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**SPIRITUAL – FOUNDATION OF WOMEN'S
EDUCATION IN ORTHODOX MONASTERIES
UKRAINE THE END OF XIX – BEGINNING
OF XX CENTURIES.**

The basis of the Christian family is a husband and wife, which, in the domestic unit of their souls for mutual moral perfection and salvation, they are related by God for eternity by vows of mutual love and community life and the service God. A parental love for children is born from the mutual love of spouses. In the process of children's education, the family can not be replaced by any other social institution. The exceptional role in the development of children's personality belongs to the family.

Keywords: *personality, Christian family, family, Orthodox values, spirituality, Orthodox and family education.*

Urgency. The attitude to marriage and the family - is one of the main issues of any ideology. No world religion gives such an important place to family in the system of creed, as Orthodoxy. You can define Christianity as a religion of domestic unit and family relationships.

Main content. The church iconsecrates the family wedding in the sacrament, one of the seven sacraments of the Orthodox Church. Marriage honored very highly. Jesus Christ began His ministry to mankind at the wedding feast at Cana

with miracle (Jn. 2: 1-11). The Apostle Paul points out three parts of human nature: body, soul and spirit (1 Thessalonians 5, 23). Marriage is sanctified by the Church and unites all of three components of human nature. Particularly John Meyendorff and modern Orthodox theology defines the nature of marriage and its role in the formation of the new man:

«Christians are called, already in this world having the experience of a new life, to become a citizen of the Kingdom; and it is possible for him in marriage. Thus, marriage ceases to be only temporary satisfaction of natural impulses ... Marriage is a unique union of two individuals in love, two people who can surpass their own human nature and be connected not only «with each other», but also «in Christ» ([1, p. 45].

In Scripture marriage is an expression of marginal and full joy and celebration of love [5, p. 23]. What is the meaning of marriage, what should a Christian family be? The body of a married couple must, of course, only have one head. It is reasonable if the head is a man. Man, as the Bible says, was created before woman, he was created as an independent person, woman was created by the same as an assistant to him, «It is not good for man to be alone, will make him a helper corresponding to him» (Gen. 2, 18) – we read in the Holy Scriptures. The woman is not lower in dignity than man, but she is different. Firstly she showed independence, and listened to a charming snake. The first woman made the first sin. Eve broke God's commandment not to eat «fruit of the tree of knowledge of good and evil, in the middle of the paradise garden» (Gen. 3, 3). In addition, she bowed to her sin and her husband: «She took the fruit and ate it, and gave too her husband with her, and he ate with her.» (Gen. 3: 6). She incurred the curse on the Earth. God punished her fault, and herself and all the women whose lives are provided as perpetual obedience of man. The obedience of his wife is based of the home world. In Orthodoxy obedience is not mean slavery. The wife – the first assistant of the man, a member of the domestic unit [5, p. 23].

In the true sense the marriage of Christians, is not only the status of husband and wife, but also the internal unity of souls for mutual moral perfection and salvation.

«Do you hear this men learn of his wife» – Ioan Zlatoust says, pointing to the example of the holy life of Abraham and Sarah. «All begin to follow righteous man must be the most expensive to wife, and the wife must be the dearest. The wife should be like-minded with her husband; it is based to alleged system of the world. Look: the world is consists of cities, towns – from families, domestic unit - with husbands and wives. So when it will be quarrels between the men and their wives, is turned over cities, and after that the whole world should be filled with turmoil and controversy» ([5, p. 24].

Christian theology of marriage is confirmed that hierarchical arrangement of the family are commanded by God. The man in the family can be only head. The father is the spiritual head of the family, its supporting and protection. In maintaining the hierarchy, the wife should be her husband, as a stones wall, and her husband – at home with his wife as in paradise and is saving each other.

The duty of man – love his wife. And not only love, but take care of her, «nourish and warm,» and besides, the man is responded of his wife before the God, because entering into marriage, he agrees to take care of her soul and present her to the God as woman who «not having spot or wrinkle or any such thing; but that it should be holy and without blemish» (Eph. 5, 27). About the relationship between husband and wife Paul says, «Wives, be submissive to their husbands in everything as to the God» (Eph. 5.22). And «wife with to her husband» (Eph. 5.33), of course, «fear» should not

be understood in everyday ordinary sense of fear and religious «afraid» to offend, insult, make an unpleasant man.

The basis of the Christian family is a husband and wife who are connected with God for eternity vows of mutual love and community life, serving God. Together with children and other members of the family, are formed a chapel dedicated to those saints whose names are members of the family. When the children are born in the marriage, the husband and wife are changing, becoming a father and mother. In Christian marriage the spiritual bond of parents is very important for children. After all, man is not only man, but also his father, that is why, without whom could not be mothers. Children need love not only from mother but also from father, mother never can replace him. For each of your members of the family is a school of love as constant readiness to give herself to others, care of them, protect them. Based on the mutual love of spouses born paternal love that the love of children for parents, grandparents and siblings. Joy and sorrow in spiritually healthy family are universal: all the events of family life unite, strengthen and deepen mutual love.

Our contemporary, scholar and priest Gleb Kaleda in his book, «Home Church» says that «a monk is useful for those who riches for love but ordinary man learns love marriage» [4, p. 67]. In the Orthodox tradition, family life is understood as a «way of salvation» witch ascending is associated with the carrying of «Cross» in everyday duties of mutual concern, cooperation, understanding and consent.

The special role of the family – «home church» in Christian culture (Rom. 16, 4; Flm. 1, 2) – is performed into the functions of the original - the spiritual and moral religious education of children. According to the teaching of the Church, «childbearing» (it is not only the birth and education of children) is saving for parents. Children are seen not as a random purchase, but as a gift of God, which parents have to keep, helping to a child to disclose all the powers and talents. «The main and most important task of the Christian family – says EA Morozova - is not just simply educate children, but certainly raise them as true children of the Church of Christ, to save their souls for eternal life. The ultimate aim of education is the formation of harmony of body, mind and spirit with the leading role of the spirit» [6, p. 77]. In the education of children, the family can not be replaced by any other social institution, it should to do the exceptional role in the development of children's personality. The family communion the person learns to overcome his sinful selfishness, on the domestic unit child learns «what is good and what is bad.» At the family is come a sense of living continuity of generations, a sense of belonging to the history of his people, past, present and future of their country.

Philosopher Ivan Ilyin as an Orthodox believer, thank that «spiritually transformed people will be changed by their action world.» The system of his educational views: at the beginning of life and strengthen will power, instilling religious and civic responsibility through examples of has father and mother, and then, in adulthood, transfer accumulated in the outer dimension of social and economic activity [3, p. 101]. Only family can bring up family man. For wisdom Ivan Ilyin, a good family man gives «two archetypal sacred, with attitude to grow and get strong soul of his spirit: - prototype pure mother who gives love, mercy and protection; – It is prototype of a benevolent father who gives enough of an opportunity, fairness and understanding» [3, p. 102]. The philosopher describes these parental images as the sources of spiritual love and spiritual faith man.

Own point of view of education offers Archpriest Basil Zenkovsky. He was created a special doctrine of the spiritual life of a child, age witch is researched the

dynamics of religious feeling and the differences in types of religiosity by children (although detailed and complete typology by Zenkovsky was not achieved). In this context, the author examines the influence of the family and that is closely associated with the process of spiritual formation individuality of the child [2, p. 125].

The writer, theologian, scholar N.E. Pyestov writes about the conditions for success in the education, as a hard work as parents of the child, selfless love, work on word order of life, concern for the purity of the soul of the child, the child's education and his work skills. The most important factors of spiritual education Pyestov calls sacraments, prayer, fasting, pious example of parents, spiritual environment, spiritual reading, sanctification conditions [7, p. 56]. Well-known educator K. Ushinskiy says «non-Christian education is unthinkable thing – headless monster and activities without purpose» [9, p. 88].

The teaching of the Orthodox is interested because it does not give recipes, these recipes is strongly applied, in addition to the same teacher. It is, according to opinion by A.B. Rohozyansky, «it stood up a person in this state gives him such an understanding of things, which will be the best thing done, good and wisest decisions and actions» [8, p. 90].

Try to identify some of the principles and objectives of the Orthodox upbringing based on the ten commandments contained in the Bible, and they are basis not only of Orthodoxy but also European culture.

1. The main task of parents – Christian education (it is necessary to teach children how to live the commandments of God).

2. Basis of education - an example of a virtuous life of parents (parents respect the commandments of God).

3. Education is based on the manifestation of true love («Love your neighbor as yourself» (Matt. 22, 37-39).

4. Filial piety and obedience to them (as the fulfillment of the fifth commandment).

Now we are considering the principles and objectives of the Orthodox upbringing in more detail.

1. The main task of parents – Christian education.

Protopresbyter V.V. Zenkovsky believes that «the main theme of the family education – education of religious. Family in its structure is an endless source of religious forces. The family life – it's kind of sacred, our relationship to parents is the only eternal, unique. «That why is the main problem of parents – Christian education [2, p. 97]. At the heart of Christian education is Christian life of the family – from his father and mother. That is why parenting – is creating the conditions in which to born, flourished, multiplied spiritual life.

2. Basis of education – an example of a virtuous life the parents themselves. Education of child, success developing as far as its capacity to charitable life is always determined by lifestyle mother and father at how the parents could show her a good example. Without the example and teaching a good child loses the ability to emerge as a person. Fathers and pastors of the Church are written about:

- St. Basil the Great: «If you want to educate others, first bring up himself to God»;

- St. Ignatius Bryanchaninov is revered to little girl's mother: «Know that the biggest role of your instructions by words will be the most strongly recommendations to daughter»;

- Priest Alexander Yelchaninov: «For the most important parenting need to see their parents, witch live in inner world»[7, p. 121].

It is important to emphasize that the experience of family relationships for the child plays an important role not only in shaping his personality and life scenery and complex of typical patterns of behaviors and relationships with others. It is also an important foundation on which the child develops and builds their perception of God and communion with Him.

3. Education is based on the manifestation of true love.

The spiritual life of love must be manifested in family life as fully as possible. Each family member lives for the good of the other, bringing «each other's burdens» and doing so «law of Christ» (Gal. 6: 2). The family has a rule mercy, forgiveness and mutual enrichment and all possible manifestations of true love: «Love is patient, love is not jealous, love is not praise, has not behaving of impolite, not looking for itself, is not provoked, does not thinks evil, does not rejoice in unrighteousness, but rejoices in truth, endures all things, believes all things, hopes all things, endures all things» (1 Cor. 13, 4-7).

Orthodoxy has always carried a developed understanding of spiritual love. Love – a traditional Ukrainian culture to value – is that the opposite of selfishness. In a religious sense – a life according to the commandments, the Gospel, following Christ.

St. Ioan Zlatoust speaks of «unanimity» of marriage as an important component of family life: «Love as like as who love are no longer two, but one person, and it can do no better than love» [10, p. 26]. Love is united, and sin is separated. All Christian doctrine can be fully understood as a call to love one another (1 Jn. 3, 11), known as the initial love of the true values. It is only through such love can build a Christian home education.

4. Filial piety and obedience to them.

The law of the obedience is permeated the entire of Christian family structure: children rescued through filial piety, his wife – in obedience to her husband, and her husband – in obedience to God.

Even in the Old Testament in the Sinai law the first commandment of love to man was the commandment of honoring parents. The God was promised all kind of goodness and long-standing life for men. The Apostle Paul teaches: «Children, obey your parents in the God because God is required righteous. Honor your father and your mother, so you will benefit and be live long on the earth «(Eph. 6: 1-3). «Anybody curses his father or mother, will be put out in obscure darkness» (Prov. 30, 11). «Children, obey your parents in everything, for this is pleasing to the God.» (Col. 3.20). In obedience to manifest and other important traits such as trust, filial piety and respect for elders, conscientiousness, honesty, kindness and helpfulness of others. Filial piety, obedience they perceived children as God's commandment and a necessary condition for successful growth and spiritual maturation. Christian obedience is an expression of humility and meekness. Humility and obedience are inseparable. Parents should instill in early childhood to children who are not obeying parents, they sin against God Himself and brings it over his anger, temporal and eternal [10, p. 28]. If the child does not obey their parents, they may even obliged to punish her. (The word «punish» by the Church Slavonic means – give mine, educate, improve). From the point of view of Christian Education only that bad that sinful before God. Should only punish for what deserves punishment in the eyes of God, which is sin before God.

«Child deserves punishment only when it knowingly and willfully violated the law of God when he did something prohibited by the commandment of God or the Church» – by the own mind writes G. Shymanski [10, p. 37].

Without punishment can not do, but love should punish. The main reason of punishment should be love and his sole purpose - to correct a child. It is followed that the punishment should be by the parents and it should never move into cruelty, especially should not officiate in anger, wrath of man, according to the Word of God does not create righteousness of God (Jas. 1.20). Paul calls to the parents do not irritate children, they become lest discouraged (Col. 3, 21) – best reflects the Christian view of penalty: Once children start to get irritated and sad of prohibitions and penalties, austerity is not only unjustified educationally, but harmful.

«Poor baby break - say experienced teachers - but even more dangerous for him permanently bent.» Pressure is particularly reflected in the religious sense. Following the example of his father and mother «children in this case not perceive God loving and caring Heavenly Father, but authoritarian ruler and self-governed, and their heart is closed for grace» - says A.B. Vul [10, p. 39]. But the view of Christianity at the same time optimistic: sin is not a property of the soul, not of man denounces in his life. It is distinguished the sin from the sinner – one of the fundamentals of education. «One said:» He was angry, «and another» – he irascible and pronounce sentence on his life «– as it teaches the monk Dorotheus. If you distinguished in someone the image of God, among the somebody`s sin can feel for and want to help [10, p. 40].

The best attitude of the members of the family, was built in the religious and Orthodox value has own traditions and consists of five components.

1. Customs (traditional forms of behaviors).
2. Traditions (transferring from generations to generations the cultural value and family`s lifestyle)
3. Relationship (the feelings of heart and mood)
4. Rules (thoughts, behaviour, habits and ways) of kind of generous life
5. Timetable (determinate the order of the day, week, year), according to Orthodox culture, this order is determined by generous life of Christianity [10, p. 45].

In conclusion, the orthodox family has strictly vertical hierarchy. The head of the family is husband, the wife is dependent on the man, and children on their parents. The main task of parents is to educate Christians on the basis of mutual love and respect for each other, seeing the child in the image of God. The main educational method is an example of godly living parents. The basis and foundation of moral education of the child shall be the obedience and respect for parents. If we set the task to find out specifics of family upbringing in the family, founded on the Orthodox Church tradition, the most logical to turn to the study of families of so-called church people. They more than others, immersed in the life of the Orthodox Church through its institutions such as the church, the clergy, Church tradition (meaning - regular temple attendance, participation in the sacraments of the Church, the spiritual nourishment of the priest). It is also important that these people are focused on the practical implementation of the Orthodox faith and evangelical commandment.

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ТЕТЯНА ФАЗАН

ДУХОВНІСТЬ – ОСНОВА ЖІНОЧОЇ ОСВІТИ В ПРАВОСЛАВНИХ МОНАСТІРЯХ УКРАЇНИ КІНЦЯ ХІХ - ПОЧАТКУ ХХ СТ.

Основою християнської сім'ї є чоловік і дружина в істинному розумінні. Духовний світ кожного спонукає до взаємної моральної досконалості і порятунку. Вони пов'язані Богом для вічності, даючи обітницю взаємної любові та суспільного життя, служіння Богу. На основі взаємної любові у подружжя народжується любов до дітей. У процесі освіти, сім'я не може бути замінена будь-яким іншим соціальним інститутом, їй належить виняткова роль у розвитку дитячої особистості.

Ключові слова: особистість, християнська родина, православні цінності, духовність, сімейне виховання, батьківська любов.

ТАТЬЯНА ФАЗАН

ДУХОВНОСТЬ – ОСНОВА ЖЕНСКОГО ОБРАЗОВАНИЯ В ПРАВОСЛАВНЫХ МОНАСТЫРЕ УКРАИНЫ КОНЦА ХІХ - НАЧАЛЕ ХХ В.

Основой христианской семьи является муж и жена в истинном смысле. Духовный мир каждого побуждает к взаимному нравственному совершенствованию и спасению. Они связаны между собой Богом для вечности, давая обеты взаимной любви и общественной жизни, служении Богу. На основе взаимной любви у супругов рождается любовь к детям. В процессе образования, семья не может быть заменена любым другим социальным институтом, ей принадлежит исключительная роль в развитии детской личности.

Ключевые слова: личность, христианская семья, православные ценности, духовность, семейное воспитание, родительская любовь.