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**THEOLOGICAL EDUCATION SYSTEM: COMPARATIVE ANALYSIS
OF UKRAINE AND EUROPE**

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The revival of the Orthodox Church's spiritual traditions does not yet mean its development and support among the population, its full-fledged churching, therefore an important issue is the search for possible ways of modernizing and reforming the Orthodox church environment, which not only corresponded to civilizational and social changes, but also contributed to the preservation of the identity of the eastern Orthodox Christianity. The article substantiated consider the Orthodox Church's modern theological education's features in Ukraine and identify the main problems on the way to its modernization and reform.

Keywords: Orthodox theological education, theology, principles of Orthodox education, competence approach, social teaching.

Statement of the problem in a general form. Modern Ukrainian society faces the important challenges of the post-industrial era, confronted with the action of opposing tendencies. On the one hand, the tendency of revival of spirituality, which is associated with the strengthening of the religious factor in the development of society and a new stage in the development of the Orthodox Church in Ukraine. On the other hand, an important place in Ukrainian religious life is occupied by nonconventional religious movements, which play an important role on Ukrainian territory - the dissemination of Protestant and Catholic churches. This requires the Orthodox Church to make rather complex but important decisions that will influence its further development and role in Ukrainian society. The revival

of the Orthodox Church's spiritual traditions does not yet mean its development and support among the population, its full-fledged churching, therefore an important issue is the search for possible ways of modernizing and reforming the Orthodox church environment, which not only corresponded to civilizational and social changes, but also contributed to the preservation of the identity of the eastern Orthodox Christianity. These problems can't be solved without the development of theological education system, since pastors and priests training reveals the Church's ability to meet the challenges of modernity, and this requires the Orthodox Church to form such spiritual education system that would contribute to the formation of a priesthood personality that would combine as a moral ideal Christian pastor, so the ability to provide answers to most of the social issues that constantly change and arise, appealing to the position of the Church.

Analysis of recent research and publications. Theoretical and practical aspects of Orthodox theological education are presented today in such thematic areas: the historical aspect of Orthodox education (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), V. Lipinsky, L. Roschina, J. Kalnish, A. Kisli, O. Panasenko) orthodox education: modern state and prospects for development (A. Kisli, A. Panasenko, M. Razin, M. Lagodich, A. Kolodny, O. Rogova, M. Zakovic, I. Metlik, L. Roschina, resolutions, reports of the Synodal Departments of the ROC, UOC-MP and UOC-KP, reports of the Ministry of Culture of Ukraine) [1].

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

Statement of the research main material. Modern Orthodox theological education is a system of clergymen, pastors and theologians training, which is carried out in theological educational institutions (schools, seminaries, academies), for the purpose of church ministry and subsequent social integration of graduates of higher spiritual educational institutions, which will contribute to the revival of spirituality in society and Orthodox Church development.

What is the Orthodox theological education essence? As marked by secular scholars of religious studies (A. Kolodny, M. Zakovich, V. Khromets, Yu. Chernomorets and others) and church leaders (Metropolitan Anthony, Metropolitan Hilarion, Metropolitan Volodymyr, and many others), theological education is based on divinity or on its synonym "theology". According to A. Yurash, theology is a view and understanding (awareness) of the phenomenon of religion or belief, figuratively speaking, - the eyes of a particular or specific religion (the 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 the inside the phenomenon [2]. Thus, the basis and essence of modern Orthodox theological education is theology, which aims not only to comprehend and transfer knowledge about God (based on the Church fathers experience), but also to raise it to the academic level, theology accreditation as a scientific specialty and a separate branch knowledge, provides for solving the problem of interaction between spiritual and secular higher 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 - moral and priesthood personality Orthodox upbringing, who can be a shepherd for other believers, and the

theologian's personality formation, who could give answers to the problems of the modern social world that is constantly changing. With the first vector, Archpriest G. Kaleda associates the following Orthodox education principles (both professional and non-professional) [3].

1. Christocentricity. "The principle of everything is God - the source of all existence" [4, p.56]. The principle of Christocentricity is the existential principle of any Christian life and the basis of Orthodox education content. Conversion to the Christocentricity principle triggers internal processes of entry into the civilizational tradition. Thus, M. Zakharchenko argues that "tradition is a fundamental concrete historical characteristic of public reality, it is a form of any human community self-organization that is stable in time. This form defines to the being as "a common life system., the connection between the general conditions of being and a special human way of life "[5, p.3], that is, emphasizes that tradition is always in tune with the Church Holy Tradition, and hence with the principle of absolute Christocentricity. 2. Pedocentricity - taking into account the age characteristics of students, their religious and general education. 3. The advance of moral and ethical education is rational and informative. 4. Churching. Without this principle, there can be neither Orthodox upbringing nor Orthodox education. 5. The fulfillment of Christ's commandments in modern conditions.

The second vector of Orthodox theological education's tasks can be represented by Metropolitan Anthony of Boryspil's considerations about the theological education system's principles. The Metropolitan singled out among the main: the education priority; the need of spiritual education autonomy for the sake of obtaining professional knowledge's possibility and skills by students from high spiritual institutions; the synergy possibility with the secular education system as a model of the interaction between spiritual and secular education, Theological Academies and Universities [6].

Thus, the main tasks of Orthodox theological education modern system

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

Consider the Orthodox theological education system current institutional structure. It should be noted that according to the Concept of High Spiritual Education of the Ukrainian Orthodox Church, the structure of the Ukrainian Orthodox Church high spiritual education includes educational institutions of the following types: 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 forms of church activity. In the Ukrainian Orthodox Church there is a two-level system of academic degrees - a candidate and a doctor of sciences in the field of Orthodox theology [7]. In order to train specialists in theology, teachers of both theological schools and non-professional education institutions, Orthodox theological education is also called upon to ensure the reproduction of the hierarchy - the bearers of the apostolic acceptance, who have a special knowledge - a sure and proven path to salvation, and they have a special role - to be a model for believers and lead them through salvation. Entry into a spiritual institution is not just a professional person self-determination, but a choice of a life special way, 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 vocational education rests primarily on rational motivation, then the choice of religious is due to irrational feelings (the desire to approach God, to earn salvation).

Proceeding from the above, it should be noted that the theological education modern system in Ukraine is in the process of reform, which occurs in the following areas. First, the reform of the spiritual education system itself is an approximation to the European standards of education and the Bologna process, which will contribute to improving the quality of spiritual education and entering a unified European educational space (recognition of diplomas and academic degrees at the international level). Secondly, interaction with the high education secular system, the theological specialty incorporation into secular universities, the theology departments and theological faculties creation. And, thirdly, the solution of the problem concerning high spiritual educational institutions diplomas and degrees recognition by the state in Ukraine, that is, integration into the national system of higher education. Directions are defined as a comprehensive strategy for the modernization of Orthodox theological education in Ukraine. In this aspect, it is advisable to analyze the Orthodox theological education system 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 continuation of the pre-revolutionary Russian tradition. During the XIX - beginning of the XX century in the Russian Empire, the theological education system and scientific-theological attestation 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 schools before the revolution in Russia. Of course, the theological and academic educations were fully recognized by the state. In case professors of theological 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 did not 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, it may say, more natural for Europe. Countries such as Greece, Serbia, Bulgaria and Romania, solving the problem of training qualified personnel in the field of church science, have established theological faculties as part of state universities.

According to the complex research by V. Bureg [8], 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 a three-level structure of higher theological education has been introduced. The degree of control over theological institutions from the church hierarchy in different countries can be various. The nature of the relationship between the Church and theological educational institutions is due to the historical path of these churches and the specifics of state-church system interaction in each country.

Another parameter that varies significantly depending on the national education systems characteristics is the approach to the process of creating educational standards. 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 educational standards of the various theological faculties can differ significantly from each other. At the same time, faculties do not aspire to unification of these standards. 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 Holy Synod of the Romanian Orthodox Church.

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 are not part of education ministries structure, but their recommendations are the basis for the Ministry's decision relatively universities license and accredit. To test the education quality, agencies are sent to universities by commissions formed from specialists from leading universities in the country.

So, in the current high theological education 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's models peculiarities, operating today in different Local Churches, are conditioned, first of all, by the historical educational traditions of different countries and the specificity of modern state policy in the sphere of education.

Table 1 provides the theological education systems of the Local Orthodox Churches of Europe and Ukraine comparative analysis (based on materials [9-14]).

Thus, unlike theological education systems of the Local Orthodox Churches of Europe, in which they are integrated into the national high education system, in Ukraine they exist separately and develop in parallel two theological (theological) education systems: in the spiritual (confessional) educational institutions and in secular educational Institutions. This generates a dualism of theological education in Ukraine: theological education is present both in theological educational institutions and in the secular ones. This, according to V. Khromets [15], led to the

Table 1

Comparative analysis of Europe's and Ukraine' Local Orthodox Churches' theological education systems

Criterion of the analysis	The Hellas (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 Republic and Slovakia	The Ukrainian Orthodox Church
Integration into the national education system	The component of the state education system	The component of the state education system	The component of the state education system	The component of the state education system	The component of the state education system	The component of the state education system	Separated from the state education system
Compliance with the principles of the Bologna Process	Partially corresponds	Corresponds	Corresponds	Corresponds	Partially corresponds	Corresponds	Partially corresponds
Presence of unified state educational standards	No	The official state educational standard in theology	No, but there are qualification frameworks	The only theological program for all theological faculties	No	No, but there are qualification frameworks	Separate standards for secular and spiritual universities
Extent of quality control of education	Complete control by public authorities	Partial control by public authorities	Independent Agency for the Quality Assurance of Education	Theologi. faculties are educational institutions of dual subordination	Complete control by public authorities	Attestation commission, consisting of directions groups	In secular high schools - control by the state
Extent of control from Church	Has no legislatively fixed influence mechanisms	Influences on an equal basis with the state	Influences on an equal basis with the state	Theological faculties are educational institutions of dual subordination	Has no legislatively fixed mechanisms of influence	Theological faculties are educational institutions of dual subordination	In theological higher education institutions Church's complete control

fact that the religious educational institutions graduates' professional implementation is possible only in the religious organization structure, to which this or that spiritual educational institution is subordinate. At the same time, secular educational institutions graduates with a theological degree can't find a job in their specialty, since the natural sphere of their employment is religious structures, distrustful of theologians with a state diploma, since the religious organization had no influence on its preparation.

The research conclusions. Thus, the situation of Orthodox

theological education's modernization and reform process in Ukraine raises a number of problems. Firstly, it is religious educational institutions diplomas and academic degrees at the state level recognition , essentially provides for integration into the national high education system. As noted by scholars and clergymen who deal with the theological education problems (V.Khromets, Bondarenko, V.Burega, A.Kolodny, A.Yurash, Yu. Chernomorets, Metropolitan Anthony (Pakanich), M.Lagodich, V.Bed, G. Alfeev and others) [16], it is necessary for the solution of this problem: to revise the theological educations legislative base in Ukraine; to create mechanisms for high education institutions licensing and accreditation; the state standard adoption for training in the "theology" specialty, taking into account the churches of various confessions position (which presupposes the specialty " divinity/ theology" in the confessional direction) to determine the mechanisms for monitoring the theological education 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 status of national or state, with church help and support, seems to us, not only an optimal variant for the theological education sphere reforming, but also capable of significantly improving the education quality. 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 theological academies and seminaries task is to prepare future shepherds, priests, then a secular theological educational institutions and faculties task and vocation consists as well in another: the specialists multifaceted training for such types of church activities that are not directly not connected with dedication in a sacred dignity.

Secondly, the problem of the Bologna process principles' introducing into 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 Orthodox theological education system, thereby promoting the development of inter-church relations at the scientific level among the local Orthodox churches in Europe - this is of 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, and raising the level of the research base, and acquiring foreign experience. But for full integration into a single European educational space, it is necessary to recognize theological education at the state level.

And, thirdly, the Bologna Process implementation is not only related to institutional and formal changes, but also to a competence approach in high education application, which involves not only a certain knowledge and skills acquisition, but also competencies necessary development for the acquired knowledge practical application, as well as the ability to constantly learn. It is obvious that the competence approach paradigm will affect the theological education, already now causes fears in the church environment. There is a wide range of questions: "What competencies can represent the "theology" specialty?", "Will not the competence-based approach led to the unification of training priests' process?", "What will be theological education priority - the theological competence acquisition or the spiritual and the pastor and clergyman personality religious growth?" and many others. These issues require detailed scientific consideration and discussion, but theological education incorporation into the national high education system, its presence in secular universities, entry into a single European educational space, actualizes the problem of key competencies in theologians and clergymen training. Moreover, the growing variability of the modern world requires reforming not only theological education institutional

system, but also its meaningful fulfillment, in which the subjects and disciplines on social issues acquire great importance. That is why today in the educational process in theological high educational institutions (academies and institutes) the study of Orthodox Church social doctrine foundations is being introduced, it provides an opportunity for students (future pastors and clergymen) not only to have an idea of the Church's attitude to modern society problems, but also to form its own socially -civil position.

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

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