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12. ДАХО, ф. Р 4695, оп. 6, спр. 94, 111 арк.

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12. DAKhO, f. R 4695, op. 6, spr. 94, 111 ark.

1.11. PASTORAL THEOLOGY AS A SUBJECT IN EDUCATIONAL INSTITUTIONS OF THE ORTHODOX CHURCH (THE SECOND HALF OF THE 60S OF THE NINETEENTH CENTURY - 1884)

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Abstract. *The development of Pastoral Theology in the second half of the 1960s - 1884 as a subject in the Orthodox theological seminaries and academies functioning in the Ukrainian provinces of the Russian Empire has been covered in the article. Special attention has been paid to the pedagogical potential of the studied discipline. Basing on information from archival sources, the changes in the content of pastoral theology in the Kyiv Theological Academy have been determined and positively appreciated. The peculiarities of the content of the subject in theological seminaries have been established.*

The forms and methods of teaching Pastoral Theology in the educational institutions of the Orthodox Church have been determined and characterized on the basis of the analysis of the primary sources. The forms of control of academic activities of seminary and academy students, which were used while studying the discipline in the period under research, have been presented.

The peculiarities of personnel provision of teaching Pastoral Theology have been revealed. The attitude of V. Pevnickij to Pastoral Theology as a minor educational discipline in the Kyiv Theological Academy has been negatively evaluated. A number of contradictions appropriate to the development of Pastoral Theology as a subject in the educational institutions of the Orthodox Church in the second half of the 1960s - 1884 have been identified.

Key words: *Pastoral Theology, the content of the subject, the Orthodox Church, the Kyiv Theological Academy, theological seminary.*

In modern conditions of unstable socio-economic development of the Ukrainian state, the devaluation of the moral values of a large part of society, and the reduction of the significance of the institution of parenthood authority, the activity of Orthodox priests aimed at the spiritual and moral education of the adult population is assuming special significance. Orthodox pastors can play an important role in preventing and overcoming the consequences of illegal, aggressive behaviour of minors, their involvement in alcoholism and drug addiction. It is important for future priests in religious schools to have a thorough training for the moral and religious education of parishioners. It is necessary to creatively use our own historical and pedagogical achievements to improve that training. In particular, studying the experience of teaching Pastoral Theology in the educational institutions of the Orthodox Church, which functioned in the Ukrainian provinces of the Russian Empire in the second half of the 1960s – 1884, is important.

Some aspects of teaching Pastoral Theology in retrospect were researched by archimandrite Innokentij (Pustinskij), M. Makkavejskij, V. Pevnickij, M. Glubokovskij, G. Florovskij and N. Suhova. Some short excursus into the history of teaching Pastoral Theology in the Russian Empire are presented in the manuals and lecture notes of Archimandrite Ioann (Maslov), Bishop Veniamin (Milov) and others. The generalization of scientific literature shows that today the problem of the development of Pastoral Theology in the educational institutions of the Orthodox Church, which functioned in the period under research in the Ukrainian lands of the Russian Empire, has not found proper coverage in historical and pedagogical research.

The Purpose Formulation. The purpose of the article is to reveal the content of Pastoral Theology as a pedagogically oriented discipline in educational institutions of the Orthodox Church (the second half of the 60s of the nineteenth century - 1884), to characterize the main forms and methods of teaching the subject stated and the peculiarities of its staffing.

Pastoral Theology during the period under research was studied in theological academies and seminaries. In the Kyiv Theological Academy, it was taught only for students of the church-practical department. However, it was already a

separate subject, not a part of Theology, as it had been before. If in the first half of the sixties of the nineteenth century the content of Pastoral Theology narrowed only to the pedagogical component, but then it expanded again. The issues concerning the essence of Pastoral Theology, its dogmatic foundations and its place among other theological sciences; conducting the sacraments; preparation for priesthood came back into the curriculum. The pedagogical component of the subject was also supplemented. The new thing was a separate section, which was named as Pastoral Didactics. It substantiated the need for a priest's teaching activity, "the subject and forms of public teaching, the nature of the pastoral teaching, the volume of the cathisical universal church course, the private teaching" were covered (Obozrenie urokov po predmetu pastyrskogo bogoslovija, 1873, p. 81). The section devoted to the "direction and management of the flock", which was called Pastoral Pedagogy by teachers, was also slightly expanded. The justification of the need for the parental guardianship from the pastor to his parishioners was added, "the character of the educational action" of the presbyter to the flock was covered (Obozrenie urokov po predmetu pastyrskogo bogoslovija, 1876, Sections 73-74; Otchet ... v 1876-1877 uchebnom godu, 1878, p. 26; Otchet ... v 1877-1878 uchebnom godu, 1878, p. 263; Otchet ... v 1878-1879 uchebnom godu, 1879, p. 23-24).

Unlike academies, Pastoral Theology in Orthodox seminaries, as compared to the beginning of the nineteenth century - the first half of the nineteenth century, slightly lost its ground. It was no longer a separate subject, but it was part of "Practical Guide for Pastors" course, which included sections devoted to Pastoral Theology and Canon Law (B-v, 1876, p. 334). The first of them covered "moral advantages and responsibilities, combined with the title of priesthood" (Izvlechenie iz zhurnala Uchebnogo komiteta, 1869, p. 514) and its pedagogical component was shortened.

As we can see, in the second half of the 60s of the nineteenth century - 1884, the strengthening of the pedagogical orientation of the Pastoral Theology took place at the level of the higher theological school, but its pedagogical part was limited at the level of secondary one. Taking into account that exactly graduates of the seminaries, not academies devoted themselves to presbytery activities, this situation led to insufficient preparedness of priests to religious and moral upbringing of parishioners.

The content of Pastoral Theology, as well as of most other academic disciplines in the second half of the sixties of the nineteenth century - 1884, was learnt by students during lectures, rehearsals, special-practical classes, examinations, independent extra-curricular work of students, test lessons, writing candidate's and master's theses. Lectures on Pastoral Theology were conducted one hour a week mainly for academy students of the third year (Otchet ... za 1871-1872 uchebnyj god, 1872, p. 20; Otchet ... v 1876-1877 uchebnom godu, 1878, p. 26; Otchet ... v 1878-1879 uchebnom godu, 1879, p. 23). Pastoral Theology was included into several blocks of subjects that were chosen for special-practical classes. At such classes, academy students prepared to teach the subject in seminaries. Candidate

and master's works devoted to issues of Pastoral Theology students wrote rarely. However, there still were such works there. These are the works "The Doctrine of Pastoral Service" by Pyotr Valedinskij (1869), "Private Life of a Shepherd" (1875) by Nikolaj Bucinskij, "Historical and Critical Review of Guides and Manuals to the Study of Pastoral Theology Existing in Russian Literature" (1879) by Ivan Narcissov, "Priest in Family and Social Life" (1879) by Pyotr Fidelin and "Overview of Practical Manuals for the Pastor of the Church that Appeared in the Last Decade" (1884) by Yulian Koshpan. The pedagogical component is represented more or less in all these dissertations. In particular, the pedagogical orientation of various educational and methodological literatures on Pastoral Theology is revealed in Ivan Narcissov's work. The author of the thesis paid particular attention to the characteristics of the work "On the Positions of the Parish Presbyters" by the bishop of the Smolensk Parfenij and the Archbishop of Mogilev, Georgij (Koniskij) as the textbook focused on the preparation of the future priest for the religious and moral upbringing of the flock (Narcissov, 1879; Protokoly, 1879, p. 265-266) And some certain requirements for the personality of the presbyter as the mentor of the parishioners are covered in the candidate's dissertation of Pyotr Fidelin (Protokoly, 1879, p. 278-282).

At the level of secondary theological educational institutions, the forms and methods of teaching the subject of "Practical Guide for Pastors" also did not show originality and were the same as in most other disciplines. Seminary students perceived and mastered educational information owing to lessons, homework, oral presentation, interviews. And the control of their educational activity was carried out during rehearsals and examinations. It should be noted that lessons on the course "Practical Guide for Pastors" were delivered at the last, 6 year; they were given 4 hours a week (Ustav, 1867, p. 109).

In the period under research, considerable attention was paid to stimulating teachers to use the forms and methods that would promote the intellectual development of seminary students, eliminate rote learning and dictation in the educational practice of seminaries. In the early sixties of the nineteenth century, the author of the article from the ecclesiastical magazine noted that many mentors understood the harm from rote learning for the development of students. "But at the same time, whether because of desire to see their students active in the exams, or because of great confidence in the mechanical memory, which assimilates everything completely, assimilates not only ideas, but also every word, whether because of desire to encourage labour and diligence, which appears to be greater by those who learn word for word, one way or another, but they still adhere to the old method of rote learning, still give a clear preference to those students who read the answer by heart and unfavourably look at those who show the desire to be independent from the words of the textbook" (A. T-v., 1861, p. 490). This situation required intervention from above, administrative measures aimed at eliminating that harmful tradition. Therefore, the Statute of 1867 fixed an important requirement for all classes in the seminary: to promote the proper development of natural abilities and to stimulate the mental development of students,

so that their memory was not burdened without need (Ustav, 1867, p. 96). Orders and directions in the department of religious affairs in following years, the appeal of the attorney-general of the Holy Synod were also aimed to overcome the spread of rote learning and dictation in the institutions mentioned (Izvlechenie iz vsepoddannejshego otcheta ober-prokurora, 1869, p. 684-685; Rasporjazhenie, 1869, p. 91; Ukaz, 1868, p. 354-356).

Thus, teachers could use a large number of forms and methods when teaching Pastoral Theology in the Kyiv Theological Academy and in seminaries. Compliance with orders and instructions of the Academic Committee at the Holy Synod, the requirements of the statutes of religious schools when using them contributed to the implementation of the principles of education. In particular, it was compliance with such guidance requirements as consciousness, activity and independence in the process of obtaining education; the strength of the acquisition of knowledge, skills, abilities; systemacy and systematicness in learning.

Teaching staff greatly influenced the effectiveness of studying Pastoral Theology in educational institutions of the Orthodox Church in the second half of the 60s of the nineteenth century - 1884, especially in the Kyiv Theological Academy. In our view, teaching this subject in the academy was not at a high level. And the reason for this was the attitude of the teacher to the subject. V. Pevnitckij, who taught the subject during the period under research, considered studying Homiletics more important for students than studying Pastoral Theology. That is why on his initiative there were three hours per week during one academic year given to study the former discipline, and one hour during the same term for the latter. Moreover, even that one hour was not always used for purpose. In the second semester V. Pevnitckij often taught the History of Russian Preaching, as he had already given students the material provided by the program on Pastoral Theology (Otchet ... za 1871-1872 uchebnyj god, 1872, p. 20; Otchet ... v 1877-1878 uchebnom godu, 1878, p. 263; Otchet ... v 1875-1876 uchebnom godu, 1876, p. 29). The teacher's passion for the history of church eloquence was also passed on to students, so we can see dozens of dissertations that deal with issues of the History of Preaching and only a few ones devoted to Pastoral Theology. It is not surprising that V. Pevnitckij did not prepare a textbook that would correspond to his program on Theology branch that he taught. Students could prepare for classes, using their own notes and, in addition, the works of O. Sturdza, Archimandrite Anthonij (Amfiteatrov), Bishop of the Smolensk Parfenij and the Archbishop of Mogilev, Georgij (Koniskij), as well as new textbooks, for example, "Letters on Orthodox and Pastoral Theology" by Ye. Popov (1877).

In seminaries, in the context of general enhancement of the professionalism of mentors, the growing competence of teachers of the discipline "Practical Guide for Pastors" was noted. Those teachers were not overburdened with professional duties, although the statute provided that they should still lecture on General Church History and History of the Russian Church (Ustav, 1867, pp. 113, 115-116). Their situation was also complicated by the need to develop their author's lecture notes for the course "Practical Guide for Pastors", since there had been no text-

book for this subject for a long time. The Academic Committee recommended that mentors should use such manuals as "Pastoral Theology" by Bishop Cyril, "Letters on the Positions of the Sacred Rank" by O. Sturdza, "On the Positions of the Parish Presbyters" by the bishop of the Smolensk Parfenij and the Archbishop of Mogilev, Georgij (Koniskij) to teach the part of discipline devoted to Pastoral Theology (Ukaz, 1869, p. 41-42; Izvlechenie iz zhurnala Uchebnogo komiteta, 1869, p. 516-517).

Conclusions from This Study and Prospects for Further Research in This Direction. Thus, in the second half of the 1960s - in 1884, the strengthening of the pedagogical orientation of the content of the Pastoral Theology (the introduction of Pastoral Didactics, the justification of the need for parental guardianship of the pastor to their parishioners, elucidation of the "character of the educational action" of the presbyter to the flock) was observed at the level of the higher Religious School, and its pedagogical part was limited at the level of the secondary one. The content of Pastoral Theology in the educational institutions of the Orthodox Church was learnt mainly through the organization of lectures, lessons, rehearsals, special-practical classes, examinations, independent extra-curricular work of students, homework, test lessons, writing candidate's and master's theses.

A number of contradictions are appropriate to the development of Pastoral Theology in the period under research. On the one hand, its separation as a subject, the expansion of the pedagogical component of Pastoral Theology in the Kyiv Theological Academy, the growth of the professional qualities of teachers of this discipline in seminaries, the diversity of forms and methods of teaching Pastoral Theology in all educational institutions of the Orthodox Church can be positively evaluated. On the other hand, the attitude of V. Pevnitckij to Pastoral Theology as a minor educational discipline in the Kyiv Theological Academy, unification of the stated branch of theology with Canon Law within one subject in secondary educational institutions were obvious disadvantages.

The problem of organizing pedagogical training of students in domestic theological seminaries of the second half of the nineteenth century -the beginning of the twentieth century requires further advanced study.

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