russian temple architecture;
- not preserved temples of Borisoglebsk;
- preserved Orthodox churches of the city: the history of creation, architecture, patronizing icons, restoration of churches.

3. The multimedia presentation «Borisoglebsk Orthodox» in the Power Point program is created.

Summary

Information material about the objects of research collected enough.

Thus, having considered the history, architecture and other facts, we can draw the following conclusions.

First, the churches have always been cultural centers of Russian cities, were their decoration. Such are the churches in the city of Borisoglebsk.

Secondly, the architecture of Russian churches is similar to the architecture of Byzantine churches. Most of them are built on the cross – domed type.

Thirdly, the churches of the city are named after the Saints revered from time immemorial in Russia.

Fourthly, the Church takes an active part in the life of the city, helps both financially and spiritually orphans and the poor. Sunday schools are organized at the temples of the city. In turn, Borisoglebsky also help the churches. Parishioners allocate funds and offer their assistance in the construction and decoration of churches.

Conclusion

Borisoglebsk churches, like all Russian churches are unique. Every Church has its own face. Each of the temples has its own interesting history and architecture. The Church in Borisoglebsk is not just a building of cultural value, it is a special organism that takes an active part in the life of the city. But, during the Soviet Union, many churches were destroyed, but the few miraculously preserved churches now serve the residents of the city for its intended purpose. Borisoglebsk people, in turn, are proud of their churches and not forget about them, help them.

We can say that the churches of Borisoglebsk and the townspeople live a single, inseparable life. That is why our city can be called not just Borisoglebsk, but Borisoglebsk Orthodox.

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