

MODERN ORTHODOX THEOLOGY EDUCATION IN UKRAINE: MODERNIZATION'S AND REFORMING'S PROBLEMS

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Modern Ukrainian society faces the important post-industrial era's challenges, confronted with the opposing trends action. On the one hand, the theological revival's tendency, which is connected with the religious factor's strengthening in the society's development and a new stage in the Ukrainian Orthodox Church development. On the other hand, a significant place in Ukrainians' religious life is occupied by non-traditional religious movements, which play an important role on Ukrainian territory. These requires the Orthodox Church to make rather complex but important decisions that will influence its further development and role in Ukrainian society. The Orthodox Church's theological traditions' revival doesn't yet mean its development and support among the population, its full-fledged churching, so an important issue is the search for possible ways of modernizing and reforming the Orthodox Church environment, which not only corresponded to civilized and social changes, but also contributed the Eastern Orthodox Christianity's identity preservation. These tasks can't be solved without the theological education system's development, as namely pastors' and priests' training reveals the Church's ability to meet modernity's challenges, and this requires from the Orthodox Church such theological education system's formation that would promote a priesthood personality's formation that would combine Christian pastor's moral ideal, and the ability to provide answers to most of the social issues that constantly change and arise, appealing up to the Church's position.

Orthodox theological education's theoretical and practical aspects are presented today in such thematic areas: Orthodox education's historical aspect (O. Tokareva, Pashchenko, M. Talalai, D. Pospelovsky, G. Stepanenko, Lipinsky, S. Meshkovaya, Denisenko, M. Razin and others), Orthodox theological

education's problems (Metropolitan Hilarion (G.Alfeev), Archbishop Anthony (I.Pakanich), P.Balog, Archimandrite Victor (Bedi), L.Roschina, J.Kalnish, A.Kisli, O.Panasenko), Orthodox education: current status and perspectives (A.Kisli, A.Panasenko, M.Razin, M.Lagodich, A.Kolodny, O.Rogova, M.Zakovich, I.Metlik, L.Roschina, resolutions, the Synodal Departments' reports of the ROC, the UOC-MP and the UOC KP, the Ukraine Culture Ministry's reports).¹

The article purpose's formulation. The study's purpose is to consider the modern theological education's features of Orthodox Church in Ukraine and identify the main problems on the way to its modernization and reform.

Modern Orthodox theological education is a clergymen's, pastors' and theologians' training system, which is carried out in theological universities (schools, seminaries, academies), for the purpose of church ministry and subsequent social integration of graduates' from high theological educational institutions, which will contribute to the spirituality's revival in society and development Orthodox Church.

What is the Orthodox theological education's essence? As noted by secular scholars of religious studies (A. Kolodny, M. Zakovich, V. Khromets, Y. Chernomorets and others) and by church leaders (Metropolitan Anthony, Metropolitan Hilarion, Metropolitan Volodymyr, and many others), theological education is based on theology or on "divinity" as its synonym. According to A.Yurash, theology is a view and understanding (awareness) of religious' or belief's phenomenon, figuratively speaking, is the eyes of a particular or specific religion (religious doctrine) and the corresponding religious organization. In this regard, the theological approach has two main features - it is confessional deterministic and its methodology is based on a religion specific view as if from within the phenomenon.² Thus, modern Orthodox theological education's basis and essence is divinity, which aims not only to comprehend and transfer

¹ LAHODYCH, M. 2010. Dukhovna osvita v Ukraini : suchasnyi stan i perspektyvy. In *Aktualni pytannia relihiieznavchoi ta bohoslovskoi dumky*. p. 229–246.

² YURASH, A. 2005. Rozvytok instytutstii z naukovooho vyvchennia relihii v strukturi klasychnoho universytetu. In *Ukrainske relihiieznavstvo*. p. 96-105.

knowledge about God (based on the Church fathers' experience), but also to raise it to the academic level, theology's accreditation as a scientific specialty and a separate branch knowledge, provides for solving the problem of interaction between theological and secular high education (by the way, this problem is very relevant in the current conditions of a single European educational space).

In Orthodox theological education, there are two main vectors that determine its essence and content – the priesthood personality's moral and Orthodox upbringing, who can be a shepherd for other believers and which forms a theologian who could solve the problems of the modern world that is constantly changing. With the first vector, Archpriest G. Kaleda associates the following Orthodox education's principles (both professional and non-professional)³:

1. Christ centrality, according to which "The principle of all things is God - the source of all existence".⁴ The Christ centrality's principle is any Christian's existential life principle and the basis of Orthodox education's content. Conversion to the Christ centrality's principle triggers internal processes of entry into the civilizational tradition. Thus, M. Zakharchenko argues that "tradition is a fundamental concrete historical characteristic of social reality, it is a form of any human community's self-organization that is stable in time, which determines it to being as" a common life's system, the connection between being's general conditions and the special human life way".⁵ That is, emphasizes that the tradition is always in tune with the Church Holy Tradition, and hence with the principle of absolute Christ centrality. 2. Pedocentricity - taking into account the students' age characteristic, their religious and general education. 3. The anticipating moral and ethical education with rational information. 4.

³ KALEDA, G., protoierey. 2001. Zadachi, printsipy i formy pravoslavnogo obrazovaniya v sovremennyih usloviyah. In *Ottsy, materi, deti : Pravoslavnoe vospitanie i sovremennyy mir*. p. 124-129.

⁴ ZELENENKO, A., protoierey. 2006. O kontseptsii Pravoslavnoy pedagogiki i ee osnovopolagayuschih printsiptah. In *Znamenskie chteniya: sb. materialov. 2000-2004*. p. 37-45.

⁵ ZAHARCHENKO, M.V. 2013. Antropo-tsivilizatsionnyy podhod k formirovaniyu obrazovatelnoy oblasti «Duhovno-nravstvennaya kultura narodov Rossii». In *Nauchnoe mnenie*. p. 24-30.

Churching. Without this principle, there can be neither Orthodox education nor Orthodox education. 5. The Christ's commandments fulfillment in modern condition.

The second vector of Orthodox theological education's tasks can be represented by Metropolitan Anthony's of Boryspil considerations on the theological education system's principles, who identified among the main: the education priority; the theological education needs for autonomy for the sake of the possibility to obtain a professional knowledge and skills by students from high theological educational institutions; the synergy possibility with the secular education system as a model for interaction between theological and secular education, the Theological Academy and the University.⁶

Thus, the main Orthodox theological education modern system's tasks are: first, clergymen's in the Orthodox tradition preparation to spiritual growth, and, secondly, a highly educated personality of the theologian's formation, which, according to modern theologians, is achieved through theological education system's reforming, capable to compete with the high education secular system. The second thesis seems to be a problem for today, it is actualizing the reforming and modernizing theological education issue in Ukraine.

Consider the Orthodox theological education system's modern institutional structure. It should be noted that according to the Ukrainian Orthodox Church's Concept of the High Theological Education, the educational structure of the following types is included in the Ukrainian Orthodox Church high theological education's structure: theological school, theological seminary, theological academy and other high educational institutions or their structural units that train specialists in the direction and specialty "Orthodox theology" and specialists from other church activity's forms. In the Ukrainian Orthodox Church there is a two-level academic degrees' system - a candidate and a doctor of sciences in Orthodox theology.⁷ In order to train specialists in theology, teachers

⁶ ANTONIY, (I. Pakanich) Mitropolit Borispil'skiy. 2013. Printsipi rozvitku pravoslavnoyi bogoslovskoyi osvity v Ukraini na suchasnomu etapI. In *Dopovid na konferentsiyi «Bogoslovyia v Ukraini : organizatsiyniy ta osvItno-naukoviy kontekst»*.

⁷ Kontseptsiiia vyshchoi dukhovnoi osvity Ukrainskoi Pravoslavnoi tserkvy. In *Ukrainska*

of both theological schools and non-professional education institutions, the Orthodox theological education is also called upon to ensure the hierarchy reproduction - the apostolic acceptance bearers, who have a special knowledge - a sure and proven way to salvation, and they have a special role - to be a model for believers and lead them through salvation. Entry into a theological institution is not just a professional person's self-determination, but a special life way choice, purpose, life strategy: to serve God, to achieve not only personal salvation, but also help others to do it. If the choice of any kind of secular professional education rests primarily on rational motivation, then the religious choice is due to irrational feelings (the desire to approach God, to earn salvation).

Proceeding from the foregoing, it should be noted that Ukrainian theological education's modern system is in the process of reform, which occurs in the following areas. First, the theological education system's reform itself is an approximation to the European education standards and the Bologna process, which will contribute to improving the theological education quality and entering a unified European educational space (recognition of diplomas and academic degrees at the international level). Secondly, interaction with the high education's secular system, theological profession's incorporation into secular high schools, theology departments' and theological faculties' creation. And, thirdly, the solution of the problem – the recognition by the state the Ukrainian high theological educational institutions' diplomas and degrees, that is, integration into the national high education system. These directions are defined as a comprehensive strategy for Ukrainian Orthodox theological education modernization. In this aspect, it is advisable to analyze Orthodox theological education systems in the conditions of a single European educational space of local churches in Europe.

First of all, it should be noted that Orthodox theological education system that has developed in Ukraine today is a pre-revolutionary Russian tradition continuation. During the XIX - early XX centuries in the Russian Empire, the theological education and scientific theological attestation system acted as

strictly intra-church. It existed parallel to the secular system. High theological education, as well as theological degrees (candidate, master and doctor of theology) could be obtained only in theological academies. There were no other types of high theological educational institutions up to the revolution in Russia. Of course, the theological and academic education was fully recognized by the state. In case the professors from the religious academies moved to work in universities, their academic degrees and academic titles were recognized. In the Russian universities, theology, church history, and canon law were taught, but they didn't have theological faculties. And this fundamentally differentiated Russia from other European countries. In the Local Orthodox Churches of Central and Southern Europe, theological education has gone completely different, perhaps more natural for Europe. Countries such as Greece, Serbia, Bulgaria and Romania, solving the problem of training qualified personnel in church science field, have established theological faculties as part of state universities.

According to the comprehensive study by V. Bureg⁸ high Orthodox theological schools in Bulgaria, Greece, Poland, Romania, Serbia, Slovakia are now fully integrated into national education systems, and therefore the diplomas issued by them are recognized by the state. Today in all these countries introduced a three-level structure in high theological education. The control degree over theological institutions from the church hierarchy in different countries can be different. The relationship nature between the Church and theological educational institutions is determined by these churches' historical path of and by the specifics of the state-church system's interaction in each country.

Another parameter that varies significantly depending on the national education systems' characteristics is the approach to the creating educational standards' process. Unified state educational standards for Orthodox theology exist only in Poland and Slovakia. In other countries, each faculty creates for itself an educational standard. Therefore, for example, in Greece and Bulgaria the

⁸ BUREHA, V. 2012. Teolohiia v derzhavnykh universytetakh: dosvid pravoslavnykh tserkov Yevropy. In *Filosofska dumka*. p. 213-219.

various theological faculties' educational standards may differ significantly from one another. At the same time, faculties don't aspire to these standards' unification. A special situation has developed in Romania. There is no state standard on theology, however, there is a single curriculum for all Orthodox theological faculties, approved by the Romanian Orthodox Church's Holy Synod.

Also in all these countries there is a general tendency to control the education quality. Such control is carried out everywhere by specially created non-governmental agencies. They aren't part of the education ministries' structure, but their recommendations are the basis for the Ministry's decision to license and accredit universities. To verify the education quality, agencies are sent to universities by commissions formed from specialists from leading universities in the country.

So, in high theological education's current models in the Local Orthodox Churches of Europe there is a noticeable variety. At the same time, the Local Orthodox Churches' theological educational institutions of Central and Southern Europe are now on the path of integration into a single European educational space. High theological education models' peculiarities, operating today in different Local Churches, are conditioned, first of all, by the different countries' historical educational traditions and the modern state policy specifics in the education sphere.

Table 1 provides a comparative analysis of the European and Ukrainian Local Orthodox Churches' theological education systems (based on materials).⁹

Table 1: Comparative analysis of the European and Ukrainian Local Orthodox

⁹ Bolonskiy protses i pravoslavnoe bogoslovskoe obrazovanie v Polshe. In *Bogoslov.ru Nauchnyiy bogoslovskiy portal* 2017.

Churches' systems

Analysis' criteria	The Greece Orthodox Church	The Polish Orthodox Church	The Serbian Orthodox Church	The Romanian Orthodox Church	The Bulgarian Orthodox Church	The Orthodox Church of the Czech Lands and Slovakia	The Ukrainian Orthodox Church
The integration into the national education system	The state education system's component	The state education system's component	The state education system's component	The state education system's component	The state education system's component	The state education system's component	Separated from the state education system
Compliance with the Bologna Process principles	Partially corresponds	Corresponds	Corresponds	Corresponds	Partially corresponds	Corresponds	Partially corresponds
The unified state educational standards' presence	Is absent	The official state educational standard in theology	Is absent, but there are qualification frameworks	General theological program for all theological faculties	Is absent	Is absent, but there are qualification frameworks	Separated standards for secular and theological universities
Education's quality control degree	Full control by public authorities	Partial control by public authorities	Independent Agency for Quality Assurance of Education	Theological faculties are educational institutions of dual subordination	Full control by public authorities	The attestation commission, consisting of directions groups	In secular high schools - control by the state; in the theological - control by the Church
Control's degree by the Church	Has no legislatively fixed influence mechanisms	Has an influence on a par with the state	Has an influence on a par with the state	Theological faculties are educational institutions of dual subordination	Has no legislatively fixed influence's mechanisms	Theological faculties are educational institutions of dual subordination	The church has full control on the theological universities

So, unlike the systems of European Local Orthodox Churches' theological education, in which they are integrated into the national high education system, in Ukraine they exist separately and two systems of theological (divinity) education are developing parallel: in the theological (confessional) educational universities and secular educational universities. This generates theological education's dualism in Ukraine: theological education is present both in

theological educational universities and in secular ones. This, according to V. Khromtsya,¹⁰ has led to the fact that having graduated from theological educational universities the professional's realization is possible only in religious organization's structure to which one or another theological universities is subordinate. At the same time, secular universities' graduates with a theological degree can't find a job in their profession, since their natural employment sphere is religious structures, they distrust the theologians with a state diploma, since the religious organization had no influence on its preparation.

The conclusions. Thus, the process' situation of Ukrainian Orthodox theological education's modernization and reform raises a number of problems. First, it is a theological educational institutions' diplomas and academic degrees recognition at the state level, in fact provides for integration into the national high education system. As noted by scholars and clergymen, who deal with the theological education problems (V. Khromets, V. Bondarenko, V. Burega, A. Kolodny, A. Yurash, Y. Chernomorets, Metropolitan Anthony (Pakanich), M. Lagodich, V. Bed, G. Alfeev and others),¹¹ in order to solve this problem it is necessary: to revise the legal framework for theological education in Ukraine; to create mechanisms for high education institutions' licensing and accreditation; the adoption of the state standard for training in the "theology" specialty, taking into account the churches with various confessions' position (which presupposes the specialty "theology / divinity" by confessional direction); to determine the mechanisms for monitoring the theological education's quality both from the state and from religious organizations (in this case from the side of the Orthodox Church). In this aspect, the theological faculties' opening in secular educational institutions that have the national or state status, with church help and support, seems to us, not only the best option for reforming the theological education's sphere, but also capable of significantly improving the education quality.

¹⁰ KHROMETTS, V.L. 2013. Vyznana (nevyznana) bohoslovska osvita v Ukraini : poshuky vykhodu iz zamknenoho kola In *Trudy Kyivskoi dukhovnoi akademii*. p. 311-316.

¹¹ KHROMETD, V. 2012. Teolohichne znannia ta teolohichna osvita v konteksti osvितnoi polityky Ukrainy. In *Derzhavno-konfesiini vidnosyny v Ukraini: suchasnyi stan ta tendentsii rozvytku*. p. 477-485.

Circumstances of the present theological faculties and Orthodox theological universities are called for comprehensive cooperation. They have much in common in methodology, however, different purposes. If the theological academies' and seminaries' task is to prepare future shepherds, priests, then the secular theological educational institutions' and faculties' task and vocation are also in the other: in the multifaceted specialists' training for those kinds of church activities that are not directly related to the holy order' ordination.

Secondly, the problem of introducing the Bologna process' principles into the Orthodox theological education' system and integration into a single European educational space. At the institutional level, the Bologna process' principles are gradually being introduced into the Orthodox theological education's system, thereby promoting the interchurch relations' development at the scientific level among the local Orthodox churches in Europe - this is theological education diplomas' and academic degrees' recognition among the leading religious educational institutions and theological faculties of Russia, Belarus and countries of Central and Eastern Europe, raising the research base's level and acquiring foreign experience. But for full integration into a single European educational space, theological education's recognition at the state level is necessary.

And third, the Bologna Process' implementation isn't only related to institutional and formal changes, but also to the competence approach's application in high education, which involves not only the certain knowledge's and skills' acquisition, but also the competencies' development necessary for the practical acquired knowledge's application, and also the continuous learning's ability. It is obvious that the competence approach's paradigm will concern the theological education, already now causes fears in the Church environment. There is a wide range of questions: "What competencies can provide to the specialty "theology?", "Won't the competence approach to the process of training priests' unification?", "What will be the theological education's priority - the theological competence's acquisition or the spiritual and religious growth of the pastor's and clergyman's personality?" and many others. These issues require detailed scientific discussion and consideration, but the theological education's

incorporation in the national high education system, its presence in secular universities, entry into a single European educational space, actualizes the problem of key competencies in the theologians' and clergymen' training. Moreover, the modern world's growing variability requires reforming not only the theological education's institutional system, but also its meaningful fullness, in which the subjects and disciplines on social issues acquire great importance. That is why today, in the educational process in the theological high educational institutions (academies and institutes), the study of the Orthodox Church's social teaching foundations is being introduced, provides the opportunity for students (future pastors and clergymen) not only to have an idea of the Church's attitude to the modern society's problems, but also to form its own socially -civil position.

So, today there are all conditions for a qualitatively new stage in Ukrainian Orthodox theological education's development. This is due to the high educational institutions' reform, with the expansion of the Orthodox theology's presence in universities, with the growing social significance of traditional values for the spirituality in the 21st century.

SUMMARY

The society's development and changes in Ukrainian theological life require the Orthodox Church to make important decisions that will affect the relations between the state and Ukrainian society, since Orthodox Church's theological traditions don't mean its development and support among the population. Unlike, the systems of European Local Orthodox Churches' theological education, in which they are integrated into the national high education system, in Ukraine they exist separately and are developing in parallel. The consideration of this issue and is the study's purpose.

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Abstract

Modern Ukrainian society faces the important post-industrial era's challenges, confronted with the opposing trends action. Orthodox theological education's theoretical and practical aspects are presented today in thematic areas. Modern Orthodox theological education is a clergymen's, pastors' and theologians' training system. In Orthodox theological education, there are two main vectors that determine its essence and content. First of all, it should be noted that Orthodox theological education system that has developed in Ukraine today is a pre-revolutionary Russian tradition continuation.

Keywords

theological education, the Bologna Process, Orthodox Church, high education