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TRADITIONS OF ORGANIZING PEDAGOGICAL EDUCATION OF ECCLESIASTICAL SCHOOL STUDENTS IN THE EDUCATIONAL PRACTICE OF MODERN ORTHODOX THEOLOGICAL SEMINARIES

The peculiarities of the creative using the achievements of pedagogical education of students of the ecclesiastical educational institutions of the nineteenth - the beginning of the twentieth centuries in the practice of modern theological seminaries are revealed in the article. The author outlines Orthodox seminary functioning in Ukraine today, provides an interpretation of pedagogical education. The types of educational institutions of the Orthodox Church, which traditions of organizing pedagogical education have the greatest influence on the educational practice of Ukrainian seminaries providing educational services in the present conditions, are determined.

By the example of Dnipro, Odesa, Pochayiv, Rivne Theological Seminaries, as well as Poltava Missionary Theological Seminary and John the Theologian Kharkiv Theological Seminary, the traditions of meaningful content of pedagogy and pedagogical disciplines have been traced. The peculiarities of the organization of pedagogical practice in modern Orthodox seminaries, which testify to the creative actualization of pedagogical education heritage of secondary ecclesiastical educational institutions functioning in the mid 60's – in the first half of the 80s of the nineteenth century, have been covered.

The volume of pedagogical component of Homiletics studied in modern theological seminaries, the traditions of its content filling have been established. The provision of teaching Homiletics with textbooks and manuals is given on the example of the Volyn Theological Seminary. It has been established that the majority of the educational textbooks was prepared by theologians of the nineteenth - beginning of the twentieth centuries, namely: Ya. Amfiteatrov, V. Pevnytskyi, N. Favorov, M. Hrossu, M. Chepik, M. Potorzhynskyi. The traditions of preaching practice and writing of homiletics works have been noted.

Inheritance of the traditions of teaching Pastoral Theology at the Kiev Theological Academy of the period of the Russian Empire's existence in the educational practice of Orthodox theological seminaries of the beginning of the twenty first century has been proved. The creative use of the achievements of organizing students educational and research work of the Academy mentioned in modern seminaries has been presented. The experience of preparation of course works by the recipients of education of Poltava Missionary Theological Seminary and Rivne Theological Seminary has been noted.

Key words: *Homiletics, Kyiv Theological Academy, Pastoral Theology, Pedagogy, pedagogical discipline, pedagogical education, Orthodox theological seminary.*

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ТРАДИЦІЇ ОРГАНІЗАЦІЇ ПЕДАГОГІЧНОЇ ОСВІТИ ВИХОВАНЦІВ ДУХОВНИХ ШКІЛ В ОСВІТНІЙ ПРАКТИЦІ СУЧАСНИХ ПРАВОСЛАВНИХ ДУХОВНИХ СЕМІНАРІЙ

У статті розкрито особливості творчого використання здобутків педагогічної освіти вихованців духовних навчальних закладів ХІХ – початку ХХ століття в практиці сучасних духовних семінарій. У загальних рисах охарактеризовано православні духовні семінарії, що функціонують сьогодні в Україні, надано тлумачення педагогічної освіти. Визначено типи навчальних закладів Православної церкви, традиції організації педагогічної освіти в яких мають найбільший вплив на освітню практику українських семінарій, що надають освітні послуги в умовах сьогодення.

На прикладі Дніпровської, Одеської, Почаївської, Рівненської духовних семінарій, а також Полтавської місіонерської духовної семінарії та Харківської духовної семінарії Іоанна Богослова прослідковуються традиції змістового наповнення педагогіки та педагогічних дисциплін. Розкрито особливості організації педагогічної практики в сучасних православних семінаріях, які засвідчують творчу актуалізацію надбань педагогічної освіти в середніх духовних навчальних закладах, що діяли в середині 60-х – першій половині 80-х років ХІХ ст.

Установлено обсяг педагогічного компоненту гомілетики, що вивчається в сучасних духовних семінаріях, традиції її змістового наповнення. На прикладі Волинської духовної семінарії представлено забезпечення викладання гомілетики підручниками і посібниками. Встановлено, що більшість з означеної літератури підготували богослови ХІХ – початку ХХ століття, а саме: Я. Амфітеатров, В. Певницький, Н. Фаворов, М. Гроссу, М. Чепік, М. Поторжинський. Зазначено про традиції проповідницької практики і написання творів із гомілетики.

Доведено наслідування традицій навчання пастирського богослов'я в Київській духовній академії періоду існування Російської імперії в освітній практиці православних духовних семінарій початку ХХІ століття. Представлено творче використання здобутків організації навчально-дослідної роботи студентів означеної академії в сучасних семінаріях. Зазначається про досвід підготовки курсових робіт здобувачами освіти Полтавської місіонерської духовної семінарії та Рівненської духовної семінарії.

Ключові слова: гомілетика, Київська духовна академія, пастирське богослов'я, педагогіка, педагогічна дисципліна, педагогічна освіта, православна духовна семінарія.

Formulation of the problem. Education is one of the cornerstones on which the existences of the people, its consciousness, are built. Spiritual education through the clergy influences the cultural basis of society, the moral face of a person of its state. The education of the clergy directly affects the formation of the right value orientations of children, young people and adults. An important component of educational programs in contemporary Ukrainian Orthodox theological seminaries is Pedagogy, pedagogical and pedagogically oriented disciplines. These subjects provide pedagogical education for the students of the seminaries and contribute to the effectiveness of their educational work in parishes. Studying and generalization of the experience of pedagogical education realization in the theological seminaries of Ukraine of the beginning of the twenty first century can facilitate the identification of the best achievements and their implementation in the educational process of secular and other religious educational institutions that provide pedagogical training for education recipients. To study the influence of the traditions of the organization of pedagogical

education of ecclesiastical school students on the educational practice of modern Orthodox theological seminaries is also important.

Analysis of research. The issue of pedagogical education development in educational institutions of the Orthodox Church in the nineteenth - early twentieth century was raised in the works of K. Kostylova, S. Nyzhnikova, I. Opri, B. Opri, H. Stepanenko (women's educational institutions), S. Kuzmina, N. Sukhova, V. Fazan and other researchers (the Kyiv Theological Academy), I. Vazhynskyi, S. Meshkova, T. Zuzyak, V. Fedorov (theological seminaries). Various aspects of the development of the modern educational area in Ukraine are presented in the studies of M. Lagodych, O. Koropetska, H. Tymoshko and other scholars. The problems that arise in the process of implementation of the theological component into the modern Ukrainian model of education are revealed in the publications of Archpriest M. Shcherban. The study of scientific works testifies to the lack of research in which the influence of the traditions of organizing pedagogical education of the students of the ecclesiastical schools in the nineteenth – the

beginning of the twentieth century on the educational practice of modern Orthodox theological seminaries is analyzed.

The purpose of the paper is to analyze the experience of pedagogical education of the students of modern Orthodox seminaries of Ukraine, to reveal the creative use of the achievements of teaching Pedagogy, pedagogical and pedagogically oriented disciplines in the ecclesiastical educational institutions of the nineteenth - early twentieth centuries in their practice.

The main material. There are ten Orthodox seminaries in Ukraine today. Three of them are subordinate to the Department of Ecclesiastical Education and Theological Science of the Orthodox Church of Ukraine. These are the Rivne, Dnipro and Lviv seminaries. Another 7 are run by the Educational Committee of the Ukrainian Orthodox Church (Moscow Patriarchate), namely: Volyn, Kyiv, Odesa, Pochayiv, Tavriya Theological Seminaries, and also John the Theologian Kharkiv Theological Seminary, Poltava Missionary Theological Seminary. Orthodox Theological Seminaries provide higher theological education; educational process there is oriented to the training of specialists of the first (bachelor) level of education. Depending on the specifics of the educational program, the seminarians are prepared for a specific area of professional activity. Graduates can serve in the field of the Orthodox Church as priests and clergy, missionaries, teachers of theological schools, teachers of theological and religious disciplines (subjects of spiritual and moral orientation), etc. (Zahalni vidomosti; Seminarii)

Most of the seminaries in modern Ukraine are relatively young educational establishments that began to provide higher theological education in the 1990s or in the first decade of the twenty first century. By organizing the educational process in the newly created seminaries, teachers could not use the achievements of ecclesiastical school of the Soviet-era. That was the time of Orthodoxy's survival and persecution of the atheist regime. The foundations for the formation and development of Ukrainian Orthodox seminary education in today's context were largely acquired by the ecclesiastical schools functioning in the Ukrainian provinces of the Russian Empire. In particular, the traditions of organizing the pedagogical education of the students of ecclesiastical educational institutions of the nineteenth - beginning of the twentieth centuries can be traced the educational practice of modern Ukrainian seminaries.

Orthodox Theological Seminaries, which functioned in the Ukrainian provinces of the Russian Empire in the nineteenth and early twentieth century,

provided secondary education. Higher ecclesiastical education during this period on the Ukrainian lands was provided by the Kyiv Theological Academy. Nowadays theological seminaries creatively realize the acquisitions of both secondary and higher ecclesiastical educational institutions of the nineteenth - early twentieth century in the realm of pedagogical education.

Scientists understand pedagogical education as a system of training specialists for educational institutions of all types, including preschool, elementary, secondary, vocational, secondary specialized and higher. More broadly, pedagogical education is a system of professional training for all people involved in the education and upbringing of children, young people and adults (Tverdokhlib, 2018c: 30). Such interpretations make it possible to attribute the study of Pedagogy, pedagogical and pedagogically oriented disciplines in the ecclesiastical educational institutions to pedagogical education. The latter disciplines are presented in the ecclesiastical school as Homiletics and Pastoral Theology. Pastoral Theology is a science that studies the responsibilities and content of the activities of the pastors of the Church. Homiletics is the science of church preaching, the system of knowledge about the preparation and preaching of sermons. They provide training for future pastors for the religious and moral education of parishioners.

The content of education in the theological seminaries of the Russian Empire was supplemented with a separate subject of Pedagogy from 1864 and from 1867 at the Kiev Theological Academy. In the period from 1884 till the liquidation of seminaries, exclusively didactics was taught to seminarians. In modern seminaries, the need to improve the educational process has also led to the introduction of Pedagogy and pedagogical disciplines into educational programs. So, Pedagogy is taught in the Dnipro and Pochayiv Theological Seminaries, Orthodox Pedagogy is taught in the Odesa Theological Seminary, Pedagogy and Methods of Teaching Theological Disciplines are taught in the Poltava Missionary Theological Seminary, Christian Pedagogy is taught in John the Theologian Kharkiv Theological Seminary, Pedagogy and Methods of Teaching Subjects of Spiritual and Moral Education in secondary school are taught in the Rivne Theological Seminary. Today's seminaries, unlike those that existed in the second half of the nineteenth and early twentieth century, do not tend to have a unified list of subjects and their content.

Pedagogy courses in contemporary seminaries have a religious orientation and this is reflected in the

title and content of the subject. For example, at the John the Theologian Kharkiv Theological Seminary, they teach Christian pedagogy. The topics of the first lessons deal with pedagogy as a science, subject, basic concepts and principles of Orthodox Pedagogy. Then, the materials devoted to Christian education, the essence of Christian anthropology prevail in the program. Considerable attention is paid to ancient Christian schools and their importance for modern Orthodox pedagogy. At the lessons, seminarians also study the main categories of didactics, get acquainted with the essence of a personality-oriented approach, examine the laws, regularities and principles of teaching, methods of teaching and their classification, forms of learning organization in modern school (Lekcii po predmetu; Surova L.V.). Even if the subject is called Pedagogy in seminary, its content is the most often religious. Thus, the analysis of the Pedagogy program of the Pochayiv Theological Seminary allows to state that the students of the educational institution are offered to study Orthodox Pedagogy. The topics of the first lessons deal with pedagogy as a science, subject, basic concepts and principles of Orthodox Pedagogy. Further, material devoted to Christian education dominates in the program. The peculiarities of apostolic pedagogy, the views of the Fathers and teachers of the Church, outstanding theologians are revealed. The features of Christian education in different ages of a person are covered (Pedahohika).

Traditionally, theoretical pedagogical training in Orthodox theological seminaries was supplemented with pedagogical practice. The Kyiv Theological Academy in this aspect was far behind the secondary educational institutions. During the nineteenth and early twentieth century, teachers of the Academy did not succeed in engaging students in pedagogical practice, although appropriate projects were developed (Tverdokhlib, 2018a: 28-29). Today, not all seminaries organize pedagogical practice for their education recipients. The greatest achievements in such organization belong to the Rivne Theological Seminary, the Poltava Missionary Theological Seminary and some others. The former, in particular, allocates 5 credits for pedagogical practice in educational and professional program of preparation of the bachelor (Osvitno-profesiina prohrama). The Poltava Missionary Theological Seminary also provides sufficient hours for it. Pedagogical practice is organized for the students of the Chanter and Theological-Missionary departments of this seminary. They should conduct classes for students or Sunday school students. Trainees studying at the Chanter Department are assigned to conduct two

training classes, and those who receive education at the Theological-Missionary Department are to organise one extra-curricular event. In addition, summer camp practice is a must for seminarians. It is in grades 1-2 in the Chanter department, and in grades 1-3 in Theological-Missionary Department (Uchebno-godichnaya i letnyaya praktika). Seminaries probably used the experience of the secular pedagogical institutions in organization of camp practice, since it did not take place in the educational practice of secondary ecclesiastical schools in the nineteenth and early twentieth century. Regarding pedagogical practice in educational institutions, we can say about the creative use of the achievements of the theological seminaries, which functioned in the Ukrainian provinces of the Russian Empire. More common features in the organization of pedagogical practice can be traced in modern seminaries and secondary ecclesiastical educational institutions functioning in the mid-1860s - the first half of the 1880s. That time was a period of formation of pedagogical practice, search for optimal forms of its organization. Students conducted practical classes mainly in Sunday and holiday schools at seminaries. From 1884, the level of pedagogical practice organisation increased substantially: daily elementary schools were set up at secondary ecclesiastical schools for seminary students to have pedagogical practice, and the practice itself became more important than theoretical pedagogical training (Tverdokhlib, 2018b).

Orthodox Theological Seminaries have made and are making a significant contribution to the development of education; they tried and are trying to provide pedagogical education not only to their own students, but also to outsiders. If in the nineteenth and early twentieth century, this was mainly due to the organization of examinations for the title of teacher of the church-parish school for all comers (Tverdokhlib, 2018d: 185), now it is carried out by conducting pedagogical courses. For example, at the John the Theologian Kharkiv Theological Seminary, there have been theological and pedagogical courses training Sunday school teachers and teachers of God's Law for other educational institutions since October 10, 2002 (Istoriya; Svetlichnyj, 2015).

Along with Pedagogy and pedagogical disciplines, Homiletics should be called an important component of pedagogical education in ecclesiastical educational institutions. Today, as it was in the nineteenth and early twentieth century, this discipline plays a significant role in the educational practice of Orthodox theological seminaries. In all seminaries it is taught as a separate subject and in most educational institutions has a significant pedagogical component.

In particular, the Volyn Theological Seminary devotes 13 topics to the history of preaching and 16 to the theory of preaching. It is the topics on the theory of preaching that have the greatest pedagogical potential (Homiletika). The list of literature recommended for the preparation for the exam mainly includes the works of scholars of the nineteenth century. There are many textbooks and manuals that students of the Kyiv Theological Academy of that time studied with ("Readings on Church Literature, or Homiletics" (1846) by Ya. Amfiteatrov, "Saint Gregory the Dialogist – His Sermons and Homily Rules" (1871), "Church Eloquence and Its Basic Laws" (1906) by V. Pevnytskyi, "A Guide to Church Interviews or Homiletics" (1858) by N. Favorov, "Historical Types of Church Sermon" (1910) by M. Hrossu) and students of Orthodox theological seminaries ("The Experience of the Complete Course of Homiletics" (1893) by M. Chepik, "The History of Russian Church Sermon in the Biographies and Examples of Shepherds and Preachers from the 1/2 IX-XIX Centuries" (1891) by M. Potorzhytskyi) (Ekzamenatsiini bilyty).

Preaching practice and writing compositions on Homiletics, which were most actively used in seminaries and the Kiev Theological Academy at the end of the nineteenth and early twentieth century, are also successfully used in the educational process of modern theological seminaries. So, the students of the Theological-Missionary department in the Poltava Missionary Theological Seminary are engaged in the practice on Homiletics. In grade 2, they preach the evening prayers in the seminary temple, and in grades 3 and 4 they preach the evening prayers and the Liturgy (Uchebno-godichnaya i letnyaya praktika). And the seekers of education in the second semester of the third year write a work on Homiletics in the John the Theologian Kharkiv Theological Seminary. They are asked to choose one of two topics: "Publicistic style of preaching: history, causes, present", "History of the formation of preaching types" (Temy sochinenij).

Like Homiletics, Pastoral Theology is an important component of pedagogical education in ecclesiastical educational institutions. It is also taught in all modern Orthodox seminaries as a separate subject. In similar institutions that functioned in the Ukrainian provinces of the Russian province during the nineteenth and early twentieth century, Pastoral Theology was a part of other disciplines. From 1808 to 1866, it was part of an integrated Theology course in seminaries, and during 1867-1918 Pastoral Theology was combined with Canon Law within the subject of Practical Guide for Shepherds. Pastoral Theology was taught as a separate discipline at the Kyiv Theological Academy from 1869 until 1919,

so it can be stated that modern seminaries are more creative in actualizing the experience of teaching the subject at the Academy. The considerable volume of the pedagogical component of Pastoral Theology in present-day seminaries also attests to observing the tradition of academic education. At the Kyiv Theological Academy in 1869 - 1909, this discipline had a significant pedagogical component, and it was almost completely lost only in the years of teaching of T. Liashchenko (Archimandrite Tikhon) (1910-1919).

The content of the teaching of Pastoral Theology in most modern Orthodox seminaries is predominantly based on the achievements of theologians of the nineteenth and early twentieth century. Now the most often offered for the independent work of seminary students are the following textbooks and manuals: "Pastoral Theology with Asceticism" by Veniamin (Milov), "Orthodox Pastoral Service" by Archimandrite Cyprian (Kern), "Pastoral Theology" by Metropolitan Antonii (Khrapovytskyi) etcetera (Veniamin (Milov); Ekzamenatsiini bilyty; Pastyrskye bohoslovia). These works saw the light of the day in the twentieth - early twenty first century and are to some extent the result of rethinking of the theological heritage of the times of the Russian Empire. For example, Bishop Veniamin (Milov)'s manual has considerable pedagogical potential because, in the author's opinion, "pastoral pedagogy should be a top priority in the system of pastoral theology" (Veniamin (Milov)). Bishop Veniamin, like the authors of textbooks and manuals of the nineteenth century, is largely based on the works of John Chrysostom, Basil the Great, Gregory the Theologian, and some other Church Fathers. The Bishop also uses the work of nineteenth-century national theologians, among which he pays attention to the works of the KTA scientists, Archimandrite Antonii (Amfiteatrov) and V. Pevnitskyi (Veniamin (Milov)).

Educational research work was a necessary part of the theological training at the Kiev Theological Academy in the nineteenth and early twentieth century. It consisted of writing graduation works – dissertations. Students were given the right to choose the discipline which the dissertation was to be written on and its topic. These works concerned almost all subjects studied by Academy students, including Pedagogy, Homiletics, Pastoral Theology (Tverdokhlib, 2019: 118-119). Students of secondary ecclesiastical educational institutions at that time were not involved in the research work. Today, education recipients in some seminaries are required to prepare research work in Pedagogy, pedagogical or pedagogically oriented disciplines. It is worth noting that these are not graduation, but course

works, and their themes can vary only within one subject or group of related subjects. For example, the Poltava Missionary Theological Seminary envisages writing a course work on Pedagogy, and the Rivne Theological Seminary stipulates a course work on the Methodology of Teaching Theological Disciplines (Zaochnyj sektor; Osvitno-profesiina prohrama).

Conclusions. Thus, the traditions of organizing the pedagogical education of students of ecclesiastical schools have a significant influence on the educational practice of modern Orthodox theological seminaries. The aforementioned educational institutions creatively actualize the achievements in the field of pedagogical education of secondary and higher ecclesiastical schools of the nineteenth - early twenties century. This becomes evident in the involving students of modern seminaries into studying Pedagogy, pedagogical

disciplines, Homiletics and Pastoral Theology; conducting pedagogical and preaching practices; the presence of a significant pedagogical component in the content of Homiletics and Pastoral Theology; writing works on the History and Theory of Preaching; using textbooks and manuals of the nineteenth or early twentieth century, or such that are largely based on the achievements of scholars of that historical period in the educational process. In addition, it is traditional for the seminaries to organize the educational research work of their students. Transformations of such activities were manifested in involving the education recipients in the preparation of course works in Pedagogy, pedagogical or pedagogically oriented disciplines, rather than graduation research, as it was in the nineteenth - at the beginning of the twentieth century.

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