

Russian Saint Valentine's Day: The Feast of Holy Princes Peter and Fevronia

Victoria Legkikh

Technical University of Munich

email: victoria.legkikh@tum.de

Abstract: In 2008, the feast of family and faithfulness was established in Russia. This day was connected with commemoration of the Russian saints Peter and Fevronia. The initiative came from Murom (a city in Central Russia), because Ss. Peter and Fevronia are originally from the region of Murom however, since 2008 it has become a popular feast in many Russian towns. The feast has its own symbol (the chamomile flower) and awards (the medal of love and faithfulness). The most probable reason for the establishment of this feast was an increased popularity of Saint Valentine's Day. The feast of Saints Peter and Fevronia, the couple of a prince and a peasant woman, was meant to replace the western feast with a Slavic equivalent. Ss. Peter and Fevronia were locally canonized in 1547, but their veneration is known since the 15th century. The most famous vita of Ermolaj-Erazm was ordered for a menology, but it was refused because of its non-canonical character and replaced by a more canonical one. It is still unknown exactly who these saints were, as there is no clear mention of them in the chronicle. Even if the feast was established more recently, it has already started to form its own traditions, especially in the provinces. This paper is devoted to a comparison of the image of Ss. Peter and Fevronia in hymnography and hagiography and their modern image in the popular feast of the family.

Keywords: Russia, holy princes, Peter and Fevronia, folk religion, city feast Saint Valentine's Day.

The beginning

The feast of family, love and faith connected with commemoration of Saints Peter and Fevronia of Murom is celebrated on the 8th of July (25th of June according to the Julian Calendar). This feast was first mentioned in last decade of the 20th

century in Murom (city in central Russia), when the celebration of the Day of the City was combined with commemoration of the patron saints of the city, Ss. Peter and Fevronia. In 2002, Andrey Kutsaev from Znamensk (further the author of the first “fevronka”) proposed the establishment of this feast throughout Russia, as a Russian version of Saint Valentine’s Day. He also proposed a postcard as a symbol of the feast which is called *fevronka*. The idea was supported by the Russian Orthodox Church and Svetlana Medvedeva, the president of the Fund of Social and Cultural Initiatives, became the main organizer of celebrations¹. In 2008, the feast became an All-Russian event and the chamomile flower, known as a symbol of love, became the symbol of this feast.

In 2011, the president of Ukraine also established this feast by decree Nr. 1209/2011 (Majstrenko 2019). Recently a medal „For love and faith“ was also established, for couples, who lived in marriage for 25 years or more (NP Nacion-alnyj komitet 2019, Romashkaday 2018).

According to the official version, this feast was initiated by activists from Murom. However, it is well known that the popularity of this feast is also connected with the desire to replace the western celebration of St. Valentine, which had become more and more popular in Russia.

This feast of family, love and faith, with the help of the government, started to be celebrated in many cities. At the same time, it provoked a lot of criticism due to the choice of the subject. Although the idea of a “Russian Valentine” was mainly accepted, many people noticed that according to the most famous vita of these saints they were not the best choice to be a symbol of the family. This paper examines the evolution of their image and their suitability to represent the new feast.

Who are Saints Peter and Fevronia

Firstly, it is necessary to describe these saints. This subject has been analysed by Anna Markova (2011). She collected all known facts from chronicles, vitas and folklore related to Ss. Peter and Fevronia. Her conclusion is that it is still difficult to say who they really were, since the chronicles do not identify any saint princes with these names from that time period. However, they do mention Princes David and Evfrosinia, which are the monastic names of the saints. Another difficulty is that several *Menologions* mention Ss. Peter and Fevronia as being mother and son³. It could be seen just as a misinterpretation, in parallel with Ss. Constantine and Helen (or with Ss. Vladimir and Olga, even if Olga was in reality Vladimir’s grandmother), but since there are more than one saint couples, it could also be interesting to investigate if several couples were combined into one. If we take this into consideration, Prince Peter was the second son of Yuri of Murom, one of the descendant of another saint, St. Constantine, converter of Murom (Markova 2011:

10). But the main information is taken from the vita of Ss. Peter and Fevronia, which is not a typical religious text. It was probably written by Ermolaj-Erazm (see, for example: Dmitrieva 1979)², at the request of the Metropolitan Macarius, but was not approved by the Metropolitan, because there were too many fairy-tale like details. There was another more canonical vita which was later introduced into the *Menaions* (2002). There are also many folk stories which mention St. Fevronia. According to the vita and the folk stories, she was a peasant from the village of Laskovo.

Although there is a more classical vita of Ss. Peter and Fevronia, the vita of Ermolaj-Erazm has become the principle source for the veneration of these saints. According to this vita, Prince Peter noticed that the wife of his brother Paul was seduced by a snake, who took the appearance of his brother. Peter fought against the snake and won, but the snake made him sick, resulting in the contraction of ulcers. No doctor could cure him, but he knew of a women in the village Laskovo, who could heal him. He went to her and asked to be cured. She healed his entire body, except one wound, with the condition of becoming his wife. After he was cured he decided to give her many presents but, did not marry her and his illness returned. Then he married her and discovered that she was a wise and virtuous wife. But his court was unhappy that a mere peasant became a princess and forced Peter to choose between his kingdom or his wife. Fevronia adviced him to refuse his kingdom, and he did. Soon afterwards he received messengers asking him to return. At the end of their lives they both took monastic vows and they died at the same time. They wanted to be buried in the same coffin, but they were put in two separate coffins. On the next day, their bodies were found together, in the same coffin.

This short retelling of the story appears more like a fairy tale than a classical vita. Perhaps one of the reasons for the folk's enduring love and veneration was that fact that Fevronia was a peasant who came to be known as a wise and righteous princess. People related closely to her because of her previous life as a peasant. The exact date and circumstances in which the relics of Ss. Peter and Fevronia were found, are unknown. Ss. Peter and Fevronia were canonized as local saints at the ecumenical meeting organised by Metropolitan Macarius, in 1547. It is supposed that the king's decree (Golubinskij 1903: 547) regarding the celebration of these saints was issued in 1552. By this time the veneration of Ss. Peter and Fevronia already had a stable long-standing tradition in Murom. Like many canonized princes (a tradition which has been ongoing in Russia since the time of Ss. Boris and Gleb canonized in the 11th century), Ss. Peter and Fevronia were patrons of the princely family. Perhaps the tradition of veneration of Ss. Peter and Fevronia as prince patrons began with John the Third, who founded an asylum in Murom, in 1446, after the blindness of his father. Already as a Great Prince, he made a

pilgrimage to Murom to pray at the tomb of the locally revered saints Peter and Fevronia (Markova 2011: 111). But the canonization was only an official recognition of a long tradition of veneration of these saints. Proof of this can be seen in the existence of a manuscript from the 15th century, which contains a religious service in the honour of them (Javorskij 1930: 57–80).

Although there is extensive information found in the literature devoted to Ss. Peter and Fevronia and in Anna Markova's biography (2011), collected and structured from chronicles, folklore and *vita*, one type of text was still not taken into account. This is a service to Ss. Peter and Fevronia. A service is by definition canonical and does not provide exact facts of *vita* and veneration of the saint, but very often it is a service which forms necessary associations and puts a saint into a context of Christianity. In the case of Ss. Peter and Fevronia it is more difficult to define their image through the service, since one half of it was written by a monk who used endless borrowings, the same ones for four services of him. But it is still possible to define their image and their veneration because of another part of the service and because of some additional hymns describing them. In general, there are three manuscripts from the end of 15th– and the beginning of the 16th century, which contain this version of the service. The services to Ss. Peter and Fevronia have not been much studied, but it is known that the first version was compiled by the monk Pachomius⁴ (his name is the only thing we know about him). There have been attempts to attribute the service to the authorship of Pachomius Logofet, but, as Feodossij Spassky shows, the style of this Pachomius is not comparable with the style of the famous hagiographer (Spasskij 2008: 155–160). A later service was compiled by the monk Michael: he wrote some stichera and a canon. There is a manuscript from the middle of the 16th century, found in the Russian State Library (RSL, Rumyantsev, nr. 397), which includes many services to the two saints, canonized in 1547. This service was named “the creation of Mr. Michael Mnich” (Dmitrieva 1979: 119), which indicates the authorship of Michael, a “princely” hymnographer from the 16th century. In the canon to Ss. Peter and Fevronia troparia, which were already used at the service to St. Alexander Nevsky, are used again.

Service to Saints Peter and Fevronia

When analysing the service, two layers should be discussed; the first, which belonged to Pachomius, is more personalized and the second, which belonged to Monk Michael, is composed from other services and contains materials more common to his princely services. In the second layer, biographical details were taken from an episode seen in the *vita* of Ermolaj-Erasm; the fight against a snake who seduced the wife of St. Peter's brother, Paul, while taking his appearance: “nasha zastupniki voshvalim pregordago zmiya popravshija” [‘we will praise our defender, who tram-

pled the serpent'] (the first sticheron on "Lord I've cried")⁵, "raduisja preblazhenne Petre, izhe gordago zmija svirepstvo pogubil esi" ['Rejoice, oh blessed Peter, who destroyed the anger of the proud serpent'] (the sessional hymn of the 8th mode on *polyeleos*), "zmija ubo inogda ubiv" ['killing once a serpent'] (the first troparion of the 4th ode, second canon).

This fact belongs more to the folklore than to the *vita*'s tradition and reflects the folk veneration of the not yet canonized saints. Even if in the service, the snake is considered more metaphorically, one can see that this detail was probably the best known to the hymnographer. The image of the snake-fighter brings one to the clear parallel with St. George who was among the most beloved saints in Russia. If one takes into account that, according to the Russian tradition, all saint princes are patrons of the future princely generations and defenders of Russian land, this image gives all the necessary additions for the peaceful prince. So the most common prayer at the end of hymns devoted to Ss. Peter and Fevronia in both layers, is a prayer for help in defending Russia in the event of war "molite Hrista Boga sohraniti otechestvo vaju ot jazyka chuzhdago" ['pray to God to save your land from alien people'] (the first troparion of the 6th ode, second canon), "s nimi zhe molitesja Gospodevi sohraniti bez vreda otechestvo vaju" ['pray with them to Lord to save your land without harm'] (troparion of the 8th ode), "i nyne s supruzhnitseju tvojeju zastupnitsi i hodatai budite otechestvu vashemu" ['and now be defender and intercessor with your wife for your land'] (the sessional hymn on *polyeleos*). Sometimes in the first layer we can see a clear combination of the image of a snake-fight and the ability to defend the country "jakozhe inogda zmijz ubiv, konechnomu bezvestiju predal jesi, tako I nyne otechestvo borjuschi pobi" ['Like once killing the serpent you brought it to final obscurity, so defeat now people, who are fighting your land'] (the second troparion of the 3rd ode, first canon).

But the main function of the saints in the first layer is healing. This is also understandable, since Fevronia healed Peter (her first miracle in the *vita*). It was also supported by the healing property of relics. We see in almost every hymn a prayer for healing "molitvami vashimi, blazhenni, istselite nedugi i bolezni nasha" ['heal with your prayer, oh blessed, our illnesses and diseases'] (sessional hymn of the first mode after the first kathisma) "v bolezni k tebe pribegajuschi izbavljaj" ['save those coming with their illnesses to you, oh blessed Peter, together with Fevronia'] (the first troparion of the 7th ode, first canon) and so on.

Immediately upon examination of the second layer one can see that the starting cycle of stichera on "Lord I've cried", was copied from the cycle of stichera to the first Russian saints – Ss. Boris and Gleb, who were brothers and princes. This comparison is clear even if Peter and Fevronia were not martyrs: in both cases we have two saints, and in both cases they were princes and healers. Hymns to Ss. Boris and Gleb also became models for other hymns, such as the ones to Ss. Peter and

Fevronia. For instance, the 5th ode borrows elements from the stichera on “Praises” to Ss. Boris and Gleb. Even if one did not find so much in common between these couples of saints, the parallel imposes Ss. Peter and Fevronia as a couple possessing virtue and chastity. It is not by chance that the main metaphor of the service is light “O predobraja dvoitse! O presvetlaja svetila! O blagosopjzhenne, edin svet vo dvoju telese susch! O svetilnitsi blazii svojemu zhitiju byvshe! Jarem bo Gospoden’ vzemshe. Tomu posledovaste veroju” [‘Oh, kind duality! Oh, illustrious luminaries! Oh, blessed connection of one light in two bodies! Oh, blessed luminaries to your *vita*! You have taken the yoke of our Lord, following Him by your faith’] (the first *tropariopn* of the 5th ode, second canon). The symbol of light and the parallel with Ss. Boris and Gleb shows that the saint couple is seen as a chaste couple, being together in God. It is also not by chance that in the service we find a passage taken from the service to Ss. Boris and Gleb: “You are separate by the bodies, but you are unified in your soul”. Taking this into account, one can better understand the moment in the *vita* when Fevronia insists that she heals Peter only if he marries her. Fevronia is shown as a wise girl, who knows that this is the wish of God: it has to be done in order to save Peter. It is also interesting that if in the *vita* Peter is shown rather passive, in the service, he is shown as an active healer and defender, and his name is always the first. This is partly due to the model (since Ss. Boris and Gleb are men) and grammar (dual in the service to Ss. Boris and Gleb is used in masculine) but it also shows that, if in his *vita*, Ermolaj-Erasm shows the transformation of Peter from a prince into a saint, in the service, Peter is only depicted as a saint.

Hence, it can be seen that even if Ss. Peter and Fevronia were married, they were not a couple married out of love with the goal of raising children. Even more, we still do not know if they had children, and they were never patron saints of marriage and family. But, since their day was chosen to replace the western St. Valentine’s Day, several towns started to create their own traditions.

The modern feast

All the organizers agree that, since this is a feast of the saints, the celebration should begin in a church. Normally the religious service held for the occasion is devoted to the saints, but after the service it can also be a special prayer. The priests share different opinions referring to the question if this service should continue to be celebrated, or not. Some of them find that it is enough to go to the church and to pray to their icon. Others actively participate in the organization of different events.

For example, when the Church in Putinki in Moscow organized a feast in the Hermitage garden, the bishop of Bronnitsi Ignatij said: “The Day of commemoration of the Princes Peter and Fevronia is not just a day of remembrance of saints, it is also a day dedicated to the family, to love and faith. Before this day was officially

declared as the day of the family and faith, there were disputes and discussions if it is right and necessary at all. And now, three years later, we understand that we have chosen the right way, this feast is more than ever necessary to modern Russia” (Korovina 2010).

Even if originally Ss. Peter and Fevronia were patrons of princely generations and defenders of Russian land, in modern tradition they became not only patrons of the family but also patrons of love in general, so it corresponds more with St. Valentine's Day than with the church tradition. As a new element of “folk orthodoxy” one can also notice the increasing popularity of new prayers for marriage, addressed to Ss. Peter and Fevronia. On some internet sites, the prayer is even accompanied by an almost magical ritual combining various orthodox elements. Here is an example:

Like before any prayer to God, before prayer to Ss. Peter and Fevronia you should;

Wash yourself with holy water early in the morning,

Visit an Orthodox church,

Pray in front of an icon of Jesus Christ thanking Him for everything what you have,

Put a candle at the icon of Jesus Christ,

Pray in front of an icon of Theotokion and put a candle there,

Think about what disturbs you, what you really want and ask God to help you,

And, go home and in solitude pray to Ss. Peter and Fevronia⁶.

The usual actions, which people do in an Orthodox church, become here magical rites that have to be done completely and in a specific sequence. All except the first one are common for believers, but done all together, they look more like a spell. The impression is reinforced by the first action, since holy water is usually meant to be drunk, and the beginning of the ritual, since washing yourself with clean water reminds more of a fairytale or village folklore ritual. Later on, in the same site we find advises such as “if a girl asks first St. Peter to bless her to find love and afterwards asks St. Fevronia to help her get married, it will happen very soon” or “the safest and the most effective way to keep the family [united] is a prayer to bring the husband back addressed to Ss. Peter and Fevronia”. These transforms the prayer into Orthodox magic. By examining the text of the proposed prayer, one will see typical formulas of princely service “save your town Murom, defend your land giving peace to Russia and give all of us peaceful life and death”, but no special request to help families.

In some parts of Russia, the tradition involving fortune telling and divination for the groom (see Sputnik 2016), even sees this feast as a part of folk calendar feasts,

since a divination for a groom is one of the most typical parts of folk Yuletide. The establishment of the feast of family and faith brought forth the idea that this is the best day for marriage. This practice however, is contradictory to church rules which state not to get married during fast periods, therefore the idea was changed and the day is now believed to be the best day for an engagement. The actions that should not be performed during this day also have some religious roots:

Not to marry

Not to eat fish

Not to work in a garden

Not to sew or embroider

Not to quarrel⁷

As one sees, forbiddances are connected with fasting (no wedding, no fish) or with how people spend a Sunday or great church feast (no work, no quarrel), the forbiddance not to sew could also be connected with the rule of not to work. Separation of sewing from other work also has its own religious-superstitious rules: if somebody sews on Sunday or on a great church feast, the work will not come out well (Pochemu nelzja 2018). Thus, the idea of forbiddance from sewing again makes a strange connection between religion and secular superstition, even if for the feast of Ss. Peter and Fevronia. This forbiddance looks rather strange: according to the vita, Fevronia was embroidering the face of Christ before her death and agreed to die only when she finished this work. This would lead one to more likely expect a tradition of embroider for this day.

This new feast has not only a sacral part but also a secular one. Even if the feast is rather new, different traditions are apparent in different towns. The main common part is the so called *fevronjka* – a postcard with chamomile flowers or chamomile flowers made out of paper or some other materials, which should replace the “Valentine card” (Bogucharskij 2015). It is interesting that the postcard is called *fevronjka* and not *petronjka* which can be explained not only by the wish from the famous Valentine card (*valentinca*) but also by the fact that in the vita, Fevronia was the active part insisting on the marriage. The tradition of *fevronjka* is not yet so common as the Valentine card. To popularize it, some towns present it to participants to the feast (Gosobzor.ru 2018) or give it to all the people passing by (Galieva 2018: 5). They even organize master-classes on how to hand make a *fevronjka*, for example, include the library “Svetoch” (Romashka na schastie (chamomile for good luck) 2018, 2019), in Loznoe (Tylchenko 2018) and in many others, or even in the park in Oзера near the monument to Sweeties. Since children are normally the most frequent visitors to this kind of master-class, it is probable,

that this initiative tends also to replace a Soviet tradition of preparing postcards in nurseries and schools for the 8th of March.

Although normally fevronjka is a postcard with a chamomile flower or a couple surrounded by chamomile flowers, sometimes one will see a more eclectic display: for example a heart, a church and the slogan “I love Russia” (Bogucharskij 2015).

There are also amusing versions of fevronjka. In Kazan for instance, they were showing a young couple representing Ss. Peter and Fevronia, with or without the chamomile flowers and the text “Love is” (Cherkina 2008). These versions, however, are rather rare. Some of them are more difficult to understand, as is the version of the postcard with the handcuffed hands, since the picture is very realistic and does not remind of a joke. In Moscow the day of the family, love and faith was announced on Facebook with a poster showing handcuffed hands (Moskva menjaetsja 2018).

The spread of the feast initiated a mass construction of monuments dedicated to Ss. Peter and Fevronia. The first one was erected in 2008, in Murom, and ever since, new monuments appear in different Russian towns every year. Although the feast of Ss. Peter and Fevronia is not yet well established, one notices a work in progress in the way the celebration is organised. The biggest celebration takes place in Murom, where it combines the reconstruction of a medieval part of the town with a market of traditional handmade works and the so called “marriage square”, where couples can have a their picture taken. There is also the honouring of couples who have been married for many years, some entertainment for children and, at the end of the feast, an open air concert (see the detailed description in Romashkaday 2019). In Moscow and St. Petersburg the secular part of the feast resembles other city feasts, with music and dances. However, the only unique characteristic is that these concerts are led by married couples of artists. Recently various master classes have been introduced (for example: learning how to prepare soup or how to work with clay), as well as interactive games and competitions connected with family. There are even cartoons about the life of holy princes (NN mama.ru 2018). In St. Petersburg there is a special place of the celebration (even if there are local programs in other districts) connected with the unofficial vita of Ss. Peter and Fevronia: the Petropavlovskaya square, situated on Zajachij Island (Hare Island). The choice of place is symbolic, since a tamed hare, belonging to Fevronia, is mentioned in the vita. Since the feast of Ss. Peter and Fevronia is relatively new, the program of the festivities is usually a surprise for most citizens. For example, one informant working in Petropavlovskij Museum told me: “It was so strange! I came to work and suddenly it appeared that there are a lot of music and competitions on the island, but we all had to continue working in that chaos!”. In 2018, the program of Petropavlovskaya Square included: congratulations and the awarding of medals to couples with 25, 35, 45 and 50 years of marriage; a parade of newly married couples; a dance of newly married couples; congratulations to families

who were nominated winners of the competitions: “Large family”, “Young family”, “Golden family”, and “Family - the keeper of traditions”. There was also a consultation given by a specialist archivist on how to correctly compose your family tree and how and where to look for the necessary documents to compose your family tree. The day was ended with a concert (Peterburg2 2018).

In Novosibirsk, the feast is celebrated with a lot of competitions (Vdovik 2017). The city has also established a new tradition: a parade with prams and little children⁸.

The most interesting combination of traditional village and town folklore, and church motifs can, however, be found in the small town of Berezovo. Here, there is an honouring of couples who lived together for many years, but the main participants of the celebration are couples who recently celebrated their first year together. They proceed along a “path of fulfilment of desires” making wishes in every significant place of the town. Their first wish is made when lighting candles in a church. The following wishes are made while dancing a circular dance (Rus. *khorovod*), while holding a bundle of chamomile flowers, while throwing into the river wreaths of chamomile flowers they have themselves woven, while touching the old cedar in the square and the “Stone miner” monument, while launching into the air heart-shaped balloons with their names on, or while biting off a piece of a loaf of bread (Galieva 2018).

The actions accomplished by the newly wed are a combination of church motifs (to lid a candle) with folk magic (to make a wish). Most actions, however, are a reinterpretation of folk motifs connected with the pre-marital stage (e.g. *khorovod*, weaving a wreath) and the wedding (biting a loaf). Their “path” is also completed by local town rites (e.g. touching the old cedar and the Stone miner) and the modern tradition of releasing a heart-shaped balloon into the air (which is similar to western Valentine cards or the international tradition of putting a lock with the couple’s names on bridges).

Conclusions

In conclusion, it can be said that the idea of the feast of Ss. Peter and Fevronia, which begun in 2008 as a “Russian Valentine's Day”, has already developed its own traditions, partially connected with the church feast, but much more connected with folk motifs referring to marriage, in the idea that Valentine’s love would lead to marriage.

Almost all towns actively participate in the formation of the tradition. The feast has its own superstitions and as it happens for some great church feasts in the Russian folk mind, it becomes a special day of connection between two worlds and provides possible contact with “bad souls”, making it suitable for divination and other “orthodox magic”.

The feast was artificially instated, and so far has not yet become stereotypical and known in all towns. However, considering the governmental efforts to make it more popular, one can suppose that it may become a common Russian feast, known to everybody and beloved by average citizens. Although the official intention was to slowly replace the Soviet Women's Day (the 8th of March), and at the same time combining it with the western St. Valentine (the 14th of February), it is most likely that Ss. Peter and Fevronia feast continue to exist together with all other feasts, becoming more and more eclectic.

Notes

¹ See, for example, <https://www.msk.kp.ru/daily/24081/315508/> (date of access 25 Nov. 2023).

² This information is cited in the Book of Psalms in the Russian State Archive of Old Acts (RSAAA, fond. 181, Nr. 716) and in the manuscript called "The Roman Prologue" (PIO, Slavo 5).

³ Some, however, contest this information (see, for example Javorskij 1930, Skripil 1949: 215–224, Vodovozov 1958: 217).

⁴ This service has only one canon. We can find it in the *Trefologion*, in the Russian State Library (RSL, f. 304, nr. 618, f. 65).

⁵ All quotations of the services are cited from the modern edition, of the so called "Green Menaion" (*Menaion* June 2002: 326–343).

⁶ Cited from *Ikony i molitvy* 2019.

⁷ Cited from Majstrenko 2019.

⁸ Personal communication from a woman of about 30 years of age, on 15 Nov. 2018.

References

Primary sources

Russian State Library,
fond. 304, nr. 618
fond 304, nr. 619
Rumyantsev, nr. 397
Russian State Archive of Ancient Acts,
fond. 181, nr. 716
Pontifical Oriental Institute,
Slavo 5

Secondary sources

- Bogucharskij, Evgenij 2015. Zavtra zhiteli Archangel'skoj oblasti budut ibmenivat'sja fevron'kami [Tomorrow the citizens of Archangel'sk's district will exchange fevron'ka] <http://xn--29-jlc9a.xn--p1ai/?p=89098/> (date of access 09 Sept. 2019)
- Cherkina, Elizaveta 2008 Vstrechajte fevron'ku [Welcome fevron'ka]. Kazan Federal University Gazeta "Kazanskij Universitet", May 2008, 9 (2453) <http://ku-archiv02.kpfu.ru/archiv.php?action=sod&val=2453&nstr=11/> (date of access 09 September 2019)
- Dmitrieva, Rufina 1979. *Povest' o Petre i Fevronii. / Podgotovka tekstov i issledovanie* [The tale of Peter and Fevronia / preparation of texts and research]. Leningrad: Nauka.
- Galieva, Elvira 2018. Gimn l'ubvi i semje [The hymn to love and family]. In *Moj zopod*, 27 2018. <http://gazetamgorod.ru/sites/default/files/files/archive/2018/13-07-2018.pdf/> (date of access 09 September 2019)
- Golubinskij, Evgenij 1903 *Istorija kanonizatsii svjatyh russkoj tserkvi* [The history of canonization of saints of Russian church]. Moscow: Imperatorskoe obschestvo istorii i drevnostej Rossijskikh pri Moskovskom Universitete.
- Gosobzor.ru 2018. *Zavetnaja fevron'ka* [The special fevron'ka]. <http://gosobzor.ru/2018/07/02/zavetnaya-fevronka/> (date of access 09 Sept.2019)
- Javorskij, Jurij 1930. K voprosu o literaturnoj dejatel'nosti Jermolaja-Erazma, pisatel'a XIV veka [To the question of the literature activity of Ermolaj-Erasm, the writer of the 14th century]. In *Slavia* 1930. Roč, IX, seš. 1, 2.
- Ikony i molitvy 2019. *Molitva Petru i Fevronii o l'ubvi i zamuzhestve* [The Prayer to Ss. Peter and Fevronia about love and marriage]. <https://ikona-i-molitva.info/molitva-petru-i-fevronii-o-lyubvi-i-zamuzhestve/> (date of access 09 September 2019)
- Korovina, Elena 2010. Buquet romashek [The bunch of chamomile]: In *Pravoslavie i mir* <http://www.pravoslavie.ru/38418.html> (date of access 09 September 2019)
- Majstrenko, Irina 2019. *Pochemu Den' Semji, l'ubvi i vernosti otmechajut v odin den' s prazdnikom Petra i Fevronii* [Why the Day of family, love and faith celebrate together with the day of Ss. Peter and Fevronia]. <https://hochu.ua/cat-prazdniki/article-77269-pochemu-den-semi-lyubvi-i-vernosti-otmechajut-v-odin-den-s-prazdnikom-petra-i-fevronii/> (date of access 09 September 2019)
- Markova, Anna 2011. *Svjatye Petr i Fevronia Muromskie* [Ss. Peter and Fevronia of Murom]. Mocow: Blagovest.
- Menaion, June 2002. Vol. 2. Moscow: Izdatelskij sovet russkoj pravoslavnoj cerkvi.
- Moskva menjaetsja 2018. https://www.facebook.com/moscowchanges/photos/a.490709567628883.113554.490685230964650/2122814721085018?hc_location=ufi
- NN mamaru 2018. *Den' semji, l'ubvi i vernosti 2019 v Moskve: programma meroprijatij* [The day of family, love and faith 2019 in Moscow: the program of events]. https://nnmama.ru/content/family/celebrat/pr_raznoe/den-semyi-lubvi-i-vernosti/ (date of access 09 September 2019)
- NP Nacionalnyj komitet 2019. (NP Nacionalnyj komitet "Rossijskaja semja". 2019). In *Polozhenije o medali "Rossijskie pokroviteli semji i braka Svjatye Petr i Fevronia* [The establishment of the medal "SS. Peter and Fevronia, Russian patrons of family and marriage]. <http://nok-semya.ru/awards/medal-sacred-peter-and-fevroniya/about/> (date of access 09 Sept.2019)

- Peterburg 2 2018. *Prazdnik "Den' semji, ljubvi i vernosti* [The feast of family, love and marriage] 2018. <https://peterburg2.ru/events/prazdnik-den-semi-lyubvi-i-vernosti-2018-156666.html/> (date of access 09 September 2019)
- Pochemu nelzja 2018. *Pochemu nel'zja shit' v voskresenje* [Why it is forbidden to sew on Sunday]. <https://pochemy-nelzja.info/shit-v-voskresene/> (date of access 09 September 2019)
- Romashkaday 2018. *Kakije nagrody vruchajuts'a v den' semji, ljubvi I vernosti* [Which awards are given for the day of family, love and faith]. <https://romashkaday.ru/istoriya/2018/kakie-nagrody-vruchayutsya-v-den-semi-lyubvi-i-vernosti/> (date of access 09 September 2019)
- Romashkaday 2019. *S dnem semji, ljubvi i vernosti 6 ijul'a 2019* [For the day of family, love and faith the 6th of July 2019]. <https://romashkaday.ru/> (date of access 09 September 2019)
- Romashka na schastie 2018. *Romashka na schast'e 2018*. <http://11today.ru/2018/07/02/master-klass-romashka-na-schaste/> (date of access 05 September 2018)
- Romashka na schastie 2019 [Chamomile for good luck 2019]. <https://cbsezhva.ru/ru/media/news/novosti/romashka-na-schaste/> (date of access 09 September 2019)
- Skripil, Michail 1949. O Povest' o Petre i Fevronii (Teksty) [The Tale of Ss. Peter and Fevronia (Texts)]. In *Trudy Otdela Drevnerusskoj Literatury (TODRL)*, Adrianova-Perez V. (ed.), Vol. 7. Moscow-Leningrad: Izdatelstvo Akademii nauk, pp. 215–256.
- Spasskij, Feodosij 2008 [1951]. *Russkoe liturgicheskoe tvorcestvo* [Russian liturgical creations]. Paris 1951. Reprint: Moscow: Izdatelskij sovet russkoj pravoslavnoj cerkvi.
- Sputnik 2016. *Den' Petra i Fevronii. Traditsii prazdnika semji, ljubvi i vernosti* [The Day of Ss. Peter and Fevronia. Traditions of the feast of family, love and faith]. <https://sputnik-georgia.ru/reviews/20160707/232508874.html> (date of access 09 September 2019)
- Tylchenko, Andrey 2018. *Akcija "Romashkovoe schastje" v Loznom* [The action "Chamomile happiness" in Loznoe]. <http://xn--80ajibpfezq6b.xn--p1ai/index.php/news/culture/item/5181-aktsiya-romashkovoe-schaste-v-loznom/> (date of access 09 September 2019)
- Vdovik, Marina 2017. *Den' semji, ljubvi i vernosti prazdnujut v Novosibirske* [The feast of family, love and faith is celebrated in Novosibirsk]. [ksoline.ru. https://ksoline.ru/283766/den-semi-lyubvi-i-vernosti-otprazdnuyut-v-novosibirske/](https://ksoline.ru/283766/den-semi-lyubvi-i-vernosti-otprazdnuyut-v-novosibirske/) (date of access 09 September 2019)
- Vodovozov, Nikolaj 1958 *Istorija drevnej russkoj literatury* [The history of Old Russian literature]. Moscow: Prosveschenie.

Biographical note

Victoria Legkikh, PhD in Russian literature, graduated State University of Petersburg, PhD in Russian Academy of Sciences (Pushkinskij Dom), worked at Universities of St Petersburg, Paris-Lodra University of Salzburg, State University of Vienna and Ludwig-Maximilian University of Munich. Currently she teaches at the Technical University of Munich. Her main research interests are in Slavic and Byzantine hymnography.