

SPIRITUAL FORMATION IN RUSSIAN THEOLOGICAL INSTITUTIONS OF ST. PETERSBURG

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requirements for the degree of Doctor of Philosophy (PhD)**

by

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I declare that *Spiritual Formation in Russian Theological Institutions of St. Petersburg* is my own work and that all the sources that I have used or quoted have been indicated by means of complete reference.

All quotes in Russian language are paraphrased into English by the present author. They are not direct quotations from a published translation someone else made.

Nadezhda Tarasenko

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Abstract

Spiritual formation in theological education is an important factor to be deliberately integrated within theological studies. The topic is much discussed by theological educators in the west. However it is lacking in the Russian Protestant theological literature today. Yet, the meaning and understanding of spirituality and practices of spiritual formation are seriously considered by the Russian secular scholars.

The findings from empirical data collected at five theological institutions in St Petersburg confirmed that appropriate spiritual formation in theological institutions is usually left to chance – it is conducted implicitly, and not in a very conscious and systematic manner and usually on a personal basis. It appears that strongly confessional institutions (Orthodox and Catholic) provide an awareness of intentional spiritual formation through spiritual fatherhood and a system of spiritual practices. Protestant evangelical institutions put much more effort to wrestle with state accreditation and its requirements for the licensed theological studies. This obscures the task of intentional formative effect within theology studies.

The application of the key insights from the literature regarding spiritual formation and from the empirical study contributed new ideas and suggestions for appropriate spiritual formation in theological education. The suggestions and recommendations included in this thesis to encourage the advance of spiritual formation contributed to the study and practice of Russian theological education.

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INTRODUCTION

1. Presentation of the Research Problem and Its Originality

I come to this project as someone who has been involved in theological education for almost the last twenty years and who has always had an interest in the subject of spirituality and spiritual formation of students. I have heard complaints from students that institutions do not care for students' spiritual well-being. There is no one designated by the school for spiritual mentorship and guidance of students. Also few investigations have indicated that there is some dissatisfaction within Russian Protestant churches with the level of education of theology students because, according to Russian pastors, graduates are not able to serve the church appropriately.

Spiritual formation in theological education is an important problem to be deliberately addressed throughout theological studies. There has been a great concern in recent decades amongst educators for integration of spiritual formation in theological studies. The intended aim of this study is to understand the extent to which, with what objectives, in what ways, and with what attitudes, spiritual formation is pursued in a representative set of theological institutions in St Petersburg. The main research question that guided this project: *To what extent is the practice of spiritual formation in a representative set of theological institutions in St. Petersburg appropriate in the Russian context?*

Yet, the problem addressed by this project is original because it has not been investigated before in the Russian context. The process of spiritual formation in the Russian theological schools of higher education has not been examined thus far. There are no reviews or data found in the literature about

- this process and a developed programme approach at an institutional theological level,
- how it is conducted in Russian theological institutions with learning designs conducive to students formation,
- whether there are any difficulties within this process or
- whether the schools intentionally pursue, not only academically, to form their students spiritually,

- what means of assessing and evaluating spiritual formation exist today at an institutional level.

While some studies in the field of spiritual-and-moral formation in secular context in Russian educational institutions have been done, I have not come across any discussion in the current literature on the issue of spiritual formation within theological education. It seems spiritual formation is implied in the process, yet not enough attention is paid to spiritual polices, practices or programmes. And yet, the transformation of society is possible only when the minds and, accordingly, the lives of people are transformed.¹ Theological education, furthermore, plays a crucial role in the renewal of the country, which presently faces a cultural and spiritual crisis.

Another reason why the focus on spiritual formation is vital for theological education is that theological studies should transform the whole person in all dimensions in order to make students successful agents of transformation in church and society. In preparing professionals with a scope of competences and functions, theological education faces the problem that spiritual formation is assumed, but not always pursued intentionally. In the majority of cases spiritual formation is conducted implicitly and on a personal basis. Russian theological education should become intentionally formative. Theological institutions need to develop and conduct effective education/formation of their students. Although there is a commitment to spiritual formation in theological institutions, there is still some vagueness about whose responsibility it is for fostering spiritual life in students. Many students look primarily to churches for their spiritual formation, but is it the responsibility of a local church or a theological institution or both?² Sadly, both sides make the assumption that the other party is responsible for the nurturing of spirituality in theology students and this frequently leaves a gap.

My assumption is that something is missing in the spiritual formation within theological institutions, especially in protestant and in secular circles. Institutions rarely provide spiritual formation lectures for their students. These institutions consider such classes inappropriate for theological education. There is little, if any, mentoring and spiritual guidance for students conducted at the campus during the years of study. Educators have not

¹*Sankt-Peterburgskiy khristianskiy universitet 1990-2010. 20 let. Istoriya vozniknoveniya.* [The St. Petersburg Christian University. 20 years. Foundation and History] (St. Petersburg: Drevo zhizni, 2010), 64.

²Tilden H. Edwards, "Spiritual Formation in theological schools," *Theological Education* 17, no. 1 (1980): 7-52.

been taught how to work with students in the field of spiritual direction, while some of teachers do not consider such work as necessary at all.

The data gathered from the qualitative research serves to understand the extent to which appropriate spiritual formation is pursued in a representative set of theological institutions in St Petersburg. It is investigated with what objectives, in what ways, and with what attitudes spiritual formation is conducted. Hence, different denominational approaches to spiritual formation have been compared and advantages and disadvantages of each approach have been found. Based on the insights gained from the literature review and the secular and religious Russian perspectives on spiritual formation, my point of departure is that appropriate spiritual formation occurs when it is:

- engaged with recent scholarly literature on the subject and by practitioners;
- engaged with the Russian context in which it operates;
- understood reciprocally by educators and students;
- pursued intentionally by institutions as a purpose of theological education and therefore deliberately integrated in theological education;
- accomplished in partnership with the church as to become most advantageous for students' formation.

I have therefore formulated the following research questions:

- What are the main thoughts and discussions about the goals and visions of spiritual formation in the selected theological institutions in Russia?
- How does the theory operate in real life and is there any dissonance between theory and practice?
- How can spiritual formation be intentionally included and pursued more effectively in formal theological education?

2. Introduction of Institutions

In answering this research question, we need to identify the process of spiritual formation in the selected theological institutions of St. Petersburg. Five theological schools of higher education were selected, namely, St. Petersburg Orthodox Theological Academy of Russian Orthodox Church (Eastern Orthodox), St. Petersburg Christian University

(Evangelic), The Catholic Theological Seminary (“Mary – The Queen of Apostles” (Roman Catholic), the Theological Institute of Evangelical-Lutheran Church of Ingria (Lutheran-Evangelical) and the Institute of Theology and Philosophy (Secular). The information about the history and activity of institutions was taken from official website documents and Reports on self-evaluation also available online (a so called self-evaluation report is a requirement of the State for all Russian institutions which facilitate education according to the state licence).

Hypothetically, five theological institutions follow different models of education comparing them based on information found on their official websites. This fact was also very important for the selection in order to find the practices, traditions and instruction of all five institutions, because it would reflect the most possible attitudes and practices of spiritual formation.

The St. Petersburg Theological Academy of the Russian Orthodox Church (SPTA) is an orthodox organization of a higher theological education. It has a long history proceeding from Peter I, who planned that a new capital of Russia would be a centre of secular and theological education. After several periods of closing and re-opening under different names, the present academy has been providing theological education as SPTA since 1946.³

The second institution was officially registered in 1992 as St. Petersburg Christian College “Logos”.⁴ In 1993 the college was renamed and reorganised as St. Petersburg Christian University (SPCU) becoming the first post-war protestant theological institution. The initial intention was to build a university with many departments, like in secular

³ The academy was re-established in 1946 as a branch of *Slavenskaya School*, which was found in 1721 to provide elementary literacy (initially, students studied Slavonic alphabet, writing, arithmetic, grammar and listened to interpretations of the Ten Commandments, the Jesus Prayer, and the Beatitudes) to priests’ and ministers’ children and orphans. In 1726 the school was renamed and began to function as the *Slavic-Greek-Latin Seminary*. Its purpose was to give a general (secular) education to church ministers along with basic theological training. Later on, in 1797 the seminary was reorganized into the *Alexander-Nevskaya Academ*. As it is said in the edict of Peter I from 18 December 1797 “Enlightenment and well-manner of the clergy promote and contribute enlightenment and well-manner of laymen”. It was decreed to teach a full system of philosophical and theological knowledge, oratory, physics and languages. Senior students were to lecture to junior ones. Successive graduates were honored to have the best positions in eparchies. Graduates were able to serve in embassies abroad. In 1809 the academy was renamed as *Petrograd Spiritual Academy*. The main goal was to provide a profound theological education and practically train ministers and religious personnel of the Russian Orthodox Church. The academy worked until 1918, when it was closed by the Soviet government. It was re-opened again in 1946 as SPTA (www.spbda.sveden/history, online accessed June 29, 2017).

⁴ St. Petersburg Christian University (SPCU) was found in 1990 as a Bible school “Logos” for pastors and church ministers who were eager to get some elementary basic training in theology after the period of a strict control of the Soviet Union leaders. At first, it was located in the area near the city of Krasnodar. The post-war period is characterized by a very low level of Bible knowledge and biblical education. The average age of students was 35-45 years old, which was considered to be good as they could return to their churches to continue ministry after the finishing the school (20 years. *The History of the St. Petersburg Christian University*, 22-27)

institutions. At that stage SPCU aimed to equip Christians and provide a possibility to apply “invariable biblical principles in the changing world”.

The Institute of Theology and Philosophy (ITP) was established in 1992 for the purposes of educational and scientific activity in the field of philosophy and theology. The current situation shows that Russian Orthodox spiritual institutions cannot fully satisfy the needs of people to get in touch with Orthodox experience. ITP aims to fill this gap by providing theological education to a wide range of people who are interested in it.⁵

The Catholic Theological Seminary (CTS) has a complex history going back to 1918.⁶ After the Revolution, the church building, in which seminary courses for priests were conducted, was given to the Red Army Hospital. Some training for church administrative personnel and church leaders was secretly managed. At first, CTS was opened in Moscow in 1993, because “the seminary is the heart of Eparchy” and the heart should be placed in the capital.⁷ In the spring of 1995 the mayor of St. Petersburg signed the document which stated that the building of the seminary and of the church of Assumption of the Virgin Mary should be returned to the Church. Thus, in the fall of 1995 a study year began. The official grand opening took place in December of 1995, which was broadcasted by Italian media. Since 2000 the seminary is a branch of Pontifical Lateran University.

The rebirth of Lutheranism in Russia after 1980 generated the need for well-qualified ministers and parish personnel in Lutheran churches. The first educational programme was established in 1989 in the parish of Pushkin, a small town near St. Petersburg. Later on, education was conducted in St. Petersburg, first, in the Church of St. Mary. It then moved to Koltushi village where it is located today as the Theological Institute of Evangelical-Lutheran Church of Ingria (TIELCI).⁸

⁵ <https://ibif.ru/about>, online accessed February 20, 2017.

⁶ See the main stages of history of the catholic education in Russia at <http://www.cathseminary.ru/history/1918-2000>, online accessed September 03, 2017.

⁷ <http://www.cathseminary.ru/>, online accessed September 03, 2017.

⁸ Koltushi is located 22 kilometers (less than 14 miles) far from St. Petersburg. The location was purposely chosen in the past as a distant place for better study and an educational theological center where the majority of Ingerlomas Finns live.

3. Theological Education in Russia: Historical Perspectives and Challenges for Spiritual Formation

A good understanding of the origin and development of Russian theological education and the challenges it faces are of great importance, as is overview of the developments and factors which influence spiritual formation of students in theological education today. The history of Russian theological education shows that spiritual formation was the main and essential part of educating process both in parish schools and in secular institutions. Russian Orthodox theological education struggles for state accreditation. At the same time, it maintains a certain contextual spiritual identity in the midst of secularization. Russian Protestant theological institutions have started the quest for self-identity. This is because these institutions mainly base their theological education on Western models.

3.1. Russian Orthodox Theological Education before 1917

The establishment of theology has been a milestone in the European civilisation since the fourth century.⁹ Theological departments in European universities existed long before the first spiritual schools appeared in Russia,¹⁰ where theological education was a privilege of the priestly class only.¹¹ Only church personnel and priests were trained for church ministry. Therefore, such education was called spiritual and it was conducted in so called spiritual schools.¹²

The first public schools were opened also in churches and local parishes. They were places where elementary literacy was gained along with the study of the Law of God. The majority of students was priests, but there were opportunities for ordinary folk to study norms of godliness along with the alphabet and grammar.

⁹Konstantin Polakov, "Teologia i religiovedenie v kontekste vrozozhdeniya gumanitarnoy nauki v sovremennoyi Rossii" [Theology and Religious Studies in the context of rebirth of humanities in modern Russia], *Vestnik PSTGU IV: Pedagogics and Psychology*, no. 3 (2006): 20.

¹⁰Bogdan Polevov, "Teologiya i religioznoye obrazovaniye" ["Theology and Religious Education], *Vestnik of the Russian Christian Humanitarian Academy* 2, no.18 (2017): 95.

¹¹Even in the Decree of Peter 1 about the foundation of the "Academy of Science and Arts" in 1724 it was clearly stated that Theology should be studied only by the Synod.

¹²To establish a somehow unified system of education during the Early Moscow Russ was impossible due to a complex foreign policy, the principdom fragmentation and internecine wars.

Higher educational institutions were founded in Russia much later – only in the 17th century.¹³ The Law of God and moral-and-virtue development (not Theology as a discipline) were studied until 1917 as compulsory subject in all educational structures (both in parish schools and in secular colleges and technical institutes). Thus, the history of theological education is inseparable from the history of the Russian Church. Education itself has been called spiritual during almost the whole history.

A Byzantine system of education in Russia did not make a rigid distinction between secular and church education and knowledge. It included educational and formational elements along with the basics of Christian godliness.¹⁴ Taking Christianity over from Byzantine, the Ancient Russ accepted Byzantine educational principles as based on a close knowledge of ancient heritage and theological knowledge through liturgy and the practice of godliness. V. Spirin states: “We do not have much knowledge about Russian book-learning, what we do know is a practice of lengthy Russian silence.”¹⁵ Fedotov agrees with this view and refers to the isolation of the Russian culture from the ancient intellectual heritage. This isolation was the result of the translation of the Gospel into Slavonic language.¹⁶ This is why Russian medieval spirituality was expressed more in terms of icons and ascetic monastic practices than in patterns of thought and syllogisms.¹⁷ Spiritual education was done exclusively in monasteries where book handwriting required at least an elementary level of literacy. Like the majority of the spiritual education history, a very low level of education among priests and church ministers was registered at that time.¹⁸

¹³The first were the *Kiev-Mogilyanskaya Collegium* and *Academia Slavo-Graeco-Latina* in Moscow. See more about history of Russian education in Dmitriy Shmonin, “Antichniye i iudeyskiye religiozno-pedagogicheskiye komponenty v formirovaniy khristianskoy obrazovatelnoy paradigmy” [Antique and Jewish religious pedagogical components of Christian educational paradigm formation], *Schole. Philosophical studies of antiquities and studies of classical tradition* 1, no. 10 (2016): 183-195; Dmitriy Shmonin, *O filosofii, teologii i obrazovanii* [About Philosophy, Theology and Education] (St. Petersburg: Russian Christian Humanitarian Academy Press, 2016), 141, 161-163).

¹⁴Vasiliy Spirin, *Dukhovnoye obrazovaniye: istoriya, sovremennost, perspektivy razvitiya* [Spiritual Education: History, Modern Times, Perspectives of Development]. The speech on the grand act of the Nizhniy Novgorod Spiritual Academy from December 17, 2009, 308.

¹⁵Spirin, *Dukhovnoye obrazovaniye*, 310. Also see Georgiy Florovskiy, *Puti Russkogo Bogoslovia* [Ways of Russian Theology] (Paris, 1937), 1.

¹⁶Georgiy Fedotov, “Tragediya intelligentsii. O Rossii i russkoy filosofskoy kulture” [The Tragedy of Intelligentsia. About Russia and Russian philosophical culture] in *Russian Philosophers of After October in Abroad* (Moscow, 1991): 412.

¹⁷See more Evgeniy Trubetskoy, *Umozreniye v kraskakh* [Speculation in colors]. Selected Works (Moscow, 1998).

¹⁸Spirin, *Dukhovnoye obrazovaniye*, 310.

Although in the medieval times a monastic type of education was practiced¹⁹ a shift to a school-university system of the Latin West was already in the making. The western lands of Malorossia were influenced much by Catholic Europe, thus, had a need in apologia of the Orthodoxy. This is one of the reasons why the first educational institutions, called brethren schools, were found according to a western pattern. The aim of the schools was to protect the Orthodox faith from Polish-Catholic aggression.²⁰ These schools were built according to the Latin standard because a basic educational programme was Jesuit.²¹ Orthodoxy had to borrow such a Christian (scholastic) educational paradigm with the basic seven free arts in the curriculum.²² Simultaneously, some attempts were made to build spiritual schools for the clergy in Central Russia, but the efforts were not successful. Formal spiritual (theological) education did not exist until the reforms of Peter the Great. It is therefore clear that the lack of practice and the tradition of high theological education in Russia is an old problem. “We have remained behind from the western civilization for 6-8 centuries by the most conservative estimate,” concludes Shokhin about the gap in teaching Theology in the system of higher secular institutions.²³

The complex of theological disciplines as a systematic teaching of faith, as well as Theology “as profession,” were taught only to the church personnel in spiritual seminaries and academies.²⁴ The whole system of education in the 18th century comprised of the study of disciplines (subjects) during short session periods with the use of Latin books (of which there

¹⁹First of all, there were Latin, grammar, rhetoric and dialectics, arithmetic, music, geometry and astronomy. These disciplines formed a basic level of education after which theological disciplines could be studied. See more in Dmitriy Shmonin, “Antichniye i Iudeyskiye Religiozno-Pedagogicheskiye Komponenty v Formirovanii Khristianskoy Obrazovatel'noy Paradigmy” [Antique and Jewish religious pedagogical components of Christian educational paradigm formation], *Schola. Philosophical studies of antiquities and studies of classical tradition* 1, no. 10 (2016): 183-195.

²⁰Spirin, *Dukhovnoye Obrazovaniye*, 310. See more about the history of spiritual and theological education in Russia in Dmitriy Shmonin, “Religioznoye Obrazovaniye i Obrazovatel'nyye Paradigmy” [Religious education and educational paradigms], *Vestnik of the Russian Christian Humanitarian Academy* 14, no. 2 (2013): 47-64; Dmitriy Shmonin, “Ot Katekhumena do Magistra: Stanovleniye Khristianskoy Paradigmy Religioznogo Obrazovaniya” [From Chatachumena to Master: Formation of Christian Paradigm of Religious Education], *Vestnik Leningradskogo gosudarstvennogo universiteta imeni A.S. Pushkina* 2, no. 2 (2012): 181-186.

²¹For example, the Kiev-Mogilyanskaya Collegium operaed according to the sample of Jesuit institution.

²²Larisa Tonoyan, “Boetsiy i Problemy Logicheskogo i Teologicheskogo Obrazovaniya,” [Boeci and the Problem of Logical and Theological Education], *Vestnik of the Russian Christian Humanitarian Academy* 13, no. 4 (2012): 87.

²³Vladimir Shokhin, *Teologiya. Vvedeniye v Bogoslovskiye Distipliny: Uchebno-Metodicheskoye Posobiye* [Theology. Introduction to Theological Disciplines: A Manual] (Moscow, IFRAN, 2002), 4.

²⁴Marianna Shakhnovich, Dmitriy Shmonin, “Teologiya i religiovedeniye v sovremennoy Rossii: praktika obrazovatel'noy deyatel'nosti” [Theology and Religious Studies in modern Russia: Practice of educational activity], *Vestnik of the Russian Christian Humanitarian Academy* 14, no. 1 (2013): 253-255. Also see Polevoy, “Teologiya i religioznoye obrazovaniye” [Theology and religious education], 95).

were of a small number of copies). The majority of schools could not follow the requirements due to the lack of books and professional personnel.

In secular institutions there were no theological faculties or departments but disciplines adjacent to theology were taught in an interdisciplinary way. For example, church common law was taught in the faculties of law, church history in historical departments, theology in the faculty of philosophy. Although questions about opening faculties of theology were raised, these faculties have never been found.²⁵

The complexity and heterogeneity of the term 'education' in Russian literature is evident in the many attributes applied to the word 'education', such as "secular, spiritual, confessional religious, non-confessional religious, church education, church-civic education, parish education, professional religious education, theological and even secular religious (sic!) education."²⁶ The terms "secular" and "religious" should be in contradiction. Yet, a correlation of the terms also shows historical continuity and dependence of education upon religious and spiritual formation (so called *vospitanie*, the term described below).

In conclusion, it is clear that first parish schools had the purpose of the formation of church ministers. They wanted to provide a spirituality needed in church life and ministry. Literacy at elementary level was then added to such spiritual education. Shmonin states correctly: "If there were no religious education in the past, a secular form of education would never had appeared later."²⁷ Secular education and religion were united in one educational space in the time before the Revolution. Only specializations were divided (in such a way, there was no theological department in the Moscow University because there was the Spiritual Academy), but the religion has never been apart from education. Even later, in the nineteenth century the religion and secular education were divided functionally, but never conceptually, i.e. by content.

²⁵More about it see Petr Mangilev, "Bogoslovskoye obrazovaniye – vazhneyshaya chast' gumanitarnogo znaniya, ne imeya kotoroy rossiyskoye obrazovaniye ne mozhet schitat'sya sebya polnotsennym" [Theological education – an important part of humanitarian knowledge without which Russian education cannot become full-fledged], *Discussion* 9, no. 72 (2006): 6-14.

²⁶Shmonin, "Ot katekhumena do magistra: stanovleniye khristianskoy paradigmy religioznogo obrazovaniya," 23. Shmonin states that secular religious education is proposed by the Orthodox St. Tikhon Humanitarian University as a disclaimer. He quotes the Rector of the university Vladimir Vorobeyv who proclaimed: "Our purpose is to show that secular religious education is possible today," <http://www.patriarchia.ru/db/text/2667435.html> (online accessed on April 25, 2019). See also Dmitriy Shmonin, "Svetskoye religioznoye obrazovaniye. Traditsii gimnazii – 15 let" [Secular religious education. The Tradition of High School – 15 years], *Vestnik PSTGU* 7 (2007): 181-186.

²⁷Shmonin, "Religioznoye obrazovaniye i obrazovatelnyye paradigmy," 50. See also Dmitriy Shmonin, *Problemy vzaimodeystviya dukhovnogo i svetskogo obrazovaniya: istoriya i sovremennost* [Problems of relationship between spiritual and secular education] (Nizhniy Novgorod, 2004).

It is also worth pointing out at this stage that one of the aims of education, proposed by the *Law about Education in the Russian Federation* (2007, article 4, paragraph 2), is the formation of a spiritual-and-moral individual. This does not mean a formation of a religious person; otherwise the term would have been used. It is important to note that the terms ‘spiritual-and-moral culture’ and ‘spiritual-and-moral education’ are strongly consolidated in the current educational system. It implies secular ways and models of formation in the traditions and values of the Russian culture, religion and ethics.

3.2. Russian Orthodox Theological Education after 1917

Before 1917, spiritual seminaries and academies arranged church functioning. Specialised schools and colleges provided vocational training. Yet, religious and secular disciplines were taught by both structures, but perhaps to a different extent. Church-parish schools successfully provided the elementary education of population.

However, the process of secularisation started. The reforms of 1865-1878 are characterised, according to M. Katkov, as the “crush and total destruction of the public school.”²⁸ The order of the temporary government from June 20, 1917 removed elementary schools from the Sacred Synod of the Church and placed it under the jurisdiction of the Ministry of Public Education.²⁹ The Decree “*On division of the Church from the State and schools from the Church*” from 23 January 1918 meant the formal annihilation of schools based in churches.³⁰ After the Great Revolution in 1917 any form of spiritual education was formally obliterated. Priests and church ministers were repressed. As a result, the activity of the Russian Orthodox Church was stopped for the next thirty years.

The persecution of the Church and any form of religion in Soviet Russia halted the process of the development of Russian humanitarian science and culture. The resulting spiritual vacuum enabled pseudo disciplines, such as atheism and communism, to blossom. According to the communist ideology, it was impossible to research historical and philosophical aspects in the field of theology. There was no systematic investigation of

²⁸Mikhail Katkov, “Tserkovno-prikhodskiye shkoly” [Church-parish schools] in *Moscovskie Vedomosti* no. 347 from December 14, 1884.

²⁹Timofey Zhitenev, *Nachalnyye tserkovnyye shkoly v Rossii i ikh vzaimootnosheniya s gosudarstvennoy vlastyu v kontse 19 – nachale 20 veka* [Elementary church schools in Russia and their relations with the state powers at the end of 19th – in the beginning of 20th century]. Report for the World student conference (Lomonosov, 2001).

³⁰Dmitriy Tsiplakov, “Religioznoye obrazovaniye v Rossii: problema integratsii” [Religious education in Russia: problems of integration], *Man and education* 2, no. 43 (2015): 42.

Christian theology and its cultural context as a subject field in Humanities in the USSR. Thus, the whole layer of essential theological questions, as well as interdisciplinary research in theology and culture, were out of reach for soviet scholars.³¹ Meanwhile, in Europe and North American faculties of theology never lost their prestige and went on to produce a huge amount of research.

The first attempts to the rebirth of spiritual education were made in 1944 when short courses for pastors were opened in Moscow. Two years later courses were reorganised in the Moscow Spiritual Academy. It resumed its work again in 1946 for the purpose of training exclusively Orthodox church personnel. However, the Soviet government excluded such training from the existing educational system and did not acknowledge the qualifications of the Academy. After 1917 theology was not taught in any secular institution of high education ever. Yet, Religious Studies were taught. If a religious organization sought state accreditation it lost its spiritual identity. Its status as a religious organization was in danger of becoming a mere educational institution which provided education according to the state educational standards (usually according to a standard for Religious Studies).³²

The result was a two-system education which still exists today, namely a state system of education (the main one) and a religious system of education (still called spiritual (theological) because it provided ministry training for clerics). The latter is not acknowledged by the State.

The necessity to restore religious organisations started in 1990 when Orthodoxy became the dominant religion in Russia. The mass commencement of educational courses and Orthodox and Protestant spiritual schools at the end of the 1980's and the beginning of the 1990's was a natural response of the Church to the changing situation in the social and political life. After the ideological oppression a new interest in religion appeared.

The Church needed to revive religious education but faced several problems. The first was the lack of professionals and material/theoretical foundation. The second was to align church education with the state secular system of education. Diplomas of spiritual institutions have never been acknowledged by the State. A graduate with a very good professional

³¹Polskov, "Teologiya i religiovedeniye v kontekste vrozozhdeniya gumanitarnoy nauki v sovremennoy Rossii [Theology and Religious Studies in the context of rebirth of humanities in modern Russia], 21.

³²This is the case with St. Tikhon Orthodox University which gained state accreditation and became one of the major secular institutions with different departments where Theology is taught according to the state standard. At the same time the University kept St. Tikhon Theological Institute as a part of the University which provides training of priests and church ministers within the department of Theology according to the educational standards of the religious organization.

education received in a spiritual (church) institution could not apply for work according to his speciality.³³

Theology was (and is still) understood in two ways. The first is an experience of God and an experience of the religious life. This knowledge and experience are obtained inside a religious tradition, namely in theology. The second meaning involves the rational comprehension of religious experience. This meaning refers to knowledge received outside a religious tradition, i.e. the study of religion, figuratively speaking. It is called Religious Studies.³⁴

The result was that when Theology was added in 1992 to the state educational classification as an educational discipline, the educational standard registered for Religious Studies was directly applied to Theology.³⁵ It had a secular character and did not include training of priests or ministry. This standard of the first generation did not reflect the essence of Theology. The reason for this situation is that it was established without the participation of the Russian Orthodox Church or any other religious organisations. Yet, it was extremely important that Theology as a discipline appeared in the educational space of Russia.³⁶

3.2.1. Persistent problems

A series of problems came to the fore. First of all, spiritual seminaries were to become higher educational institutions with five years of study as in secular higher institutions. However, even if seminaries complied with these standards, spiritual schools could not issue state diplomas. The church still could not provide state accredited education.

Secondly, the question about what theology is in high quality secular institutions essentially remained another problem. This issue was eventually addressed in cooperation with the Moscow Patriarchy in 1999-2001. In 1999 the Ministry of Education included Theology into the classification of educational specialties. The State defined all churches and religious educational institutions as religious organisations. Yet, these religious organisations still did not receive state accreditation. The problem of state accreditation of their qualifications persisted, which led to a separation between the state and religious

³³Mangilev, "Bogoslovskoye obrazovaniye – vazhneyshaya chast gumanitarnogo znaniya," 9.

³⁴Mangilev, 10.

³⁵Nataliya Sukhova, *Sistema nauchno-bogoslovskoy attestatsii v Rossii v XIX – nachale XX vv* [System of scientific-theological accreditation in Russian in XIX – in the beginning of XX centuries] (Moscow, 2009), 561.

³⁶Sukhova, *Sistema nauchno-bogoslovskoy attestatsii v Rossii v XIX – nachale XX vv*, 563.

organisations: “Due to such situation some religious organizations had to change their legal status and became non-state educational institutions.”³⁷

Thirdly, a multi-level system of education happened to be another challenge for theological education. New world market relationships, the development of partnerships with foreign partners and the possibilities to go abroad opened up new avenues to learn new paradigms of education. These include the exposure to bachelor and master programmes, which was never part of the educational system in Russia. Instead of five-year specialist diploma programmes in Russia, these programmes were four and six years of education. L. Chistaykova and M. Eskindarov state that the appearance of a multi-level educational system created, amongst others, the following difficulties for Russia:

- no institutional structure existed which will provide multi-level education instead of mono-level;
- no detailed curricula existed for master and bachelor degree programmes;
- there was no professional teaching personnel available who could provide such a multi-level education and develop methodological material and recommendations for the needs of homeland science and practice.³⁸

The authors conclude that a single transfer to a new multi-level system of education is impossible because there are no necessary prerequisites for such transition. R. Shulga agrees with then asserting that “theological education in modern Russia has begun from the bland print.”³⁹ It is, however, also noteworthy that before 2002 the non-confessional standard for the bachelor and master degrees existed. After this, the multi-confessional standard developed, which included Orthodox, Muslim and Jewish theological studies, but without any mention of Protestant Theology. The same situation still persists today.

3.2.2. *Short lived state accreditation for theology*

In 2008 the President of Russia signed the Federal Law which legalised the educational activity of religious educational organisations and allowed them to issue state

³⁷Hilarion (Alfeyev), “Teologiya v sovremennom rossiyskom akademicheskom prostranstve [Theology in Contemporary Russian Academia], *The State, Religion, Church in Russia and Abroad* 34, no. 3 (2016): 224.

³⁸Chistaykova, Eskindarov, “Nekotoryye problemy mnogourovnevo obrazovaniya v Rossii,” 18-27.

³⁹Roman Shulga, “Neizvestnyye publikatsii YU.V. Balakina na stranitsakh gazety «Istochnik» [Unknown publications of Y.V. Balakin on the pages of the newspaper “Istochnik”], *Vestnik of the Omsk university* 1, no. 13 (2017): 200.

accreditation certificates.⁴⁰ Such certificates proved that the level of these educational programmes in these institutions was in line with the content and the quality of the state standards. Yet, although religious organisations could award their graduates diplomas which were recognised as being on par with state standards, only the stamp of the educational institution, but not the State Emblem, appeared on the certificates.

The Law opened doors for many religious organisations to gain state accreditation. This situation did not last long. Russia entered the Bologna process and all the departments of theology were closed in 2010 because of the requirements of the Bologna Declaration. The Russian system of education had to be reorganised and adapted to be in line with European standards. Since there were no domestic educational standards for theological institutions and since theology had never been accepted by the Higher Attestation Commission under the Ministry of Science and Higher Education of the Russian Federation, there was no possibility to align theology with standards prescribed by the Bologna process or to agree on any standards. At this stage, theology again became absent in the science classification of the Higher Attestation Commission.

Theological (spiritual) institutions continue to exist, but with their own resources as religious organisation providing some educational facilities. It is also important to note that theological education was always under the authority and competence of such religious organizations. State recognition still lacked. However, in the short run the Russian secular educational system introduced a new educational law with a three-level system: bachelor, master and post-graduate levels.

3.2.3. *A new era*

The scene has changed dramatically in 2015. Theology was added afresh to the state educational science classifier and accepted by the Higher Attestation Commission.⁴¹ A new era dawned for Russian Orthodox and other theological education with the acknowledgment of theological professional education.

⁴⁰*Federalniy zakon Rossiyskoy Federatsii «O vnesenii izmeneniy v otdelnyye zakonodatelnyye akty Rossiyskoy Federatsii v chasti litsenzirovaniya i akkreditatsii uchrezhdeniy professionalnogo religioznogo obrazovaniya (dukhovnykh obrazovatelnykh uchrezhdeniy)» ot 28 fevralya 2008 goda № 14-FZ* [Federal Law of the Russian Federation “On Amendments to Legislative Acts of the Russian Federation on Licensing and Accreditation of Vocational Religious Education Institutions (spiritual educational institutions)] from February 28, 2008, No. 14-FZ].

⁴¹Andrei Melkov, “Razvitiye teologii kak nauchnoy distsipliny na postsovetском prostranstve” [The development of Theology as an academic discipline in the post-Soviet space], *Studia Humanitatis*, no. 4, 2015.

Today Theology is a complex of disciplines studying the history of faith, institutional forms of religious life, religious cultural heritage and education.⁴² With this big variety in the theological field, Russian theological educators aim to revive Theology. It is not only the task of restoration and development of the “lost science”, i.e. a reconstruction of lost grounds, but it is also an objective necessity of the development of local Human Sciences. The current educational standard maintains a secular confessional (non-clerical) model of theological education. It asserts the partnership between the state and religious organisations which is a dominating approach in the majority of European countries and the Nearest East. Today it is possible for theological institutions to gain state accreditation. However, the process is very complicated, because it raises questions of institution theological identity.

3.3. Western Roots of Russian Protestants

The Protestant tradition came to Russia from the West. The first formal records state that Lutheran parishes had been existed in Russia since 1600. Parish schools offered instructions in doctrine and church singing, writing, reading and arithmetic. Lutherans were presented in the imperial Russia from the very foundation of the new capital in St. Petersburg. The Lutheran school of St. Peter and Paul’s Church in St Petersburg, the so-called Petrischule, became the first public school of the city.⁴³

Serfdom did not allow Russian people to leave Orthodoxy. Orthodoxy seemed to be a much more traditional Russian faith in comparison with a Protestant form of Christianity. Polskov remarks: “Repudiation from Orthodoxy was severely punished... But it was clear that Protestant beliefs were very close to a number of Russian folk”.⁴⁴ Even today Baptists or Pentecostals are sometimes condemned for choosing alien beliefs. Yet, the theological ideas of Protestantism penetrated all classes in the Russian society.

An example of such cross-cultural relationship is “stundism” and “paskovism”.⁴⁵ Both evangelical movements appeared in the 19th century and focussed on orthopraxis instead

⁴²Polkov, “Teologiya i religiovedeniye v kontekste vrozozhdeniya gumanitarnoy nauki v sovremennoy Rossii,” 20.

⁴³ Alexey Streltsov, *The History of Lutheran Education in Russia*, <http://save.lts.ru/history-of-lutheran-education-in-russia/> (online accessed on June 16, 2019).

⁴⁴Polkov, 189.

⁴⁵Ekaterina II invited Mennonites and Reformats from Germany to cultivate the northern borders of the Black Sea in XVIII century. The colonization of the lands continued till 1861. *Stundism* was born in the South, mostly in the modern Ukrain, and the word derived from German ‘stunda’ - an hour, which means a ‘Bible study hour’ as a very popular form of the Scripture study in the early Protestant communities in Russia. *Pashkovism*

orthodoxy and was therefore allowed. The success was enhanced by a strict, honest, sober, and laborious way of life, which was considered by many as much higher than Orthodoxy: “It was true Christianity, i.e. Orthodoxy, which stood above paganism itself...”⁴⁶ A. Sukhovskiy states: “Russian peasants took the form of German pietism but filled it with a new content. In this way it became an independent religious movement with its own teaching and worship.”⁴⁷ The same was affirmed by F.M. Dostoevskiy in his Diary:

Why are they [Protestants] so successful among Russians? Several Russian workers noticed that German colonists were richer and lived more successful and concluded that it was due to the order they lived by. Pastors visiting local places explained to people that their rules and order are better because they have a different faith. Thus, small groups of ignorant people began to listen to them and how they interpret the Gospel and then continued to read the Gospel themselves.⁴⁸

Both movements overcame class division in the society, i.e. the aristocracy and poor peasants were united.⁴⁹ Contrary to Orthodoxy, social ministry was very popular among Protestants. This only attracted people to Protestantism.

appeared predominantly in the northern Russian lands. This movement was named after Vasilii Pashkov, a fiery preacher and a missionary, the follower of Grenville Redstok. “Redstok made a good racket in Russia not leaving anybody indifferent,”⁴⁵ wrote N. Leskov, a well-known Russian writer and a religious philosopher.

⁴⁶*Istoriya yevangelisko-baptistskogo dvizheniya v Ukraine* [History of the Evangelical Baptist Movement in Ukraine] (Odessa: Bogomiyslie, 1998), 126.

⁴⁷Andrei Sukhovskiy, “Russkiy protestantizm i rossiyskaya kultura” [Russian Protestantism and Russian culture], *Vestnik Leningradskogo gosudarstvennogo universiteta imeni A.S. Pushkina* 2, no.1 (2015): 188. General characteristics of Russian Protestantism, and in particular of pietism, were studied by the following Russian secular and religious authors: Max Veber, *Protestantskaya etika i dukh kapitalizma* [Protestant Ethics and the Spirit of Capitalism] (Ivano-Frankovsk, 2002); Vladimir Erokhin, *Istoriya religioznoy reformatsii* [History of Religious Reformation] (Nizhnevatiorsk, 2004); Valter Zavatskiy, *Yevangelicheskoye dvizheniye v SSSR posle Vtoroy Mirovoy voyny* [Evangelical movement in the USSR after the Second World War] (Moscow, 1995); Irina Kargina, *Protestanty v Rossii. Sovremennyye tendentsii (po rezul'tatam sotsiologicheskikh issledovaniy)* [Protestants in Russia. Modern trends (according to the results of sociological research)] in *Prostranstvo i vremya v mirovoy politike i mezhdunarodnykh otnosheniyakh: materialy 4 Konventa RAMI*, vol. 3: Vremya i prostranstvo mirovykh religiy i lokalnykh kulturah (eds.) V.S.Glagoleva, A.V.Shestopala (Moscow: MGIMO-Universitet, 2007); Maria Karetnikova, *Russkoye bogoiskatelstvo* [Russian God-seeking], http://www.gumer.info/boaoslov_Buks/HistoryChurch/Karet/index.php; Boris Myshlyavtsev and Zg Yusha, “Protestantizm i yego vliyaniye na etnicheskiye protsessy v Tuve” [Protestantism and its influence on ethnic processes in Tuva], in *Problemy mezhetnicheskogo vzaimodeystviya narodov Sibiri* (Novosibirsk, 2002): 96-104; Arseniy Chanyshev, *Protestantizm* [Protestantism] (Moscow, 1969); Sergey Sannikov, *Dvadsat vekov khristianstva* [Twenty centuries of Christianity], vol. 2 (St. Petersburg, 2001).

⁴⁸Feodor Dostoevskiy, *Dnevnik pisatelya* [Diary of the Writer], vol. 1 (Prospect, 2013), 14.

⁴⁹Sofia Liven wrote: “There is an old English man standing in front...and a young woman sitting near him is translating his speech into Russian. And a multifarious public is listening to the old man: here is a princess, a coachman is by her side, then you can see a countess, a yard-keeper, a student, servants of different kind, a factory worker, a baron, - all of them are alternately sitting.” Also see a note of I. Prokhanov, a famous protestant preacher and minister of the time, on the conference which took place in St. Petersburg in 1884: “Those who took part in the conference remember it with a great enthusiasm. The Russian aristocracy, poor peasants and workers of different kind were embracing each other as brothers and sisters in Christ. The love of God overcame all social boundaries.” (Sofia Liven, *Dukhovnoye probuzhdeniye v Rossii* [Spiritual revival in

Another feature of these early Protestants was mysticism, which characterised the nineteenth century social life, including the high government circles like the emperor Alexander I.⁵⁰ This influence was also seen in the Bible Society. Its aim was to strengthen mysticism in all circles of Russian life, although members of the Biblical Society imparted a rational element into mysticism. It took on forms of protestant *pietism*, i.e. “placed the emphasis not on dogmatic but on metaphysics, not on subjective religious experience but on moral perfection of the personality.”⁵¹ An active member of the Russian Biblical Society A.S. Sturdza wrote: “An unprejudiced observer must admit that a new Russian Bible society drew everybody and everything to the path of Protestantism”.⁵² Hence, Russian Protestantism was a peculiar form of national self-consciousness.⁵³ A famous Russian historian and writer A.I. Turgenev wrote: “We are neither Greek nor Romans, perhaps, we are Christians, and accordingly, we are closer to the rules of Protestantism more than to the Greek Orthodoxy.”⁵⁴ Again, such mood was accentuated by a moral, and even ascetic, side of the protestant faith more than by its dogmatic teaching.

Speaking back to Lutheranism, before the Revolution of 1917 higher Lutheran theological education took place only in two schools – the Theological Departments of the Universities of Dorpat (now Tartu, Estonia) and in Helsingfors (now Helsinki, Finland). There were now schools in Russian which prepared future ministers. After the Revolution the Lutheran Church was legally shutdown. It became again present in the Soviet Union through the annexation by Stalin of the Baltic countries of Estonia, Latvia, and Lithuania in 1940.⁵⁵ German Lutherans were relocated to Siberia and Kazakhstan according to the Decree of August 28, 1941. Lutheran theological education at that time was possible only in the Baltic.

In the 1920s the German-speaking Lutherans made an attempt to establish a seminary in Leningrad. It was very short lived. The seminary was closed in a few years. Again, the legal shutdown of the Lutheran church followed. Lutheran seminary-level education in the

Russia], <http://www.blagovestnik.org/books/00209.htm> (online accessed on April 25, 2019). See also Prokhanov, *V kotle Rossii* [In Russian stock] (Chicago: VSEH, 1992), 59.

⁵⁰More about this see Alexander Brodskiy, “Prosveshcheniye ili obrazovaniye? Ideynnye dvizheniya v Russkom bogoslovii nachala 19 veka” [Enlightenment or formation? Ideological movements in Russian theology in the beginning of 19th century], *Vestnik of St. Petersburg State University*, no 2 (17), 2013: 106.

⁵¹Brodskiy, “Prosveshcheniye ili obrazovaniye?”, 107.

⁵²Hilarion Chistovich, *Ocherki iz istorii russkogo mistitsizma v tsarstvovanii Aleksandra I* [Essays on history of Russian mysticism in the reign of Alexander I] (Russian Starina, 1894), 122.

⁵³Brodskiy, “Prosveshcheniye ili obrazovaniye?” 107.

⁵⁴Alexander Turgenev, *Politicheskaya proza* [Political prose] (Moscow: Soviet Russia, 1989), 205.

⁵⁵ Alexey Streltsov, *The History of Lutheran Education in Russia*, <http://save.lts.ru/history-of-lutheran-education-in-russia/> (online accessed on June 16, 2019).

Russian language became possible in the 1990s.⁵⁶ The first two seminaries were found in the St Petersburg area – the Theological Seminary of the Evangelical Lutheran Church of Russia (in Novosaratovka village) and the Theological Institute of the Evangelical Lutheran Church (in Koltushi vilalge). The first school no longer offers full-time education, providing only distance training.

3.3.1. Search for self-identity in evangelical theological education

The establishment of Protestant theological institutions in all parts of Russia after 1990 was almost chaotic. Baptists Christians dreamt about a domestic structure of theological education long ago which had been impossible in the Soviet times. These institutions were established with the help of western missionaries or mission organizations as an extension of evangelism and church planting ministries. The majority of Russian scholars agree⁵⁷ that it meant that they were often western ‘transplants’, following, according to Penner, western models and western standards, with a western curriculum, western teachers, and western literature.⁵⁸

Some authors opposed such an approach because of their perspective on identity.⁵⁹ Both views are found in Olga Bokova’s paths of Russian theological education below. After the mushrooming of all sorts of seminaries, universities, schools and courses, “it turned out that the majority of educational institutions were opened exclusively by ambitions of regional ministers.”⁶⁰ These institutions did not have fully developed curricula, plans for the future, teachers and pedagogical societies which constructed a harmonious body or a well-

⁵⁶ In 1980 the Lutheran World Federation held its Conference in Tallinn, Estonia. The results of the conference stated that the Latvian Church would be responsible for the German Lutheran population of the USSR and the Estonian Church for the Finnish (Ingrian) population. There was a practical school of pastoral training in Riga, which was the only place for Lutheran church ministry training of German background. During the Perestroika Latvia received independence. Only the Latvian language was offered in Riga for the theological education. This limited the number of candidates who wanted to receive Lutheran theological education at that time.

⁵⁷ See a good list of scholars supporting the view in Tatiyana Smirnova, *Istoriya formirovaniya i evolyutsii novykh religioznykh dvizheniy v Rossii v 1990-ye gody* [The history of the formation and evolution of new religious movements in Russia in the 1990s] (Voronezh, 2012).

⁵⁸ Peter Penner, “Contextual Theological Education among Post-Soviet Protestants,” *Transformation* 18, no.2 (2000), 117.

⁵⁹ Alexander Karev, *Russkoye yevangelskoe baptistskoe dvizheniye* [Russian Evangelical Baptist Movement]; Maria Karetnikova, *Russkoye bogoiskatelstvo* [Russian God-seeking]; Sergei Savinskiy, *Istoriya yevangelskikh khristian-baptistov Ukrainy, Rossii i Belarusii* [History of Evangelical Christians Baptists of Ukrain, Russia and Belorussia] (Sankt-Peterburg: Bibliya dlya vsekh, 1999), 160-168; Yuriy Kuksenko, *Nashi Besedi* [Our Conversations] (Titel-Verlag, 2005), 144-145.

⁶⁰ Prokhorov, C., *Russian Baptists and Orthodox 1960-1990*, 272.

coordinated organization. Initially, the majority of teachers and professors in such institutions were foreigners. The majority of these schools “were found in order just to be, with the purpose to have them as others do.”⁶¹ For instance, the first Rector of Moscow Baptist Seminary A. Kozyrenko declared a lack of any experience of leading an educational institution. He gained his elementary experience during visits of North American educational institutions and during his studies at one of the European seminaries.⁶² The same may be said about St. Petersburg Christian University. At first, it was founded as a Bible School “Logos” with the assistance and sponsorship of the Logos Mission Organization. There were no native teachers of theology.⁶³

C. Prokhorov investigated the question of Russian Baptist identity, to which it sought to promote the idea that their spiritual identity was distinctively Russian. In his investigation he confirms that Russian Baptist “involuntary adopted the mentality from the Russian Orthodox environment. In turn, that religious environment was based on the patterns of the lives of saints, various ascetics, monks and anchorites.”⁶⁴ For instance the service book produced by N. Khrapov contained instructions about very strict ascetic Christian duties, such as public confession of sin before the community and extended fasting, which would not have been found in many monasteries.⁶⁵ It is known that I.S. Prokhanov planned to build “The City of the Sun” (*Evangelisk*) in the Siberian backwoods, and this vision, if it had been enacted, might have taken the form of a large “evangelical monastery”.⁶⁶ Therefore, “the Russian Baptist way of living can be seen as mirroring the Orthodox concept of “monasticism in the world”, or “white monasticism”, which was developed by many Orthodox authors.⁶⁷

⁶¹Genadiy Savin, “Dukhovnoye obrazovaniye v Rossii ishchet svoy put” [Spiritual education in Russia seeks its path], *Put bogopoznaniya*, no. 12 (2006): 6, 7.

⁶²Anatoliy Kozyrenko, “Stanovleniye bogoslovskogo obrazovaniya kak osushestvleniye dukhovnykh chayaniy yevangel'skogo bratstva” [Theological education as realization of hopes of evangelical community], *Put bogopoznaniya*, no. 1 (1996): 10, 12.

⁶³Peter Penner, “Yevangeliskoye teologicheskoye obrazovaniye v techenii poslednikh 10 let [Evangelical theological education during the last 10 years], *Chronograph*, no. 1 (1997): 124. More see in *20 let. Istoriya vozniknoveniya. Sankt-Peterburgskiy khristianskiy universitet 1990-2010* [20 years. The St. Petersburg Christian University. Foundation and History] (St. Petersburg: Derevo Zhizni, 2010).

⁶⁴Yuriy Kryuchkov, *Vnutritserkovnoye dvizheniye v EHB v byvshem sovetskom soyuze* [Within the Church Movement of the ECB in the Former Soviet Union] (Sacramento, CA: n.p., 2001), cited in Constantine Prokhorov, C., *Russian Baptists and Orthodox 1960-1990: A Comparative Study of Theology, Liturgy, and Traditions* (Cumbria: Langham, 2013), 238.

⁶⁵Nikolay Khrapov is a famous minister in the Brotherhood of Evangelical Baptist Christians. See more in his books *Dom Bozhiy* [The House of God], <http://blagovestnik.org> (online accessed on October 20, 2019).

⁶⁶Cited in Prokhorov, C., *Russian Baptists and Orthodox 1960-1990: A Comparative Study of Theology, Liturgy, and Traditions* (Cumbria: Langham, 2013), 235.

⁶⁷Prokhorov, C., *Russian Baptists and Orthodox*, 236.

On the contrary, modern scholars distinguish and highlight western roots of Russian Pentecostals. O. Kuropatkina, for instance, investigated the historical and sociological identity of Russian Pentecostals and concluded that the movement came to Russia with the help of western mission organizations. Russian church leaders borrowed new forms of worship and preaching from western missionaries which also influenced some of their theological views.⁶⁸

Pentecostals face multiple difficulties, the main of which is their perception by the modern society. They are considered, along with other Protestant groups and organisations, as “protagonists of globalisation” built on American values.⁶⁹ Their worldview is global as they feel that they are members of the one world Christian community. The opening up of cultural, state, national and other borders opened the way for Protestant missionaries to actively propagate and spread their beliefs in the countries with a different faith tradition.⁷⁰

Simultaneously, Russian Protestants feel the necessity to develop their own theological grounds which will reflect a Russian mentality, Russian traditions and other special circumstances of modern Russian. Moreover, they are dissatisfied with “American” responses to their spiritual demands offered in sermons of Russian pastors and church libraries.⁷¹

3.3.2. *Challenges of Russian theological education within Russian churches*

Heated debates on the place and role of Theology and theological education in Russian Protestant society are met in recent literature. According to R. Tkachenko, Russian Protestant churches follow so called “popular theology”. It has two aspects, namely pastoral-clerical and confessional. This theology comes from a “brethren tradition”, which implies

⁶⁸Kuropatkina has investigated three waves of the North American Pentecostal movement (classical – at the beginning of the 20th century), Charismatic (the end of 1950), and neo-Charismatic (1970 years). However, it developed differently in the Russian Pentecostal movement as so-called ‘traditional,’ ‘moderate,’ and ‘new’ divisions. The traditional group of Pentecostals leans towards the first, conservative, wave of American Pentecostalism, condemning the excessive manifestation of spiritual gifts, and rejects any cooperation with the State. Moderate Pentecostalism also follows traditional American Pentecostalism but is loyal to the modernisation of public service and worship. New Pentecostalism is guided by the third American wave. It is positive about the use of mass media in public worship and the active practicing of spiritual gifts. See more in Oksana Kuropatkina, *Religioznaya i sotsiokulturnaya samoidentifikatsiya "novykh" pyatidesyatnikov v Rossii* [Religious and Social-Cultural Self-identification of “New” Pentecostals in Russia] (PhD diss., Rossiyskiy gosudarstvenniy gumanitarniy universitet, Moscow, 2009), 27.

⁶⁹Sergei Filatov, *Religioznaya zhizn Evrazii: reaktsiya na globalizatsiyu* [Religious life of Euroasia: Reaction to Globalization], <http://vv.v.arcliipelag.ru/geoculture/rc/ligions/F.iirasia/reaction/> (online accessed on November 23, 2019).

⁷⁰Filatov, *Religioznaya zhizn Evrazii*.

⁷¹Kuropatkina, *Religioznaya i sotsiokulturnaya samoidentifikatsiya "novykh" pyatidesyatnikov v Rossii*, 81.

some elementary knowledge about the Trinity, the Bible and salvation on the level of “I believe, I know a bit, and a bit I understand”. It leads to a practice of spirituality (prayer life, reading of the Bible and some sort of reflection over a sermon) rather than to a cognitive development and work.⁷² It results mostly in a passive acceptance of all what is said by brothers and some authoritative sisters. Christians gather together, worship, share experience, questions and answers. This is a way how community spirituality is created and how popular theology is formed. The negative impact of such practice is that this theology is far removed from common faith and denomination creeds. It includes guesses, imagination, attempts to self-realization, individualistic interpretations and understanding.

The other peculiarity is that sermons correspond to a pastoral or confessional theology of a congregation as it transmits a static theology of a certain tradition (of a certain congregation). The problem with it is that such tradition is totally home-bred as it was formed by the prejudices and views of a certain pastor of a certain community. It leads to a “phenomena of a local worldview with sectarian features – the division of the world to ‘our’ and ‘alien’ and a total resistance to every innovation.”⁷³ Thus, the interpretation of our brothers is good. However, the interpretation of the same texts by other brothers (even if it is better and closer to the truth) is not welcomed as it is not ours. Such immature thinking divides the world in black and white.⁷⁴ Moreover, theology is one-denominational (a confessional aspect) especially subordinate to one community or one pastor (a pastoral-clerical aspect). This leads to another peculiarity, namely that theological education is pragmatic and instrumental. Theological education has value only when it fills specific needs of a concrete community and when it conforms to denominational parameters. It is useful only when it accomplishes practical tasks – ministerial, economical, administrative, etc.. There is no use and value of theological education beyond these tasks.

Two recent studies in this respect should be mentioned. Taras Dyatlik researched church expectations from theology graduates. Steve Patty’s also wrote a *Report on Theological Education*. Dyatlik summarizes his investigation:

⁷²Rostislav Tkachenko, *(Ne)Illyuziya bogosloviya. Nuzhno li bogosloviye yevangeliskoy tserkvi* [(Non)Illusion of Theology. Does Evangelical Church need Theology], www.christianmegapolis.com/tag/rostislav-tkachanko (online accessed on November 20, 2019).

⁷³See more Oleg Turlak, *O doktorskoy stepeni i khristianskoy intelligentsia* [About doctoral degree and Christian intelligentsia], www.christianmegapolis.com/o-докторской-степени-и-христианской-и/ (online accessed on November 23, 2019). Also see his essay *Slavyanskoye bogosloviye... ili zhe yego otsutstviye?* [Slavic evangelical theology ... or its absence?], www.christianmegapolis.com/славянское-евангельское-богословие/ (online accessed on November 23, 2019).

⁷⁴Rostislav Tkachenko, *(Ne)Illyuziya bogosloviya. Nuzhno li bogosloviye yevangeliskoy tserkvi*.

One gets the impression that the majority of pastors expects theology graduates to be spiritual and theology supermen who could at any time and in any place meet the demands of churches – to preach, to teach Bible classes in Sunday schools, to speak on radio and on TV, to lead worship, to solve financial problems of a church, to be a good administrator of a local community, and so forth. However, not one theological institution is able to prepare students to complete all these requirements demanded by pastors from theology graduates... because the latter have different abilities and gifts.⁷⁵

Such critical attitude is confirmed by the investigation of S. Patty who testifies that myriad of Russian pastors and young leaders from the countries of Eastern Europe consider academic theological education dangerous, highlighting that it provides “only knowledge”, “annihilates personal calling”, and in general is uninteresting, superficial, and is not practical about life issues.⁷⁶

Speaking about so called academic theology, which implies intensive, detailed, and deep study and (re)understanding of the Bible and traditional and/or confessional beliefs, Tkachenko states that these aspects are not demanded in Russian churches. He refers to Dyatliks’ investigation where theologians, i.e. Christians with theological education, are “effective missionaries and evangelists... pastors and ministers of local churches”.⁷⁷ They are able to interpret the Bible well, help other believers in everyday experience of Christ, search for God’s will and the ways of fulfilling God’s will in everyday life, are submissive and respect the elder pastor and elder ministers of the community.⁷⁸ Thus, there is only passive “reproductive” theology which is a traditional transmittance of pastor’s beliefs and pastor’s interpretations of the Bible. Any active form of dynamic, academic, critical and creative theology is not accepted. Mikhail Cherenkov agrees that such passive theology is a “reproduction of ignorance”, i.e. poorly educated and limited worldview.⁷⁹ While Lebedev recognize the difficulties in academic circles, he also contradicts the ‘brothers’:

⁷⁵Taras Dyatlik, “Chto ozhidayut pastori i pomestniye tserkvi byvshego Sovetskogo Soyuza ot bogoslovskogo obrazovaniya v nachale 21 veka?” [What do pastors and local communities expect from theological education in the beginning of the 21st century?], *Euro-Asian Theological Journal: Theological Reflection*, no.10 (2009): 93.

⁷⁶Steve Patty, *A View of Theological Education in Central and Eastern Europe: 2015 Report* (Dialogue in Action LLC, 2015).

⁷⁷ Tkachenko, (*Ne*)*Illyuziya bogosloviya. Nuzhno li bogosloviye yevangeliskoy tserkvi.*

⁷⁸Taras Dyatlik, “Chto ozhidayut pastori i pomestniye tserkvi byvshego Sovetskogo Soyuza ot bogoslovskogo obrazovaniya v nachale 21 veka?”, 96.

⁷⁹Mikhail Cherenkov, “Kadry Tserkvi: problemy i zadachi khristianskogo obrazovaniya na vykhode iz postsovetskogo tranzita” [Church cadres: problems and tasks of Christian education at the exit from post-Soviet transit] in *Traditsiya podgotovki sluzhiteley v bratstve yevangeliskikh khristian-baptistov. Istoriya i perspektivy: Sbornik statey* (Moscow: RS EHB, 2013): 254-261.

It is a well-known fact that errors and anti-evangelical compromises appear in the midst of scholars. In this case we know with whom we can negotiate and what can be discussed. But in case of ‘popular theology’ which is afraid of a ‘ghost’ called ‘theology’ we do not know with whom to talk and what to discuss. Maybe the next generation of Slavic Christians will prefer to include theology into curricula as an obligatory spiritual and intellectual discipline and will not be afraid of a ghost or imagine such a ghost.⁸⁰

With such a minimalistic view of theology (a minimum of attempts to understand and as a reproduction of a standstill system of beliefs and interpretations) there is, as Turlak asserts, “ideological crisis in evangelical community, which rapidly produces work-doers more than ideologists-thinkers”.⁸¹ This is out of pace with modern thinking and expressed at the World Economic Forum, which includes ten key skills, namely, critical thinking, judgment and complex decision making, cultural intelligence and diversity, creativity, emotional intelligence, adaptability and flexibility, collaboration. Tkachenko proposes that these key skills should be taught to theology students. It obviously contradicts the expectations of home-bred church leaders.

The same views are affirmed by the Euro-Asian Accrediting Association (EAAA) standards.⁸² This body was established to coordinate theological education and work out a strategy to consolidate and unify isolated forms of the Russian Protestant theological education.⁸³ The first efforts of the EAAA aimed to raise the academic and practical level of Baptist educational institutions and to align with world accrediting standards.⁸⁴

⁸⁰Vladimir Lebedev, *O «narodnom bogoslovii», «prizrake bogosloviya» i bogoslovskoy distsipline* [About "folk theology", "a ghost of theology" and theological discipline], www.christianmegapolis.com/o-народном-богословии-призраке-бого/ (online accessed on November 23, 2019).

⁸¹Oleg Turlak, *O doktorskoy stepeni i khristianskoy intelligentsia*.

⁸²EAAA is one of the associations constructed ICETI (formerly ICAA), a global community which promotes and encourage international interaction and collaboration for excellences and renewal in evangelical theological education worldwide. It was found in 1980, and operates under the auspices of the World Evangelical Alliance (WEA). ICETE include the following sponsoring associations: ABHE (North America), EEAA (Europe), ATA (Asia), EAAA (Euro-Asia), AETAL (Latin America), ACTEA (Africa), SPAEC (South Pacific), and CETA (the Caribbean).

⁸³“Evro-Aziatskaya Akkreditatsionnaya Assotsiatsiya bogoslovskikh uchebnykh zavedeniy (EAAA)” [Euro-Asian Accreditation Association of Theological Educational Institutions (EAAA)], *Bogomyslie*, no. 4 (1995).

⁸⁴Peter Perner, *Nauchite vse narody... Missiya bogoslovskogo obrazovaniya. Faktory, opredelyayushchiye razvitiye bogoslovskogo obrazovaniya v Rossii i stranakh SNG* [Teach all nations... Mission of theological education. Factors determining the development of theological education in Russia and in the countries of the former Soviet Union] (Sankt-Peterburg, Bibliya dlya vsekh, 1999); Mark Elliott, “Bogoslovskoye obrazovaniye v postkommunisticheskiy period: polozhitelnye i otritsatelnye storony zapadnoy pomoshchi” [Theological education in post-communism period: positive and negative sides of western aid], *Put bogopoznaniya*, no. 1, 1996: 18-19.

It may seem that the development of Russian Protestant theology became the main goal for the EAAA.⁸⁵ However, spiritual formation was not left behind. The EAAA prescribes that the institutions should be involved in maintaining a healthy spirit within the student body.”⁸⁶

3.4. Latin Influence of the Roman Catholic Education in Russia

The Roman Catholic faith in Russia until the reign of Peter I remained extremely unwelcome. Public Catholic worship and building of churches in Russia were strictly prohibited. The tasks of the westernization of Russian society significantly changed the view of the ruling classes on Catholics' living within the state. Religious tolerance in Russia in relations to other confessions and the Roman Catholic Church in particular now became an official state strategy. It is clearly seen in the tsarist decrees.⁸⁷ Confessional relationships in the Imperial Russia depended on social groups' involvement in the process of modernization, enlightenment and the European culture as progressive phenomena. Such cultural development was opposed to the tradition of a Moscow lifestyle. Peter I gave permission to build the first Roman Catholic church and to open a Roman Catholic school in Moscow after his Great Embassy in 1697-1698. Since that time Catholics received permission to travel freely in the Russian Empire. The Jesuit Catholic order, which by that time had turned into the strongest missionary organization, practically gave patronage to the process of education in all Russian Catholic institutions.⁸⁸

⁸⁵ *Academic standards EAAA*, www.e-aaa.org/index.php/accreditation/academic-standards-eaaa (online accessed on April, 2, 2020).

⁸⁶ *Ibid.* In order to do that, it is important to provide extra-curricular activities that stimulate intellectual, physical, and spiritual development and maintain fellowship. The leadership of the school, teachers, and students must work together in conducting these activities. To achieve spiritual formation the staff “should be mature faculty Christians... who is expected to participate in the spiritual life of the school, and also demonstrate personal interest in the spiritual and physical well-being of the students

⁸⁷ Here is a short list of some state decrees, which reflect an interested policy in attracting foreigners to Russia: *Decree of Tsar Alexei Mikhailovich on the allotment of land for a German settlement in Moscow* (03.10.1652); *Manifesto of Peter I on the invitation of foreigners to settle in Russia* (15.04.1702); *Decree of Peter II on the allocation of space for an evangelical church, school and pastor's house in St. Petersburg* (25.12.1727); *Manifesto of Catherine II on the invitation of foreign colonists to settle in Russia* (07.21.1763); *Report by G.G. Orlov on the organization of churches for the colonists, approved by Catherine II* (01/30/1765); *Decree of Catherine II on the transformation of the school at the St. Petersburg Lutheran Church of St. Peter into the main German school* (28.08.1783); *Report on the Petersburg colonists, approved by Paul I* (19.06.1797); *Decree of Alexander I on the rules for the reception and accommodation of foreign immigrants* (08.05.1802).

⁸⁸ Yuriy Samarin, *Iyezuity i ikh otnosheniye k Rossii* [The Jesuits and their relationship to Russia Izdatelskiye arkhivy] Published archives, 1870), 213.

In 1707 the school in Moscow had about 50 male students, who were prepared for the diplomatic service. “Among the students there were not only Catholics, but also children of influential nobles: Golitsyn, Naryshkin, Apraksin, Dolgoruky, Golovkin, Musin-Pushkin, Kurakin. Although they were supposed to study Latin and other languages, the students got acquainted with the teaching of the Roman Catholic Church, which influenced them.”⁸⁹ Meanwhile Russian nobility became very westernized. “While almost all aristocrats were baptized into the official Russian Orthodox church, its clergy, with few exceptions, like Metropolitan Filaret Drozdov, were scorned as uneducated and its theology as lacking”.⁹⁰

Russian elites used the trilingual lexicon contending that Greek was the language of the holy books and church rituals, Slavonic was the language of praise, while Latin was the language “used around the world more than others in civil and educational matters... for all kinds of sciences and arts”.⁹¹ A great number of books were translated into Latin as the language was viewed as an indispensable vehicle of knowledge.

Latin was the in-house language. Of course Russians, being new at this game, with no real history of scientific inquiry, needed to import scholars to get things going. These foreigners, mostly from German-speaking lands, brought with them the entire apparatus of Western academe – Latin-language lectures, debates, dissertations, report cards, ceremonial orations and more... Whether in science or theology, Russian students had to speak the Latin code.⁹²

In 1721 the Synod allowed marriages between Catholics and Orthodox Christians on the condition that children from such marriages would be baptized into the Orthodox faith, except the cases stipulated in marriage contracts. Russia needed Catholic priests and church specialists because the number of Catholics was constantly increasing. Nevertheless, religious tolerance of Peter the Great had limits – the conversion of Orthodox Christians to Catholicism was still viewed as a crime against the state.⁹³ Professor M. Krasnozhen states that the Russian society and government treated Catholics more severely than other alien beliefs and teachings, although Catholics were never persecuted at that time. The reasons for

⁸⁹ Alexey Tikhonov, *Katoliki, musulmane i iudei Rossiyskoy imperii v posledney chetverti XVIII – nachale XX vekov* [Catholics, Muslims and Jews of the Russian Empire in the last quarter of the 18th century – the beginning of the 20th century] (Sankt-Peterburg: Izd-vo S.-Peterburgskogo universiteta, 2008), 17.

⁹⁰ Tatyana Bakhmetyeva, *Mother of the Church: Sofia Svechina, the Salon, and the Politics of Catholicism in Nineteenth-century Russia and France* (DeKalb: Northern Illinois University Press, 2016), 106.

⁹¹ Brian P. Bennett, “When Russian Spoke Latin,” *America* 7, vol. 222 (2020): 34.

⁹² *Ibid.*

⁹³ Vladimir Filonov, “Nachalo pravoslavno-katolicheskogo dialoga i uchastie v nem Russkoy pravoslavnoy cerkvi” [The beginning of the Orthodox Catholic dialogue and the participation of the Russian Orthodox Church in it], *Vlast*, 9 (2013): 114-116.

this were the constant proselytism (propaganda of Catholicism among Russians) and persecutions of the Orthodox Christians suffered from Catholics in Poland.⁹⁴

More unexpected was the way Latin scholarship penetrated Russian Orthodoxy and became deeply embedded in ecclesiastic education. Evgeniy Shmurlo argues that reforms of Peter I caused secularization of public consciousness and culture. It caused the destruction of the confessional sovereignty of the Russian Orthodox Church.⁹⁵

Thanks to the intervention of Catherine II Catholics continued to influence education in Russia. The Catholic Church acquired a clear administrative status with a well-developed legal basis. Now it was subordinated to the state and incorporated into the state administrative apparatus. Parish gymnasiums and elementary schools played a significant role in the system of Catholic education in the Russian Empire. For instance, the largest Russian parish of St. Catherine located in St. Petersburg had one male and one female gymnasium, one vocational school and eleven elementary schools. During its existence, the primary schools in this parish educated 20,000 children from Catholic families, while 1,500 boys and girls graduated from both gymnasiums.⁹⁶ In St. Petersburg the Jesuits opened an elementary school called *Collegium Petropolitanum Paulinum* at the church of St. Catherine. Since 1803 Russian aristocratic families sent their children to study at the school. However, the Jesuits were accused of proselytism soon and withdrawn from teaching.

In 1842 the first higher theological educational institution of the Roman Catholic Church opened in St. Petersburg. It was moved from Vilnius. The opening ceremony was attended by Emperor Nicholas I who granted the title “The Imperial St. Petersburg Catholic Theological Academy” to the institution. The Academy prepared ministers and personnel for the Roman Catholic churches. Master’s and doctoral programs in theology were presented. The staff of the Academy numbered 17 people. At first, there were about 40 students. After the closing of the Roman Catholic Clerical Academy in Warsaw in 1867 the students’ number increased to 60. The most gifted students were sent for further studies to western universities. At the time there were five Roman Catholic dioceses located on the territory of

⁹⁴ Mikhail Krasnozhen, *Inovetsi na Rusi [Gentiles in Russia]* (Yurev, 1903). See also Evgeniy Shmurlo, *Pisma i doneseniya iyezuitov o Rossii kontsa XVII i nachala XVIII veka [Letters and reports from the Jesuits about Russia at the end of the 17th and the beginning of the 18th centuries]* (Sankt-Peterburg: Senatskaya tipographis, 1904), 46.

⁹⁵ Evgeniy Shmurlo, “Snosheniya Rossii s papskim prestolom [Relations between Russia and the papal throne], in *Zapiski russkogo istoricheskogo obshchestva v Prage* (Praga Cheshskaya; Narva, 1937), 104.

⁹⁶ Mchedlov M.P., Averyanov Yu.I., Basilov V.N., *Religii narodov sovremennoy Rossii [Religions of the peoples of modern Russia]* (Moscow, 1999), 166-168.

Russia. Each of the dioceses had its own seminary subordinated to the Academy in St. Petersburg. Seminaries trained priests for local parishes.

Since the time of Catherine II, the Roman Catholics had the right to freely confess their faith and perform their worship. The Russian government always proclaimed that the canonical rules of the Roman Church were recognized as long as they did not contradict general state laws, rights and the advantages of the supreme autocratic power. For this reason Catholic educational institutions could not and did not teach the canon law of the Roman Church because their task was to train future pastors of the Roman Catholic population of Russia.⁹⁷ “Seminaries were preparing Roman Catholic priests, completely ignoring the fact that the flock of these priests would consist of Russian citizens who were obliged to comply with Russian laws and to bear the duties of Russian citizens.”⁹⁸ Catholic theological institutions had to teach Russian language, Russian history and Russian geography in order to justify their educational activity of the future priest in Russia.⁹⁹ This happened only in 1943.

The Great Polish Rebellion in 1862-1864 showed that the Catholic clergy were involved in “revolutionary fanaticism and the habit of constantly interfering in international affairs”. Therefore, it was extremely important to know what was going on behind the high walls of Catholic schools and seminaries where the training of priests took place.¹⁰⁰ Catholic priests expressed extreme intolerance towards everything Russian and the Orthodox church. At the same time, “it was completely impossible to get detailed information about how the teaching and training of future priests was conducted. Seminaries preferred to act on the sly and did not provide the public with any information about the course of their lives and activities.”¹⁰¹ The Russian government authorities did not know much about them as well. This brought tension in relationships between the state and the Roman Catholic theological institutions.

After the October Revolution in 1917 the Academy was closed. It was moved to Poland where it became the Catholic University of Lublin which prepared theologians and church ministers for the western provinces of the Russian Empire. The students were mostly

⁹⁷ *Rimsko-katolicheskiye yeparkhialnyye seminarii: Vilenskaya i Telshevskaya* [Roman Catholic Diocesan Seminaries: Vilna and Telshevsk] (Vilna: tipographia A.G. Syrkina, 1897), 37.

⁹⁸ *Ibid*, 29, 40.

⁹⁹ *Ibid*, 20.

¹⁰⁰ Nadezhda Orlova, *Katolicheskoye dukhovnoye obrazovaniye v Rossiyskoy Imperii v kontekste gosudarstvennoy konfessional'noy politiki*, 217.

¹⁰¹¹⁰¹ *Rimsko-katolicheskiye yeparkhialnyye seminarii*, 7.

Polish and Lithuanian. For some time the St. Petersburg Catholic Theological Academy conducted illegal activities.

Catholic educational activity in Russia became possible only thanks to the revival of the canonical structures of the Roman Catholic Church in the USSR during the Perestroika period. In November 1991 theological college of St. Thomas Aquinas was opened with the purpose of training the laity to work as catechists in the parishes of the Apostolic Administration in the European part of Russia. However, the original goal of the study, “to prepare Catholic teachers”, lasted for three years. It was then changed “to bring the student to a certain level of knowledge of academic theology”. This meant restructuring of the whole curriculum.

In September 1993 the highest Catholic seminary “Mary, the Queen of the Apostles” was opened in Moscow. Two years later the seminary moved to St. Petersburg where it is located today.

To summarize the history of theological education in Russian, we see that today the historical factors and problems of Russian theological education are highlighted by modern scholars who would like to see the integration of theology into Russian higher education. The widespread perception in Russian churches is that the current theological education does not produce efficient graduates. In the Russian context, where spiritual formation is essential, institutions do not pursue spiritual formation intentionally. Theological institutions left it as a task for students and churches to address. In the process they missed opportunities to prepare people for church ministry and Russian social engagement. From the side of the graduates, prospective ministers feel insecure with their own tradition and increasingly unclear about churches’ liturgical and dogmatic foundations. The situation is different with Russian Orthodox circles where students are admonished to live according to the standard of the Gospel firmly established in faith and liturgy.

Yet, there are many challenges. Firstly, Russian theological institutions deal with state accreditation and encounter a crisis in self-identity. Orthodox theological institutions, and now Protestant as well, apply for state accreditation which is expensive and requires enormous human resources. Secondly, institutions try to make sense of their new role in terms of political profile, culture and church influence. This is reflected in the nature of theological curricula and the quality of theological education. At the same time, it maintains a

certain contextual *spiritual* identity in the midst of secularization. Thirdly, Russian theological institutions are in the process of reformulating their identity.

4. Research Design

In the present survey, theoretical material and contemporary related literature which deals with spiritual formation in theological education were reviewed. An extensive range of texts have been read to review current debates and theories about themes, key elements and contents of the process of spiritual formation in theological training. The same method of the study of literature was used to do an in-depth survey of the identified problem of spiritual formation in theological education in the Russian context. Given that spirituality is called “a field-encompassing field”¹⁰² and that spiritual formation is a complex process, multiple perspectives will be used to research the process. They will involve teachers and students, their spiritual experience of God, communities, people outside the communities and to the self. Since this is an interpretative approach to the process of spiritual formation, a qualitative approach is most suitable and has been used by many researchers, including many researchers in Practical Theology.¹⁰³

A qualitative research methodology was chosen, mainly five case studies, in order to describe a phenomenon and the real-life context. De Vos views qualitative approaches as aiming at understanding social life and the meaning that people attach to it.¹⁰⁴ Qualitative research methodology is “designed to reveal a target audience’s range of behaviour and the perceptions that drive it with reference to specific topics or issues”.¹⁰⁵ By means of qualitative inquiry, this research has explored the theological and social world of spiritual formation conduct in a selection of theological societies and has attempted to “make sense of,

¹⁰² Schneiders, “Spirituality in the Academy,” 692.

¹⁰³ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2016); Robert W. Pazmiño, *Doing Theological Research. An Introductory Guide for Survival in Theological Education* (Eugene, Oregon: WIPE and STOCK, 2009); Johannes A. Van der Ven and Michael Scherer-Rath, *Normativity and Empirical Research in Theology* (Leiden: Brill, 2004). As well, there are some books which have become classical in qualitative inquiry, among them Norman K. Denzin and Yvonna S. Lincoln who wrote several good books and manuals on *Qualitative Research*; De Vos, A.S. *Research at Grass Roots* (Pretoria: Van Schaik Publishers, 2002); Sandra Schneiders, “Theology and Spirituality: Strangers, Rivals, or Partners?” *Horizons* 13, no. 2 (1986): 253-274.

¹⁰⁴ De Vos, Anna-Marie, *Research at Grass Roots* (Pretoria: Van Schaik Publishers, 2002), 241.

¹⁰⁵ <http://www.qrca.org/?page=whatisqualresearch> (online accessed on June 27, 2017).

or interpret, phenomena in terms of meanings people bring”¹⁰⁶ to this process. Mason claims that it is useful and “possible to frame intellectual puzzle about social world”. Therefore, empirical research attempts to answer and address issues instead of theorising in abstraction”.¹⁰⁷

In the present study, the real voices involved in the process of spiritual formation in theological education express attitudes and visions toward the current situation. In a qualitative study like this one, the interest is not only in physical events and behaviour that are taking place, but also in how the participants in the study make sense of these, and how their understanding influences their behaviour.¹⁰⁸ How understanding influences behaviour is the aim of the present survey. A qualitative researcher is looking for the lived experience by explaining “how” and “why” questions because he “seeks to discover and describe narratively what particular people do in their everyday lives and what their actions mean to them.”¹⁰⁹ Hence, qualitative research attempts to enter fully into the experience of the participant and to analyse participants’ meaning-making, depicting the experience as deeply as possible.¹¹⁰

The experience of spirituality, as people’s experience in general, is too complex to be reduced to measurement or statistics, or number. A qualitative researcher does not predict the results of the study.¹¹¹ Thus, to use qualitative research only, will not suffice. An inductive approach is followed because our investigation does not strive for predictability and control. Meaning emerges from the data rather than being posed beforehand. Mason notes that although qualitative research is particularly good at understanding causality, this is not done in a quantitative way. This research aims of being attentive to details, to “complexity and contextuality” and to not looking for “cause and effect in any straightforward fashion”¹¹², which is why qualitative empirical research has been chosen.¹¹³

¹⁰⁶ *The SAGE Handbook of Qualitative Research*, eds. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, SAGE Publications Inc, 1998), 3.

¹⁰⁷ Jennifer Mason, *Qualitative Research* (London: SAGE Publications Inc, 2002), 22.

¹⁰⁸ Joseph A. Maxwell, *Qualitative Research Design: An Interactive Approach* (Thousand Oaks-London-Delhi: SAGE, 2005).

¹⁰⁹ *SAGE Handbook of Qualitative Research*, 16.

¹¹⁰ *SAGE Handbook of Qualitative Research*, 7

¹¹¹ Mason, *Qualitative Research*, 175.

¹¹² Mason, *Qualitative Research*, 175.

¹¹³ Swinton and Mowat, *Practical Theology and Qualitative Research*, 236.

5. Definition of Terms

For the sake of this research, the following terms are defined as follows.

Christian formation is a process of integrating all spheres of the human life and the human being in one coherent whole to the culture of God and Heavens. In this paper Christian formation is synonymous to spiritual formation.

Spiritual formation can be defined as a life-long transformative process by which a person grows in increasing conformity to the likeness of Christ for the glory of God the Father. It starts with the work of God in a believer (whereby systematic change renders the individual continually closer to the image and actions of Jesus) and in a believer's life (that happens best in the context of authentic, Christian community and is entirely oriented as service towards God and others)¹¹⁴. Spiritual formation permeates every area of the human being (intellect, will, character, emotions, relationships, vocation, and ministry).

Christian formation is sometimes described as acquaintanceship with Christian tradition and enculturation in it. In this instance it might be appropriately labelled as **religious formation** and it is not what the present thesis means by using the term Christian formation.

Intellectual development is the growth in ability to think and reason, and to make sense of the world one lives in. It is maturation in theological reflection.

Character development is formation of evident (visible to others) good traits (virtues) and values of an individual, which are entrenched in habits.

Vocational formation is a process of discernment of one's calling in life. In general, it is learning how God is shaping an individual into the person one was born to be. Specifically, vocational formation is related to a specific kind of work in God's Kingdom.

Ministry formation is a development in skills in order to conform to the calling. These two are often used interchangeably. Vocation is more about understanding *what* is one's calling in God's plan, while ministry formation is more about *how* to be successful in this calling.

Now I will turn to the contemporary debates on spiritual formation in theological education in order to define appropriate formation and theoretical framework for the primary data gathering.

¹¹⁴ Paul Pettit, ed., *Foundations of Spiritual Formation: A Community Approach to Becoming like Christ* (Grand Rapids, MI: Kregel Publications, 2008), 19.

CHAPTER 1: SPIRITUAL FORMATION IN CHRISTIAN THEOLOGICAL EDUCATION

The aim of this chapter is to present and assess recent discussions concerning the purposes and tasks of theological education in order to define further what “appropriate” spiritual formation in theological education is. It will identify the significant topics requiring particular attention in the area of spiritual formation within theological education.

The first part focusses on the purposes and tasks of theological education, on models of theological education and the major debates. Its relevance and contribution to spiritual formation, including the Russian context, will also be critically discussed.

In the second part the following material is presented and discussed as part of the contemporary debate on spiritual formation in theological education

- Roman Catholic material including Vatican II and the more recent *Pastores Dabo Vobis*;
- the debates, conferences and other literature coming out of the Association of Theological Schools;
- the World Council of Churches material mostly associated with the Iona process;
- Evangelical material on the subject to be found in articles, books and conferences partly associated with the accrediting agencies affiliated to the International Council for Evangelical Theological Education (ICETE). Most of the discussion in this group took place in North America and Europe.

1. Purposes and Tasks of Theological Education

The purposes of theological education determine the ways in which it is established and conducted. The major debates have centred around the models of theological education and the purposes that determined them. The section discusses the aims and purposes of theological education as presented in a number of typologies found in the recent literature. Their significance for spiritual formation will be assessed.

Theological education has been conducted for centuries. Accordingly, diverse models and approaches have appeared in order to achieve the objectives of theological

education. Fragmentation and lack of a specific purpose have given rise to several questions about expected outcomes. Some scholars favour a rational and critical cognitive development as the main purpose of theological education.¹¹⁵ Other educators state that spiritual formation (knowledge of God) cannot be separated from intellectual formation (knowledge about God).¹¹⁶ Still others argue that theological education is both a biblical and practical endeavour and that personal transformation during the course of theological studies should lead to a successful mission in the church and in the world.¹¹⁷

Kelsey summarises these views well, “Should we think of theological schooling as ‘character formation’ or ‘spiritual formation’ or ‘personal formation’ or ‘intellectual formation’; and of more than one of these, how are we to understand their interrelation?”¹¹⁸

The overview below discusses various ways to differentiate between a number of models currently available and their contribution to spiritual formation as a purpose of theological education.

1.1. Edward Farley: Historical Models and Fragmentation of Theological Education

Edward Farley introduces four historical models of theological education, each of which has a distinct purpose.

The *monastic* model refers to the practice of gaining knowledge of theology in the monastery for divine illumination of the mind in order to encounter the Divine. The *scholastic* model refers to a university model in which Theology is recognized as a distinct science. It indicates “the transition of Christian learning and teaching based on

¹¹⁵Richard H. Niebuhr, *The Purpose of the Church and its Ministry: Reflections on the Aims of Theological Education* (New York: Harper & Brothers, 1956); Ross Kinsler, *Diversified Theological Education* (Pasadena: William Carey International University Press, 2008).

¹¹⁶For example, Sandra Marie Schneiders, “Theology and Spirituality,” *Theological Studies* 50 (1989): 676-697; Graham Cheesman, *Spiritual Formation as a Goal of Theological Education*, <http://theologicaleducation.net/articles/view.htm?id=106> (online accessed on May 21, 2017).

¹¹⁷Larry J. McKinney, “Evangelical Theological Education: Implementing Our Own Agenda.” Paper presented 20 August 2003 at the ICETE International Consultation for Theological Educators (High Wycombe (UK), 2003): 1-16. Also see his article “Why Renewal is Needed in Theological Education,” *Evangelical Missions Quarterly* (April, 1982): 85-86.

¹¹⁸David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate* (Grand Rapids: Eerdmans, 1993), 26. Also see David H. Kelsey, *To Understand God Truly: What’s Theological about a Theological School* (Louisville: Westminster John Knox Press, 1992).

Scripture (*sacra pagina*) into an Aristotelian science (*sacra doctrina*).”¹¹⁹ Theology is, however, not a theoretical discipline. It is rather a practical habit to acquire wisdom.

The *university* model appeared during the period of the Enlightenment where theology became an independent academic discipline which resulted in the loss of the rationale of theological education. Normative Christian beliefs and teachings became products of the Church and methods of interpreting the Bible. Theology as wisdom disappeared. Instead the ideal of science with a fourfold curricular pattern (Bible, systematic theology, ecclesiology, and practical theology) appeared.

The fourth model which developed was either called *ministerial*, *clerical* or *professional*. Its purpose was to train the professional clergy. The result was that “a disposition of the soul towards God has been transformed into the know-hows required for the tasks of ministry”.¹²⁰

Farley describes the current state of theological education as fragmented in the curriculum and the professional training for ministry. He initiated extensive debates about the fragmentation of theological education. In particular, he pointed out three major problems:

- the shift of theological education from personal knowledge of God (pious learning or divinity) to objective science (specialized learning and scholarship) and then to professional education;
- the rise of institutions for professional training of the clergy;
- the rationale for the unity, the content and divisions of theological education.¹²¹

Farley describes the current state of theological education as fragmented in the curriculum and characterised by ministry professionalism. In order to overcome this fragmentation, Farley has proposed a re-evaluation of theological curriculum focused on the recovery of *theologia* (or theological understanding).¹²²

According to him, theological education is not specialized knowledge obtained by a smaller number of experts. Although learning takes place in the structure of the institution,

¹¹⁹Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress Press, 1983), 37. See also Brian Gaybba, *Theology: the first 19 Centuries, in Initiation into Theology: The Rich Variety of Theology and Hermeneutics* (Pretoria: J.L van Schaik, 1998), 37.

¹²⁰Farley, *Theologia*, 43.

¹²¹Farley, 6-18.

¹²²*Theologia* is disciplining of the *habitus* and the dialectic of theological understanding for the purpose of leadership tasks including the one task of facilitating theological understanding (Kelsey, *Between Athens and Berlin*, 92).

theological education has to cultivate the mind, character and spirit of the person because it is a deep reflection about understanding God. This is the only way to prepare a student properly for ministry in the church. The transformation of the person is the prevailing purpose of theological education. Farley states, “The clerical paradigm must be discarded: training cannot focus on the exercise *paideia* or culturing of human beings, a shaping of human beings under an ideal.”¹²³

Could theology be rendered as a scientific endeavour and be categorised as ‘research’ within an academic environment? The perception is often that academic theology robs theological students of their naivety and faith. The contra-argument then, is that theology is about faithful devotion and the formation of disciples, not skilled theologians.

Alternatively, should theology be taught at a seminary or run by a church denomination? At stake is spiritual formation and not theory formation within the confines of a university. Should theological education therefore rather be housed in the exclusive space of a ‘monastery’ or ‘seminary,’ rather than within the critical and academic context of higher education with its emphasis on quality and outcomes that adhere to the criteria of scientific knowledge? Daniel Louw works with the interplay between scientific thinking (*scientia*) and wisdom thinking (*sapientia*).¹²⁴ Theology is not merely about a critical reflection, there is also a connection and interplay with wisdom, which is insight.¹²⁵ In theory formation with a hermeneutical approach, there should be place for both faith and reason within the paradigmatic framework of theologizing – “... theology needs both critical reasoning and true discernment.”¹²⁶ This implies a “zig-zag epistemology in praxis thinking.”¹²⁷ This way of thinking supersedes the principles of an explanatory cause-and-effect epistemology of logical reasoning: Wisdom knowledge acts in his hermeneutical approach as a kind of critical realism. Critical realism stands in a middle position between epistemological absolutism and epistemological relativity – in Van Huyssteen’s terms in his approach, called post foundational.¹²⁸ In this way, critical realism in a practical theological realism connects

¹²³Farley, *Theologia*, 152-153, 179-181. See also Richard A. Muller, *The Study of Theology: From Biblical Interpretation to Contemporary Formulation* (Grand Rapids: Zondervan, 1991), 50. See also Richard A. Muller, *The Study of Theology: From Biblical Interpretation to Contemporary Formulation* (Grand Rapids: Zondervan, 1991), 50.

¹²⁴ Daniel Louw, *Wholeness in Hope Care. On Nurturing the Beauty of the Soul in Spiritual Healing* (Zürich: Lit Verlag, 2016), 100.

¹²⁵ Louw, *Wholeness in Hope Care*, 101.

¹²⁶ Louw, 102.

¹²⁷ Louw, 103.

¹²⁸ Louw, 104. Cf. Wentzel Van Huyssteen, *Alone in the World? Human Uniqueness in Science and Theology* (Grand Rapids: Eerdmans, 1999).

science and wisdom in a fruitful exchange of knowledge. “One can therefore say that methodology in wisdom thinking, and therefore in practical theology as an exponent of wisdom thinking, can be described as the hermeneutics of critical realism.”¹²⁹ Therefore, the study of the praxis of God as a theological proposition of practical theology cannot be understood in merely rational terms, because we study the encounter between God and humans in the praxis of God in his covenantal engagement with human life. Louw formulates “The “praxis of God” as a practical theological and academic endeavour.”¹³⁰ The object of study in theology is therefore the praxis of God.

1.2. Athens-Berlin Models

David Kelsey pioneered the introduction of a twofold classification of theological education. Although it was intuitively recognized by Farley, Kelsey identified this classification with much more clarity. Kelsey proposed the contrasting Athens and Berlin models of education.¹³¹

1.2.1. *The Athens model*

This model is referred to as the classical model. Its overarching goal is “to understand God more truly.”¹³² Therefore it focusses on the human being, or character and even spiritual formation. The Athens model moves “from wisdom to the appropriation of revealed wisdom in a way that is identity forming and personally transforming.”¹³³ Using the concept of *paideia*, i.e. culturing of a human, from the classical Greek education, the Athens model promotes personal and character formation through knowing the supreme Good. For Christians, this is the knowledge of God. Knowledge is closely related to wisdom, hence, “the Athens model seeks to integrate knowledge and faith and so to avoid a split between knowledge and spiritual formation.”¹³⁴ Instead of presenting theology as knowledge about God, or “clerical activities”¹³⁵ or “functional specialties”¹³⁶ the Athens model proposes

¹²⁹ Louw, 104.

¹³⁰ Louw, 105.

¹³¹ Kelsey, *Between Athens and Berlin*, 5.

¹³² Kelsey, 6.

¹³³ Kelsey, 20.

¹³⁴ Jeff Astley, Laslie J. Francis, *Christian Theology and Religious Education* (London: SPCK, 1996), 326.

¹³⁵ Farley, *Theologia*, 181.

knowledge of God through relationship with Him. Thus, all theological knowledge should be applied to daily issues in order to overcome the gap between theology and faith. The Athens model liberates students to think critically and to form judgments.¹³⁷ Such an approach avoids fragmentation of theological knowledge and provides continuity and coordination between theological education, life and church education.

At the same time, the Athens model is heavily criticised as it is “limited to a few who are able to grasp The Good.”¹³⁸ For example, Cheryl Johns points out that the Athens model is not a democratic way of educating as it produces “functional elitism”, because education “was available to men who were economically able to take time to delve into the life of the mind.”¹³⁹

The biggest defender of the Athens model was John Newman who opted to cultivate intellectual excellences as a kind of liberal education which makes the gentleman with a delicate taste and with a candid, equitable, dispassionate mind.¹⁴⁰ Even with such an approach, the Athens model can train professionals with true scientific knowledge and ability to do research.

1.2.2. *The Berlin model*

This model is also called the vocational model and emphasized academic excellence. The Berlin model moves “from data to theory to application for theory to practice.”¹⁴¹ This model of theological education elevates theology to the academic level of disciplined critical research and “professional” education. The emerging positivist paradigm at universities made it almost impossible for Practical Theology to justify its existence as a separate field. When the modern research university appeared in Europe and traditional beliefs were questioned in the light of the prevalent scientific mind-set, holding on to the past was not high on the priority list. Modern disciplines had to produce new knowledge.

¹³⁶Barbara G. Wheeler, Edward Farley (eds.), *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education* (Louisville: Westminster John Knox Press, 1991), 15.

¹³⁷Cheryl B. Johns, “Athens, Berlin, and Azusa: A Pentecostal Reflection on Scholarship and Christian Faith,” *Journal of the Society for Pentecostal Studies* 27, no. 1: 139.

¹³⁸Johns, “Athens, Berlin, and Azusa,” 138.

¹³⁹Ethel C. Tuckey, “An Ethical Investigation of the Teaching and Practice of Moral Formation in At. Augustine College, the College of the Transfiguration and the South African Theological Seminary” (PhD diss, University of South Africa, Pretoria, 2015), 121-122.

¹⁴⁰John Henry Newman, *The idea of the University* (New York: Longmans, Green and Do., 1899).

¹⁴¹Kelsey, 22.

In the 18th century the view that theology could be viewed as science was challenged. The presence of Practical Theology at university level was possibly related to practical concessions and the strong position of churches at that time. For example, Fichte's advice to the University of Berlin about the theological faculty was that it would only have a place at the university if it rids itself of its practical attachments. This raised questions about the place of theology in higher education.

Friedrich Schleiermacher described the scientific character of theology in order to secure its place at a modern university.¹⁴² For Schleiermacher practical theology was not mere methodology. It was rather the reflective theory of practice. It was creative and interpretive art. Practical theology therefore became a theoretical discipline. The old idea of the pastoral theology was left behind. Later, Nietzsche emphasised that practical theology should study the church and formulate theories that should control ecclesiastical praxis as a whole.¹⁴³

Unfortunately, Schleiermacher did not always apply his own views. He would have liked to look beyond the pastor. He would have liked to establish Practical Theology as a science. This did not happen in his own application, because he himself ended up by turning it into the development of skills and strategies for ministry (which he calls an art). This science of techniques had to apply the knowledge obtained from philosophical and historical theology. Practical theology deals with applied Christianity and is in this sense technical. No wonder that Schleiermacher was not in favour of appointing separate professors to do this work. It could be done by an experienced pastor or other professors.

Friedrich Schleiermacher emphasised disciplined methods, called *Wissenschaft*, placing Theology within the context of the university. As an academic discipline Theology can be researched like any other science by the faculty and students individually. Accordingly, theological education becomes professional training for ministry. Theology became an area of theoretical study rather than personal development. Thus, it made students incapable of integrating life and learning because it did not aim at moral formation which is needed for ministry.¹⁴⁴ Instead, theology became ministerial training

¹⁴² *Kurze Darstellung Des Theologischen Studiums Zum Behuf Einleitender Vorlesungen* (Charleston: Nabu Press, 2012). Schleiermacher was a key leader in the establishment of the University of Berlin. He lived at the end of the eighteenth century and beginning of the nineteenth. He is considered by some as the father of modern Practical Theology. Karl Barth called him a church father, inaugurating an era, not a school.

¹⁴³ *Praktische Theologie*. 3 volumes (Bonn: Adolph Marcus, 1847–1857).

¹⁴⁴ Johns, "Athens, Berlin, and Azusa," 142.

which equipped graduates with hermeneutic skills in order to apply theory to life. Knowing the context and methodology was of primary importance.

One of the dangers of the Berlin model, raised by Edgar, is an enlightenment methodology with its doubt and scepticism which ultimately cannot be healthy for theology.¹⁴⁵ The second danger is that the pursuit of academic excellence overrides formational elements in theological education.

Hough and Cobb support the professional model as primary goal in theological education. It is the “education of professional leadership for church.”¹⁴⁶ According to Hough, this model prepares church leaders for various roles and functions, for instance, to be problem-solvers, teachers, etc.¹⁴⁷ To prevent estrangement of students from the church, Hough and Cobb propose to apply theological reflection on the nature of the church and the global context.¹⁴⁸

1.2.3. Athens, Berlin and spiritual formation

How does the Berlin model relate to spiritual formation? Kelsey looks at this question from the perspective of the relationship between a teacher and a student. He highlights that they are not equal in the Berlin model: “The teacher has a greater fund of knowledge and more highly developed research skills and the student acquires both indirectly through the process of apprenticeship in research”. In the Berlin model, the teacher passes on his skills and knowledge on,¹⁴⁹ with the danger that “students might not associate what they are learning with the practical aspects of ministry and virtuous living.”¹⁵⁰

In the Athens model, the student imitates the example of the teacher in order to gain the character and wisdom of the teacher along with the knowledge. Thus, a spiritual and moral model of the teacher is very important for students’ imitation. Hence, the aim is more concerned with personal transformation as an aspect form of spiritual formation that tries to

¹⁴⁵Brian Edgar, “The Theology of Theological Education,” *Evangelical Review of Theology* 29, no.3 (2005): 211.

¹⁴⁶Joseph C. Hough, and John B. Cobb, *Christian Identity and Theological Education*, (Atlanta: Scholars Press, 1985), 19.

¹⁴⁷Joseph C. Hough, “Reform in Theological Education a Political Task,” *Theological Education* 17, no.2 (1981): 152-166.

¹⁴⁸Hough and Cobb, *Christian Identity and Theological Education*, 25.

¹⁴⁹David H. Kelsey, *To Understand God Truly: What’s Theological about a Theological School?* (Louisville: Westminster John Knox, 1992), 91.

¹⁵⁰Jeff Astley, Leslie J. Francis and Colin Crowder, *Theological Perspectives on Christian Formation* (Grand Rapids: Eerdmans, 1996), 326.

integrate knowledge and faith. Yet, according to E. Tuckey, the Berlin is more capable to apply theories to the rapidly changing world due to rational analysis and research of nuances of secular understanding.¹⁵¹ In order to make the Berlin model more profitable for spiritual needs, Neuhaus offers to include *formational* disciplines into the curriculum, such as ethics, practical theology, and spiritual formation, in order to overcome dichotomy between academism and personal integrity.¹⁵²

1.3. A Third way: Mission-Centred Models

Kelsey claims that both the Berlin and Athens models are incomplete and proposes a third way. This model was further developed by Robert Banks. Mission was of primary importance for Banks, following Kahler's assertion that "missiology is the mother of theology."¹⁵³ He thus introduced the Jerusalem model which focuses on the conversion and transformation of the world.

Banks insisted that a model of education based on mission is a biblical one. Then theological education is learning-in-ministry rather than learning-for-ministry.¹⁵⁴ If mission is effectively incorporated into theological education, the split between critical thinking and practice can be avoided.

1.3.1. *Effect on theological training*

How is this training done? The Jerusalem model focusses on training potential ministers while in the practice of mission in order to make them more successful in their ministry in the communities. Instead of applying years of theological education in missional practice (Berlin Model), students receiving in service training which enables them to be effective in to adapting to the needs of the society.¹⁵⁵

¹⁵¹Tuckey, "Ethical Investigation of the Teaching and Practice of Moral Formation," 121.

¹⁵²Richard John Neuhaus (ed.), *Theological Education and Moral Formation* (Grand Rapids: Eerdmans, 1992), 104.

¹⁵³Edgar, "Theology of Theological Education," 212.

¹⁵⁴Robert Banks, *Revisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids: Eerdmans, 1999), 129-130, 226.

¹⁵⁵Banks, *Revisioning*, 226. See also others who opt for the mission-centred model: Linda Cannell, *Theological Education Matters: Leadership Education for the Church* (Newburgh: ED COT, 2006); Darren Cronshaw, "Australian Reenvisioning of Theological Education: In Step With the Spirit?" *Australian ejournal of Theology* 18, no. 3 (2011): 223-35, and "Reenvisioning Theological Education and Missional Spirituality," *Journal of Adult Theological Education* 9, no. 1 (2012): 9-27; Andrew Kirk, "Re-Envisioning the Theological Curriculum

Banks' missional model applies lessons learned from both the Berlin and Athens model. Such a practical approach leads to actual service through self-critique, inquiry and action-reflection process because theological knowledge moves away from conveying academic information to knowledge of God.¹⁵⁶

This prioritising of mission by Banks has been supported by Bernhard Ott. He contends that mission has been the main focus of the church in the history. Therefore, it should be the main goal of theological education today.¹⁵⁷ In order to obtain this goal, seminary classrooms should be extended to the hinterland and so enable local leaders to get "profound, integral training while carrying on their ministry in the streets and in the life of the congregation."¹⁵⁸

1.3.2. *Emerging associated models*

Those who followed Kelsey, like Banks, developed other models related to the Mission-Centred model. For example, Herzog has proposed the Lima model, where the focus is on the poor and oppressed.¹⁵⁹ Also focusing on the poor, oppressed and marginalised, Conradie proposed the Calcutta model in which students develop practical skills within a particular given context.¹⁶⁰ Johns has promotes the Azusa model¹⁶¹ and Cronshaw adds the Auburn model, in which theology and mission take place in a specific local context. Cronshaw also added the New Delhi model as response to the worldwide multicultural context of theological education (described as the missional spirituality of ashram). This model is characterized by the absence of boundaries, its availability to all and a life engaged in service in the community. Spiritual maturity takes priority over intellectual output and publishing.¹⁶²

as if the Missio Dei Mattered," *Common Ground Journal* 3, no. 1 (2005): 23-40; Steve de Gruchy "Theological Education and Missional Practice: A Vital Dialogue" in *Handbook of Theological Education in World Christianity: Theological Perspectives – Regional Surveys – Ecumenical Trends* (Eugene: Wipf & Stock; Oxford: Regnum, 2010): 42-50.

¹⁵⁶Banks, *Revisioning*, 141.

¹⁵⁷Ott, *Beyond Fragmentation*, 206.

¹⁵⁸Ott, 218.

¹⁵⁹Frederick Herzog, "Athens, Berlin and Lima," *Theology Today* 51, no. 2 (1990): 270-276.

¹⁶⁰Ernst M. Conradie, "An ABC in Theological Education?" *Nederduitse Gereformeerde Teologiese Tydskrif*, 38, no. 4 (1997): 349-361.

¹⁶¹Johns, "Athens, Berlin, and Azusa," 143.

¹⁶²Darren Cronshaw introduces six models of theological education accordingly, in particular, they are called Athens, Berlin, Geneva, Auburn, New Delhi, and Jerusalem inside of the circle. See more in "Reenvisioning Theological Education and Missional Spirituality," *Journal of Adult Theological Education* 9, n. 1 (2012): 9-27.

1.3.3. Effect on spiritual formation

How spiritual formation is conducted in the Jerusalem and associated models? If theological education is mission-centred it should include “specialized testimony to the kingdom”, which in turn leads to transformation of a person. Transformed students become effective ministers because they are intensively involved in relationships with others. These relationships encompass “all dimensions of life: family, friendships, work, neighborhood.”¹⁶³ According to the scholars of this model, theological education and students’ spiritual formation involves “field-based training, stretches students to practice what they are studying, encompasses all of life, and addresses evangelistic opportunities.”¹⁶⁴ Thus, the missional model tries to bring balance between being, knowledge and doing, i.e. reflection, training, and spiritual formation.¹⁶⁵ (Henri Nouwen says that we are often judged by our knowing functions, instead of our being functions).¹⁶⁶

Spirituality, Daniel Louw states, “brings about cohesion and a sense of integration and wholeness.”¹⁶⁷ Theology is the science of the theological, critical and hermeneutical reflection on the intention and meaning of human actions as expressed in the practice of ministry and the art of faithful daily living. It is related to life skills within the realm of spirituality. In this regard, practical theology is connected to the praxis and will of God within the encounter of God and human beings. Praxis (the intentional and meaning dimension of actions and being functions) is expressed in the actions of ministry and care and communication. Louw toyed with different options in terms of different basic human functions, i.e. knowing, doing, listening, being, and spiritual functions.¹⁶⁸ Human beings exist

¹⁶³Edgar, “Theology of Theological Education,” 212.

¹⁶⁴Rupen Das, “Relevance and Faithfulness: Challenges in Contextualizing Theological Education,” *In Sights Journal for Global Theological Education* 1 no. 2 (2016): 21.

¹⁶⁵Banks, *Revisioning*, 161-163, 142.

¹⁶⁶ Henri Nouwen makes this point in his book *In the Name of Jesus* (NY: Crossroad Publishing Co, 1993).

¹⁶⁷ Daniel Johannes Louw, *Wholeness in Hope Care. On Nurturing the Beauty of the Human Soul in Spiritual Healing* (Zurich: Lit Verlag GmbH & Co. KG Wien), 215.

¹⁶⁸ According to Louw, in **our knowing functions** the emphasis is done on the cognitive dimension. In theory formation an analytical approach (for example, psychoanalysis) this will then be the dominant point of departure. The emphasis in **our doing functions** is on action, for example on actions of liberation, programmes and projects, skills for life learning. This is indeed a very valid perspective in connection to community development and human issues such as discrimination and oppression. **Our listening functions**, without any doubt, listening and communication skills in counselling is part of the ABC in pastoral care. **Our being functions** – verbing the gospel by means of precensing, i.e., exhibiting and demonstrating the compassionate being-with of God (praxis of God) by means of the charisma of the Spirit (inhabitational and pneumatological precensing). **Our spiritual functions** – integrating the different aspects of life within meaning-giving actions as determined by norms, values, religious practices and experiences, belief systems and confessional issues regarding God-images, philosophies of life representing the ideamatic realm of life.

within the dynamics of relational systems and cultural settings which influence position and habitus (attitude and aptitude).

The choice of a habitus is a starting point for reflection. Edward Farley advocated the understanding of practice in theology as habitus: “Practice meant that aspect of the habitus or wisdom in which the divine object sets requirements of obedience and life.”¹⁶⁹ He points out that literature in the Middle Ages calls theology a “habitus, a disposition, power, act of the soul itself”. In essence, knowledge is the episteme which points to habitus and to the quality of our being.

1.3.4. *Influence of context*

The specific needs of the church and society in diverse geographical contexts obviously influence the way mission is conducted in the specific context. Some scholars apparently think that the new missional models will be helpful in different contexts. While we accept that theological education should be contextual and will have an influence on the spiritual formation of students (which is seen in contextual models which benefitted theological education in missional contexts), new models for every situation are not necessary. It is better to ask with some scholars:

- What does Calcutta or Azusa have to do with Moscow and St. Petersburg as capital cities of Russia, Vladimir and Pskov as smaller cities of Russia, which, undoubtedly, have their own peculiarities for mission and, accordingly, for theology of students’ spiritual formation?
- Is there anything in the New Delhi model in a province of Russia as the alternative to Russian ascetic spirituality of sketes and hermits?
- Should we endlessly produce more models of *theological education* in order to fit each context (in the entire world) instead of producing contextual theological education?

Contextual theological education is aimed at developing the ability of graduates to meet needs of churches and local communities they are going to serve. To do this, these graduates have to be spiritually formed within theological education.

¹⁶⁹ Edward Farley, “Theology and Practice outside the Clerical Paradigm,” in *Practical Theology*, ed. Don Browning (San Francisco: Harper and Row, 1983), 27.

1.4. Confessional Model

The need to reform models of theological education has been thoroughly discussed in the last decades. Brian Edgar has proposed the fourth way of formation “through in-formation about the tradition and *en-culturation* within it.”¹⁷⁰ Called the Geneva this model aims “to know God through the use of the creeds and the confessions, the means of grace and the general traditions that are utilized by a particular faith community.”¹⁷¹ Edgar’s confessional approach involves teaching “about founders, the heroes, the struggles, the strengths and the traditions that are distinctive and formative for that community of faith.”¹⁷² This model might be called the Rome model if applied in the Roman-Catholic context which “entails an indoctrination of students into its own life, history... and learning the orthodox interpretations of its confessional texts.”¹⁷³

It is undisputed that theological education is done from a confessional perspective in denominational theological institutions. It helps students to be in line with their theological and confessional tradition and to maintain links with the churches of their future ministry. Long claims the Geneva model is useful to meet students’ need today when they look for a safe environment in their studies.¹⁷⁴

Edgar’s model is based in the reformed-Calvinistic tradition. This tradition therefore influences the terminology he chooses (Theology as Doxology).¹⁷⁵ The confessional model is of great benefit in bible schools, especially evangelical, or those who follow a specific confessional tradition. It is therefore difficult to implement and follow the confessional model within non-denominational and non-confessional institutions, for example, within St. Petersburg Christian University (which positions itself as non-confessional and inter-denominational according to the participants’ responses).¹⁷⁶ The question therefore arises what would be common in different theological traditions or which creeds should be chosen

¹⁷⁰Edgar, “Theology of Theological Education,” 213.

¹⁷¹Edgar, 213.

¹⁷²Edgar, 213.

¹⁷³Daniel Franklin Pilario, *Contextualization and Excellence in Theological Education. Response from the Rough Grounds of Asia* (Paper delivered in Bangalore on “Contextualization and Excellence in Theological Education in India” organized by MWI-Missio (Aachen) on September 19-21, 2013), 3.

¹⁷⁴ Judith Long, “Developing a Methodology for Teaching Theology: Incorporating Insights from Educational Philosophy” (PhD diss., Australian College of Theology, Melbourne, 2010), 79.

¹⁷⁵Ott, *Understanding and Developing Theological Education*, 101.

¹⁷⁶ There cannot be a non-confessional theological institution in Russia today because according to the State standard theology is taught in either the Russian Orthodox (Christian) or Muslim or Buddhist perspective. There is no standard for other Christian confessional institutions, such as Protestant or Catholics. This may explain why SPbCU is called non-confessional because it does not follow the standard for the Russian Orthodox.

as foundation for the formation for such interdenominational institutions. It does not mean that Baptists cannot learn from Pentecostals, or Catholics from Protestants. Yet, it causes a conundrum. Which theological tradition would be normative in these situations?

The problem is that the Berlin model is dominant at many theological institutions in Russia. On the other hand, the issue with the Geneva model is that “the college’s confessional perspective will become very narrowly defined, or that it may change and suddenly many of the faculty may find themselves no longer fitting within the parameters.”¹⁷⁷ In reality, confessional model does not provide a new approach. It rather gives expression to a confessional context and relates it to education. It is also important to emphasize that many Russian theological institutions are seeking state accreditation. This process requires compliance to state standards more than confessional preferences.

1.5.Theological Dimensions of Cheesman

Graham Cheesman has summarised five dominant paradigms (or dimensions, as we see later) of theological education, namely *academic*, *monastic*, *training*, *business*, and *discipleship*.

The *academic* paradigm stresses the vital importance of rigorous knowledge about God and the Bible. In this respect there is a resemblance with the Berlin which encourages intellectual development, with a little emphasis on practical living. The weakness of the academic model, according to Cheesman, is that it is difficult to make connections between real life and the world of ideas and theories. The acquisition of knowledge is very important in this model. As such, knowledge is abstracted and not relevant to the students’ life. It does not have much practical value for church ministry. Related to this issue, is whether theological educators teach from a faith perspective. Since the academic paradigm is somewhat removed from the practical life of the church, the question could be asked if the lecturers pay much attention to how the study about God relates to lives of students.

The *monastic* paradigm has roots in monastic and cathedral schools where training of the clergy took place. The framework for the study is provided by communal life and firmly structured spirituality: spiritual growth is acquired by both intellectual dimension (through knowledge) and spiritual dimension (prayer, fasting, meditation, confession of sins, and the

¹⁷⁷Long, “Developing a Methodology for Teaching Theology,” 189.

practice of compassionate service). Today this paradigm is presented in the Bible schools movement, because full-time residency in a communal setting opens up this possibility. The downside of this paradigm might be that the artificial atmosphere in the institution could remove students from the real needs of the church and life. Morgan also points that theological institutions may become inward looking because of less relevant teaching.¹⁷⁸

The *training* paradigm is considered to be praxis-oriented education. This paradigm focuses on equipping students with a range of practical skills in order to perform vocational ministry. The weak point of the paradigm is that students trained to do the task of theology as a skill rather than a body of knowledge.¹⁷⁹ Acquisition of special techniques and skills for ministry is of huge importance, which may “elevate technique above conviction and relevance above truth”.¹⁸⁰ The danger of the paradigm is that it loses theological focus and becomes a collection of a variety of professional functions. This approach of development of practical skills compromises character formation of students as well as their spiritual formation.

The *business* paradigm uses market principles in its approach. Theological institutions are run like companies, competitions among them allow to sell the product (education) to customers (students) demanded by the market (what popular is for the church). Education is comparable to a supermarket.¹⁸¹ Curriculum design and the process of teaching are determined by the principles of marketing.¹⁸² This kind of pragmatism can lead to relativism. What works in economic terms becomes the criterion for right and wrong.¹⁸³

The *discipleship* paradigm is also a praxis-oriented model. However, the idea of learning as an apprentice stands out. At the centre of this model is the relationship between a teacher and a student in the role of mentoring or tutoring. This approach emphasizes the relationship of Jesus with His disciples, but priority is given to the student’s holistic

¹⁷⁸Donn Morgan, “As Through a Glass Darkly: Defining Theological Education in the Twenty First Century,” *The Anglican Theological Review* 90, no. 2 (2008): 255-265.

¹⁷⁹Graham Cheesman, “Competing Paradigms in Theological Education Today,” *Evangelical Review of Theology* 17, no. 3 (1993): 491.

¹⁸⁰Cheesman, “Competing Paradigms,” 492.

¹⁸¹Ott, *Understanding and Developing Theological Education*, 99.

¹⁸²Cheesman, “Competing Paradigms,” 493.

¹⁸³Thomas H. Groom, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry. The Way of Shared Praxis* (San Francisco: Harper and Row, 1991), 79.

development. It is important not to transmit knowledge, but to help the student to find ways to apply the conveyed information.¹⁸⁴

According to Cheesman, all these paradigms may be found in every form of theological education to a greater or lesser degree. It therefore rather represents five dimensions of theological education. Students are required to “face these dimensions and to keep them in mind in order to achieve maturity and for the betterment of the churches and the future of theological education.”¹⁸⁵ Using these paradigms as dimensions we can keep a balance in theological education, as advocated by Cheesman. Some of these mentioned dimensions are often omitted in other models.

1.6.Contextual Models

In these models, theological education can be compared to a stronghold within particular contexts. It is available to the elites (considered as chosen ones), who can spend time and money to study theology. After graduation students return to home churches and share the content and culture of theological education with others. Theological institutions, in turn, have the responsibility to prepare ministers for the opportunities they will encounter in their service to the church, in the culture and for the world.

However, dissatisfaction of churches with the quality of graduates theological education provides, shows that the theological education is not equipping students for contextual ministry in church in a relevant way. The contextual models are born from the need to reform theological education in order to make it more contextually relevant.

1.6.1. *The Durban model*

Louise Kretzschmar expands the traditional triadic model of educating, which includes head (intellect), heart (emotions), and hands (lifestyle and actions). Relationships are important in the African context. The African understanding of ubuntu is related to this:

It emphasises the existing stress on relationship within the biblical and Christian tradition, on relationships with God, self, others and creation to the other goals of

¹⁸⁴Mwangi, Klerk, “An Integrated Competency-Based Training Model for Theological Training,” in *HTS Theologiese Studies/Theological Studies* 67, no. 2

¹⁸⁵Ott, *Understanding and Developing Theological Education*, 99.

theological education. Such relationships are central to being human and mirror the relationality within the Trinity.¹⁸⁶

Although Kretzschmar speaks about these aspects with reference to morality and ethics, her approach to theological education also emphasised that it is important “to weigh up the knowledge received in the class in the light of relationship and human responsibility towards creation.”¹⁸⁷ The integration of theological education and life in the world is essential to Christian spirituality. Students can relate what they learn in the class to the life, especially in the service to others. The reason is that the main emphasis is not on obtaining knowledge and professional skills but on relationship to others: “In the context of modern society, the function of education is not merely to supply some amount of knowledge to the learner; but to develop in him/her desirable habits, interests, attitudes, and skills to help the individual.”¹⁸⁸

Associated with relationships, the core of the model is the vital internal formative factor of volition along with the spirit-forming work of God within human beings.¹⁸⁹ Human beings are invited to become co-workers in God’s Kingdom after they are redeemed, but they also need to respond to this invitation. “This is the reason why human volition, the effort of the will, is so vital.”¹⁹⁰

This model contributes to the spiritual formation of student, because transformation is of massive importance. Authentic transformation leads to authentic relationships with others and authentic service.

This relational element is very applicable to the Russian context, because it fits well the relational Russian culture and features of Russian people who are very open and friendly to others. It is therefore something that should be considered for the Russian theological education. Spiritual formation will be enriched with the inclusion volitional and relational aspects in theological education.

¹⁸⁶Louise Kretzschmar, “Can Morality Be Taught? A Reflection on Teaching Theological Ethics at a Tertiary Level in the Unisa Open and Distance Learning Model,” *Journal of Theology for Southern Africa*, 141 (2011): 69.

¹⁸⁷Kretzschmar, “Can Morality Be Taught,” 69.

¹⁸⁸Sivasakthi Rajammal, *Teacher Effectiveness in Relation to Emotional Intelligence and Teaching Aptitude among D.T.Ed. Teacher Trainees* (India: Ashok Yakkaldevi, 2016), 2.

¹⁸⁹Denise A. Austin, “From Jerusalem to Athens: A Journey of Pentecostal Pedagogy in Australia,” *Journal of Adult Theological Education* 12, no. 1 (2015): 44.

¹⁹⁰Louise Kretzschmar, “The Education of Prospective Ministers as an Invitation to Life: Moving from Moral Failure to Moral Excellence Through a Process of Moral Formation, in *Skriflig* (Online) 49, n.1 (2015). http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2305-08532015000100003 (online accessed on June 16, 2019).

1.6.2. *High-tech world of Silicon Valley*¹⁹¹

The different models of theological education respond to the needs of the church in a geographic location or in history. Online education experienced an exponential growth in the twenty-first century. They include a variety of decentralized forms of education, such as theological education by extension, distance education, online education, field-based education, a hybrid model of theological education, etc.¹⁹²

The next area of debates focuses on alternative models of theological education, namely those which been influenced by the digital and online environment. Alternative models arise as an answer to the rapidly changing world environment, development of high-tech technologies, which open up cooperating with many countries and locations.

Wayne Weld states that traditional, i.e. residential, forms of education are often culturally irrelevant and inadequate. This reality can be observed in “the inability to support rapidly growing churches with pastors; the inordinate expense of pastoral training which is high for some countries, the cultural dislocation of students where often they are unwilling to return or are unable to fit in with their people any longer; the improper selection of candidates for training because of the lack of spiritual gift for ministry or a lack of demonstrated pastoral gifting and experience.”¹⁹³

¹⁹¹“Silicon Valley” is taken from the article of Timothy Bahula “Re-Envisioning Theological Education 2.0: What is the Role for Silicon Valley,” *Evangelical Missiological Occasional Bulletin* 28, no. 1 (2015) 1-11, and in this paper he describes all non-residence forms of theological education which are conducted by means of technology and via Internet.

¹⁹²According to Kinsler, *Theological Education by Extension* is a widespread movement the main purpose of which is to provide “biblical foundation that all God’s people are called to ministry and mission and the concern to enable all to gain relevant skills for their mission (Kinsler, *Diversified Theological Educations*, 5-6). *Distance education* happens without regular face-to-face meeting with a teacher in the institution. “It includes a broad spectrum of practice, ranging from classic correspondence materials delivered through the post, right through to online interpersonal engagement in support of problem-based learning” (Mark B. Nichols, “A Comparison of Spiritual Formation Experiences between On-Campus and Distance Evangelical Theological Education Students,” (PhD diss., University of Otago, Dunedin, 2014), 56). Theological education *on the mission field* is a form of education with “visiting and conducting classes on the ground of local church instead of the students coming to a centralized institution” (Sam W. Burton, *Disciple Mentoring: Theological Education by Extension*, (Pasadena: William Carey Library, 2002), 27). *Online education* is learning with a computer connected to the Internet. “Student may watch lectures along with self-study reading material, but they are required to do some assignments via email and to interacted with instructors and other students via discussion forums. In theological education literature, *hybrid learning* is seen as the answer to the “false dichotomy between online and face-to-face models” (Steve Delamarter, Dan Brunner, “Theological Education and Hybrid Models of Distance Learning,” *Theological Education* 40, no. 2 (2005): 145. Learning through these methods sometimes requires to spend some time, usually a week per semester, on campus for better involvement in educational process.

¹⁹³Wayne C. Weld, *World Directory of Theological Education by Extension* (Biloxi: William Carey Library, 1973), 7-14.

Thus, alternative models arose to respond to these needs. The main goal of such education is to reach the laity and ministers who are not able to attend a seminary and to provide accessible theological training. Students engaged in alternative models are actively involved in a church community and in-service ministry.

1.6.2.1. Advantages of these models

Burton considers such forms of training as the most preferable and available for church leaders and ministers. The reason why he prefers these forms of training is that it requires

a minimum of extraction from locale and in-service ministry context. Motivation for learning is high since these students are already leaders. In-service ministry stimulates experiential learning along with the cognitive learning. Teachers travel to dispersed extension centres convenient to both teacher and student schedules.¹⁹⁴

The alternative models thus offer students to study without interruption of their ministry. The institution goes to the student. Due to technology and media such learning is possible for a greater number of students than on-campus traditional classrooms. Online education enables students around the world to get the training they need. And the costs for alternative theological courses and training are lower than residential study at the seminary.

1.6.2.2. Disadvantages of these models

Although education via technology and Internet provides learning in a flexible way, when teacher and student interact occasionally, such geographical and temporal isolation leads to a high rate of students' dropout. Patterson suggests attentive pastoral care and mentoring in order to lower the rates.¹⁹⁵ It confirms the thesis of this dissertation that spiritual formation goes hand in hand with theological education through intentional mentorship and spiritual guidance. Holmberg says that the experience of empathy promotes students' motivation to learn and impact favourable learning: "The opportunities for spontaneous interaction in today's on-line education environment underscore the necessity

¹⁹⁴Cited in Sam W. Burton, *Disciple Mentoring: Theological Education by Extension* (Pasadena: William Carey Library, 2002), 46.

¹⁹⁵Elizabeth Patterson, "The Questions of Distance Education," *Theological Education* 33, no. 1 (1996): 59–74. This challenge is also discussed in models of distance education built on empathy.

for an empathetic approach to assure that clarity of expectations and meaningful learning is occurring.”¹⁹⁶

1.6.2.3. Challenges facing these models

The first challenge is on the organizational level. Traditionally, theological institutions have been regarded as an organization with a clearly defined structure, functions, roles, procedures and a product (a curriculum). Bahula mentions that the effectiveness of an organization is often determined by how clearly these elements are defined. The “quality of the institution is measured by its systems, procedures, and resources in the form of curriculum, faculty, facilities, library, and so on.”¹⁹⁷ Although this remains to be important, the changes in the contemporary environment challenges the institution to be a living organism which is an open system with adapts to changes in their environment. In this respect, one should understand what is meant by an open system. Living organisms are open systems and interact with their external environments in order to survive. It is open, because it is dependent and interacts with the environment in which it lives. It is in a ‘system’ and web of life, interconnected to each other.¹⁹⁸ Applied to theological education, the open systems approach “requires organizational structures, systems, and procedures to be flexible, responsive, and adaptive. Such organizations are sensitive to context and are externally focused.”¹⁹⁹ The digital and online age opened doors and “pioneered numerous earlier initiatives in theological education.”²⁰⁰

The second challenge or concern is the lack of solid interaction between the teacher and the student. Consequently, it influences the quality of graduates’ formation, either on a professional skill level or on the level of ministry and spiritual formation. Mark

¹⁹⁶Borje Holmberg, *Distance Education in Essence - An Overview of Theory and Practice in the Early Twenty-First Century* (Oldenburg: Bibliotheks- und Informations system der Universität Oldenburg, 2013), pp. 35-62.

¹⁹⁷Bahula, “Re-envisioning Theological Education 2.0”: 4.

¹⁹⁸ Richard Osmer uses the open systems theory as a helpful method in Practical theology to understand the concept of change in congregations. He explains it as follows: “While the parts of the human body, for example, are highly differentiated and specialized, they work together in an integrated fashion and are connected by feedback loops. This internal system, in turn, is connected to feedback loops between the organism and its environment, which are guided by a mechanism of knowing that allows the organism to respond selectively to the environment. When internal and external feedback are aligned, the organism maintains a state of homeostasis, or equilibrium, in its interactions with its context.” (*Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 201).

¹⁹⁹Bahula, 9.

²⁰⁰Timothy C. Tennent, *Theology in the Context of World Christianity* (Grand Rapids: Zondervan, 2007); also see David S. Dockery, *Renewing Minds: Serving Church and Society through Christian Higher Education* (Nashville: B&H, 2008).

Nichols envisions theological education which is “increasingly made up of a student body that is non-residential, rich in life experience, and infused with a post-modern and individualistic worldview. Such students are more likely to be seeking answers, relationships, and nurture, rather than ordination.”²⁰¹

Although it is challenging, an optimistic view exists about spiritual formation and a community experience in on-line theological education.²⁰² Hege, for example, uses weekly blogging and encourages students to be “consistently engaged with the course material, with one another”, and with a teacher.²⁰³

In addition, weekly posting of assignments and sharing what is significant or interesting for the students might be a good way of promoting an intimate atmosphere in which students can learn not only individually but from one another. This requires a high degree of trust and openness between students and the teacher, as well as between the students. Without that confidence, trustworthy relationships and deep personal transformation is difficult to achieve in an online setting.

1.7.Spiritual Formation in Russian Theological Education Models

We have already seen that theological education has different purposes and task. As Hugh and Cobb argued, theological education is only for those preparing for ordained ministry or church leadership.²⁰⁴ The clerical paradigm was resisted by Farley, Rooy and those who emphasised the need of the lay to participate in church ministry, thus, who proposed education not solely for the ordained ministry.²⁰⁵

²⁰¹Mark B. Nichols, “A Comparison of Spiritual Formation Experiences between On-Campus and Distance Evangelical Theological Education Students,” (PhD diss., University of Otago, Dunedin, 2014), 44.

²⁰²See Dietrich Werner. *Challenges and Opportunities in Theological Education in the 21st Century* (Geneva: ETE/WCC, 2009), 23, <https://www.wocati.org/wp-content/uploads/2012/12/Challenges-and-Opportunities-in-Theological-Education-in-the-21st-Century-Prospects-for-a-New-International-Debate-on-Theological-Education.pdf> (online accessed on July 23, 2019). Also see Dietrich Werner, “Theological Education in the Changing Context of World Christianity: An Unfinished Agenda,” *International Bulletin of Missionary Research* 35, no. 2 (2011): 92–100; Linda Cannell, “A Review of Literature on Distance Education,” *Theological Education* 36, no.1 (1999): 1–72.

²⁰³Brent A. R. Hege, “The Online Theology Classroom: Strategies for Engaging a Community of Distance Learners in a Hybrid Model of Online Education,” *Teaching Theology & Religion* 14, no. 1 (2011): 14.

²⁰⁴Joseph Hugh and John Cobb, *Christian Identity and Theological Education*, 78.

²⁰⁵Farley, *Theologia*, 159-160; Rooy, Sidney. “Historical Models of Theological Education” in *New Alternatives in Theological Education* (Oxford: Regnum, 1988), 52; Daniel Louw, *Wholeness in Hope Care. On Nurturing the Beauty of the Soul in Spiritual Healing* (Zürich: Lit Verlag, 2016).

Russian Orthodox and Catholic institutions prepare so called by Rooy “the elitist group” who maintain and strengthen ecclesial society itself.²⁰⁶ For this purpose they use a combination of the **monastic model** with the **confessional one**. Students are trained as future priests in the institutional community which fosters private spirituality. It is compulsory to attend liturgy and scheduled times of prayer, to have a spiritual father for spiritual guidance, direction and confession of sins. Both institutions study the works of the heroes and the traditions that are distinctive and formative for faith. Living close to and interaction with monks on the campus also strengthen the possibility to learn more about Russian spiritual formation, *obozhenie*, in a practical way under direct guidance of spiritual fathers. While not using the authentically Russian term *obozhenie*, Catholic seminary pursues to promote close relationship with God and imitation of Christ, which is the core of intimate union with God in Orthodox teaching. Catholic spirituality is developed by events and activities very similar to the Orthodox academy events and activities recommended by *Priestly Formation program* and *Pastores Dabo Vobis*.

The official claim of SPCU states that the institution aims to become one of the leading educational centers of Russia for the training of specialists in theology and biblical studies. The study is conducted in a more academic fashion when students enrol for a number of courses. We may conclude that SPCU pursue **the academic paradigm**. Theology is also the subject aimed at profound understanding of God and deeper relationships with Him. Students consider that there are some attempts to form students spiritually, but it is done sporadically and not on a regular scale.

The data will show that spiritual formation is not regarded to be a vital and a focal element of education of theology students in SPCU. By this reason the model of teaching cannot be regarded as in the Athens. Students were not sure if spiritual formation is pursued by the institution and how it is intentionally integrated. Nevertheless, SPCU model cannot be called a pure Berlin model. Faculty members stated that spiritual formation is pursued in SPCU and consider chapels, meetings with group curators and extra-curricular activities as means of spiritual formation. A small university community allows more direct observation of students and students’ living on the campus. Even though there are some activities aimed at the development of communal relationships and spiritual development, not all the students and teachers are involved in such activities.

²⁰⁶Sidney Rooy, “Historical Models of Theological Education” in *New Alternatives in Theological Education*, (Oxford: Regnum, 1988), 69.

Three teachers of TIELCI were sure that spiritual formation is one of the purposes of theological education, and it is successfully achieved at the institution. At the same time some educators disagreed that theological institution should pursue spiritual formation. According to them, spiritual well-being of students should be done primarily by spiritual fathers in church. Such different attitudes indicate that there is no clear official policy for spiritual formation in the institution. Varying answers were given by the student-respondents who were not confident that spiritual formation should be one of the purposes of theological institution. The majority of respondents stressed that the institution aims **ministry training** rather than spiritual formation. Students are involved in different practice activities in church and in other ministries in order to gain all variety of skills.

ITP shows much of **the Athens** model. All the respondents showed a totally secular understanding of spiritual formation as spiritual-and-moral education, namely, formation as enculturation of person (including becoming accustomed with the Russian Orthodox Church tradition), character and self-development, adoption of and growth in universal for all humankind values, increase of national consciousness and patriotism. These serve to make a person capable to build an individual worldview and system of values for the good of the society. Theological education at the ITP pursues ‘spiritual’ formation of the students according to these values, but not from the point of view of a Christian understanding. The purpose is rather to make learners familiar with the sources of morality and spirituality through the adoption of cultural, philosophical and historical experience of the nation. Such understanding of spiritual formation contradicts the definition of World Council of Churches that it is “intentional process by which the marks of an authentic Christian spirituality are formed and integrated.”²⁰⁷ Yet, all student-respondents mentioned that the institution did much for their spiritual growth and formation.

1.8. Summary and critique

The historical overview of theological education shows various approaches to the aims of theological education. The discussed models seek to integrate academic, vocational, ministerial, relational, and spiritual formation in theological education. To a greater or lesser degree, all existing models contribute towards spiritual formation but fragmentation of the

²⁰⁷ *The Invitation to the Feast of Life. Recourses for Spiritual Formation in Theological Education.* Eds. S. Amirtham and R. Pryor (Geneva: World Council of Churches, 1991), 17.

theological fields still brings a lack of integration between what is taught and what is experienced by the students.

When we critically reflect on these models, we can make to preliminary remarks in conclusion to this section:

Firstly, the fragmentation of the theological field needs to be replaced by emphasizing the unity of theological fields. The plea for the unity of the various theological disciplines was spoken decades ago. All theological subjects are different angles from which the theological matter is approached. Richard Osmer emphasized that no theological institution should therefore conduct theological education with a so-called ‘silo-mentality.’ He writes:

The older distinction between theory and practice or pure and applied science, which was an organizing principle of the encyclopedic pattern, no longer holds. Moreover, the problem of integration across specialized disciplines is now viewed in new ways in both theology and theological education. The specialized disciplinary silos of the past are giving way to the importance of cross-disciplinary thinking: the ability to bring several fields into conversation with one another.²⁰⁸

Secondly, the problem with many models is that they still work with the idea that Practical theology as applied theology. While this paradigm continues to exist, spiritual formation will always be an addendum to theological training, just as Practical theology is considered in this restrictive paradigm. Theology and experience, theory and practice, Scripture/theological tradition and contextual expressions of theology are not in competition. Many times this is portrayed as such. But these are false dichotomies. Our practical relationship with God and our reflection upon it are not in tension. We bring both to the table when we are involved in theological studies.

Bonnie Miller-McLemore emphasizes the importance of integrated theological training. Practical theology is an activity of believers, Miller-McLemore says, and also a method or way of understanding or analysing theology in practice used by religious leaders and by teachers and students across the theological curriculum, a curricular area in theological education focused on ministerial practice and subspecialties, and, finally an academic discipline pursued by a smaller subset of scholars to support and sustain these first three enterprises.²⁰⁹

²⁰⁸ Richard Osmer, *Practical Theology* (Grand Rapids: William B. Eerdmans, 2008), 230.

²⁰⁹ Bonnie J. Miller-McLemore, *Christian Theology in Practice. Discovering a Discipline* (Grand Rapids: Eerdmans, 2012), 105-106.

Practical theology has a unique position within the theological field. Once this is recognised, spiritual formation as an essential part of theological training will also find its place. With this in mind, we will now attend to the contemporary debate on spiritual formation in theological education.

2. The Contemporary Debate on Spiritual Formation in Theological Education

Within the context of the debates about the purposes of theological education, the integration of appropriate spiritual formation in theological institutions has been widely discussed. The purpose has been to motivate and assist theological institutions to engage in *intentional* spiritual formation. To what extent and in which ways some institutions facilitated spiritual formation, will be discussed later. The current task is to focus on the significant aspects of spiritual formation within theological education. The major points discussed will construct the questionnaire for the empirical research.

2.1. Defining Spiritual Formation in Theological Education

Several concepts are being used interchangeably in literature to the subject matter of spiritual formation. Examples are transformative learning, supportive mentoring, Christian spirituality in higher education, or even character and virtue formation as a part of holistic spiritual maturity. The term ‘spiritual formation’ is being used increasingly in many different theological ministry settings to describe building depth of faith, commitment and active faith. It is recognised as the process of “coming to grips with human finiteness and developing an understanding that human sufficiency is in Christ.”²¹⁰ Thus, spiritual formation is considered to be a “benchmark of higher education that is Christian.”²¹¹

²¹⁰Benjamin K. Forrest, Mark A. Lamport, “Modeling Spiritual Formation from a Distance: Paul’s Formation Transactions with the Roman Christians,” *Christian Education Journal* 10, no. 1 (2013): 111.

²¹¹Mark A. Maddix, James R. Estep, “Spiritual Formation in Online Higher Education Communities: Nurturing Spirituality in Christian Higher Education Online Degree Programs,” *Christian Education Journal* 7, no. 2 (2010): 423.

2.1.1. *Integrated spirituality*

There are many definitions of spiritual formation. Ackerman defines it as the act of connecting our knowledge of God with our experience of God.²¹² Paul Sweet analyzed the concepts of spirituality advanced by the Higher Education Research Institute (Los Angeles, CA) and the theory of faith development proposed by James Fowler. Based on this research, he deduces that spiritual formation involves the cognitive, connotative, and affective domains within the mind, will, and heart of the Christian.

The cognitive domain is characterised by the increasing knowledge of the Bible and the ability to apply its principles in every aspect of our life. The connotative domain connects volition and self-determination behaviour to one's convictions. The affective domain is the result of becoming more Christ-like, as reflected in a person's beliefs, values, and behaviors.²¹³

Most definitions contain similar ideas, although one idea is sometimes stressed more than the other in different definitions. In general, one could say that spiritual formation is identified as a *process*, which includes mind, acts and self-identification. Marilyn Naidoo summarizes the views of several scholars by referring to the triadic “do-be-know” formula: “to be like Christ, to know the Word of God, and to do the work of ministry.”²¹⁴ This triadic formula is in line with the Franciscan tradition of conversion of the head (intellect), heart (emotions) and hands (lifestyle and actions).²¹⁵

²¹²John Ackerman, *Listening to God: Spiritual Formation in Congregations* (Washington, D.C.: Alban Institute, 2001), 12.

²¹³Paul R. Sweet, “The Perceived Effectiveness of Strategies for Assessing Spiritual Formation at Christian Colleges and Universities,” (PhD diss, Columbia International University, Columbia, 2012), 9.

²¹⁴Marilyn Naidoo presents a good summary of the triad in the following authors “to be like Christ, to know the Word of God, and to do the work of ministry” (Wilson W. Chow, “An Integrated Approach to Theological Education,” *Theological Education Today* 1, no. 3 (1981): 1-16); “cognitive input, psychomotor skills, and affective goals” (Michael Griffiths, “Theological Education Need Not Be Irrelevant,” *Vox Evangelica* 20 (1990): 7-19); “academic, technical, and the molding of character and spirituality” (Yung Hwa, “Critical Issues facing Theological Education in Asia,” *Transformation* 12, no. 4 (1995): 1-16); “acquiring cognitive, spiritual-moral and practical obedience” (Banks, *Re-envisioning*, 144); and “scholarship, training and piety” (Gordon T. Smith, “Spiritual Formation in the Academy: A Unifying Model!” *Theological Education* 33, no. 1 (1996): 83-91). See more in Marilyn Naidoo “An Empirical Study on Spiritual Formation at Theological Training Institutions in South Africa,” *Religion and Theology* 18, no. 4 (2011): 118–146. We can also add to the list the work of Allan Harkness, *De-Schooling the Theological Seminary: An Appropriate Paradigm for Effective Ministerial Formation*, Teaching Theology and Religion 4, no. 3 (2001): 143; John M. Dettoni, “What is Spiritual Formation?” in *The Christian Educator’s Handbook on Spiritual Formation*, eds. K. O. Gangel & J. Wilhoit (Wheaton, Ill.: VictorBooks, 1994): 10-20); Mary E. Low, “Spiritual Formation as Whole-Person Development in Online Education,” in *Best Practices of Online Education: A Guide for Christian Higher Education*, eds. M.A. Maddix, J.R. Estep (Charlotte: Information Age Publishing Inc, 2012): 55-63.

²¹⁵Louise Kretzschmar, “The Formation of Moral Leaders in South Africa: A Christian-Ethical Analysis of Some Essential Elements,” *Journal of Theology for Southern Africa* 128 (2007): 27.

In theological education then, spiritual formation is understood as the on-going work of God's Spirit in the life of the believer in the context of the Christian community. As Christ's image is formed in our lives, each Christian becomes equipped and empowered to fulfil God's call to ministry (diakonia), worship (leitourgia) and to participate in fellowship (koinonia), which builds up the whole Body of Christ.²¹⁶ Included in this process is

The transformation of learners into likeness of Christ and into ways of being, knowing and doing that inhabit the kingdom of God and reflect the God-given calling for which learners are being prepared. It involves the cultivation of virtues, spiritual disciplines, self-mastery and self-awareness, but, above all, seeing the knowledge, love, worship of God as the only and ultimate goal of learning from which all other learning flows.²¹⁷

In the empirical research the respondents will be asked to describe spirituality and spiritual formation, and what is the end product of spiritual formation. We will ask them to describe spiritual maturity and in what ways it can be taught and learned. This will provide us with respondents' understanding of what makes Russian spirituality authentic and appropriate for the Russian context.

2.1.2. *Added ingredients*

Kretzschmar adds other aspects to the process, namely the formation of right relationships. She speaks of the "five area conversion," which includes the head (or intellect), the heart (affectiveness), the will (or volition), relationships, and the hands (or action).²¹⁸ She argues that formation, which is often called discipleship, is about experiencing life in all its fullness,²¹⁹ although she makes a distinction between spiritual formation (becoming like Christ) and moral formation (becoming a person of good character who is able act in ways

²¹⁶Rowan Greer, *Christian Hope and Christian Life: Raids on the Inarticulate* (New York: Crossroad, 2001), 567.

²¹⁷Preface to the Common Awards in Theology, Ministry and Mission quoted from Susan Ann Groom, "The Language of Formation in Official Church of England Documents," *Anglican Theological Review* 99, no. 2 (2017): 253.

²¹⁸Louise Kretzschmar, "The Christian Formation of South Africa for Engagement with State and Society," in *Between Capital and Cathedral: Essays on Church-State Relationship*, eds. W. Bentley and D. A. Forster. (Research Institute for Theology and Religion, 2012), 148.

²¹⁹Kretzschmar, "The Formation of Moral Leaders," 58.

that are good and loving). However, she emphasises that both are essential elements of Christian discipleship or two sides of one coin.²²⁰

Kretzschmar's definition of spirituality is remarkable as she defines it as a journey or journeys. According to Kretzschmar, spiritual formation might happen when "persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world)."²²¹

Therefore the data will focus on how spiritual formation is understood in the Russian theological institutions by educators and students. In particular, what elements (dimensions) of a human being are formed during the course of the study? Are there specific characteristics of a person that mark a human as spiritual in the Russian context?

2.1.3. *Human versus spiritual formation*

Some scholars make a distinction between human and spiritual formation. Schuth defines human formation as the discernment of vocation and developmental growth. These are necessary qualities for effective ministry. Spiritual formation is about prayer life, personal faith and spiritual growth which marks the relationship with God.²²² According to Graham, human formation (which is growth in personal maturity) differs from ministerial formation (which is practical preparation for ordained ministry).²²³ Naidoo points out that Protestants rarely speak explicitly of human formation, while Roman Catholics do.²²⁴

Reissner and Hockridge agree with Schuth in drawing a distinction between spiritual, ministerial and personal formation.²²⁵ However, some argue that spiritual formation is "the development of character within the context of the Church's life".²²⁶

²²⁰Kretzschmar, "The Christian Formation of South Africa for Engagement with State and Society," 148.

²²¹Louise Kretzschmar, "The Indispensability of Spiritual Formation for Christian Leaders," *Missionalia* 34, no. 2/3 (2006): 344.

²²²Katarina Schuth, *Seminaries, Theologates, and the Future of Church Ministry: An Analysis of Trends and Traditions* (Collegeville: Liturgical Press, 1999).

²²³Susan Lochrie Graham, "Theological Education on the Web: A Case Study in Formation for Ministry," *Teaching Theology and Religion*, 5, no. 4 (2002): 227-235.

²²⁴Marilyn Naidoo, "The Call for Spiritual Formation in Protestant Theological Institutions in South Africa," *Acta Theologica*, suppl. ser. 11 (2008): 136.

²²⁵Anne Reissner, "An Examination of Formational and Transformational Issues in Conducting Distance Learning, including Issues Related to Faculty Development," *Theological Education* 36, no. 1 (1999): 87-100.

²²⁶Ministry Division of the Archbishops' Council, *Shaping the Future: New Patterns of Training for Lay and Ordained* (London: Church House, 2006), 64. Also see Dallas Willard who refers spiritual formation to "the process of shaping our spirit and giving it a definite character...Spiritual formation in Christ is the process

This view rings true, because it is hard to imagine that someone grows spiritually into likeness of Christ and bearing the fruit of the Spirit, without any impact on their character or cultivation of virtues. As Marvin Oxenham argues, “spirituality too, defined strictly in terms of a relationship with God, can reinforce attitudes of other-worldliness and can be de-coupled from moral character, thus diminishing impact.”²²⁷ The current crisis in higher education and theological education and consequently in society and the church is related to the demise of character education. Oxenham calls for character education within institutional context because educators often overemphasize the academic side of education.²²⁸

Many scholars refer to character formation as an undergirding necessity for spiritual formation, or a parallel pursuit.²²⁹ Marvin Oxenham argues that character education is not the same as spiritual education. Spiritual education deals with spiritual practices and disciplines, while character formation involves the development of Christian virtues. Such a distinction helps to focus on what character education practices might entail.²³⁰ However, George Lindbeck emphasised to the contrary that many of the saints were not well developed in character and this assisted their spirituality.²³¹ Nevertheless, a certain stability of character, the ability to make carefully weighed decisions, and a sound judgement of events and people mark human maturity and human development.

Summarizing different ideas, Mark Nichols concludes that formation includes “Christian development in all forms, character, vocational, spiritual, personal, and intellectual.”²³² *Character* formation refers to how to be a Christian. *Vocational* formation is how to serve on God’s behalf. *Spiritual* formation emphasizes how to relate to

whereby the inmost being of the individual (the heart, will, or spirit) take on the quality or character of Jesus Himself” (*The Great Omission* (San Francisco, CA: Harper San Francisco, 2006), 53).

²²⁷Marvin Oxenham, *A Manifesto for Character and Virtue in Theological Education*, <https://charactereducation.blog/2018/04/07/a-manifesto-for-character-and-virtue-in-theological-education/> (online accessed on August 12, 2019).

²²⁸Marvin Oxenham, *Character and Virtue in Theological Education: An Academic Epistolary Novel* (ICETE, 2019).

²²⁹See Gordon Smith, *Character Matters: Theological Education and Formation for Wisdom*, <http://theologicaleducation.net/articles/view.htm?id=28> (online accessed on October 20, 2018); George Lindbeck, “Spiritual Formation and Theological Education,” *Theological Education* supplement 1 (1988): 13.

²³⁰Oxenham, *Spiritual Formation is not the Same Thing as Character Education*, <https://charactereducation.blog/2017/10/16/spiritual-formation-is-not-the-same-thing-as-character-education/> (online accessed on August 23, 2019). A wonderful and deep demand for character and virtue formation in theological education in his book *Character and Virtue in Theological Education: An Academic Epistolary Novel* (London: Langham Global Library, 2019).

²³¹Lindbeck, “Spiritual Formation and Theological Education,” 13.

²³²Nichols, “A Comparison of Spiritual Formation Experiences between On-Campus and Distance Evangelical Theological Education Students,” 35.

God. *Personal* formation deals with reaching one's own potential. *Intellectual* formation marks how to think theologically.²³³

It can be concluded that the purpose of theological education is holistic development of the whole person. According to Lamoureux, such learning includes “conversion of mind and heart, fostering integrative thinking, character formation, promoting authentic discipleship, personal appropriation of faith and knowledge, and cultivating a spirituality of the intellectual life”²³⁴ “Formation is essentially a process of integrating one's intellectual, emotional, and spiritual development into a wise, coherent whole.”²³⁵ Such understandings show that spiritual formation is a multifaceted process.²³⁶

Asking the question about goals and visions of spiritual formation are in the institutions, it is imperative to identify in the research what has been taught on Russian spirituality, if there are similarities and differences in understanding of spirituality and spiritual formation by educators and students of various traditions, and how the teaching forms and strengthens students' Christian spiritual identity. The series of questions aim to find what ever been taught about of basic national values, Russian religious thought, works of Russian saints or heroes of faith as to integration of spiritual formation within the theological education in order to to provide appropriate spiritual formation in the Russian context.

2.1.4. *Formation and transformation*

Since World Council of Churches defined spiritual formation as “the intentional process by which the marks of an authentic Christian spirituality are formed and integrated,”²³⁷ scholars have begun to link the idea of formation to transformation: “Theological education is formative and, in many cases, transformative. It weaves together two powerful human activities, believing and learning, into a common cloth.”²³⁸ Thus, spiritual formation is currently called ‘transformative learning’ or ‘perspective

²³³*Ibid*, 2-3.

²³⁴Patricia A. Lamoureux, “An Integrated Approach to Theological Education,” *Theological Education* 36, no.1 (1999): 142

²³⁵Mary-Ann Winkelmes, “The Classroom as a Place of Formation: Purposefully Creating a Transformative Environment for Today's Diverse Seminary Population,” *Teaching Theology and Religion* 7, no. 4 (2004): 216.

²³⁶Roger White, “Promoting Spiritual Formation in Distance Education,” *Christian Education Journal* 3, no. 2 (2006): 303. Also see Naidoo, “The Call for Spiritual Formation in Protestant Theological Institutions in South Africa,” 129.

²³⁷*The Invitation to the Feast of Life*. Resources for Spiritual Formation in Theological Education. Eds. S. Amirtham and R. Pryor (Geneva: World Council of Churches, 1991), 17.

²³⁸Daniel O. Aleshire, *Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools* (Grand Rapids: Eerdmans, 2008), 2.

transformation'.²³⁹ It is a process of transformation, of being conformed to the image of Christ by being rooted and grounded in Him.²⁴⁰

If spiritual formation is a process, spiritual formation has a starting point (conversion) and destination (have authentic marks of God). It is a lifelong process with dynamics, either positive or negative, but it is never a *state*. Naidoo affirms this idea: “Formation and transformation, processes and turning points, are woven together in the lifelong process of sanctification, of becoming Christian, and shaping Christian character.”²⁴¹

Current literature confirms the transformational aims of Christian education: “Christian education that is holistic seeks to share information, to nurture formation, and to explore the transformation God seeks to bestow upon Christian faith communities.”²⁴² It seeks changes in a Christian way of life along with a Christian way of thinking. These changes happen progressively in the person.²⁴³ Hence, change which leads to maturity, is a central component to spiritual formation.²⁴⁴ Changes “that happen in at the inmost level... whereby an individual takes on the quality or character of Jesus,”²⁴⁵ leads to “changes of outer life and a world transformed.”²⁴⁶

Thus, in the empirical research we will figure out how theological education affects respondents’ Christian identity, relationship with God, the church and the others. I will ask what training in spiritual disciplines or direction occurs and to what extent is it appropriate for transformation in the Russian theological schools. The respondents will be asked in what ways relationship with God is fostered in the institution, how the material of lectures and classes develop their spirituality and how biblical and theological studies help to understand

²³⁹For more see David Leslie, “Transformative Learning and Ministerial Education in the Church of England: Some Examples of Appropriate Ways of Engaging the Public Realm in the Context of Late Modernity,” *British Journal of Theological Education* 14, no. 2 (2004): 168–186; June Gorman, ‘There’s Got to Be More!’ Transformational Learning,” *Christian Education Journal* 5, no. 1 (2001): 23–51; Peter Hodgson, “Liberal Theology and Transformative Pedagogy,” *Teaching Theology & Religion* 2, no. 2 (1999): 65–76.

²⁴⁰Nathan Chiroma, Anita Cloete, “Mentoring as a Supportive Pedagogy in Theological Training,” *HTS Theologiese Studies / Theological Studies* 71, no. 3 (2015): 4.

²⁴¹Naidoo, “The Call for Spiritual Formation in Protestant Theological Institutions in South Africa,” 130.

²⁴²Robert W. Pazmiño, “Christian Education Is More than Formation,” *Christian Education Journal* 7, no. 2 (2010): 356.

²⁴³Mark A. Maddix, “Spiritual Formation and Christian Formation,” in *Christian Formation: Integrating Theology & Human Development*, ed. J. R. Estep and J. H. Kim (Nashville: B & H, 2010), 240; Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* (Grand Rapids: Kregel, 2008), 19.

²⁴⁴This argument is asserted by the following authors: Christopher Sink, Richard Cleveland, and Julian Stern, “Spiritual Formation in Christian School Counseling Programs,” *Journal of Research on Christian Education* 16, no. 1 (2007): 39; Dettoni, “What Is Spiritual Formation,” 156; Pettit, *Foundations of Spiritual Formation*, 44–45.

²⁴⁵Pettit, *Foundations of Spiritual Formation*, 12.

²⁴⁶Pazmiño, “Christian Education is More than Formation,” 360.

the self, other people and God. It is also important to see what the respondents consider the strengths and weaknesses of the school for their spiritual formation? If there are challenges in developing own spirituality while teaching/studying within the school.

2.2.The Need for Intentional Spiritual Formation

Initially theological training of priests focused on character and spiritual development as acquisition of proper qualities.²⁴⁷ Later on the pursuit of God has been replaced by the pursuit of qualitative knowledge. It has been maintained that theological institutions pursue academic knowledge in order to produce professionals for ministry while spiritual formation of students is implied and could happen implicitly. Also, it is often proposed that there is a contradiction between cognitive and affective dimensions.²⁴⁸ For example, Robert Brynjolfson and Jonathan Lewis contend:

When we collapsed the major causes of attrition in mission in our 14-nation study, we realized the cluster of problems with inadequate spirituality and character formation, weakness in relationality and community, and the absence of instrumental knowledge and skills for the task before us in mission. Just peruse *Too Valuable to Lose: Exploring the Cause and Cures of Missionary Attrition*, William Taylor, Ed. (William Carey Library, 1997) and discover the many issues directly related to the lack of effective, pre-field training... We will guarantee much higher painful attrition if we do not equip them well.²⁴⁹

Therefore, they assert their dedication “to an equipping that shapes men and women in their essential spirituality, their relationality, and the acquisition of knowledge and skills that will allow them not only to survive, but to thrive even in adverse circumstances.”²⁵⁰

It is usually maintained that formation happens by means of the Bible study, Church history and doctrines. However, too many students “view their years in seminary as an

²⁴⁷See also a profound study of Marvin Oxenham in his *Character and Virtue in Theological Education: An Academic Epistolary Novel* (ICETE, 2019).

²⁴⁸For example, see Sophia Steibel states that spiritual formation is often seen as emphasizing the relational and heart dimension (“Christian Education and Spiritual Formation: One and the Same?” *Christian Education Journal* 7, no. 2 (2010): 342). Such position is agreed by Paul Bramer and Jo Whitehead who observe a tendency to focus on cognitive knowledge more than on affective domain (Paul Bramer, “Christian Formation: Reconceptualizing Christian Education and Spiritual Formation,” *The Covenant Quarterly* 59, no. 4 (2001): 30; Jo Whitehead, “Towards a Practical Theology of Whole-Person Learning,” *Journal of Adult Theological Education* 11, no. 1 (2014): 61-73).

²⁴⁹*Integral Mission Training: Design and Evaluation*, eds. Robert Brynjolfson, Jonathan Lewis (Pasadena: William Carey, 2006), ix.

²⁵⁰*Integral Mission Training*, ix.

ordeal to be endured rather than an opportunity for spiritual formation.”²⁵¹ This happens because the goals of a traditional academic approach found in many institutions omit personal formational elements. However, many students who enrol these courses pursue formational elements.²⁵² Since graduates do not sufficiently participate in church ministry and life, the question arises whether spiritual formation is a part of the theological education process or not.

Westerhoff also stresses the weakness of theological education which puts stress on knowledge and skills rather than on the spiritual development of the minister and the formation of priestly character.²⁵³ Although theology and spirituality is seen by some as in competition, such a view is a contradiction in terms, because theology and spirituality cannot be separated: “spirituality is about all relations: with God, with one’s self and with others.”²⁵⁴ Therefore, spiritual formation should rather compliment theological education. Holmes states that the question to ask about education is not:

What can I do with it?” But rather “What is it doing to me – as a person?” Education has to do with the making of persons, Christian education with the making of Christian persons. Since this is what God’s creative and redemptive work is about – the making of persons in his own image – it follows that an education that helps to make us more fully persons is especially important to Christians.²⁵⁵

Thus, spiritual formation is one of the key elements of theological education. Students and graduates also consider the spiritual component as vitally important.²⁵⁶ This points to a discrepancy between what theological schools are best at providing, namely theological education, and what practitioners say is most crucial in ministry, namely spiritual formation.²⁵⁷ There is a growing dissatisfaction with former theological models amongst ministers and educators themselves. This dissatisfaction has to do with the gap between theory and practice and the lack of unity between aims, purposes and the curriculum in theological education. Decades ago, Charles Feilding already expressed this sentiment: “The

²⁵¹Karen-Marie Yust, “Teaching Seminarians to Be Practical Theologians,” *Encounter* 63, no. 1/2 (2006): 238.

²⁵²Graham, “Theological Education on the Web,” 230.

²⁵³John Westerhoff, “Theological Education and Models for Ministry,” *St. Luke’s Journal of Theology* 25, no. 2 (1982): 155.

²⁵⁴John S. Pobee, “Stretch Forth Thy Wings and Fly – Theological Education in the Africal Context”, in *Handbook of Theological Education in World Christianity: Theological Perspectives – Regional Surveys – Ecumenical Trends* (Eugene: Wipf & Stock; Oxford: Regnum, 2010): 339.

²⁵⁵Arthur Holmes, *The Idea of a Christian College* (Grand Rapids: Wm. B. Eerdmans, 1985), 25.

²⁵⁶Barbara G. Wheeler, Sharon L. Miller, and Daniel O. Aleshire, *How Are We Doing? The Effectiveness of Theological Schools as Measured by the Vocations and Views of Graduates*, <http://www.theologicaleducation.net/articles/view.htm?id=251> (online accessed on November 20, 2019).

²⁵⁷Wheeler, Miller, and Aleshire, *How Are We Doing?*

frustrated church leaders cannot understand why theological schools are not grappling with the needs which seem so evident to them.”²⁵⁸

Therefore, without an intentional focus on formation students are not able to make connections between theology studied and their lives. In the research I will ask the respondents if spiritual formation and spiritual matters are intentionally discussed. It is important to see in what ways theoretical material is linked to practical application and if intentional spiritual formation makes any difference to the respondents. The role of the faculty should also be investigated as intentional input into students’ formation.

This great dissatisfaction with theology graduates has generated the debate on intentional spiritual formation in theological education. The *Report of the Task Force on Spiritual Development* highlights the importance of spiritual formation through engagement with the inward life of prayer and reflection.²⁵⁹ “Theological education must be based on the affirmation that knowledge is constructed, not transmitted.”²⁶⁰ Therefore, the essential need to understand, support, and encourage spiritual development in higher education should be emphasised. Theological institutions need to take seriously the spiritual formation of students. It should take place at both an individual and communal-institutional level. Thus, individual and corporate spiritual practices will be investigated in the Russian schools in the empirical research.

2.3. The Need for Mentoring and Spiritual Direction

Spiritual formation in theological education is the process of “shaping being shaped”²⁶¹ or “changing or maturing from one form to another.”²⁶² Chiroma and Cloete state that if one of the purposes of theological education is to aid in the spiritual formation of the person who is called to ministry, the shift in education must include an intentional support system of mentors that will focus on students’ spiritual formation and not merely on the dispensing of theological information.²⁶³ When mentoring is a supportive part in theological

²⁵⁸Charles Feilding, *Education for Ministry* (Dayton: AATS, 1966), 3.

²⁵⁹ David E. Babin, *et al. Voyage, Vision, Venture: A Report* (Dayton, Ohio: American Association of Theological Schools, 1972).

²⁶⁰ Enrique Fernandez, “Engaging Contextual Realities in Theological Education: Systems and Strategies,” *Evangelical Review of Theology* 38:4 (2014), 341.

²⁶¹Lisa M. Hess, “Formation in the Worlds of Theological Education: Moving from “What” to “How”,” *Teaching Theology and Religion* 11, no. 1 (2008): 19.

²⁶²Pettit, *Foundations of Spiritual Formation*, 18.

²⁶³Chiroma and Cloete, “Mentoring as a Supportive Pedagogy in Theological Training,” 2.

training it enhances the spiritual formation of theology students. Naidoo sees mentoring as “a purposeful responsibility in which those who are spiritually more mature, direct and assist the less mature”.²⁶⁴

Therefore, the primary data will search answers to such questions as if there are any people who are concerned about students’ well-being within the study? To what extent do they initiate conversation on spiritual development and well-being? It is important to figure out support and mentoring systems available to students from the institutions and whether there are students’ evaluation monitored the progress of the students’ spiritual formation. If Christian spirituality is defined as that which, “arises out of an inner transformation accomplished through the purposive interaction with the grace of Christ”²⁶⁵ then mentoring is acknowledged as a method which fulfils this goal.²⁶⁶

2.4. Preliminary Critical Reflection

Since Vatican II the interest in spiritual formation has grown and generated critical re-evaluation of current models of theological education in many Protestant circles. In light of this, some preliminary observations could be made. The main discussions centre on two issues.

Firstly, the ecclesiastical framework and pastoral vision of formational processes in Roman Catholic circles is lacking in present day Russian Protestant seminaries. This will be tested in the empirical research as well. I will investigate what kind of spirituality is preached in the respondents’ home churches and if views of spirituality and spiritual growth are different from what is taught in the schools and preached in the churches. It is important to find out how the schools promote church expectations about spiritual formation and what spiritual maturity is expected by church from graduated of theological schools.

Strained relationships between theological institutions and the church has been noticed long ago and highlighted in the current debates.²⁶⁷ Many theological institutions were

²⁶⁴ Marilyn Naidoo, “An Investigation into Spiritual Formation Programmes at Selected Theological Institutions in KwaZulu-Natal,” (unpublished PhD. diss., University of Zululand, Richards Bay, 2005), 27.

²⁶⁵ Dallas Willard, *Renovation of the Heart: Putting On the Character of Christ* (Carol Stream, IL.: Tyndale House, 2002), 13.

²⁶⁶ Brian Ernest Wakeman, “A Christian Perspective on Mentoring,” *Transformation An International Journal of Holistic Mission Studies* 29, no. 4 (2012): 279.

²⁶⁷ For example, see Brian V. Hill, “Theological Education: Is It Out of Practice?” *Evangelical Review* 10, no. 2 (1986): 174-182; Carroll, J.W., *Being There* (Oxford, University Press, 1997); Derek Tidball, *What Sort of Bible Colleges Do We Need For 21st Century?* <http://theologicaleducation.net/articles/view.html?id=85>; George

founded by churches. Subsequently, however, some of these institutions sought state accreditation and public validation.

The result was the secularisation of theological education at various levels. Much like Farley, Linda Cannell identifies several “persisting factors” concerning the purposes and outcomes of theological education. She mentions the rise of professionalism, the rise of academic theology and academic rationalism, the rise of institutionalism, and ways in which the church and the academy have understood the desire to know God.

These factors affect the way these institutions are serving the church of the 21st century. For example, the rise of institutionalism caused the institutions to become places of traditional knowledge, which “become more important than learning and human development.”²⁶⁸ The rise of academic theology, according to Cannell, has led the contemporary church to lose interest in theology. At the same time, professional theologians become “increasingly ill-equipped to relate theology to the pressing concerns of congregations” due to the fragmentation of *theologia*.²⁶⁹ The curriculum is specialised and fragmented because it is increasingly shaped by the demands of the “consumers”. The result is that the purpose and compelling vision for theological education are lacking.²⁷⁰

The **second** related issue is how much weight should be given to spiritual formation and where it should fit into the theological education. Some attempts were made to place the same emphasis on intellectual and spiritual development in alternatives programmes of theological education. Yet, the same persisting factors mentioned above remain to be present in Russian theological education. It struggles to remain ‘spiritual’ while gaining state validation and accreditation.

Cannell correctly states that in order for an “undefined, fragmented, rationalized, and specialized” theology to become theological about the practice of the church and human experience again, spirituality should be brought back to theology. A close relationship

Marsden, *The Soul of the American University* (New York: Oxford University Press, 1944). A useful article of Harper presents the critique of theological education which remains intellectually retarded from the church (William R. Harper, “Shall the Theological Curriculum Be Modified, and How?” *American Journal of Theology* 3, No.1 (1899): 45-66).

²⁶⁸Cannell, *Theological Education Matters*, 1.

²⁶⁹Cannell, 2.

²⁷⁰Cannell, 18. See also for a similar view Daniel Aleshire (2003: 1-14): “The increasing allegiance of faculties to the professional, academic guilds, and, correlatively, a diminished role for the nature of ecclesial ministry as the normative context for theological education; changing patterns in the funding of theological education; and the emergence of new ‘para church’ congregational bodies (especially in mainline Protestant and evangelical traditions) as centres of education for ministry” are the factors which brought to the tension between the church and theological institutions.

between spirituality and theology helps to overcome the sense of the loss of God's presence.²⁷¹ The question is not 'that' it should happen, but 'how' it should happen. In this regard, Katarina Schuth points out two basic active models of spiritual and personal formation in seminaries – the integrated and the identification model.

The integrated model places the responsibility on the students to integrate and internalise their information and values. They create their own story or pathway spiritually. Tilden Edwards points out that it is very difficult to focus on spiritual development while attending to the serious academic pressures placed on students by most curricula. Often, the academic pressures tend to choke out or push the serious concern for an integral faith life to the periphery.²⁷² Therefore, according to Fernandez, transformational learning helps students “challenge their current ways of looking at the world, while designing new and innovative approaches to engage that world with contextualized biblical theology”.²⁷³

The identification model asserts that there is an objective standard against which the seminarian is measured, namely the pursuit of spirituality by moulding someone to an example or a model. Cheesman emphasises that students often come to the seminaries with little or no spiritual formation. Their circumstances also differ with reference to their spiritual maturity. Some were converted recently while others know almost nothing about the disciplines of Christian life. Given these circumstances, students often look for more individual guidance. He speaks about the so called “analytical distancing” from the subject of theological studies (God) when there is a prevailing scientific attitude.²⁷⁴

The identification model is becoming more prominent in seminaries today, because modelling and spiritual mentorship and direction has a more prominent place and address the needs of students in a fragmented society. Some argue therefor that “formation is more likely to be pursued through individual faculty contributions and extracurricular activities.”²⁷⁵ The faculty plays a crucial role in fostering spirituality in students. In connection with this “spiritual formation and development begins with and is dependent on the spiritual formation

²⁷¹Cannel, 5. The same has been contended by Daniel Aleshire, who points out different understandings of theology of theological education and its character (“The Character and Assessment of Learning for Religious Vocation: MDiv Education and Numbering the Levites,” *Theological Education* 39, no.1 (2003): 1-14.

²⁷²Tilden H. Edwards, “Spiritual Formation in Theological Schools: Ferment and Challenge,” *Theological Education* 17, no. 1 (1980): 15.

²⁷³Fernandez, “Engaging Contextual Realities in Theological Education: Systems and Strategies,” 342.

²⁷⁴Cheesman, *Spiritual Formation as a Goal of Theological Education*.

²⁷⁵Frederick Reisz, “Assessing Spiritual Formation in Christian Seminary Communities,” *Theological Education* 39, no. 2 (2000): 29–40; Smith, “Spiritual Formation in the Academy,” 33–51.

and development of the faculty.”²⁷⁶ The needs of students and a clinical academic atmosphere necessarily had to lead some kind of ‘correction’ of the situation. The emphasis on spiritual formation could be seen as this reaction.²⁷⁷ Programmes for spiritual formation have been required in the academy as a means to return spirituality to theology or as an integrating factor for the entire theological education. “The academy is witnessing (not without apprehension) the birth of a new discipline in its midst.”²⁷⁸ Yet, it remains a massive challenge. Sweet states correctly: “the spiritual vacuum of our technological culture and the challenge of counter-spiritualities – especially those of youth cultures – rushing in to fill it; the changing types of students coming to us, particularly those who bring not so much faith seeking understanding as understanding in search of faith; the alleged “crisis of ministry” diagnosed as inhering in a deeper crisis of faith, and what this may be saying back to us in judgment on how well or poorly we have been training people in Christian faith.”²⁷⁹

In conclusion, the historic debates show that theological institutions should re-examine the purpose of their education concerning spiritual formation in order to involve all the students’ needs. To become community-centred and mentor-centred with reference to spiritual formation is of utmost importance. Spiritual formation goes hand in hand with a corporate life and formal and informal interaction between and with students. Such attitude will help to have a student-oriented education which will form the students humanly and spiritually.

3. Conclusion

This chapter discussed the theoretical frameworks used in this study. It began by pointing out that spiritual formation is vital for theological education. The major models of theological education were mentioned. The chapter shows that although there are different models of theological education, they all contribute towards spiritual formation.

²⁷⁶Babin, *Voyage, Vision, Venture*, 179.

²⁷⁷Cheesman, *Spiritual Formation as a Goal of Theological Education*.

²⁷⁸Sandra Marie Schneiders, “Spirituality in the Academy,” *Theological Studies* 50 (1989): 676.

²⁷⁹Sweet, “The Perceived Effectiveness of Strategies for Assessing Spiritual Formation at Christian Colleges and Universities,” 45.

Many scholars are revisioning theological education as an approach to keep God at the center of theological education, because the danger is that it can become an intellectual exercise with the purpose of fulfilling an academic curriculum, which rarely supports the reflection of faith that leads to the understanding of God. The recent debates highlight that fragmentation hinders integration of spiritual formation because “the heart of theological education has been lost.”²⁸⁰ Theological education should be formational and transformational, and spiritual formation is the benchmark of it.

The literature review also entailed looking at the challenges of defining the term spiritual formation. As a multi-faceted activity it involves:

- The acquisition of knowledge and intellectual development (cognitive domain);
- A Christ-like character, virtue and relationship development, religious identity and volition formation (affective domain);
- The development of ministerial maturity expected of church ministers (behavioral/skill domain).

Hence, spiritual formation contributes significantly to the holistic development of a person and his relationship with God, others, and self.

The literature review of the first chapter provides the theoretical basis for the primary data gathering. This includes the following important markers for spiritual formation in theological education.

- Despite different purposes and tasks of theological education, spiritual formation needs to be given high priority as a vital element in theological education and one of its purposes. Holistic formative intentions of theological education should address the whole person.
- Spiritual formation needs to be pursued intentionally, and, as such needs to be deliberately integrated in theological education. A whole spiritual formation strategy and programme to address the holistic formation should be developed.
- Spiritual formation involves faculty contribution and involvement, because the faculty interest in students’ spiritual formation helps the students to have integrates lives of faith

²⁸⁰Ott, *Understanding and Developing Theological Education*, 103.

- Spiritual formation should take place in the community and therefore community needs to be intentionally fostered and structured by educators at theological institutions.
- Spiritual formation requires the involvement of and in the church community because it provides an important context for it to take place.
- Spiritual formation includes the personal responsibility of students. They need to theologically reflect on what they have learned, but also what they have seen.
- Mentorship by mature faculty members for spiritual direction contributes to the pursuit of spirituality by students and evaluation supports student-oriented education in its accessible outputs.

CHAPTER 2: PATTERNS OF SPIRITUAL FORMATION IN THE RUSSIAN CONTEXT

As seen in Chapter 1, the engagement with context has become a significant marker for appropriate theological education since the World Council of Churches' Theological Education Commission in the 1970s published its fourfold taxonomy of contextualisation in theological education. The influence of globalisation on higher education has complicated this issue but there has, rightly so, been no serious work advocating a world-wide, homogenous, single, appropriate spirituality. Therefore, if we are to make judgments on appropriate spiritual formation practices in theological education in Russia, we need to study the context.

Whereas debates on spiritual formation in theological education have a long history in the west, Russian educators have only started discussing it relatively recently. Although moral and religious formation has always been a part of the school curriculum in Russia, it is a fairly new field of academic research. The reason for this is that the idea of spiritual formation prescribed by the federal laws on education and theology has been introduced and incorporated in the state education system not long ago.

In this chapter the secular and Russian Orthodox concepts and practices of spiritual formation will be studied in order to form a theoretical and methodological framework for a contextual outworking of spiritual-and-moral formation. The content of spiritual formation and its place in the curriculum is intensely debated by secular scholars. The Russian Orthodox confessional institutions have strong and unified theoretical grounds for spiritual formation. Then we look at the specific forms of spiritual formation in different types of Christianity, namely, Catholic, Lutheran and Evangelic.

In this section Russian spiritual formation is explained and defined by looking at two Russian terms, *vospitanie* and *obozhenie*. These two concepts present two approaches to Russian spirituality and spiritual formation. We find *vospitanie* mainly in secular circles, while *obozhenie* reflects the Orthodox view. Still, the Russian tradition of *vospitanie* has a close link with morality as a result of its culturally Orthodox origin.

Current debates focus on the content of spiritual formation in Russian secular education and integration of it into the curriculum. At the same time the traditional national values prescribed by the state laws seek to lay a unifying foundation for incorporating spiritual formation into the educational process. The Russian Orthodox formation implies

union and communion with God by means of intellectual prayer and seeing God's transcendent energies. This purely confessional view of spiritual formation is well described in the theological literature as a theoretical framework, but almost entirely missing is a methodology of practical integration for theological institutions. We will therefore focus on the secular and the Orthodox approaches to Russian spirituality.

1. Spiritual Formation as a Target of Russian Secular Education

Today spiritual-and-moral *vospitanie* (usually translated in English as formation, or training, or education) is a key goal of the current policy of the Russian Federation. It is therefore one of the fundamental elements of the educational process. The role of spiritual-and-moral formation in secular education is determined and prescribed in the following Federal Laws:

- *The Law on Education*,²⁸¹
- *The Project of the New Federal Law "Education in the Russian Federation"*,²⁸²
- *The Concept of Spiritual-and-Moral Development and Vospitanie of Individuals and Citizens of Russia* (further in the text the *Concept*),²⁸³
- *"Patriotic Formation of Citizens of the Russian Federation for 2010-2015"*, and *"Patriotic Formation of Citizens of the Russian Federation for 2016-2020"*,²⁸⁴

²⁸¹The section on "formation of a spiritual and moral person" was introduced in *Zakon Rossiyskoy Federatsii "Ob obrazovanii" N 309-FZ ot 01.12.2007* [The Law of the Russian Federation "On Education" no. 309-FZ], www.zakonrf.info/zakon-ob-obrazovanii (online accessed on February 12, 2018). See in particular section 9 in passage 1 and section 14 in passage 6. Also see *Federalniy zakon RF «Ob obrazovanii v Rossiyskoy Federatsii» N 273-FZ ot 29.12.2012* [The Federal Law of the Russian Federation "On Education in the Russian Federation" no. 273-FZ from 29.12.2012], <http://www.rg.ru/2012/12/30/obrazovanie-dok.html> (online accessed on February 12, 2018).

²⁸²*Kontseptsiya proyekta novogo Federalnogo zakona «Ob obrazovanii v Rossiyskoy Federatsii» ot 01 iyunya 2009 N 20* [Project concept of new federal law "On Education in the Russian Federation from 01.06.2009 no. 20], www.zakonrf.info/zakon-ob-obrazovanii (online accessed on February 10, 2018).

²⁸³*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii* [The concept of spiritual and moral development and education of the personality of a citizen of Russia], eds. A. Danilyuk, A. Kondakova, V. Tishkov (Moscow: Prosveshchenie, 2011), <http://kremlin.ru/events/president/news/50864> (online accessed <http://college.ru/pages/8-koncepciya-duhovno-nravstvennogo-razvitiya-i-vospitaniya-lichnosti-grazhdanina-rossii.html>) (online accessed on June 24, 2017).

²⁸⁴*Patrioticheskoye vospitaniye grazhdan Rossiyskoy Federatsii na 2016–2020 gody: gosudarstvennaya programma, utverzhennaya Postanovleniyem Pravitelstva RF ot 5 oktyabrya 2015 N 795* [Patriotic education of citizens of the Russian Federation for 2016–2020: state programme approved by the Decree of the

- and Official Annual Speeches of the President of the Russian Federation to the Federal Council and the nation.²⁸⁵

These documents are particularly relevant to our purpose because this intention, as it is expressed in the documents, is required of theological education as approved by the Russian state since 2014 when theology became a legal discipline in higher education accredited programmes. Spiritual and moral formation is actively pursued by teachers, especially in primary and secondary school, and many debates are taking place in this field. It is also one of the main formal goals of educators in universities.

1.1. Defining Russian *Vospitanie*

The Russian term *vospitanie* combines elements of education, parenting, and formation. *Vospitanie* is the pedagogically organized, intentional and guided impact on a learner as an individual and a citizen for the purpose of acquiring and adopting values and moral norms of a society with a hierarchical structure and a complex organization.²⁸⁶ It is a process of creating and providing favourable conditions for the development and self-development of a human, when they master social experience, culture, values and norms of society. These behavioural skills are taught and implanted by education, family and the immediate environment of the person.²⁸⁷ While the English word ‘formation’ means “the development into a particular thing or shape,”²⁸⁸ for instance, into likeness of Christ, the Russian word has a broader meaning. It includes the socialisation of a human. Although theological education theory still debates it, formation is seen in some circles as a person’s attempts to reach a final ‘prescribed in advance’ result into which they need to be formed. *Vospitanie*, however, implies that the person *chooses* “the final destination and purpose of his

Government of the Russian Federation from October 5, 2015 no. 795], www.archives.ru/programs/patriot_2015/shtm (online accessed on February 23, 2018).

²⁸⁵For instance, see *Poslaniye prezidenta RF Federalnomu sobraniyu ot 3 dekabrya 2015 goda* [Message from the President of the Russian Federation to the Federal Assembly on December 3, 2015], <http://kremlin.ru/events/president/news/50864> (online accessed on February 12, 2018) “Spiritual unity of people and moral values which unite the nation – are the same important factors of development as political and economical stability... And the society can set tasks and solve scaled national problems only when it has one system of moral guidelines, when a native language, original culture, memory of ancestors are respected...”

²⁸⁶*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

²⁸⁷Sergei Ozhegov and Nataliya Shvedova, *Slovar russkogo yazyka* [The Dictionary of Russian Language] (Moscow: Temp, 2009), 83.

²⁸⁸*The Cambridge English Dictionary*, <http://dictionary.cambridge.org/dictionary/english/formation> (online accessed on October 13, 2018).

life, but for the public good, under systematic pedagogical influence’.²⁸⁹ Therefore, *vospitanie* in an educational process is not conducted only by a teacher/supervisor, but by all bearers of basic national values: family, local cultural societies, ethnic groups, the citizens of Russia as a nation, the world society, – all cells of the society.’²⁹⁰

According to the *Pedagogical Dictionary of Spiritual-and-Moral Notions*, spiritual- and moral *vospitanie* is a spiritual and moral process of human development oriented to traditional spiritual values of the Orthodox culture. The aim of this development is “to bring a person into the field of native moral, cultural, historical and spiritual traditions, to form his consciousness and self-consciousness.”²⁹¹ In other words, *vospitanie* is parenting, i.e. teaching a human to be a human in a particular society with particular traditions and social norms.

The *Concept* defines spiritual-and-moral *vospitanie* as a pedagogically organised process of adopting and assimilating basic national ideals. It describes spiritual-and-moral developments taking place in human socialisation of a human as a gradual, successive evolution and reinforcement of values and meaning in the life of the human. It therefore means a formation of the ability to evaluate and to consciously form up an attitude towards oneself, other people, society, the government, the fatherland and the world in general on the basis of traditional moral norms and ideals.²⁹²

M. Zakharchenko noted correctly that the government laws introduce two different terms – spiritual-and-moral *vospitanie* and spiritual-and-moral *development*. Russian authors focus mainly on the term spiritual-and-moral *vospitanie* and not on spiritual-and-moral *development*. According to Zakharchenko, spiritual-and-moral *development* is the personal responsibility of a learner. It involves the personal risks and achievements of the learner’s realisation of moral ideals and principles. *Vospitanie*, on the other hand, is conducted in and

²⁸⁹This is a definition of *vospitanie* from *Entsiklopedicheskiy slovar Brokgauza i Efrona: v 86 tomakh s illyustratsiyami i dopolnitelnymi materialami* [Brockhaus and Efron Encyclopedic Dictionary: in 86 volumes with illustrations and additional materials], eds. Fridrikh Brokgauz and Iliya Efron, vol. 7(13) (Moscow: Terra, 1990-1994), 281-284: “Vospitanie happens when an adult intentionally influences a child that the latter could reach and fulfill his destination on the earth.” This statement is the key for further discussions in scholarly literature because the human destination and purpose in life are understood differently, even in the moral-and-spiritual field.

²⁹⁰*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

²⁹¹Svetlana Blinova., *Pedagogicheskiy slovar dukhovno-nravstvennykh ponyatiy* (Vladimir, 2007), http://metodika.68edu.ru/docs/vladimir/metod/slovar_dukhov.pdf (online accessed on October 20, 2018).

²⁹²*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

through the society.²⁹³ She is convinced that there must be criteria for evaluating the success of the pedagogical process in both directions if the federal laws use these two different words.

For the sake of our discussion, we will often use the English equivalent words ‘education,’ ‘training’ and ‘formation’ depending of a meaning of the word *vospitanie* in the context it is used.

1.1.1. Historical development

The survey of historical and special literature on education shows that the term “spiritual-and-moral education” was not used before the second half of the 19th century.²⁹⁴ Since then, the terms ‘moral formation’ and ‘spiritual formation’ have begun to circulate.²⁹⁵ The survey shows a close connection between spirituality or a spiritual element of education and religious beliefs, namely, Russian Orthodoxy. Hence, morality/moral formation is linked to spiritual formation because, according to the Russian Orthodox teaching, morality is a consequence of spirituality.

Today Russian secular authors tend to use phrases like “formation of spiritual-and-moral qualities of students”, “spiritual-and-moral *vospitanie* in educational process”, “spiritual-and-moral education”, but no clarity exists what is meant with spiritual formation. Authors in this area do not usually distinguish moral principles from spiritual foundations. Very often, moral qualities are seen as synonymous with spiritual ones. However, they are generally clear that morality always comes from spiritual grounds, historically based on Orthodox values and norms of society. Orthodox faith and the Russian Orthodox Church have influenced the mentality and worldview of Russian people to such an extent that morality could not be unspiritual.

Yet, the educators of that period of time (second half of the 19th century and secular educators today as well) generally do not identify spiritual-and-moral *vospitanie* with religious formation. They, however, recognise religious education as a very narrow branch of

²⁹³Marina Zakharchenko, Alla Dumcheva, “Problema otsenki usloviy i rezultatov dukhovno-nravstvennogo razvitiya i vospitaniya v shkole” [The problem of assessing the conditions and results of spiritual and moral development and education at school], *Vestnik PSTGU IV: Pedagogika. Psikhologi* 3, no.22 (2011): 77-80.

²⁹⁴See more in Marina Golovushkina, “Formirovaniye osnov dukhovno-nravstvennogo vospitaniya,” *Izvestiya vysshikh uchebnykh zavedeniy. Povolzhskiy region. Gumanitarnyye nauki* 2, no. 22 (2012): 121.

²⁹⁵For example, see *Voyennaya entsiklopediya* [Military Encyclopedia] ed. K.I. Velichko (Sankt-Peterburg: Izdatelstvo tovarishchestva I.D. Sytina, 1912); *Entsiklopedicheskiy slovar russkogo bibliograficheskogo instituta «GRANAT»* [Encyclopedic Dictionary of the Russian Bibliographic Institute "GRANATE"], eds. U. Gambarova, *et al.* (Moskva, 1937).

training in church doctrines. Religiosity is expressed in formal obedience to and conduct of church rites and ceremonies.²⁹⁶ While spirituality, according to Orthodox teaching, is a state of having union and communion with God. Secular educationalists hold that the state brings sense to human life and defines the whole course of human development – this is the main reason that there have been no Russian theological institutions of higher education until the 19th century, although spiritual education was always conducted in monasteries.²⁹⁷

The attempts to develop a theoretical and methodological basis for spiritual-and-moral formation were made in the second half of the 19th century, because spiritual-and-moral *vospitanie* had been a part of general education already for a long time.²⁹⁸ However, a further development of the 19th and early 20th centuries is to *divide* spirituality and morality. N. Shelekchovskaya studied spiritual trends in the education of the time and stated that spirituality is the highest degree of moral development. It enables people, raising them above physical needs. She also distinguishes between two tendencies in the pedagogical heritage of Russia of the time, which are close to each other but not identical: an Orthodox tradition and a Christian-humanitarian tradition.

²⁹⁶By this reason some people in the Russian Federation, answering what religion they confess, state that they are spiritual but not religious. It means they identify themselves in some relationship to God but they are not Orthodox or of any other confession. Thus, they do not follow church rules and ceremonies. See the studies in the *footnotes* in the section “Obozhenie as a Way of Spiritual Formation in Russian Religious Thought”.

²⁹⁷The first Russian academy, similar to a western type of university, was found in 1687 and called *Academia Slavo-Graeco-Latina*, but there was no theological department. The first theological institution was found in 1814 and called Moscow Spiritual Academy. For more on Russian theological education see in Chapter I. For more on Russian Christian theological education see Nataliya Naletova, “Pravoslavnoye prosveshcheniye v Rossii v period transformatsii (XVII v.)” [Orthodox education in Russia during the period of transformation (XVII century)], *Vestnik PSTGU IV: Pedagogika. Psikhologiya* 1, no 20 (2011): 53-58; Mikhail Gromov, “Slavyano-greko-latinskaya akademiya” [Slavic-Greek-Latin Academy] in *Istoriya filosofii. Zapad-Rossiya-Vostok*. Kniga pervaya. Filosofiya dervnosti i srednevekoviya. (Moscow: Greko-latinskiy kabinet, 1995).

²⁹⁸The problems were considered from the positions of Russian teachers and educators, such as Konstantin Ushinskiy, *Izbrannie pedagogicheskiye sochineniya* [Selected Pedagogical essays] in 8 volumes (Moscow-Leningrad: Izdatelstvo APN SSSR, 1950); Peter Kapterev, *Izbrannyye pedagogicheskiye sochineniya* [Selected pedagogical essays] (1914); from the positions of psychologists by Ivan Sikorskiy, *Psikhologicheskiye osnovy vospitaniya i obucheniya* [Psychological foundations of parenting and teaching] (Kiyev: Tipografia Kushnerev i K, 1909); *Ob umstvennom i nrvstvennom razvitiy i vospitaniiy detey* [About the mental and moral development and parenting] (Sankt-Peterburg: Tipografia M. M. Stasyulevicha, 1902); Alexander Lazurskiy, *Dushevnyaya zhizn detey: Ocherki po pedagogicheskoy psikhologii* [The emotional life of children: Essays on educational psychology] (Moscow: Knigoizdatelstvo Polza, 1910); Alexander Nechaev, *Kurs pedagogicheskoy psikhologii dlya narodnykh uchiteley* [The course of educational psychology for public teachers] (1916); *U istokov eksperimentalnoy pedagogiki* [At the origins of experimental pedagogy] (Moscow: Izdatelstvo ROU, 1996); Nikolay Rumyantsev, *Nravstvenno-sotsialnoye razvitiye i vospitaniye detey* [Moral and social development and parenting], *Pedagogicheskaya mysl*, no. 1-2 (1918):7-28; from the positions of Orthodox ethic by archbishop Evseyiy, *Sochineniya: Kamchatskaya oblast i dukhovnyye nuzhdy ee naseleniya* [Works: Kamchatka region and the spiritual needs of its population] (Sankt-Peterburg, 1913); by archpriests Ioann Bazarov, *Khristianskaya nrvstvennost* [Christian morality] (Sankt-Peterburg: Strannik, 1878); *Nrvstvennost I zhizn* [Morality and life] (Sankt-Peterburg: Strannik, 1878); Ivan Belov, *Rukovodstvo po pedagogike* [Pedagogical manual], (1874); Andrei Olesnitskiy, *Nrvstvennoe bogoslovie* [Moral Theology] (Moscow-Sankt-Peterburg 1907).

The Orthodox tradition follows theological dogma of the Church. It included faith in God, obedience and resignation as high values and purpose in life, that life should be formed according to the Church Tradition. Formation is understood as addressing the saints, adopting and acquiring their spirituality, and accordingly, their moral principles.

The Christian-humanitarian tradition asserts the dominance of faith in God and moral Christian philosophy but proclaims a free holistic personality as a pedagogical ideal. Then, spirituality in this perspective is a search for moral principles. It means the confession of the Truth and the affirmation of, amongst others, Goodness, Love, Consciousness, Honesty.²⁹⁹

Today a small minority of authors, for instance, S. Bondyрева and D. Kolesov, think that morality cannot spring from spirituality because both notions do not contain any self-limitation: “Spirituality is not a thing. It is a special perception of life and a priority of the complex over the simple, dominance of the high over the shabby and the prevailing of the developed over the uncultivated.”³⁰⁰ Both authors suppose therefore that spirituality does not imply love for people. Such views are debatable because the historical examination of pedagogical ideas of spiritual-and-moral formation in Russia gives evidence for strong positive meanings of the word spirituality, and that the purpose of such formation is “teaching the heart to love.”³⁰¹

Representatives of the majority view hold a different view. They assume that the right attitude to the world and good relationships with the world may be formed only then when a certain system of values is used. They assert that without this value system a person is not able to behave or make a choice for good or bad (even if the system is historically grounded in the Orthodox tradition).³⁰² Today some scholars strongly recommend that Orthodox culture

²⁹⁹Nataliya Shekhovskaya, *Dukhovnost npravstvennogo vospitaniya v russkoy filosofsko-pedagogicheskoy mysli (vtoraya polovina XIX – pervaya polovina XX vv* [Spirituality of moral education in Russian philosophical and pedagogical thought (second half of XIX - first half of XX centuries) (PhD diss., Belgorodskiy gosudastvenniy universitet, Belgorod, 2006), 10-11. See also Nataliya Shekhovskaya, “K. D. Ushinskiy i N. A. Berdyayev: dukhovnost kak npravstvennaya osnova lichnosti” [K. D. Ushinsky and N. A. Berdyayev: spirituality as a moral basis of personality], *Pedagogika*, no. 5 (2002): 77–82.

³⁰⁰Svetlana Bondareva and Dmitriy Kolesov, *Npravstvennost* [Morality] (Moscow: Izdatelstvo Moskovskogo psikhologo-sotsialnogo in-ta, 2006), 67. See also Svetlana Bondareva and Dmitriy Kolesov, *Dukhovnost* [Spirituality] (Moscow: MODEK, MPSI, 2007).

³⁰¹Tamara Petrakova, “Svyatootecheskoye ucheniye i problemy sovremennoy pedagogiki” [Patristic teaching and problems of modern pedagogy], *Pedagogika*, no. 2 (2007):65; Tatyana Belykh, “Dukhovnyye tsennosti i formirovanie lichnosti” [Spiritual values and formation of personality] in *Mezhdunarodniy informatsionno-analiticheskiy zhurnal “CredeExperto: transport, obshchestvo, obrazovaniye, yazyk”* 3, no. 06 (2015): 16-26.

³⁰²For instance, see Irina Koleganova, *Dukhovno-npravstvennoye vospitaniye v obraztsovykh obrazovatelnykh uchrezhdeniyakh dlya dvoryan v Rossii pervoy chetverti XIX veka* [Spiritual-and-moral education in exemplary educational institutions for nobles in Russia in the first quarter of the 19th century] (PhD diss., Novgorodskiy gosudarstvenniy universitet imeni Yaroslava Mudrogo, Velikiy Novgorod, 2005); Artur Sushanskiy, *Dukhovno-npravstvennoye vospitaniye v voyenno-uchebnykh zavedeniyakh Rossii XVIII nachala XX vv.* [Spiritual-and-moral

should indeed become the content of the current spiritual-and-moral education because it defines core values of life.³⁰³

Such a position, however, seems too prescriptive if we take into account the contemporary multi-national, multi-ethnic, and multi-religious context of Russia. Moreover, the *Concept* document states that values and moral norms of the society are presented by bearers among which there are “traditional Russian religious organizations (Christian, first of all, in the form of the Russian Orthodoxy, then Islamic, Jewish, Buddhist).”³⁰⁴

Other authors propose that a system of values for spiritual-and-moral education should be built on the principles of humanism and implies subduing of self-interests and personal benefits: “The next level of development and formation is a spiritual person... which has a very low degree of self-preservation.”³⁰⁵

Formation of moral and spiritual culture of students should be based not on anthropocentric ideals, when a person is the measure of all things, but also on human harmony in relationships between a person and nature, technology, society, and other people. Then the purpose of learner’s life is not only to know self and to define own possibilities, but

education in military educational institutions of Russia of the XVIII beginning of XX centuries] (PhD diss., Penzenskiy gosudarstvenniy pedagogicheskiy universitet im. V.G. Belinskogo, Moscow, 2002); Marina Zakharchenko M.V. “Dukhovno-nravstvennoye razvitiye i vospitaniye kak klyuchevyye kategorii v metodologii proyektirovaniya obrazovatelnykh programm” [Spiritual-and-moral development and parenting as key categories in the methodology of designing educational programmes] in *Materialy 1 mezhhregionalnoy nauchno-prakticheskoy konferentsii «Sistemno-deyatelnostniy podkhod v vospitanii. Dukhovno-nravstvennoye razvitiye i vospitaniye – glavnyye priority obrazovaniya»* (Sankt-Peterburg, Izd-vo Politekhnicheskogo universiteta, 2010): 6-15.

³⁰³See Vladimir Menshikov, “Razvitiye dukhovno-nravstvennoy kultury molodezhi v sisteme sovremennogo rossiyskogo pedagogicheskogo obrazovaniya” [Development of the spiritual-and-moral culture of the youth in the system of modern Russian pedagogical education], *Vestnik KGU im. N.A. Nekrasova* 18 (2012): 169; Nataliya Shatokhina, “Problemy dukhovno-nravstvennogo vospitaniya studentov” [Problems of the spiritual-and-moral education of students], *Uchenyye zapiski: elektronniy nauchniy zhurnal Kurskogo gosudarstvennogo universiteta* 3, no. 10 (2011): 1-6.

³⁰⁴*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

³⁰⁵Mikhalkin writes about different types of people according to the level of their spiritual state. The first type of people of the lowest level describes those who are egoists, possessed by personal benefits, do not have moral principles or any moral limitations. The second level of people are social, who realize to life and for public good, but at the same time, their interest include personal benefits and aspiration for knowledge. Such people try to live according to the rules of the society they in because they feel responsible for at least their closest environment. They also possess a strong feeling of self-preservation. The third category of people includes intellectual and moral individuals. This last group, who have highest level of spirituality, are church ministers and ascetics who treat the other person as an image and icon of God and therefore behave according to the religious principles and revelations from God. The last level of spirituality defines the content of education as traditional Russian ideals. See more Vladimir Mikhalkin, “Dukhovnyye osnovaniya tselostnosti lichnosti i soderzhaniya vysshego obrazovaniya” [Spiritual foundations of individual integrity and the content of higher education], *Integratsiya obrazovaniya*, no. 4 (2005): 125; Vladislav Lektorskiy, “Dukhovnost i ratsionalnost” [Spirituality and Rationality], *Voprosy filosofii*, no. 2 (1996): 31-35.

to go beyond the limits of own nature, to enrich oneself with co-feelings (sympathy), co-mindedness, co-participation (partaking) of high senses and values.³⁰⁶

It is my understanding that both traditions have survived in modern theological education. The first is observed in strongly confessional educational institutions of the Russian Orthodox Church. The second is pursued by secular theological educators. This will be tested in the primary research of this dissertation.

1.1.2. *Traditional values as the basis for spiritual-and-moral formation*

The *Concept* proposes the “national educational ideal” should be achieved in spiritual-and-moral formation during the educational process. The ‘product’ of this formation is a person who is of utmost value to the society in concrete historical socio-cultural conditions. He or she has high moral principles, is creative, is a competent citizen of the Russian Federation and considers the fate of the Motherland as his or her own. Such a person realises his or her responsibility for the present and future of his or her country and is rooted in spiritual and cultural traditions of multi-national Russia.³⁰⁷

In medieval Russia, a spiritual educational ideal was rooted in religion, and expressed first of all in the image of Jesus Christ. The Orthodox Church guided the life of family, the society and the state in one religious space of spiritual-and-moral formation and united them. A system of moral principles, values and life senses, such as honour, loyalty, *sobornost*³⁰⁸, dedication, self-sacrifice, love, etc., was needed for the maintenance of integrity of the constantly growing country.³⁰⁹ The Orthodox faith united all Russian people (even those who were not Russians ethnically, but who confessed the Orthodox beliefs). Accordingly, the defence of the Russian land was equated to the protection of the Russian Orthodox faith. This was the self-consciousness of the Holy Orthodox Rus.³¹⁰

³⁰⁶Elena Khrabrova, “Formirovaniye dukhovno-nravstvennoy kultury budushchego uchitelya kak aktualnaya pedagogicheskaya problema” [The Formation of the Spiritual and Moral Culture of a Future Teacher as an Actual Pedagogical Problem], *Vestnik KGU im.N.A. Nekrasova* 13 (2017): 7-11.

³⁰⁷*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

³⁰⁸*Sobornost* is the concept of Russian philosophy. It means free spiritual unity of people both in church life and in secular community, communication in brotherhood and love. The term has no analogues in other languages. Usually translated as ‘catholicism’, ‘collective identity’, or ‘collegiality’.

³⁰⁹*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

³¹⁰Land was an object of special worship in Slavic tribes since old times. If nature was called a stepmother, the land was a real mother which provided in needs. See more in Dmitriy Likhachev “O natsionalnom kharaktere russkikh” [On the National Character of the Russians], *Voprosy filosofii*, no. 4 (1990): 3-6; Nikolay Berdyayev, *Dusha Rossii* [Soul of Russia] (Moscow: izd. Sytina, 1915); Ekaterina Tsalko, *Gendernyy aspekt natsionalnoy identichnosti russkikh* [Gender aspect of Russian national identity] (PhD diss, Ivanovskiy gosudarstvennyy

In the 18th Century Russia became an empire. A governing monarch consolidated power. As the state's position and power began to exceed that of the church, a new pedagogical ideal was formulated. Someone had to become a person of the state, a servant to the Tzar and to the Fatherland. Education increasingly aimed at training professional staff for public needs: "All kinds of selfless service for the benefits of the Fatherland must be a criterion which gives value to and meaning to life," – wrote a famous Russian scholar M.V. Lomonosov.³¹¹ The main goal of education was to form a patriot characterised by high morals, love for science, diligence and service to Russia. Hence, the ideal of a useful person for the state and the country characterised education of Imperial Russia.

During the Soviet period, the state gained full power over the citizens and their private lives. Seeking to restrain and eliminate religious consciousness and the influence of the Orthodox church upon the population, the Soviet government in some ways imitated the role of the church. The goal of education was to train people in communist "beliefs" and

universitet, Nizhniy Novgorod, 2011); Sergey Solovyov, *Istoriya Rossii s drevneyshikh vremen* [History of Russia since ancient times], Vol. 1 (Moscow: Izdatelstvo Prospekt, 1993). Pagan beliefs were adopted by the Orthodox philosophers. One of the earliest works is Слово о законе и благодати (The Word on Law and Grace) by Ilarion from Kiev dated in the 11th century. The Ancient Rus is interpreted in terms of the mythology of the New Testament – Russia is consecrated by the grace of Christ. The main idea of the book is to provide a way of survival of Russia on the path of Orthodoxy and Christian perfection. The second work presented by Filofei says that Moscow is "the third Rome." It is the earliest form of the "Russian idea" – Russia is the last protector of "Eternal Rome". The concept of Filofei was taken over by the government in the 16th century in order to be used in interests of the state and the church. The population of the Grand Principality of Moscow was called the last keeper of the true faith and the true mission. Until the 19th century the idea "Moscow – the third Rome" is not found in the literature. Social, political and scientific preconditions resulted in a greater and acceptable role of Russia. See historical works of Russian religious philosophers, for example, N. Karamzin, S. Solovyov, P. Chaadaev, A. Khomyakov, I. Kireevskiy, N. Danilevskiy. Such background foundations have led to a strong form of patriotism proposed in all spheres of life of Russian people. See *Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii*; Andrei Marchukov, "Russkiy vopros, rossiyskiy patriotizm i Ukraina" [The Russian Question, Russian Patriotism and Ukraine], *Rusin*, no. 2 (2009): 120-125; Vladimir Pashkov, "Dukhovnost kak osnova patrioticheskogo vospitaniya voyennosluzhashchikh" [Spirituality as the Basis for the Patriotic Education of Military Personnel], *Vestnik Moskovskogo universiteta MVD Rossii*, no. 6 (2007): 107; Evgeniy Malgin, "O sootnoshenii ponyatiy «dukhovnost» i «patriotizm»" [On the correlation of the concepts of 'spirituality' and 'patriotism'], *Prikladnaya psikhologiya i psikhoanaliz*, no. 1 (2007): 7-12; Svetlana Guzenina, "Derzhavnost i narodnyy patriotizm kak fundamentalniye sostavlyayushchiye rossiyskogo mentaliteta" [Sovereignty and popular patriotism as fundamental components of the Russian mentality], *Vestnik Tambovskogo universiteta. Seriya: Gumanitarnyye nauki* 2, no. 106 (2012): 28-33; Vladislav Yuryev, Galina Kozlova, *Derzhavnaya ekonomicheskaya politika Rossii v globaliziruyushchem mire* [Sovereign eco-economic policy of Russia in the globalizing world] (Tambov: Izdatelskiy dom TGU im. G.R. Derzhavina, 2010); Georgiy Platonov, Anatoliy Kosichev, "Probelma dukhovnosti lichnosti: Sostav, tipy, naznachenkiye" [The problem of personal spirituality: Composition, types, purpose], *Vestnik MGU. Seriya 7: Filosofiya*, no. 2 (1998): 3-302; Alexey Pestretsov, *Genezis russkogo natsionalnogo samosoznaniya v dukhovnoy kulture Rossii* [Genesis of Russian national identity in the spiritual culture of Russia], (PhD diss, Nizhegorodskiy gosudarstvenniy universitet imeni N. I. Lobachevskogo, Nizhniy Novgorod, 2009); Raisa Mikhaylova, *Sotsialno-filosofskie osnovy analiza patriotizma kak dukhovnoy tsennosti obshchestva* [Sociophilosophical foundations of the analysis of patriotism as spiritual value] (Tver, 2002).

³¹¹See also Vladimir Solovyov, *Neskolko slov o nastoyashchey zadache filosofii*, vol. 1 (Moscow, 2000), 153-155.

service to the Communist party. At the same time the Soviet era formulated a high pedagogical ideal, namely a comprehensively educated person. Formation of that time led to mass patriotism and a heroic service in a form of self-sacrifice in the name of the native land and nation, and the neglect of material for the sake of high ideals.

At the end of 20th century, the ideal of an educated person was one who is free in his or her own self-consciousness and, in a personal development, “liberated” from values, national traditions, duties and responsibilities before society.³¹² The value of history and culture was therefore partly lost. To correct this perceived loss, the current educational system proposes that the spiritual-and-moral ideal should be built on historical continuity with past ideals (see Appendix 1). Hence, education aims to accustom learners to sources of morality and spirituality by means of the adoption of cultural and historical experience of the nation.

1.2.The Content of Spiritual-and-Moral Formation

Modern pedagogical literature, educational materials, programmes and manuals abound in vague and badly formulated notions of ‘spiritual life of people’ and ‘spiritual formation of a person’. Spiritual life includes science, education, art, i.e. those spheres of human activity, culture, social practice and relations, in which a person can express their own spiritual qualities and abilities, namely the tendency to knowledge, beauty, harmony, self-will and self-understanding.³¹³ The content of this complex process is filled with diverse elements and theories, some of which are outlined below.³¹⁴

We will concentrate on four main sub-divisions found in the literature:

³¹²*Kontsepsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

³¹³Maria Andronova, *Dukhovno-nravstvennoye razvitiye detey v Tsentre sotsialnoy pomoshchi semye i detyam* [Spiritual and moral development of children at the Center for Social Assistance to Family and Children] (Yekaterinburg, 2017), 8.

³¹⁴There is no specific article on spirituality in the main dictionary of word definitions in Russian by Vladimir Dahl (see *Bolshoy illyustrirovanniy tolkovyy slovar russkogo yazyka* [Large Illustrated Dictionary of the Russian Language] (Moscow: Sovremennoye Pisaniye, 2006), 60). The other Russian authors define spirituality as a “quality of a soul, when spiritual, moral and intellectual interests dominate other material” (see Sergei Ozhegov and Nataliya Shvedova, *Slovar russkogo yazyka* [The Dictionary of Russian Language] (Moscow: Temp, 2009), 284). Several dictionaries label the word as archaic or out-of-date (for instance, *Slovar russkogo yazyka* [Dictionary of Russian language], ed. A. P. Yevgenyeva, vol.1 (Moskva: Russkiy yazyk, 1999), 816; *Tolkoviy slovar russkogo yazyka* [Explanatory dictionary of Russian language], ed. D. N. Ushakova. T. 1 (Moskva: Slovarnoye izdatel'stvo, 1999), 828), while other prefer not to use the term at all, because it is seen as a non-scientific notion, for instance Valeriy Kuvakin, *Pogovorim o dukhovnosti* [Let's talk on spirituality] www.humanism.su/ru/articles.phtml?num=000054 (online accessed on November 11, 2016). At the same time some authors consider it as relatively new, for instance, see Petr Bavin, “Koordinaty dukhovnosti: ot khrama do koshelka,” *Sotsialnaya dukhovnost*, no. 2 (2007): 24).

- spirituality as training in high eternal and universal norms
- spirituality as the highest level of co-operation with the world
- spirituality as transcendent reality
- spirituality as addressing the crises in society.

There are other taxonomies of ideas in the modern literature,³¹⁵ including such subjects as patriotism and a quest for the ideal, but these have been chosen for the purposes of this study, because it represents the main emphases of value for the dissertation.

1.2.1. *Spirituality as training in high eternal and universal norms*

The first approach to formation implies training in high,³¹⁶ eternal³¹⁷ and universal³¹⁸ norms, values and ideals of humankind, which guide any process of development in the life of a person.³¹⁹ These values are named by many philosophers.³²⁰ The person tries to adopt

³¹⁵See helpful articles in understanding spirituality in Kseniya Kolkunova and Tatiyana Malevich, “Ponyatiye ‘dukhovnost’ v sovremennoy rossiyskoy literature” [The Concept of ‘spirituality’ in contemporary Russian Literature], *Vestnik PSTGU 1: Bogosloviye. Filosofiya* 6, no. 56 (2014): 72-88; Nataliya Klimova, “Analiz ponimaniya dukhovnosti v sovremennoy nauchnoy literature” [Analysis of the understanding of spirituality in modern scientific literature], *Vestnik Kemerovskogo gosudarstvennogo universiteta* 4, no. 60 (2014): 203-206; Svetlana Shtumpf, “Kategoriya ‘dukhovnost’ v ponimaniy sovremennykh issledovateley: filosofsko-analiticheskiy obzor” [The category of ‘spirituality’ in the understanding of modern researchers: a philosophical and analytical review], *Sovremennye problemy nauki i obrazovaniya* 6 (2013), www.science-education.ru/113-11487 (online accessed on November 11, 2016); Irina Gosteva, “Kontsept ‘dukhovnost’ v russkoy yazykovoy kartine mira: svetskiye i religioznyye komponenty” [The concept of ‘spirituality’ in Russian language picture of the world: secular and religious components], *Vestnik Chelyabinskogo gosudarstvennogo universiteta*, vypusk 79: Filologiya. Iskusstvovedeniye 20, no. 311 (2013): 44-48; Tatiyana Gaak, Svetlana Konnova, “Ponyatie dukhovnosti v kontekste filosofii kultury” [The concept of spirituality in the context of the philosophy of culture], *Vestnik OGU* 1, no. 150 (2013): 14-21.

³¹⁶Yuriy Polishchuk, *Faktor dukhovnosti v psikiatrii i psikhiterapii* [Factor of spirituality in psychiatry and psychotherapy], http://ansobor.ru/news.php?news_id=914 (online accessed on November 8, 2016).

³¹⁷Oleg Shchuplenkov and Konstantin Samokhin, “Dukhovnost kak aksiologicheskaya sostavlyayushchaya cheloveka” [Spirituality as an axiological component of man], *Almanakh sovremennoy nauki i obrazovaniya*, no. 8 (2012): 182.

³¹⁸Shtumpf, “Kategoriya ‘dukhovnost’ v ponimaniy sovremennykh issledovateley: filosofsko-analiticheskiy obzor” [The category of ‘spirituality’ in the understanding of modern researchers: a philosophical and analytical review], *Sovremennye problemy nauki i obrazovaniya* 6 (2013), www.science-education.ru/113-11487 (online accessed on November 11, 2016).

³¹⁹Nadezhda Izmayeva, *Russkaya dukhovnost kak sotsialno-filosofskaya problema* [Russian spirituality as a socio-philosophical problem] (Perm, 2005), 25.

³²⁰It might be the triad of “truth–goodness–beauty”, which is derived from ancient Greek philosophy (Olga Ustimova, “Obretet li dukhovnost plot: na puti k operatsionalizatsii ponyatiya v rossiyskom obshchestve i SMI” [Will spirituality gain flesh: towards the operationalization of the concept in Russian society and media], *Vestnik Moskovskogo universiteta*. Ser. 10: Zhurnalistika, no. 1 (2011): 119). Others point out “beauty, goodness and love” as the highest fundamental values (Natalya Maryasova, “Dukhovnost lichnosti kak osnovopolagayushchiy faktor sotsialnoy aktivnosti” [Spirituality of the personality as a fundamental factor in social activity], *Aktualnyye voprosy sovremennoy nauki*, no. 6/3 (2009): 69), or “the truth and morality” (Nataliya Sozykina, “Dukhovnost kak problema sovremennoy identifikatsii” [Spirituality as a problem of modern identification] in *Sovremennyye problemy podgotovki spetsialistov po sotsialnoy rabote i sotsialnoy pedagogike: materialy Vtoroy nauchno-prakticheskoy konferentsii* (Yekaterinburg: Izdatelstvo RGPPU, 2002), 102). Still others point

these values and re-produce them in life, for example in relationships with others. Many authors of this category examine spirituality as a complex psychological phenomenon. It is combined with a search for truth, goodness and beauty, which are necessary for the cardinal development of a person. It reflects the essence and values of the universe as well as the adoption and creation of new spiritual norms and values.³²¹ Terepishchiy argues for the “preservation of the spiritual nature of education”, especially when education loses its holistic character due to the lack of spiritual values: “Without spiritual values education becomes a training, a drill, a strict discipline. Indeed education gives an *obraz* (an image) to a learner.³²² While Terepishchiy does not clearly define spiritual values or what he means by them, he proposes nevertheless to develop a thoroughly planned and structured system of education. This system of education should include a standard of continuous education and be tightly interwoven with values and ideals. These values and ideals have to orientate a student for successful cooperation with the biosphere, the technological sphere and with the student himself or herself.

Terepishchiy uses Gadamer’s understanding of freedom when a person must find their own sphere of freedom and learn how to work in it, which is the aim of the human life.³²³ Thus, education should be equal to a human, in other words it should transmit human essence and nature – humaneness, goodness and spirituality.³²⁴

1.2.2. Spirituality as the highest level of cooperation with the world

The second approach to spiritual-and-moral education presents spirituality as a product of human life and defines it as “the highest level of cooperation with the world”.³²⁵

to the whole range of qualities generated by spirituality: humanity, honesty, conscience, fairness, penitence or confession (Shtumpf, “Kategoriya ‘dukhovnost’ v ponimanii sovremennykh issledovateley”).

³²¹Nina Koval, *Dukhovnost v sisteme professionalnogo stanovleniya spetsialista* [Spirituality in the system of professional development of a specialist] (Moskva, 1997), 215.

³²²The Russian word *obrazovanie* (education) derives from the word *obraz* (image), thus, it is a process of shaping a man, granting him an image (predominantly God’s image) and a form, see Sergey Terepishchiy, “Dukhovnaya sushchnost obrazovaniya v usloviyakh ego nepreryvnosti” [Spiritual essence of education in conditions of its continuity], *Obrazovaniye cherez vsyu zhizn: nepreryvnoye obrazovaniye v interesakh ustoychivogo razvitiya*, no. 1 (2012), 187.

³²³Sergey Terepishchiy, “Dukhovnaya sushchnost obrazovaniya v usloviyakh ego nepreryvnosti,” 188-189; see also Hans-Georg Gadamer, “Ideya universiteta – vchera, segodnya, zavtra” [The idea of the university - yesterday, today, tomorrow] in *Ideya Universiteta: Ontologiya i uporyadocheniye* (Lvov: Letopis, 2002): 169-184).

³²⁴Sergey Terepishchiy, “Dukhovnaya sushchnost obrazovaniya v usloviyakh ego nepreryvnosti,” 188.

³²⁵Mikhail Drobzhev, “Dukhovnost lichnosti kak glavnyaya sostavlyayushchaya sistema nepreryvnogo obrazovaniya” [Spirituality of an individual as a main component of the system of continuous education], *Psikhologo-pedagogicheskiy zhurnal “Gaudeamus”* 1, no. 9 (2006): 76.

From this point of view, spirituality happens in a workplace as “the need for creative activity”.³²⁶ Livshits concludes that spirituality presents such a position in the world when a human performs inner freedom and creativity: “Spirituality is a meaning-in-life position when a person reveals himself to the world, as well to another person as the only bearer of human existential essence... Spirituality is the development of this human existential essence.”³²⁷

The representatives of this line of thought interpret any creative activity of a person as a self-developmental ability. This is when an individual gains the ability to act in accordance with his/her own values and the ability to influence people around them and the world as a whole. To do so, a person needs to be in a process of the “inner world” going outside. For this purpose there is a “norm” of spirituality, namely the awakening of the inner person. This is the tendency to bring in harmony those things in the inner self which lead to transformation of the whole existence of a person.³²⁸ According to N. Maryasova, spirituality is expressed in a search of basic personal needs when (cap)abilities, talents and faculties are developed and trained.³²⁹ At the same time Leontyev stresses that spirituality is not equated with unselfishness. The key concept here is “self-regulation”, which is understood as a system of control mechanisms by which a person manages his or her behaviour.³³⁰ Hence, a learner should be trained in self-management as a mature individual. Education, therefore, serves as the main instrument to achieve this goal.

³²⁶Stanislav Kaverin, *Psikhologo-akmeologicheskiye osnovy razvitiya dukhovnykh potrebnostey* [Psychological and acmeological foundations for the development of spiritual needs] (Moscow, 2002), 40. Other works on spirituality as a creative activity, see Victor Gromov, “Dukhovnost kak filosofskaya i sotsialno-istoricheskaya problema” [Spirituality as a philosophical and socio-historical problem], *Antropologicheskiye izmereniya filosofskikh issledovaniy*, no. 4, (2013): 33-42; Alexander Kholmanskiy, “Realnaya dukhovnost” [Real Spirituality] *Mir nauki* 2, no. 4 (2014): 2-25; Voloshina L.V., “Dukhovnost': voprosy, suzhdeniya, mneniya” [Spirituality: questions, judgments, opinions], *Nauchno-pedagogicheskoye obozreniye* 1, no. 1 (2013): 40-45.

³²⁷Rudolf Livshits, *Dukhovnost i bezdukhovnost lichnosti* [Spirituality and lack of spirituality of a person] (Ekaterinburg, 1997), 49.

³²⁸Nelli Shabanova, “Fenomen normy dukhovnosti” [The phenomenon of the norm of spirituality], *Istoricheskkiye, filosofskkiye, politicheskkiye i yuridicheskkiye nauki, kulturologiya i iskusstvedeniye. Voprosy teorii i praktiki* 4, no. 18 (2012): 192.

³²⁹Natalya Maryasova, *Dukhovnost v kontekste psikhologicheskogo analiza: lichnostnyy aspekt* [Spirituality in the context of psychological analysis: a personal aspect] (Khabarovsk, 2004), 157.

³³⁰Dmitriy Leontyev, “Dukhovnost, samoregulyatsiya i tsennosti” [Spirituality, Self-regulation and Values], *Gumanitarnyye problemy sovremennoy psikhologii. Izvestiya Taganrogskogo gosudarstvennogo radiotekhnicheskogo universiteta*, no. 7 (2005): 18.

1.2.3. *Spirituality as transcendent reality*

Representatives of another stream understand spirituality as transcendent reality. Spiritual formation is therefore a persuasion of this reality by overcoming human egoism. When a learner overcomes individual limitations, union with the whole universe takes place.³³¹ He or she finds meaning of life and determines objectives of self-development.³³² Nekrasova defines spirituality as a quality of a person which enables her/him to connect to transcendence. In the process he or she builds an individual integrated inner world.³³³ When a person adapts and elaborates on information obtained from outside, the person becomes perfect. In this process person's aims are common to all humankind's values and morals.

In short, a human has a soul, which is shown through the mental experience and adaption of information from the outer world. This soul leads a person to the spirit and ties them together. The spirit is an aspiration for existence beyond individuality in transcendence and in unity with the universe. Znakov states that "spiritual conditions are opposed to the material nature of a human and the world: a person goes to the heights of spiritual existence in rare moments of intellectual irradiation and morally difficult ethical conflict solution."³³⁴

1.2.4. *Spirituality as addressing crises in society*

Today, most of all, authors speak about a crisis in the Russian society, which results in destruction of morality, changes in spiritual values, aggression, religious and national intolerance, egoism and degradation.³³⁵ Discussions about spirituality take place each time

³³¹See also Alexander Semenov, *Dukhovnost: sotsialno-filosofskiy aspekty issledovaniya* [Spirituality: socio-philosophical aspects of research] (PhD diss., Volgogradskiy gosudarstvenniy pedagogicheskiy universitet, Volgograd, 2001).

³³²Luydmila Sobchik, "Problema dukhovnosti v psikhologii" [The problem of spirituality in psychology] in *Globalnyye problemy chelovechestva: mezhdistsiplinarnyy nauchno-prakticheskiy sbornik* (Moskva: Izd-vo MGU, 2006): 68.

³³³Nina Nekrasova, *Fenomen dukhovnosti: bytiye i tsennost* [The Phenomenon of Spirituality: Being and Value] (Ivanovo, 2002), 9-10.

³³⁴Victor Znakov, "Dukhovnostcheloveka v zerkalepsikhologicheskogo znaniya i religioznoyvery" [Spirituality of man in the mirror of psychological knowledge and religious belief voprosypsikhologii], *Voprosy psikhologii*, no. 3 (1998): 104-114.

³³⁵Today the Russian society continues to experience spiritual and moral crises. The age of drug addiction reduced from 18 to 14. Public studies state that more than 50% of young people are ready to violate morale in order to reach personal success. Russia has become is top of the list for teenage suicide and abortions (see more in Vladimir Barabanov, "Dukhovno-nravstvennyye tsennosti v obrazovanii kak prioritet gosudarstva" [Spiritual and moral values in education as a priority of the state], *Universum: Vestnik Gertsenovskogo universiteta*, no. 8 (2010): 10-14).

society faces social cataclysms, and the government tries to find a way to counteract negative tendencies in the society.³³⁶

Crisis is a permanent confusion of consciousness.³³⁷ National consciousness is people's understanding of their unity and realization of the nation's place among other societies. There is a constant quest for national consciousness, which will lead to a revival of human spirit. People address the question of spirituality because it is the highest purpose of humankind's evolution and the universal way of humankind's salvation. Society addresses spirituality because the national spirit awakes, though slowly, to realization of its sense and evolutionary destination.³³⁸

Overcoming the current spiritual crisis is possible when teachers start to analyse the past of Russia: "Only when educators look back into history of their own nation, they truly teach."³³⁹ So the scholars of this line of thought tend to define spirituality as an experience of humankind sublimated in a historical context.³⁴⁰ Accordingly, spiritual-and-moral formation is seen as a cumulative experience of filling someone up with cultural and historical content.

In this regard, Pestretsov identifies three cultural constants: religion/religiosity, *sobornost* and statehood.³⁴¹ Society should therefore rebuild these constants to overcome the current crisis. Olga Sergeeva argues to the contrary. She asserts that culture is closely connected with the cult of ancestors, ancient beliefs and traditions. Society therefore has to accustom itself with national arts and music found in the literature and museums of society.

³³⁶Sergei Rubinshteyn, *Bytiye i soznaniye. Chelovek i mir* (Sankt-Peterburg: Piter, 2003), 119.

³³⁷Nadezhda Izmestyeva, *Russkaya dukhovnost*, 14.

³³⁸See the extensive work of Valeriy Murashov, "Ideya dukhovnosti kak osnova i sposob sotsialnoy zhizni" [Idea of spirituality as the basis and way of social life], *Shkola dukhovnosti*, no. 6 (1999): 25. More in his articles "Dukhovnyye resursi mira: preodoleniye globalizatsii" [Spiritual resources of the world: overcoming globalization], *Shkola dukhovnosti*, no. 5 (2001): 18-25; "Krizis dukha i ego preodoleniye" [Crisis of spirit and its overcoming], *Shkola dukhovnosti*, no. 2 (2002): 68-84. Also see the same ideas in Alexander Kanapatskiy, *Onotologicheskaya istinnost dukhovnosti* [Onotological truth of spirituality] (Ufa, 2004).

³³⁹Gennadiy Babushkin and Alexandra Telpis, "Formirovaniye dukhovno-nravstvennoy kultury u budushchikh uchiteley" [Formation of spiritual and moral culture among future teachers], *Omskiy nauchnyy vestnik*, no. 2 (2013): 170.

³⁴⁰Golovanov defines *sobornost* as unity of a man with nature, the world, other people, and with the whole universe (Igor Golovanov, "Aksiologicheskiye konstanty traditsionnoy dukhovnoy kultury v folklornom sobranii V. I. Dalya" [Axiological constants of traditional spiritual culture in the folklore collection of V.I. Dahl], *Chelyabinskiy gumanitarniy*, no. 1 (2012): 38-39). We therefore have to distinguish a secular and religious definition of "sobornost". Also see Alexander Korolkov, *Dukhovnyye osnovaniya russkoy shkoly* [Spiritual foundations of the Russian school] (Biysk: BGPU im. V. M. Shukshina, 2004), 1. In Orthodox religion *sobornost* is a certain unity of a man, firstly, with other believers, secondly, with the whole catholic Church as reflection of one whole with God. Also see the definition of *sobornost* in ref. 320.

³⁴¹Alexey Pestretsov, *Genezis russkogo natsionalnogo samosoznaniya* [Genesis of Russian national self-identity] (Nizhny Novgorod, 2009).

When a person learns from the products of cultural life, humankind, the person comprehends a system of spiritual values and knowledge about the world.³⁴² Rusakova agrees by saying that culture is a leading source of revelation and realization of existential spiritual powers of a human being. An educated person has mastered the culture of the past (culture of an ethos, of one's own country, and of the world). What is more, an individual can produce a new culture of the future.³⁴³ This is a person who is able to understand what they are capable to do in the world and who is ready to influence circumstances in a human way.

Looking back on our discussion we conclude that the content of spiritual-and-moral formation in Russian education is controversial, being differently understood by secular Russian scholars:

- as growth in universal for all humankind values (human and virtue development);
- as self-development of a person and continues education (personal development);
- as a transcendent union with the universe;
- an increase of national consciousness in order to overcome spiritual crisis in the country (a combination of intellectual and character development).

This will be tested in the primary data gathering, namely, how spiritual formation is understood and fostered in the secular theological institution. I will look for a pattern of spiritual formation in the secular theological school in order to see, how theory about spirituality and spiritual formation is integrated in the study. It is also important to see if the students and the faculty are familiar with the state standards and how the institutions correlate the prescribed standards and meanings with theological disciplines and adapt them in the way to pursue spiritual formation. It is also essential to see if confessional institutions are aware of the state documents and what they do to meet the state requirement on the part of the traditional national values and the content of spiritual formation.

³⁴²Olga Sergeeva, *Formirovaniye dukhovno-nravstvennoy kultury uchashchikhsya na osnove traditsiy pravoslavnoy kultury. Iz opyta raboty* [Formation of the spiritual and moral culture of students based on traditions of Orthodox culture], <https://cyberleninka.ru/article/n/formirovanie-duhovno-nravstvennoy-kultury-uchaschihsya-na-osnove-traditsiy-pravoslavnoy-kultury-iz-opyta-raboty> (online accessed on October 28, 2017).

³⁴³Tat'yana Rusakova, "Dukhovnaya kultura lichnosti kak smysl obrazovaniya" [Spiritual culture of an individual as the meaning of education], *Vestnik OGU*, no. 5 (2005): 29.

Concluding this section it is important to say that spiritual formation in the Russian context can be usefully examined as two-fold, a secular and religious. We have seen that a secular approach describes spiritual formation in the form of spiritual-and-moral *vospitanie*. In short, it is a process of personal development of an individual oriented to traditional national values, which are also sources of morality and spirituality, and conducted by all bearers of such values.

Spiritual-and-moral formation of learners is prescribed by the laws as part of the social formation of people in the Russian society. Therefore, the debate concentrates on the content of spiritual formation. This, however, is not clearly defined and fragmented. By and large, the various positions and scholars do not interact with each other, presenting a patchwork of ideas. We now turn to the other body of literature on spiritual formation in the Russian context, the Orthodox patterning.

2. Spiritual Formation as *Obozhenie* in Russian Orthodox Church

There is an alternative view on spiritual formation presented by the Russian Orthodox Church, the dominant faith tradition in the Russian Federation.³⁴⁴ It is done in a pure religious sense. The expression ‘to be Russian is to be Orthodox’ is still true for the majority of Russian people.³⁴⁵ “Orthodoxy is much more than simply a church; it is an entire way of life

³⁴⁴ The Orthodox Church is a family of worldly recognized fourteen autocephalous, independent and self-governing, churches. According to the Diptych of Moscow Patriarchy of the Orthodox Church there are fifteen autocephalous churches, as it includes the Independent Orthodox Church of America, while the Diptych of Constantinople does not regard it in its list. According to Orthodoxy, the Eastern Church is regarded as the true church which glorifies God in a true worship. It teaches the true faith, which is nothing less than the Church of Christ on earth. Besides, the Eastern Church traces its heritage to Constantinople while the Church in the West has diverged from true faith, when it introduced the papacy and the *filioque* doctrine.

³⁴⁵ According to the Russian Public Opinion Research Center in 2010, 75% of the population of the Russian Federation declare their Orthodox beliefs along with 5% – Muslims, 1% – Catholics, 1% – Protestant, 1% – Jews, 1% – Buddhists, 8% – unbelievers, and 8% – others; more details see at http://wciom.ru/news/tematicheskii_catalog?cat=34 (online accessed on October 31, 2018). According to the research of Levada Center from December 2012, 74% are Orthodox, 10% call themselves spiritual but not religious, 5% – atheists, 7% – Muslims, 2% – of other, 1% – Catholics, 1% – Christian; more details see at www.levada.ru/2012/12/17/v-rossii-74-pravoslavnyh-i-7-musulman/ (online accessed on October 31, 2018). According to the research of the Russian Academy of Science from 2013, there are 79% of Orthodox believers, 9% – spiritual but not religious, 7% – atheists, 4% – Muslims, 1% – others, www.rg.ru/2013/01/15/sociologiahtml (online accessed on October 31, 2018). Several researches of Pew Research Center from 2008 ad 2010 prove the data that more than 72% identify themselves as Orthodox Christians, www.pewforum.org/2014/02/10/russians-return-to-religion-but-not-to-church/ (online accessed on October 31, 2018)

and culture.”³⁴⁶ Despite a long period of atheistic communist leadership, Russian Orthodoxy is the main religious culture and “basic component of Russian spirituality thanks to which the synthesis of different cultures and ethos has obtained a universal level and importance.”³⁴⁷ It is therefore necessary for the primary research and secondary discussions of this dissertation to understand this background to.

It is important to note that while there is plenty of variety and confusion in the secular literature, there is a unified tradition of orthodox spirituality which is not seriously questioned in the religious literature. A number of attempts have been made to understand this in a western analytical way, separating different traditions within the overall tradition, but this is seriously resisted by the writers in orthodox spirituality. It will become clear that there is an inevitable paucity of secondary source disagreement and debate in the material presented.

2.1. The Meaning and Background of *Obozhenie*

Russian Orthodox spirituality has been determined predominantly by Greek hesychasm.³⁴⁸ It “is discerned as mystery which is always experienced paradoxically and can never be understood philosophically in a scholastic way”.³⁴⁹ The core of it is encompassed within the idea of *obozhenie* – a state of being in God and beholding God’s transcendent energies.³⁵⁰ By means of ‘inner asceticism’, also called ‘inner doing’ or ‘intellectual prayer,’ a person unites with God and has communion with God.

The term *obozhenie* derives from Greek *theosis* and means the ontological transformation of created beings. This process has already started on the earth through the

³⁴⁶Daniel B. Clendenin, *Eastern Orthodox Christianity. A Western Perspective* (Grand Rapids: Baker Books, 1994), 21.

³⁴⁷Irina Volkova, *Traditsii religioznoy dukhovnosti v russkoy culture* [Traditions of religious spirituality in Russian culture] (PhD diss., Mariyskiy gosudarstvenniy tekhnicheskiy universitet, Yoshkar-Ola, 2004), 4.

³⁴⁸Russian Christianity was formed by the influence of Greek missionaries, Cyril and Methodius, who translated the Bible in the old Slavonic language. The schism of the old believers started in the 17th century in order to keep the Eastern Orthodox Church liturgical and ritual practices, while the Patriarch Nikon started reforms aimed at uniformity between the practices of the Russian and Greek Orthodox churches. While the Orthodox tradition remained the same as described, the imposed Greek emphasis had particularities. See more in Timothy Ware, *The Orthodox Church. An Introduction to Eastern Christianity* (London: Penguin Books, 2015), 106-110; The Blackwell Companion to Eastern Christianity, ed. Ken Parry (Chicester: John Wiley and Sons, 2010), 207-229;

³⁴⁹John Chryssavgis J., *Light Through Darkness. The Orthodox Tradition* (London: Darton, Longman & Todd Ltd, 2015), 16.

³⁵⁰Vladimir Losskiy, *Ocherk misticheskogo bogosloviya* [Essay on Mystical Theology] (Moscow: Tsent CEI, 1991), 91-94; Kallistos Ware, *The Orthodox Way* (Crestwood, NY: St. Vladimir’s Seminary Press, 1995) 36; Hilarion Alfeyev, *The Mystery of Faith: An Introduction to the Teaching and Spirituality of the Orthodox Church* (London: Darton, Longman & Todd Ltd, 2004), 184-187.

incarnation of the Son of God and by the acts of the Holy Spirit. The Russian Orthodox Church teaches that a person is born with the natural potential for transformation of his whole being for the purpose of communion with God.³⁵¹

There is a difference between God's essence and God's energies. The union with God is union with the divine energies, but not with the divine essence. A person does not lose his or her own personality being absorbed by God's energies. At the same time the person is closely linked to God. Therefore, Orthodox teaching about *obozhenie* rejects any form of pantheism. The fundamental Christian assertion "God is One" sets an absolute limit in *obozhenie*. There is no possibility for any created being to become ontologically another god.

Obozhenie is transformation, purification, illumination and restoration to the purity of the self's primary substance, the being "made in the icon of God".³⁵² Adam and Eve were not created in a full-grown state of physical and spiritual perfection, but in an incomplete communion with God. Humanity was more like a developing young child who was charged with growing ever more deeply into divine likeness through the process of *obozhenie*.³⁵³ Thus, the fall was not a withdrawal from a perfected state, rather, according to Eastern Orthodoxy, it was a departure from the path of *obozhenie*, the failure to achieve the original purpose God had set for humanity. The mission of the Orthodox Church is the healing of human beings from their destruction and withdrawal from the true origin.

Western religious thought tends to conceive the doctrines of sin and salvation in juridical and forensic categories. The idea of justification by faith reveals the guilty state of a person and the way in which that person can stand before a just God. John Meyendorff suggests that this legal theological factor caused the Eastern and Western churches to drift apart.³⁵⁴ Clendenin agrees that "the doctrine of justification by faith, so prevalent in the West, is almost totally absent from Eastern thought."³⁵⁵ The teaching about *obozhenie* is an original peculiarity of the Orthodox Church. Its spiritual ideal is the final destination, which should be

³⁵¹The famous quotation of Athanasius includes: "God became man so that men might become gods". The same echoes in Basil the Great who said: «From the Holy Spirit there is likeness of God, and the highest of all things to be desired, to become God.»

³⁵²Georgiy (Kapsanis), *Obozheniye kak smysl zhizni cheloveka* [Deification as the meaning of human life], www.azbuka.ru/otechnik/Georgij_Kaspanis/obozhenie-kak-smysl-chelovecheskoj-zhizni/#0_8.html (online accessed on March 17, 2017).

³⁵³Ioann (Ivan) Bulyko, "Ucheniye ob obozhenii v bogoslovii pravoslavnoy tserkvi [The doctrine of deification in theology of the Orthodox church], *Studia Humanitatis*, www.metaparadigma.ru/ieromonax-ioann-bulyko (online accessed on November 12, 2017).

³⁵⁴John Meyendorff, *Byzantine Theology* (New York: Fordham University Press, 1979), 143. See also Ernst Benz, *The Eastern Orthodox Church: Its Thought and Life* (Garden City: Anchor Books, 1963), 43-47.

³⁵⁵Clendenin, *Eastern Orthodox Christianity*, 123.

pursued by all people. “Now the purpose of our life is blessedness not only to have the Trinity in kingship but also to receive an influx of divine, also when we are there to suffer *obozhenie*”.³⁵⁶ Stavropoulos summarises this essential thought: “As human beings we each have this one, unique calling, to achieve *theosis*. In other words, we are each destined to become a god; to be like God Himself, to be united with Him... as the Apostle Peter described the purpose of life (2 Peter 1:4).”³⁵⁷

The English equivalents ‘divinization’ and ‘deification’ conceal a danger in the interpretation of the true meaning that the term *obozhenie* carries.³⁵⁸ The tendency in western thought is to interpret it as that a human becomes a god, turns into a god. An example is what happened with heroes of the Ancient Greek myths. Such transformation or perfection could happen only with small numbers of people and implies a loss of personal identity by a deified man.³⁵⁹ This is not the correct understanding of Orthodox idea. *Obozhenie* leads a person to a full and perfect state (not nature) of being.³⁶⁰ This is well seen in two meanings of the term *obozhenie* distinguished in the Russian language:

- 1) “to become closer to God,” “to have communion with God”;
- 2) “to imbue somebody with divine energies.”³⁶¹

Both meanings in Russian are included in the meaning of *obozhenie* in the Orthodox Church because Orthodox spirituality is a relational experience, a synergy of God’s initiative act and a man’s responsive will. Antony of Sourozh states: “Spirituality begins at the moment when

³⁵⁶*Dobrotolyubie* [Philokalia], vol. 2, 43.

³⁵⁷Christoforos Stavropoulos, *Partakers of Divine Nature* (Minneapolis: Light and Life, 1976), 17-18.

³⁵⁸See more in Evgeniy Zaitsev, *Ucheniye Vladimira Losskogo o teosise* [Teaching of Vladimir Lossky about theosis]

(Moscow: BBI, 2007), 3.

³⁵⁹Petro Bilaniuk rejects the idea to translate the word *theosis* like deification or divinization, while J. Pelican argues that both terms lack the true meaning of it. G. Everyn states that there is no western adequate equivalent for the Greek term *theosis* and it should not be translated. More discussion about the terms see Petro B. T. Bilaniuk, “The Mystery of Theosis or Divinization,” in *The Heritage of the Early Church: Essay in Honor of the Very Reverend Georges Vasilievich Florovsky* (Rome, 1973), 347-348; Petro B.T. Bilaniuk, “A Theological Meditation on the Mystery of Transfiguration,” *Diakonia* 8 (1973): 326-327; Jaroslav Pelican, *The Christian Tradition; A History of the Development of Doctrine*. Vol. 1: The Emergence of the Catholic Tradition (100-600) (Chicago: University of Chicago Press, 1971), 338-340. Nikolaos P. Vassiliades, “The Mystery of Death,” *Greek Orthodox Theological Review* 29 (1984): 280; George Everyn, “Theosis in Later Byzantine Theology,” *Eastern Churches Review* 2 (1969): 243-244.

³⁶⁰“Obozheniye” [Deification] in *Slovar russkogo yazyka XI-XVIIvv* [Dictionary of Russian language XI-XVII centuries]. Vypusk 12 (Moscow: Nauka, 1987), 115.

³⁶¹Zaitsev, *Ucheniye Vladimira Losskogo o teosise*, 5.

we are devoted to God, offered to Him and becoming His property”.³⁶² Thus, there is only one purpose of life for humanity – to be in touch with God, join Him closely.³⁶³

In the research I will look how the core of Russian Orthodox spirituality is understood and taught in the Russian Orthodox institution. Regarding other theological schools it is important to figure out if the students and the staff are familiar with the idea of *obozhenie*, what attitudes they have on the part of it, whether the respondents apply theological reflection to the idea of *obozhenie* in order find similarities and differences.

2.2. Necessary Conditions to Start *Obozhenie*

How does a person commence and begin to progress in *obozhenie*? There are two main answers to this question which we must explore. It is the church and sacraments and following the tradition and guidance of the fathers and mothers of faith.

2.2.1. *The role of the church and sacraments*

A person who has embarked on the path of *obozhenie* cannot be outside the church’s liturgical life which includes preaching, prayer, and celebration of the sacraments. The spiritual journey starts in fellowship with others: “No one is saved alone. He who is saved is saved in the Church as a member of her and in union with all her other members.”³⁶⁴ Ware confirms this idea: “Ignorance and sin are characteristic of isolated individuals. Only in the unity of the Church do we find these defects overcome. The person finds his true self in the Church, in the strength of his communion with his brothers and his Savior.”³⁶⁵

Since the very beginning believers associate themselves within lifelong participation in the sacraments as Christ endows the human heart with His grace through church sacraments. “Christ takes material thing and makes them a vehicle of the Spirit.”³⁶⁶ Hilarion agrees by confirming that God’s grace flows from the sacraments and “deifies all our being – and soul, and body, joining us to the Divine nature, enhancing life, re-create and re-new into

³⁶²Antony of Sourozh, *Chelovek pered Bogom* [Man before God] (Moscow: Palomnik, 2001), 114.

³⁶³Sophrony (Sakharov), arhimandrit, *Videt Boga kak on yest* [We shall see Him as He is], www.azbyka.ru/otechnik/Sofronij_Saharov/videt-boga-kak-on-est (online accessed on April 20, 2017).

³⁶⁴Aleksey Khomyakov, *O ponyatii sobornoy lichnosti* [About the concept of a catholic personality]. *Polnoe sobranie sochineniy v 8 tomakh*. Vol. 2 (Moscow, 1900), 259.

³⁶⁵Ware, *The Orthodox Way*, 108.

³⁶⁶Ware, *The Orthodox Church*, 267.

the eternal life.”³⁶⁷ Therefore, a person depends on the Church in the process of *obozhenie* because, according to Orthodox teaching, the Church holds the exclusive right to conduct sacraments.

The sacraments are often called “mysteries,” not because they conceal Christ, but because they reveal and make Him present. Alexander Schmemman considered the entire story of Jesus as a mystery.³⁶⁸ In light of this, “since the church is to proclaim that mystery and communicate it to men, the essential acts by which she is accomplishing this are also called mysteries”.³⁶⁹ Through all these acts [*mysteries or sacraments*] “we are made participants and beneficiaries of the great mystery of salvation accomplished by Jesus Christ.”³⁷⁰

There are seven official sacraments of the Russian Orthodox church.³⁷¹ However, sacraments are also imparted whenever God’s grace is communicated through the created order. Stylianopoulos states basically everything in the church is a sacrament. It includes icons, creation, relics, funeral services, blessings with holy water, where people work every day, looking after their families and in many other daily tasks.³⁷²

An important aspect to note here is that sacraments do not work *ex opere operato* apart from faith. The believer cannot produce a sacrament by mechanical representation of this or that act. It is up to each believer to make sacraments bear fruit in their lives. Hence, Antony Khrapovitsky argues that partaking in sacraments is a natural result of being spiritual.³⁷³

³⁶⁷Hilarion Alfeev, *O dukhovnoy zhizni* [Spiritual life], https://azbyka.ru/otechnik/Ilarion_Alfeev/vy-svet-mira/ (online accessed on March 13, 2017).

³⁶⁸Alexander Schmemann, *Yevkharistiya. Tainstvo Tsarstva* [Eucharist. Mystery of the Kingdom] (Moscow: Palomnik, 1984), 213.

³⁶⁹Antony of Sourozh. *Byt khristianinom* (Moscow: Fond Dukhovnoye naslediy mitropolita Antony of Sourozh, 2010), 16; see also Losskiy, *Ocherk misticheskogo bogosloviya*, 91-94.

³⁷⁰Losskiy, *Ocherk misticheskogo bogosloviya*, 6.

³⁷¹Seven sacraments of Russian Orthodox church are baptism, chrismation, Eucharist, repentance or confession, holy orders, marriage and anointing of the sick.

³⁷²Theodore G. Stylianopoulos, *Way of Christ: Gospel, Spirituality, and Renewal in Orthodoxy* (Brookline, Holy Cross Orthodox Press, 2002), 38.

³⁷³*Podobashe siya tvoriti i onekh ne ostavlyati. Iz pastorskikh besed* [Follow this and do not leave them alone. From pastoral conversations], https://azbyka.ru/otechnik/Antonij_Hrapovickij/podobashe-siya-tvoriti-i-oneh-ne-ostavljati-iz-pastyrskih-besed (online accessed on February 22, 2017). Also see Georgiy (Kapsanis), *Obozheniye kak smysl zhizni cheloveka* [Deification as the meaning of human life], www.azbuka.ru/otechnik/Georgij_Kaspanis/obozhenie-kak-smysl-chelovecheskoj-zhizni/#0_8.html (online accessed on March 17, 2017).

2.2.2. *Spiritual fatherhood*

The second area of importance in beginning the spiritual life is following the tradition via Spirit-led fatherhood and motherhood. The Russian Orthodox Church teaches that the whole story about Jesus is to be told in the church. Along with the Scriptures it teaches the Tradition (or traditions) of the fathers. Everything that can communicate the saving message about Jesus Christ is used and applied to church and spiritual practices. Hence, the Tradition is not an independent or additional source of faith. It is a *living tradition*. “It is a real existing experience of spiritual and practical experience of *all* the church.”³⁷⁴ Bulgakov writes in the same vein: “Tradition is the spiritual experience collected in consciousness of all the dead and the living orthodox believers, which kept and enriched the truth of the church.”³⁷⁵ Whether reading the church fathers, lives of saints, canons and rules of worship, or turning to the Eucharist and liturgy it is all about the gospel as it is rediscovered in Jesus.³⁷⁶

In light of this, the spiritual guidance of the fathers (and, rarely, mothers) helps believers to seek holiness and union with God. Spiritua father is often called an elder. It is a person who has personal and direct experience of God. Accordingly, he can assist those who are on the journey to *obozhenie* to get the right knowledge and to practice true *theologia* and silence: “Go and join a man who fears God, and live near him, he will teach you to fear God too.”³⁷⁷ Spiritual fathers, who are often called *starets* or *dukhovnik*, show how to receive the Holy Spirit and get closer to God through their personal experience (usually in a desert or wilderness and sometimes in a monastery). Such spiritual fathers are able to cite the Bible but above all they present a living example of biblical characters in themselves.

In Russian Orthodoxy such fatherhood is a key in pastoral care and spiritual formation because fathers are generally recognised to be holy with various gifts. A father transmits his faith, love and care.³⁷⁸ God’s goodness might be experienced through the words and love of a spiritual father, because “meeting and talking with such a person is to have a genuine

³⁷⁴Alexander Negrov, “Biblical interpretation in the Russian Orthodox Church: A Historical and Hermeneutical Perspective,” *Verbum et Ecclesia* 22, no. 2 (2001): 353.

³⁷⁵Sergius Bulgakov, *Pravoslaviye. Ocherki ucheniya pravoslavnoy tserkvi* [Orthodoxy. Essays on the teachings of the Orthodox Church] (Moscow: Directmedia, 2015), 77.

³⁷⁶Losskiy, *Ocherk misticheskogo bogosloviya*, 110.

³⁷⁷Dorotheus, abba, “O strakhe Bozhyem” [On fear of God] in *Dushepoleznye poucheniya i poslaniya*, online accessed February 5, 2017 https://azbyka.ru/otechnik/Dorofej/dushepoleznye-pouchenija-i-poslaniya/1_7.

³⁷⁸On this read Valentina Mordasov, *Svyatyie ottsy ob ispovedi. Duhovnik i otnosheniye k nemu* [St. fathers on Confession. Spiritual father and attitude to him] (Moskva: Litres, 2017); Nikolay Vedernikov, *Fragments iz besed o dukhovnichestve* [Fragments of conversations about spiritual fatherhood], <https://azbyka.ru/fragmenty-iz-besed-o-duhovnichestve> (online accessed on September 29, 2017).

encounter with the love of God himself.”³⁷⁹ People who were in contact with desert fathers were amazed by their love and compassion.³⁸⁰

Followers are guided to live in the presence of God all the time: in daily routine of ascetic life, prayer and physical activity. These spiritual fathers are essential. If one seeks the path of *obozhenie* he cannot live according to his own mind without consulting a spiritual father as “there is no one who does not need a spiritual father and guidance, except God.”³⁸¹

It is so that personal judgment may reflect the fallen condition affected by spiritual blindness and idle imagination, which lead to wrong judgment. This is why a spiritual father scrutinises the life of a follower in all its aspects through his spiritual eyes. In this way, he gives a disciple a possibility to live free of pride and reach fellowship with others. “The old men used to say: when you see a young man ascending to heaven through his own will, seize him by feet and pull him down. For this is good for him.”³⁸²

A person on the way to *obozhenie* is strongly advised to live under the guidance of a spiritual father and obey him as God Himself. Such a disciple lives “rationally” by cultivating a humble attitude to God. In obedience to God, who has perfect knowledge, such a person goes beyond the natural limits of reason and reaches what has been called by fathers ‘spiritual discernment’. This is seeing with God’s eyes and thinking with God’s mind. By training oneself in obedience to God ultimately through the submission to the father, the person learns humility, the love of God and of people.³⁸³

Spiritual direction seeks to transform the person inwardly, to free him or her from any kind of bondage. Genuine spiritual direction does not work at the psychological level; it does not enter the subconscious in order to manipulate the person. On the contrary, the freedom of a person is the sign of a healthy practice of spiritual direction. The outcome of such a practice overflows to the outside in obedience to spiritual father, to people, because love for people guides the person to serve others and to prefer the will of others.

³⁷⁹*Dukhovnyy otets – kto eto? Intervyu s protoiyerem Vladislavom Sveshnikovym, nastoyatelem moskovskogo khrama Trekh Svyatiteley na Kulishkakh* [Who is the spiritual father? Interview with Archpriest Vladislav Sveshnikov, the prior of the Three Saints Church in Kulishki], <https://azbyka.ru/duxovnyj-otec-kto-eto> (online accessed February 5, 2017).

³⁸⁰Moses, reverend, *Prepodobnyye startsy Optinoy pustyni. Zhitiya, chudesa, poucheniya* [Elders of Optina Desert. Lives, miracles, teachings], https://azbyka.ru/otechnik/Zhitiya_svjatykh/prepodobnyye-startsy-optinoy-pustyni-zhitiya-chudesa-poucheniya/#0_66, (online accessed November 27, 2017).

³⁸¹Hilarion Alfeev, *O dukhovnichestve* [On spiritual fatherhood], <https://azbyka.ru/o-duxovnichestve> (online accessed on March 13, 2017).

³⁸²Moses, reverend, *Prepodobnyye startsy Optinoy pustyni*.

³⁸³There are several notable stories of how fathers were bitten or harmed because they could not protect themselves bringing harm to others, because the love of God overcame them. See more Moses, reverend, *Prepodobnyye startsy Optinoy pustyni*.

In the primary data it will be highly interesting to find to what extent and in what ways respondents relate to teachers as spiritual fathers who are able to show them the way to union and communion with God. It is also important to ask the faculty and the staff how they perceive themselves in this process – to what extent the faculty act as spiritual fathers for the students. I propose that spiritual fatherhood is not only important for *obozhenie* as a cultural peculiarity but essential for spiritual formation in general. Teachers can behave as a soul mates for students, as *dukhovnik* and the guides who lead students to the experience of God, the way to transformation in Christ and to the communion with God. This should be tested in the research.

Now we turn to the developing way of experiencing *obozhenie* and three important areas in this matter – the role of reason, the Jesus prayer and the “saints”.

2.3. Experiencing Obozhenie

What then is it to experience *obozhenie* in a developing way? We will begin by looking at stages of progress in *obozhenie* and then at three important areas in this matter; the role of reason, the Jesus prayer and the “saints”.

2.3.1. Stages of obozhenie

Based on the works of the holy fathers³⁸⁴ the Russian Orthodox tradition distinguishes several steps leading to *obozhenie*. These are usually described as purification of heart,

³⁸⁴ Among the most famous and frequently quoted are Nilus of Sinai, *Asketicheskiye nastavleniya prepodobnogo Nila Sinayskogo* [The ascetic instructions of the monk Nilus of Sinai]; *Slovo o molitve* [A word about prayer]; Makariy Yegipetskiy, *Dukhovnyye besedy* [Spiritual discourse]; Anthony the Great, *Ustav otshelnicheskoy zhizni* [Charter of Hermit Life]; Athanasius the Great, *O devstve, ili o podvizhnichestve* [About virginity, or about asceticism]; Basil the Great, *Sotmitsy* [Hundreds], *Slova o podvizhnichestve* [Words about asceticism]; *Podvizhnicheskiye ustavy podvizayushchimsya v obshchezhitii i v otshelnichestve* [The ascetic charters in the dormitory and in seclusion]; Hesychus of Jerusalem, *K Feodulu dushepoleznoye i spasitelnoye slovo o otrezvenii i molitve* [To Feodulus, the saving word on sobriety and prayer]; Theodore of Edes, *Slovo umozritelnoye* [Speculative word], *Sto dushepolezneyshikh glav* [One hundred soulful chapters]; Evagrius Ponticus, *Slovo o molitve, Osnovy zhizni monasheskoy soglasno bezmolviyu* [The basics of monastic life according to silence]; John of Karpatha, *Sto semnadsat glav* [One Hundred and Seventeen Chapters]; Thalassius of Libya, *O lyubvi, vozderzhanii i dukhovnoy zhizni k presviteru Pavlu* [About love, abstinence and spiritual life to presbyter Paul]; Theodore the Studite, *Chetyre glavy o podvizhniceskoy zhizni* [Four chapters on ascetic life]; Niketas Stethatos, *Pervaya sotmitsa deyatelnikh glav* [The first hundred chapters of ascetic doing], *Vtoraya sotmitsa yestestvennykh psikhologicheskikh glav ob ochishchenii uma* [The second hundred of natural psychological chapters on purification of the mind], *Tretya iz umozritelnykh glav sotmitsa o lyubvi sovershenstve zhizni* [The third of the speculative chapters on the love of the perfection of life]; Simeon the New Theologian, *Svyatootecheskiye sotmitsy* [Handrends chapters]; Ignatius Brianchaninov, *Asketicheskiye opyty* [Ascetic experiments].

enlightenment of the mind and a vision of God. All these are the ascetic practice of so-called inner asceticism. The purification of a heart consists of deliverance from all ill thoughts, human enjoyment and passions. The enlightenment of a mind is to obtain continual prayer of the mind, namely the Jesus Prayer. In this prayer a person overcomes ignorance and gains a constant thinking about God. The vision of God means the rejection of dreams, leading ultimately to contemplating God.

Yet there is not complete agreement about the way this process is described or the number of stages expressed in the literature. For example, Georgiy (Kapsanis) declares experiencing of *obozhenie* is in proportion to the degree of purification: “The more a man purges passions, the more he experiences communion with God.”³⁸⁵ Fallacy of thoughts, inconstancy of passions and anxiety of a heart perturb a person, do not give him or her a chance to do any deed in a right way and almost always lead him astray.³⁸⁶ The Orthodox Church calls such a state the illness of a person. People suffer this constantly.³⁸⁷ To overcome this illness people must get *obozhenie*.

Niketas Stethatos, who is a true bearer of the tradition and a representative of a traditional view of the Orthodox church on spiritual rebirth, explains three stages for successful spiritual perfection in detail, namely purification, enlightenment and perfection, i.e. *obozhenie*.³⁸⁸

In this study we will only consider three basic stages which are most often recommended by the Fathers and often adopted in the West.

First, the initial stage of purification is when a person is cleansed from the flesh and the material filth of thoughts.³⁸⁹ This stage is destined for beginners in godliness and closely connected to repentance. Stethatos states, “Speaking about repentance we mean laying aside

³⁸⁵Georgiy (Kapsanis), *Obozheniye kak smysl zhizni cheloveka*.

³⁸⁶Theodore the Studite, *Chetyre glavy o podvizhnicheskoy zhizni* [Four chapters on ascetic life] 1:4.

³⁸⁷Theophan the Recluse, *Chto yest dukhovnaya zhizn i kak na nee nastroit'sya* [The spiritual life: and how to be attuned to it] (Moscow: Direct-Media, 2014), 112.

³⁸⁸ However, Khoruzhskiy focusses on the Orthodox tradition of hesychasm and adds more stages, namely, 1) repentance; 2) struggling with thoughts; 3) hesychia; 4) putting the mind into heart; 5) dispassion; 6) pure prayer; 7) seeing the Uncreated Light; 8) transformation and, finally 9) *obozhenie*. See more Sergei Khoruzhskiy, *Iskhazm – osnova pravoslavnogo asketizma*. Statya dlya entsiklopedii, vzyato s sayta Institutasienerginy antropologii [Hesychasm is the basis of Orthodox asceticism], http://synergia-isa.ru/?page_id=4301#H (online accessed on July 29, 2017).

³⁸⁹Thalassius of Libya, *O lyubvi, vozderzhanii i dukhovnoy zhizni k presviteru Pavlu* [About love, abstinence and spiritual life to presbyter Paul], 14, 22, 45.

the old self, on the one hand, and, on the other hand, putting on the new self, which is renewed by the act of the Holy Spirit”.³⁹⁰ He continues:

This is the repentance which is shown in neglect of material things, in the ‘meltdown’ of the flesh by the means of fasting, vigil, watchfulness, in running away from anything that feeds passions, in weeping, in remorse about works of the past, in doing present works in accordance with the spirit of righteousness, in purifying of the mind from any filth through holy affection and tender emotions, and in descent of Logos into reason.³⁹¹

The holy fathers have considered such behaviour as promoting the extinguishing of the power of a sinful nature. It “blocks the mouths of beast – which are passions.”³⁹² It also makes a person spiritually firm and sound. A dominant orthodox approach to prayer is that it serves to prepare the heart in order for the believer to receive the divine presence. The goal of each prayer is a mystical perception, led by the Spirit of God for close communion. Thus, the desert fathers sought stillness of the heart and thoughts.³⁹³ Various initial prayers and prostrations serve to focus the mind, through all the words and ideas that are being voiced.³⁹⁴ Everything should serve to keep the divine consciousness in a human being and nothing should disturb the holy communion of the man with God.

The second, the stage of enlightenment, is the first stage of imperturbability and contemplation. “The peculiar aspect of the stage is the knowledge of everything, contemplation of logos’ creation and communion with the Holy Spirit.”³⁹⁵ The results of such enlightenment are “sensible sobriety of eyes of the heart and birth of the word of knowledge inside the mind shown in spiritual thoughts.”³⁹⁶ In this state a person is constantly busy with inner asceticism when he constantly creates intelligent prayer and gains experience of God. The person perceives things of heavenly and human realms and experiences mysteries of the Heavenly Kingdom. “In this state a man resides in Heavens as the prophet Elijah, and contemplates God.”³⁹⁷

³⁹⁰Niketas Stethatos, *Pervaya sotnitsa deyatelnikh glav*, 13.

³⁹¹Niketas Stethatos, *Vtoraya sotnitsa yestestvennykh psikhologicheskikh glav ob ochishchenii uma*, 7:62.

³⁹²Evagrius Ponticus, *Osnovy zhizni monasheskoy soglasno bezmolviyu* [The basics of monastic life according to silence], 14.

³⁹³Abba Hesychios (of Sinai), On Watchfulness and Holiness, 5; Philokalia, vol 1, p. 163.

³⁹⁴John Anthony McGuckin, *The Orthodox Church. An Introduction to its History, Doctrine, and Spiritual Culture* (Chichester: Wiley-Blackwell, 2010), 349.

³⁹⁵Niketas Stethatos, *Vtoraya sotnitsa yestestvennykh psikhologicheskikh glav ob ochishchenii uma*, 37.

³⁹⁶Antony the Great, *Ustav otshelnicheskoy zhizni* [Charter of Hermit Life], 128.

³⁹⁷Hesychos the Monk, *K Feodulu* [To Theodulus]; see more extensive about this in Niketas Stethatos, *Vtoraya sotnitsa yestestvennykh psikhologicheskikh glav ob ochishchenii uma*; Evagrius Ponticus, *Slovo o molitve*.

The third stage is often described as mystical or the stage of perfection. It is reached by those who have become the true theologians of God. The term “theologia” or “theologian” does not have the same meaning as used in the West, as an intellectual academic study about God. It is not a vocational discipline in a theological institution. Rather, it describes a person who pursues Christ, experiences Him and reveals Him in life. If a person is a theologian he truly prays and lives, thus, he is a living doctrine himself. Contrary to the Gnostic meaning in which knowledge is the purpose, Orthodox *theologia* is a sign of *obozhenie*, when knowledge serves the union with God and is not the purpose of experience. The more mystical *theologia* is, the more practical purpose it serves, namely to have communion with God.³⁹⁸

The theologian – a deified person – enters into communion with divine beings and continuously contemplates the Uncreated Light, in which the Holy Spirit reveals to him mysteries and the innermost nature of God. Such a person experiences and perceives many mysteries of God as well from the Holy Scripture, which are closed to other people. Becoming a theologian, an individual experiences the blessed calm “been perfected in the Perfect God.”³⁹⁹ Mysticism of this kind is considered as the highest degree of perfection, as the purpose of any theology.

In the research we will look how often and in what ways teachers link theoretical material to practical application for the data. The respondents will be asked how often they read Russian spiritual fathers and authors who write about *obozhenie* or spiritual formation?

2.3.2. *The role of reason in experiencing obozhenie*

The role of reason in this process should be explored. The main role involves separation of the mind from reasoning, which is practiced along with prayer. The human rational aspect has become corrupted after the Fall. As a result, it is identified with reasoning (logical judgements) and passions of the mind and it is subjected to them.⁴⁰⁰ The separation of the mind from reasoning is self-denial. It is understood as a type of *kenosis* or self-emptying by means of fasting, abstinence and prayer. “These three are the oars, which push away heavy waters: everything corporeal bounds our freedom, but these three cast everything

³⁹⁸Losskiy, *Ocherk misticheskogo bogosloviya*, 8.

³⁹⁹Niketas Stethatos, *Tretya iz umozritelnykh glav sotnitsa o lyubvi sovershenstve zhizni*, 17.

⁴⁰⁰Theodore the Studite, *Podvizhicheskiye monakhm nastavleniya* [Instructions to Ascetic Monks], 13-19.

aside and make us row further... to the refined and splendid things...”⁴⁰¹ A person on the path of *obozhenie* is empty his or her own mind of any thoughts or images and adopt a humble attitude in order to free the mind to contemplate of God.

Yet, the use of mind is not negated. On the contrary, the church fathers recognised that rationality is perhaps the noblest feature of the image of God in humans. A believer should not lose his/her mind. The right faith (*orthodoxia*) is not only correct teaching or doctrine, but it is also sound spirituality and worship. “It is true way of thinking, a mentality or mind-set (*phenomena*) reflecting the mind of Christ as it is also, above all, a right way of living according to the gospel.”⁴⁰²

The temporal limitation of feelings and reasoning is called hesychasm, which, as we will see, is also a practice of continual prayer of mind and heart.⁴⁰³ A person lives by such sensible hesychia, i.e. resides in God. This means that his mind is free from thoughts and is involved in continual prayer. The Holy Fathers calls such a state “managing one’s intentions”⁴⁰⁴. Symeon says “the mind of the person becomes clear, being robed with God’s simple light. The mind cannot perceive anything else except this light in which it abides. The always searching mind becomes moveless and lacks any thought, always searching for God’s grace.”⁴⁰⁵ The deeper a person is absorbed into an inner life of the spirit, the less interesting and unimportant the outer world becomes for him or her. “We live on different levels in our life: on one level we are faced with the continuous turn of events and impressions of earthly life. On the other level we are called to live in the depths, to the innermost of one's heart, where a true life occurs,” Hilarion states.⁴⁰⁶

A spiritual journey is a gradual dismissal of everything external and a joining to that which is essential to life. It starts the active inner asceticism and gradually comes to the natural contemplation of creation. In this state mystical theology of the Word commences. “In this true theology one acquires distinct knowledge of true discerning.”⁴⁰⁷

⁴⁰¹Lazar (Abashidze), *O taynykh nedugakh dushi* [On the secret ailments of the soul], https://azbyka.ru/otechnik/Lazar_Abashidze/o-tajnyh-nedugah-dushi/#0_12 (online accessed on December 10, 2017).

⁴⁰²Niketas Stethatos, *Vtoraya sotnitsa yestestvennykh psikhologicheskikh glav ob ochishchenii uma*, 19.

⁴⁰³Ignatius Brianchaninov, “O molitve Iisusovoy” [On Jesus Prayer], in *Asketicheskiye opyty*, Vol 1, https://azbyka.ru/otechnik/Ignatij_Brjanchaninov/tom1_asketicheskie_opyty/26.

⁴⁰⁴Sophrony (Sakharov), arhimandrit, *Videt Boga kak on yest*.

⁴⁰⁵Evagrius Ponticus, *Osnovy zhizni monasheskoy soglasno bezmolviyu* [The basics of monastic life according to silence], 16-17.

⁴⁰⁶Hilarion Alfeev, *O dukhovnoy zhizni*.

⁴⁰⁷Niketas Stethatos *Tretya iz umozritelnykh glav sotnitsa o lyubvi sovershenstve zhizni* [The third of the speculative chapters on the love of the perfection of life], 13.

2.3.3. *The role of prayer in experiencing obozhenie*

One of the essential parts of growth in *obozhenie* is a specific practice of prayer. This kind of prayer is not a usual petition rather it is prayer of “absolute peace and calmness”,⁴⁰⁸ “silence of mind”,⁴⁰⁹ “a state which is above any prayer itself”.⁴¹⁰ Orthodox fathers have called this special technique of prayer ‘holy silence’, or ‘hesychasm’. These fathers have been called hesychasts. It is a hallmark of Orthodox spirituality.⁴¹¹

During such a mental prayer, or prayer of the heart, the person uses a special position and breathing technique and pronounces the words known as the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me”. By reciting the Jesus Prayer the person might partake in divine glory. Stethatos states “We may experience a vision of the visible uncreated light of God’s energies that shone forth from the body of the transfigured Christ on Mount Tabor.”⁴¹² In doing so we may become more deified in our body and soul.

However, Sakharov emphasises that Christians should not seek the gift, but the Giver of the uncreated light.⁴¹³ There is nothing special in the Jesus prayer. The more important aspect of it, is the *how* of these worlds, the *attitude* with which it is said. The main purpose of inner asceticism is to walk in the presence of God. The attitude with which the words should be said, is expressed by Brianchaninov, “We have to suppress our thoughts, fears, any warm feelings of the heart. And even the Jesus Prayer is said by lips outwardly, it is more said inwardly.”⁴¹⁴ Heart means an innermost chamber, secret dwelling place where God lives. The essence of inner asceticism is being in God, when a soul resides with God. This residing does not depend on the person.⁴¹⁵

The Jesus Prayer is the most traditional way in which communion with God might be experienced. Though it is wide-spread, the prayer is not required of all Orthodox Christians. Fathers warn that it may be dangerous for beginners and those who have not been committed

⁴⁰⁸Sophrony (Sakharov). *Ob umnom delanii (Iz pisem s Afona)* [On inner asceticism (Letters from Athos)].

⁴⁰⁹Ignatius Brianchaninov, “O molitve Iisusovoy”.

⁴¹⁰Ignatius Brianchaninov, “O molitve Iisusovoy”.

⁴¹¹Bradley Nassif, Brock Bingham, *The Philokalia: A Classic Text of Orthodox Spirituality* (Oxford: Oxford University Press, 2012), 51.

⁴¹²Niketas Stethatos, *Pervaya sotnitsa deyatelnikh glav* [The first hundred chapters of ascetic doing], 83.

⁴¹³Sophrony (Sakharov), *Ob umnom delanii (Iz pisem s Afona)*.

⁴¹⁴Ignatius Brianchaninov, “O molitve Iisusovoy”.

⁴¹⁵Paisius (Velichkovsky), *Ob umnoy ili vnutrenney molitve* [On inner asceticism], https://azbyka.ru/otechnik/Paisij_Velichkovskij/molitva (accessed online on November 12, 2017).

to the path of *obozhenie* and have not acquired right thinking.⁴¹⁶ The Jesus prayer constitutes inner conduct. For many devotees, spiritual life constitutes spiritual sensations and feelings, which is not right. “A man has to work hard to gain a constant spiritual mood, to get silence of the soul, orderly thoughts and meekness... never ... never should one perform an exploit for the purpose of felt delights but exclusively only for the purpose of repentance.”⁴¹⁷

2.3.4. *The role of saints in experiencing obozhenie*

The concept of living saints in the understanding of *obozhenie* is important and is related to the work of the Holy Spirit. The union with God transforms a person from fleshly to spiritual. This means that, according to the teaching of the Orthodox Church, a spiritual man is, for the most part, a saint.⁴¹⁸ A holy person practices the energies of God as he is a part of God’s grace. On his spiritual journey he becomes one with God and joins God’s Light. He goes deep in the Spirit and meet God face to face. Such saints carry and express Orthodox spirituality because the Holy Spirit acts within them. In this sense Orthodox spirituality is not an abstract notion or a state, but a process which is represented in the personalities of saints. Therefore, saints are not just good people with high morality, who have a good temper and character, but those in whom the Holy Spirit works. It is an involvement of a person in the Holy Spirit, which, to a certain degree, measures the closeness of the person to God. Patriarch Kirill admonished theology students to become such living saints:

This is the ultimate task our theology faces... Future workers in this field must be theologically educated people; they must learn ancient and modern languages, must read modern literature and be well familiar with its trends. And at the same time they must keep and preserve our spiritual tradition. They must be people of prayer. Otherwise they should not become theologians. A theologian who does not pray is not a theologian. A theologian who does not have a living connection with God is not a

⁴¹⁶Anatoly St, “O molitve Iisusovoy” [On Jesus prayer] in *Prepodobnyye startsy Optinoy pustyni. Zhitiya, chudesa, poucheniya* , https://azbyka.ru/otechnik/Zhitija_svjatykh/prepodobnye-startsy-optinoy-pustyni-zhitija-chudesa-poucheniya/#0_103 (online accessed on June 23, 2017).

⁴¹⁷Aleksey Zosimov (Solovyev). *Besedy, nastavleniya i izrecheniya startsa Aleksiya* [Conversations, instructions and sayings of the elder Alexy], http://azbyka.ru/otechnik/Aleksij_Zosimovskij/besedy-nastavlenija-i-izrechenija-startsa-aleksija (online accessed June 20, 2017).

⁴¹⁸According to the Orthodox teaching there is evidence for existence of saints. Firstly, it is the Orthodox teaching itself, which is called a revelation of God. Saints accept God’s revelation, live by it and reflect it in their lives. Secondly, sacred relics, which show that God’s grace, transforms through a mind the whole body of a man. It means that he has a body associated with God through the work of the Holy Spirit.

theologian at all. In order to bring much good, it is necessary to form in oneself a synthesis of knowledge and faith, and living spirituality.⁴¹⁹

According to Theophan the Recluse “the Spirit, as a power from God, comes from God, knows God, seeks God and finds rest in Him. Having a spiritual inmost feeling and being convinced of its origin the Spirit feels its full dependence on God, realises its obligation to please God and live only for Him.”⁴²⁰ Quoting Theophan the Recluse, Archbishop Averkiy adds that the Spirit might be seen in a person through a fear of God, conscience, and a desire for God. A spiritual life consists therefore in the satisfying of the needs of the Spirit, which are the longing and aspiration of a person for God, looking for a living union with Him, close relations and communication with Him and the wish to live according to the will of God.⁴²¹ Thus, a spiritual person is a person who testifies about the Holy Spirit in their heart and firmly knows that they are a temple of the Holy God.

Obozhenie also involves transfiguration of a human body. Since Christ has saved and redeemed the whole person, it follows that body is deified at the same time as our soul.⁴²² The full *obozhenie* of the body will happen in the future, at the day of Resurrection. Then “the glory of the Holy Spirit comes out from within, decking and covering the bodies of the saints – the glory which they had before, but hidden within their souls.”⁴²³ The bodies of the saints will be outwardly transfigured by the divine light as Christ’s body was transfigured on Mount Tabor. Therefore, in the present life some saints experience the first fruits of this visible and bodily glorification.⁴²⁴

Since Orthodoxy believes that the body is sanctified and transfigured together with the soul, they have an immense reverence for the relics of the saints. The grace of God present in the saints’ bodies during life remains active in their relicts when they have died. God uses these relicts as channel of divine power and as instruments of healing. This reverence for relics is not the fruit of ignorance and superstition, but springs from a highly developed theology of the body.⁴²⁵ The main mission of the Church is to lead a person to *obozhenie*, to

⁴¹⁹ Kirill, the Patriarch of Moscow and All Russia, “Slovo k uchashchimsya Obshchetserkovnoy aspirantury i doktororantury imeny svyatykh ravnoapostolnykh Kirilla i Mefodiya on November 1, 2015,” in *Mysli na kazhdiy den* [Thoughts on Each Day].

⁴²⁰ Theophan the Recluse, *Chto yest dukhovnaya zhizn i kak na nee nastroytsya*, 10.

⁴²¹ Averkiy (Taushev), *Dukhovnost i dushevnost* [Spirituality and heartiness], http://azbyka.ru/otechnik/Averkij_Taushev/duhovnost-i-dushevnost/ (online accessed on April 20, 2017).

⁴²² Maximus, *Gnostic Centuries*, 11:88 as based on 1 Cor. 6:19, Rom. 12:1.

⁴²³ Macarius of Egypt, *Homilies of Macarius* 5:9.

⁴²⁴ St. Seraphim is the best known instance of this. Arsenius the Great was praying and his disciples saw him “just like fire” the face of Abba Pambo shone like lightning and he was a king seated on his throne.

⁴²⁵ Ware, *The Orthodox Church. An Introduction to Eastern Christianity*, 228.

communion with God. *Obozhenie* is conducted in the whole personality of people, in the soul and the body. This is why the main work of the Church is “to produce sacred relicts”.⁴²⁶ Spirituality might therefore be understood as “the unity of a man with God, or a communion with God on the basis of “synergy”, i.e. a free co-operation and co-creation of the Spirit of God with the spirit of a man”.⁴²⁷

2.4.Types of Spirituality

While the Orthodox Church does not draw distinctions as to types of Orthodox spirituality due to the one fundamental theoretical framework of Orthodox Tradition,⁴²⁸ some have been made to distinguish between Orthodox spiritualities, usually by western authors. For example, J. Chryssavgis introduces terms like ‘Athonite spirituality’, ‘spirituality of martyrdom,’ ‘spirituality of spontaneity’, ‘spirituality of imperfection’ when he analyses and describes practices of the Orthodox Church.

He states that the life of Russian monks as hermits presents so called Athonite spirituality. Historically it appeared on Mount Athos first and then spread in numerous monastic settlements. While it still underlines the importance of silence and prayer, it also combines communion of all believers with God in Orthodox worship and practice of liturgy.

The type of martyrdom spirituality characterizes all Orthodox people as a result of persecutions and divisions. Almost the whole history of the Orthodox church sharpened Orthodox identity in this way. While martyrdom “may not in fact be a normal feature of Christian life, it is definitely a normative factor of the Christian way” in Russian Orthodoxy.⁴²⁹ It is undoubtedly part and parcel of the Orthodox way of living and thinking.

⁴²⁶Hierofey (Vlakhos), *Pravoslavnaya dukhovnost* [Orthodox Spirituality], https://azbyka.ru/otechnik/Ierofej_Vlahos/pravoslavnaja-duhovnost/ (online accessed September 29, 2017).

⁴²⁷Lyubov Korsakova, “Dukhovnost v khristiansko-universalistskom aspekte pravoslavnoy kultury” [Spirituality in the Christian-universalist aspect of Orthodox culture], *Kultura. Dukhovnost. Obshchestvo*, no. 1 (2012): 291.

⁴²⁸Authoritative texts of the Russian Church are not limited to a certain period of Church history. Whether in the seclusion of the desert, in the community of a monastery or in the life of the world, the church fathers are themselves aware of no rupture or change in theology or spirituality. Thus, the main writings, such as Philokalia, include writings from the early age of St. Antony of Egypt up until the Hesychasts of the fourteenth century. All the saints are included, at least in theory. Indeed, the age of the Fathers arguably continues up until the present day. “We may speak about spiritual continuity as those who advanced in theoria or spiritual vision and who are purified or, at least, undergone purification” (John Chryssavgis, *Light Through Darkness. The Orthodox Tradition* (London: Darton, Longman & Todd Ltd), 52-53).

⁴²⁹Chryssavgis, *Light Through Darkness*, 16.

Chryssavgis mentions correctly that the church of the East are characterised and coloured by the elements of darkness and brokenness as reflected in its spiritual insights.⁴³⁰

In a manner similar to some western scholars who distinguishes types of spirituality in Catholicity based on an outstanding person or a teacher, Chryssavgis also mentions the ‘spirituality of spontaneity’ of Symeon the New Theologian, and the ‘spirituality of imperfection’ of St. John Climacus. This kind of spirituality is expressed in tears, “a way of knowing ourselves.” A believer has come to an understanding of his or her own shortcomings and failures. Tears wash away sins. Therefore, weeping is a necessary condition for the divine visitation: “Greater than baptism itself is the fountain of tears.”⁴³¹

How should we respond to this approach of Chryssavgis? The theology of Orthodox spirituality remained stable for centuries as a fundamental tradition. The Orthodox Church, key official literature and scholars do not make these distinctions. It makes it therefore difficult to use the language of different “types” of spirituality to describe it. We can therefore conclude that Chryssavgis is imposing a western thought structure and categorization on the evidence.

However, the practice of *obozhenie* is not monolithic and, while the theoretical framework of *obozhenie* remains the same, we may trace varied emphases in the practice of *obozhenie*: in the seclusion of a hermit/desert father, in the liturgy of the Orthodox temple, in spiritual pilgrimage and within the specific attitudes and personalities of the practitioners. It would therefore be wrong to suggest that the aim and fundamental way of spiritual progress is different for any man or woman, or that any of these emphases is exclusive of the others. Yet, each person or group chooses to emphasize differently (to a limited degree) the practices in order to achieve *obozhenie*. These traits can be seen in the practice of the church down through the ages.

2.5. Practical Expressions of Orthodox Spirituality

In connection with a variety of practical expressions of orthodox spirituality, we will now present a number of these, not chosen via the taxonomy of Chryssavgis but rather as seen by the writer in the practice of the church – the desert fathers, liturgy, pilgrimage and monasticism.

⁴³⁰Chryssavgis, 16.

⁴³¹Chryssavgis, 66-69.

2.5.1. *The desert fathers*

The tradition of going into a desert as a form of rigorous ascetic spirituality is well presented in the life Antony the Great. He sought uninhabited places for complete solitude as a way of following Christ. Many Christians of his time suffered from persecutions under Diocletian. As these persecutions subsided, the way martyrdom became less clear. Antony considered austerity and solitude to be a form of martyrdom available to all believers who want to reach perfection. The tradition of the desert fathers appeared in a crucial period of the Church history and revealed inner corners of the church life. It reminded believers that the victory of the Incarnated Christ and of the Church had an inner meaning: if the victory over pagan idols was political, the victory over idols of the heart is spiritual. Constant spiritual warfare in the life of each monk who lived as a hermit was similar to the sufferings of martyrs in Roman arenas. They gained a victory over fleshy passions, demonic temptations, and earthly forms of human perfection.⁴³²

The desert fathers rejected everything that made life comfortable, for example, abundant and rich food, rest, possession, etc. Instead, they practiced prayer and fasting, love for the needy. They pray repetitively. And such prayer is considered as an inner asceticism. Ignatius Brianchaninov called such prayer without ceasing a “hidden martyrdom.”⁴³³ Living as a hermit, sometimes with one or two followers, desert fathers sought to keep all their desires and thoughts on God alone. They gained a reputation for being holy and wise and some of them were granted high privileges from God such as the ability to produce miracles, for example, in healing the sick, foreseeing the future or giving a right word or a helpful advice to everyone who came to them.⁴³⁴

A believer who follows the spirituality of the desert fathers had to come to a realisation of his or her shortcomings and failures. Tears wash away sins. Through these tears the ultimate opportunity for divine grace and strength opens up. This opportunity could only be “perfected in weakness”.⁴³⁵ This is the framework within which they understand the role of tears.⁴³⁶ People start to struggle with their passions and vices. It is thoroughly analysed and attains dispassion and virtue through bodily ascetism. Dispassion makes people able “to wait

⁴³² Afanasiy the Great, *The Life of Antony the Great*, 13.

⁴³³ Ignatius Brianchaninov, “O molitve Iisusovoy”.

⁴³⁴ Chryssavgis, *Light Through Darkness*, 17-18, 24-25, 44-45, 56.

⁴³⁵ 2 Cor. 12:9

⁴³⁶ Chryssavgis, *Light Through Darkness*, 66.

daily on God's providence towards us."⁴³⁷ The advice church fathers give to detach from the world is the science of stillness, contemplation and the Jesus Prayer.

God is beyond understanding. Experiencing silence is a way of addressing God in prayer through an image-less, word-less attitude. God is made present in silence and the monk becomes present to God in the same sacrament of silence. This presence through silence is pre-eminently realised in the pure or intellectual prayer, a way knowing God's love. Prayer of the heart is much alive too. Heart and mind, body and soul are united in prayer and no longer in opposition one to another.⁴³⁸

2.5.2. *The liturgy*

The solitude and asceticism of the fathers and mothers of the desert is not the destiny of all people, but all people can partake in the liturgy. Many Russian Orthodox believers' spirituality is centred around the regular participation in the liturgy of the church. Orthodox liturgy is more than a mere remembrance of acts and words of Jesus Christ. It is a mystical celebration and deep conviction that 'the Lord is in our midst'. Through the liturgy Christ is transmitted and handed down to believers. "Orthodox spirituality would affirm the words of Irenaeus, that our whole life should conform to the Eucharist, and the Eucharist should confirm our whole life."⁴³⁹ Liturgy is of the same importance as dispassion, stillness, prayer and detachment from the world. "We must participate faithfully in the sacraments. Seeking the regular counsel of a guide or spiritual father will save us from many sins."⁴⁴⁰ The life of the laity "brings us no less close to God than [does] the priesthood".⁴⁴¹

The communal aspect of worship has always been stressed by the Russian Orthodox church. Believers are not alone when they pray or participate in the liturgy. They worship with the heavenly realm of saints, angels and other individuals like him. "There is always much more happening than that which is visible. There is constant communication and open communion with the past and with those who have passed on".⁴⁴² Orthodox liturgy is sung, not preached or said in words, thus, a believer does not come to church to pray or to be in silence. They experience powerful and shared celebration and song. The believer is urged to

⁴³⁷Philotheos of Sinai, *Texts on Watchfulness*, 20 (in *Philokalia*, 3:24).

⁴³⁸Chryssavgis, *Light Through Darkness*, 81-83.

⁴³⁹Chryssavgis, 34.

⁴⁴⁰Clendenin, *Eastern Orthodox Christianity*, 136.

⁴⁴¹Theognostos, *On the Practice of the Virtue*, 57 (in *Philokalia* 3:372).

⁴⁴²Chryssavgis, *Light Through Darkness*, 13-15.

participate in a heavenly banquet on earth – “something is happening there, in liturgy, and Orthodox are invited to participate in it” consciously or unconsciously.⁴⁴³

2.5.3. Pilgrimage

A person who has read the great Russian authors like Tolstoy or Dostoyevsky will have encountered those believers who spend much of their lives on pilgrimage. Some authors regard spiritual pilgrimage as tourism for cultural and educational purposes, but the orthodox believer sees pilgrimages as the aspiration for holiness.⁴⁴⁴ Sukhova asserts that pilgrimage to different places has the aim of experiencing the universal unity in true liturgy and worship with the catholic church of all believers which has not been abolished by branching and varieties.⁴⁴⁵

The Orthodox texts, however, describe pilgrimage as hard work which also has spiritual results.⁴⁴⁶ The way to the sacred place is important as a person reveals the deepest being of the inner self. The fundamental Russian work on pilgrimage, *The Way of a Pilgrim*, starts with the words: “The self is the destination of the pilgrim journey: by grace a man is a Christian, but by nature and by action, a great sinner.”⁴⁴⁷ To live with such a contradiction a pilgrim has to find out how “the kingdom of God is within him.” The truth must be inwardly and intensely realised. Therefore, striking changes happen in pilgrims and their inner life during the pilgrimage when they see the life of ascetics and cloister monks who laboriously practice inner asceticism.⁴⁴⁸ As a form of church life, pilgrimage is a means of human perfection, namely to examine one’s own shortcomings and infirmities and through them

⁴⁴³Chryssavgis, 41.

⁴⁴⁴For the debate on the role and types of Russian pilgrimage see Baylagasov, Leonid, and Goppa, Mikhail. “O klassifikatsii palomnicheskogo turizma” [On the classification of pilgrim tourism], *Mezhdunarodnyy nauchnyy zhurnal “Simvol nauki”*, no. 10-3 (2016): 192-196, where the authors define religious pilgrimage, spiritual secular pilgrimage, cultural-educational pilgrimage, sport pilgrimage.

⁴⁴⁵Nataliya Sukhova, “Palomnicheskiye poyezdki v Svyatuyu Zemlyu i na Afon prepodavateley i studentov dukhovnykh akademiy,” *Vestnik PSTGU II: Istoriya. Istoriya Russkoy Pravoslavnoy Tserkvi* 6, no. 49 (2012): 21.

⁴⁴⁶*Pilgrimage to the Holy Land*, www.mir-slovo.ru/text/12044.html (online accessed November 7, 2018).

⁴⁴⁷It is also what Martin Luther said: *simul justus et peccator!*

⁴⁴⁸For example, the famous Russian writer Gogol has changed a lot and the striking changes were noticed by his close ones: “Earlier, before his pilgrimage, he was so ironic that his irony stung everyone around him. People were afraid of him. Now he is kind and gentle, indulgent and empathetic to people. Local peasants think that Gogol died in the Holy Land and somebody different returned home instead of him, others think that it is tweedledum while Gogol himself stays in Jerusalem and prays for them.” *Khristiansvo: vek za vekom. Ocherki po istorii khristianskoy tserkvi* [Christianity: century after century. Essays on the History of the Christian Church] (Moscow: Litres, 2017), 216. Sukhova also stresses the importance of spiritual pilgrimage in theological education as a metamorphosis of teachers and students, see Sukhova, “Palomnicheskiye poyezdki v Svyatuyu Zemlyu i na Afon prepodavateley i studentov dukhovnykh akademiy,” 20-34.

experience the power of God.⁴⁴⁹ A personal encounter with God through pilgrimage is the participation in the Divine Light. For some people who experience this Light, it is painful because divine light purifies the human through destruction of sins and evil, liberating the individual from them.

During pilgrimage believers are often advised to practice the ‘prayer of the heart,’ or Jesus prayer. The heart is a dimension of interior consciousness, awareness, moral sensibility, and spiritual perception. It is taught that there is a space, a field of the heart, within a person in which he or she finds the Divine. The mind, then, is to descend into that inner sanctuary, by means of the Jesus Prayer or wordless contemplation. Orthodox saints speak of the heart being moved and warmed when the Holy Spirit comes upon a person.⁴⁵⁰ The prayer of the heart makes a person able to enter the inner sanctum of the human heart, as into a holy place. It quiets the noisy mind and the restless body sufficiently enter into this inner holy place. The Lord himself comes to speak to the heart that desires him.

Very often the silent prayer of the heart on pilgrimage is going hand-in-hand with fasting. Through fasting Orthodox believers are reminded in a direct bodily way of the presence of the Lord. It is done with a spirit of “atonement” for sins and “as an act of asceticism of love”.⁴⁵¹ A person cleanses his or her mind and body in submission to Christ. Due to fasting a believer keeps the body more alert, energised, and peaceful. “Anything more than the usual fasting (by which the Orthodox largely mean the restriction of some types of food that can be taken) should only be undertaken with the advice of a spiritual guide, so that it is always appropriate, and undertaken for positive reasons and attainable spiritual goals.”⁴⁵²

2.5.4. *Monasticism*

Monasticism is considered to be a sacrament in the Orthodox Church. However, not all believers are called to it. Monks are living signs that they have been elected by God and, after baptism, which is the death to fleshly life, their life has started in a new spiritual mode. The aim of each monk is to live imitating Christ according to the description of the Gospels.⁴⁵³ He searches for holiness which is God’s goal for people and rejects everything

⁴⁴⁹Hegumen Pakhomiy (Bruskov), “O Palomnichestve,” *Pravoslaviye-ru*, <http://pravoslavie.ru/43341.html> (online accessed on November 2, 2018).

⁴⁵⁰John Climacus, *The Ladder of Divine Ascent*, 24:12

⁴⁵¹McGuckin, *The Orthodox Church*, 354.

⁴⁵²McGuckin, 355.

⁴⁵³Matt. 19:21, 16:24-25.

that binds him or prevents his ascent to God. A monk constantly holds only to the commands of God in every time and place and matter. He constrains his flesh and unceasingly watches over his senses. A monk is one who keeps his body in chastity, his mouth pure and his mind illumined.⁴⁵⁴

The monastic way of life therefore implies the renunciation of sins and passions, fleshy desires and lusts - everything that leads away from God. Thus, “the aim of monasticism is a return to that primordial chastity and sinlessness which Adam and Eve possessed in Paradis.”⁴⁵⁵

Monks therefore take three basic vows of obedience, poverty and chastity, mirroring the monastic vows of the Catholic tradition. *Obedience* is seen as self-denial before God. It is listening to God’s will. People suffer greatly from their inability to listen, to follow and accept God’s will and try to change the world around them. Monks, on the contrary, accept everything as it is and receive it as from God. Such an attitude provides a monk with inner, undisturbed peace. *Poverty* is a deliberate rejection of earthly possessions in order to be totally deprived of all material things. Such a state is called spiritual freedom. Orthodox *chastity* is, above all, a life in which the Gospel has the highest priority. Many people understand chastity as celibacy, but in the Orthodox tradition the true meaning of chastity is a life totally focussed on God: every thought, word and deed should be in accordance to divine standards. It is a certain wisdom and integrity. A person cannot become a monk unless his love for God becomes so deep that he does desire anything but God.

Orthodox monastic life consists of various elements, either in the solitude of a spiritual father, living in stillness in a monastery or settling patiently in a community. These are all elements serving the true purpose of life, namely to find the union and communion with God in order to be divinely transformed into the likeness of Christ.

2.6. Orthodox Spirituality and Spiritual Formation in Theological Education: Preliminary Thoughts

Firstly, the relationship between spirituality and theology as academically defined is a fundamental issue. Since ancient times, Russian people were taught to work for spiritual perfection instead of getting theological knowledge, as the latter was considered rational and

⁴⁵⁴John Climacus, *The Ladder*, 1:10.

⁴⁵⁵Hilarion Alfeyev, *The Mystery of Faith*, 158.

did not have anything common with the spiritual asceticism of an Orthodox believer.⁴⁵⁶ The main aim of spiritual training (or spiritual education as it has always been called in Russia) has always been to make a person more holy, to guide him or her on the way to holiness and to provide means of purification and restoration of “a fallen man” into the likeness of Christ.⁴⁵⁷

As time passed, spiritual education departed from its main purpose, namely to heal a person from passions and to help the person to partake in God’s grace. This purpose was replaced by a new goal, namely to lead Church services, orders, rites and ceremonies correctly and efficiently. “Visible forms of a church life (splendid temples, gorgeous ornamentation of a service and church ministers) became primary in the spiritual education.”⁴⁵⁸ Theology was given a new task and meaning. It was studied not for right living but as one of the human disciplines. Since it does not correspond to the deepest intentions of the tradition anymore, theological education has been neglected in Russia and become unnecessary. Theological education is only necessary for those who want to become clergy in the Russian Orthodox Church, because it is required to know the church rites and traditions.

Obozhenie is still a central emphasis of the Russian Orthodox Church. Yet, it does not play a key role in its confessional theological education and is not methodologically practiced. It is considered to be a personal issue. On the one hand, the role of theological education is to prepare a person for spiritual formation.⁴⁵⁹ It gives certain theoretical knowledge to a learner necessary for the right spiritual journey in the life and guiding points which could help not to lose one’s way. For this reason students study the works and lives of Church Fathers as inspiration for personal sanctification and perfection here on earth as a way to do God’s will.

The Orthodox Church acknowledges saints, who do not have substantial theological education but who do have a high level of knowledge of God. “In contrast to theological

⁴⁵⁶Sergey Solovyov, *Istoriya Rossii s drevneyshikh vremen* [History of Russia since ancient times], Vol. 1 (Moscow: Izdatelstvo Prospekt, 1993), 301.

⁴⁵⁷This is the main difference of an orthodox (viz. true) teaching from western ones, where spiritual perfection of a man is the main purpose of a Christian life, and it is a mean of reaching this purpose. But in Eastern Orthodoxy, the earthly regeneration is stressed. For instance, see Mitrophan Lodyzhenskiy, *Svet Nezhimyy. Iz oblasti vysshey mistiki. Misticheskaya trilogiya* [Unseen Light. From the realm of higher mysticism. The mystical trilogy] (Petrograd, 1915), 156-157; Andrei Tkachev, *Dukhovnaya zhizn* [Spiritual life] (Moskva: Nikeya, 2016).

⁴⁵⁸Sergei Khomuttsev, *Dukhovnost, ee podobiya i antipody v culture* [Spirituality, its similarities and antipodes in culture] (Barnaul, 2009), 26.

⁴⁵⁹Hierofey (Vlakhos), *Pravoslavnaya psikhoterapiya. Svyatootecheskiy kurs vrachevaniya dush* [Orthodox psychotherapy. Patristic course of healing of souls], https://azbyka.ru/otechnik/Ierofej_Vlahos/pravoslavnaia-psihoterapija-svjatootecheskij-kurs-vrachevaniya-dushi/ (online accessed on September 9, 2017).

sciences, which give only “mind” knowledge, they [*ascetics*] experientially mastered the science of practical spiritual living in spiritual life and how to express a spiritual journey in their lives”.⁴⁶⁰

The independent development of Western and Eastern theology has widened that division. Western theology became rational instead of being “healing a soul” theology. According to Russian Orthodoxy, however, reading the experience of a saint father in *obozhenie* provides ‘divine’ knowledge which exceeds all human disciplines. On the other hand, theological education is urged to strengthen faith and to give a solid basis for it. Khrapovitsky writes, “Faith being superficial, blind and vague is to become right, corroborative and able to see... this is why such faith must be built on the church doctrines and dogma and teaching of the Orthodox Fathers.”⁴⁶¹

Secondly, there is also a fundamental holistic, co-operative pattern in orthodox spiritual formation. Theodor Stylianopoulos perfectly describes how in the Orthodox tradition all the elements – Scripture and tradition, word and sacrament, gospel and law, grace and will, faith and works, faith and reason – have been held together as parts of the same truth. In this unity, the initiative and saving action belong to God, yet it requires a positive response of human beings. The sovereign efficacy of grace is confessed, while the active role of the receptive will is recognised. The primacy of faith is declared, while the necessity of works according to which believers will be judged is affirmed. The supreme authority of Scripture is unquestioned, but the obvious necessity of its discerning use and normative interpretation is acknowledged.⁴⁶²

3. Spiritual Formation in Different Christian Traditions of Theological Education

I have looked at a peculiar Russian way of spiritual formation in secular and orthodox education. Now I turn to the specific forms of spiritual formation in different types of Christianity, namely, Roman Catholic, Lutheran and Evangelical. As it was said earlier,

⁴⁶⁰Theophan the Recluse, *Chto yest dukhovnaya zhizn i kak na nee nastroitsya*, 200.

⁴⁶¹Antony Khrapovitsky, *Chem otlichayetsya pravoslavnaya vera ot zapadnykh ispovedaniy* [What is the difference between the Orthodox faith and Western confessions], https://azbyka.ru/otechnik/Antonij_Hrapovickij/chem-otlichaetsja-pravoslavnaia-vera-ot-zapadnyh-ispovedaniy/ (online accessed on November 7, 2017).

⁴⁶²Stylianopoulos, *Way of Christ*, 39-40.

Protestants (both Evangelicals and Lutherans) and Catholics came to Russia from the West. They used western standards both in leading churches and theological education. Therefore, we look at the latest programs, documents and literature on spiritual formation existing in all three traditions. The distinctive features and the differences which exist between these Christian traditions define their potential relevance for spirituality and spiritual formation practices, especially those in the Russian context and tested in the primary data gathering.

3.1. Spiritual Formation in Roman Catholicism

In the second half of the 20th century Roman Catholic institutions reformed a number of aspects in theological education for priestly formation. Significant documents such as *Optatan Totius* and *Pastores Dabo Vobis*,⁴⁶³ along with *The Program of Priestly Formation*,⁴⁶⁴ *The Theological Formation of Future Priests*,⁴⁶⁵ present an integrated and interdisciplinary approach for spiritual formation of priests though present education with a clear ecumenical perspective. It is evident in these documents that Catholic seminaries have always seen themselves as creating a specific atmosphere of spiritual formation based on an old tradition.⁴⁶⁶

3.1.1. Improvements of Vatican II

Vatican Council II (1962–1965) brought about substantial changes in Catholic life and theological education. Two fundamental assertions on spirituality were made. The first is “the call of all Christians to holiness.” These meant all believers, of whatever rank or status, are called to “the fullness of the Christian life and to the perfection of charity.”⁴⁶⁷ The second is that the call to holiness comes in and through a believer’s life in the world.⁴⁶⁸ One of the noteworthy reforms was the teaching on spirituality and formation of those who are prepared

⁴⁶³Pastores Dabo Vobis, *Apostolic Exhortations of His Holiness. John Paul II on the Formation of Priests* (London: Catholic Truth Society, 1992).

⁴⁶⁴Congregation for Catholic Education, *Ratio Fundamentalis Institutionis Sacerdotalis*, www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19850319_ratio_fundamentalis_it.html (online accessed on March 15, 2018).

⁴⁶⁵Sacred Congregation for Catholic Education, *The Theological Formation of Future Priests* (Vatican City: Vatican Polyglot Press, 1976).

⁴⁶⁶John W. O’Malley, “Spiritual Formation for Ministry: Some Roman Catholic Traditions - Their Past and Present” in *Theological Education and Moral Formation*, ed. R. J. Neuhaus (Grand Rapids: Eerdmans, 1992), 16. The same argument see in Cheesman, *Spiritual Formation as a Goal of Theological Education*.

⁴⁶⁷Pope Paul VI, *Dogmatic Constitution on the Church*, 5:4.

⁴⁶⁸*The Vatican Council Declaration on Christian Education (Gravissimum Educationis)*, 1965a. Preface.

to ecclesiastical vocations and ordination. Spiritual formation of the candidates was declared as one of the most significant parts of the daily life.

The Decree *OptatamTotius* (1965) came as the result of hot debates about the training of priests. The first contribution of it stated that priestly formation was fragmented. Seminary education was always built in a scholastic way, characterized by divisions into separate courses and blocks of disciplines. Therefore, since now all the elements of training should be unified “with a pastoral aim in view.”⁴⁶⁹ Programs oriented to spirituality that is conducive to students’ ministry should be introduced within the seminary years. These programs should be based on the students’ backgrounds, stages of spiritual development, and future plans of students. The core of each program was prayer and personal faith centered in the sacramental life of the church.⁴⁷⁰

Secondly, a great shift took place towards the formation of the personality of the candidate. This included the development of “human maturity”, which can be seen in the ability to **make** decisions, self-control, sound judgement of people and events, persistent virtues development as gradual growth in self mastery. Students should have a personal and private objective “that the student may learn to live in intimate and unceasing union with God the Father through His Son Jesus Christ in the Holy Spirit.”⁴⁷¹

Ratio Fundamentalis Institutionis Sacerdotalis, translated into English as *The Basic Plan for Priestly Formation* (Congregation for Catholic Education), came as the practical out-working of Vatican II in 1970. The document states that the purpose of spiritual formation as perfection of charity leads the student “to become in a special way another Christ, deeply penetrated by his spirit.”⁴⁷² Spiritual formation, accordingly, is characterized by living in communion with the Trinity, finding Christ in prayer, faith rooted in Scripture, the Eucharist, devotion to the Virgin Mary, attention to the Fathers and Saints, self-examination and the use of the sacrament of penance.

The students also find Christ in the ordinary people to whom they are sent. Outward spirituality is not less important now than inward. Therefore, spiritual disciplines and exercises are to be followed by engagement with the world.

⁴⁶⁹ *OptatamTotius*, art 8.

⁴⁷⁰ Katarina Schuth, *Seminaries, Theologates, and the Future of the Church Ministry* (Liturgical Press, 1999), 140

⁴⁷¹ *OptatamTotius*, art 4.

⁴⁷² Basic Plan, par 44.

3.1.2. Developments after Vatican II before 1992

In 1979 the *Cherwell Report* prepared by the Commission for Priestly Formation still noted an inadequate situation with spiritual formation in seminaries. Students found a lack of instruction and experience in personal prayer.⁴⁷³ In response to the need *Circular Letter concerning Some of the More Urgent Aspects of Spiritual Formation in Seminaries* was issued in 1980. The *Letter* underlined the value and importance of “an experience of interior silence” stating that “students often do not have the leisure and the freedom of mind to accomplish a real spiritual apprenticeship.”⁴⁷⁴

In the aftermath of Vatican II three documents appeared. They stressed that formation should become the main paradigm in seminaries for future priests. *The Rite of Christian Initiation of Adults* represented formation as Christian disciplines, therefore, the use of quiet days, meditative exercises and retreats should be brought in the process of training. *Directives on Formation in Religious Institutes* spoke about interplay between the formation of identity and the experience of God. *The Code of Canon Law* set some requirements which would help students to combine spiritual formation with the doctrinal instruction.

Katarina Schuth also conducted several studies during 1984-1989 at the Catholic seminaries.⁴⁷⁵ In her research she concluded that seminaries used the three-fold pattern of personal/spiritual, academic, and pastoral development. At that stage this was important because these were the first steps towards four dimensions in formation of the future Catholic priests: human, spiritual, intellectual and pastoral formation. These dimensions would be defined later in *Pastores Dabo Vobis* as holistic spirituality.

Schuth also underlined that Catholic institutions began to adopt contemporary models of more apostolic and pastoral orientation, leaving the classical and monastic models of formation.⁴⁷⁶ She also identified two basic models of spiritual and personal formation, which were already described in 2.3.2. Preferring the integration model to the identification one, Schuth notes that spiritual direction remained the key element for the most useful and effective way to grow.⁴⁷⁷

⁴⁷³Tolhurst, 1982,368

⁴⁷⁴ There were three other documents in 1980-1990 – *The Rite of Christian Initiation of Adults*, *Directives on Formation in Religious Institutes* and *The Code of Canon Law*.

⁴⁷⁵ Katerina Schuth, *Reason For the Hope: The Futures of Catholic Theologates* (Wilmington, Delaware; Michael Glazier, inc., 1989).

⁴⁷⁶ Katarina Schuth, *Seminaries, Theologates, and the Future of Church Ministry* (Collegeville: The Liturgical Press 1999), 147

⁴⁷⁷ Schuth, *Reason For the Hope: The Futures of Catholic Theologates*, 157.

3.1.3. Pope John Paul II's Apostolic Exhortation *Pastores Dabo Vobis*

The publication of 1992 presented crystallized Catholic thinking and became the touchstone and normative guide to Catholic practice of formation of future priest.⁴⁷⁸ “Its subsidiary title, *The Formation of Priests in the circumstances of the present day*, indicates that this must be contextual, i.e. the preparing of priests for the third millennium and today's church.”⁴⁷⁹ The paper explores more fully than before the four dimensions of ministerial formation: spiritual, human, intellectual and pastoral.

Spiritual formation is defined as the gradual development of a relationship and communion with God because “for every priest his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest.”⁴⁸⁰ This implies “friendship with Christ the Good Shepherd” and “the journey of the search for Jesus.”⁴⁸¹ These two – close communion with God and the imitation of Christ – constitutes the “devotional life.”⁴⁸² There is a great emphasis on the necessity of prayer and contemplation. Also combining prayer with theological reflection received more attention as a dialectic between interior spiritual life and exterior ministry.⁴⁸³

Pastores Dabo Vobis underscored the vital importance of the seminary's community. It is seen as the place where people are set apart to be with Christ and their fellow trainees in the apostleship. Such community should become “a specifically ecclesial community”, a community that re-lives the experience of the group of twelve who were united.⁴⁸⁴

Human formation is targeted as development of human maturity. Emotional stability, qualities of a balanced strong character, integrity, compassion, coming to terms with one's sexuality, an education of one's moral conscience, training in freedom – are recognized as strategic factors in human formation.

“*Intellectual* formation is to be integrated with a spirituality marked by a personal experience of God.”⁴⁸⁵ Therefore, serious theological and philosophical reflection should be applied to the study of the Fathers and the tradition along with prayer. *Pastoral* formation

⁴⁷⁸ Andrew Mayes, *Spirituality in Ministerial Formation : The Dynamic of Prayer in Learning Account* (Wales: University of Wales Press, 2010), 44.

⁴⁷⁹ Graham Cheesman, *Learning From Other Traditions in Spiritual Formation*, <http://theologicaleducation.net/articles/view.htm?id=82> (online accessed on May 21, 2017).

⁴⁸⁰ *Pastores Dabo Vobis*, 122-123.

⁴⁸¹ *Ibid*, 126.

⁴⁸² *Ibid*, 130.

⁴⁸³ *Ibid*, 134.

⁴⁸⁴ *Ibid*, 160.

⁴⁸⁵ *Ibid*, 141.

should be accomplished according to the Christological model of ministry, which is communion with the charity of Jesus Christ. However, the relationship between pastoral formation and prayer was not considered. Andrew Mayes concludes that “prayer is considered as a significant element within the formation process, but never as the very matrix in which ministerial formation in all its dimensions take place.”⁴⁸⁶

In summary, the documents of the Roman Catholic Church emphasise that spiritual formation is crucial in the training of future priests and should be promoted formally. They underscore relationships and communion with God and the church. Therefore, the institution “embraces four key dimensions of formation: human, intellectual, spiritual, pastoral.”⁴⁸⁷ Priesthood is unique in the church. Therefore, candidates should go through specialized programmes of formation and learning.⁴⁸⁸ This affirmation shows a conscious approach to formation of the next generation.

In the empirical research I will look for these dimensions and to what extent they are pursued in the Catholic seminary. It is also important to see which programs the school follow and what disciplines are practices in the seminary in order to reach the purpose of students’ holistic formation.

3.2. Spiritual Formation in Evangelical Tradition

Theological education in evangelical schools of the 20th century was characterized as striving for a high intellectual level. The importance of spiritual formation was often disregarded. Not much effort, if any, was put into students’ lives. Academic formation pursued by schools became so overwhelming “that Lesslie Newbigin has spoken of the ‘Babylonian captivity of theological education’ by academia.”⁴⁸⁹ The protestant curriculum focused on subjects taught as disciplines. The assumption was that if Scripture, theology and other courses are taught and learned well, faithful practice and authentic spirituality will follow.

⁴⁸⁶ Mayes, *Spirituality in Ministerial Formation*, 46

⁴⁸⁷ Naidoo, “Spiritual Formation in Protestant Theological Institutions,” 186.

⁴⁸⁸ Schuth, *Seminaries, Theologates, and the Future of Church Ministry*, 29.

⁴⁸⁹ *Cit.* in Graham Cheesman, *A History of Spiritual Formatin in Evangleical Theological Education*, <http://theologicaleducation.net/articles/view.htm?id=198> (online accessed on Aril 23, 2019).

Subsequently authors discussed the poor state of spiritual formation in Protestant theological schools, claiming that spiritual formation should become central for all theological education:

Our programs of theological education must combine spiritual and practical with academic objectives in one holistic integrated educational approach. We are at fault that we do often focus educational requirements narrowly on cognitive attainments, while we hope for student growth in other dimensions but leave them largely to chance.⁴⁹⁰

3.2.1. First movements of the World Council of Churches

Roman Catholic educators contributed to important ecumenical consultations which helped stimulate thinking on spiritual formation in this period across the traditions.⁴⁹¹ The initial historic discussion on the topic in evangelical circles started from documents of the *Program on Theological Education* of the World Council of Churches. An influential workshop in 1987 in the Iona Abbey in Scotland stimulated ongoing debates. The workshop produced the official paper known as the *Iona Document*.

The main aim of the event was to clarify the definition of spiritual formation, which was:

An intentional process by which the marks of an authentic Christian spirituality are being formed and integrated ever anew . . . this needs some deliberate cultivation in any process of theological education; its development cannot be left to haphazard choice and unplanned growth.⁴⁹²

Authentic spirituality was characterised as rooted in Scripture and nourished by prayer; rooted in community and centred around the Eucharist; costly and self-giving; life-giving and liberative; expressed in service and witness; waiting for God's surprising initiative; attentive to the unfolding of the loving purposes of God here on earth; open to the wider *oikoumene*.⁴⁹³

This document stressed the corporate dimension of spiritual formation: "Spiritual formation takes place in relations which are always more powerful-formers than curricular

⁴⁹⁰ *Manifesto on the Renewal of Evangelical Theological Education*. First issued 1983, *Theological Education Today*, 16.2 (1984).

⁴⁹¹ Andrew Mayes, *Spirituality in Ministerial Formation*, 43.

⁴⁹² World Council of Churches, *Program on Theological Education*.

⁴⁹³ *Ibid.*

and religious events.”⁴⁹⁴ Burger’s definition of spiritual formation is in line with this document. He emphasises the location of spiritual formation as “in the community of faith” and describes its purpose as “for the sake of the world”⁴⁹⁵ It is clear that spiritual formation cannot be reduced to a subject in the curriculum, or a programme, because the process of transformation is a part of the essence of the faith.

The Iona document considered spirituality as multi-faceted. It occurs in such forms as internal and external, contemplation and compassion, contemplation and combat, love of God and love of neighbour. It underlined that spiritual formation is interior experience. The question was how to integrate this internal spiritual experience towards the external in spirituality. Samuel Rayan presented a paper at the Iona Conference⁴⁹⁶ in which he stated that spiritual formation occurs in the two-fold conversion: to God and to our neighbour.⁴⁹⁷ Thus, the “inside” aspect of spirituality consisting of private prayers, meditation, retreats and internal self-examination moves “outside” to liberation. This distinction was also described as taking place inside and in the religious-cultural and the socio-political context.⁴⁹⁸

After the event in the Iona Abbey, consultations and conferences were held. Most notable are those in Salta and Indonesia (1988 and in 1989). The result of the conferences was the publication of the book, *Invitation to the Feast of Life: Resources for Spiritual Formation in Theological Education*.⁴⁹⁹ It discusses the relationship between academic and spiritual formation and how they impact each other.

Critical thinking and critical theological methodology put obstacles on the way of “the cultivation of spiritually sensitive souls.”⁵⁰⁰ The book pointed out the false separation of theology from spiritual life in the church and in the education of students. However, spiritual formation needed a deliberate integration into the life of the school. Therefore, it was

⁴⁹⁴Samuel Amirthan, “Spiritual Formation in Theological Education: An Invitation to Participate,” (Geneva, 1987), 12.

⁴⁹⁵Hans Burger, *Necessity of Spiritual Formation for Theological Education*, unpublished short paper https://www.academia.edu/3291810/The_Necessity_of_Spiritual_Formation_for_Theological_Education (online accessed on August 15, 2019).

⁴⁹⁶ *Ministerial Formation* 39 (1987): 4-13.

⁴⁹⁷ Samuel Rayan employed Gutierrez’s concept. See more in Gustavo Gutierrez, *We Drink from our Own Wells* (London; SCM, 1984).

⁴⁹⁸ Graham Cheesman, *A History of Spiritual Formation in Evangelical Theological Education*, <http://theologicaleducation.net/articles/view.htm?id=198> (online accessed on Aril 23, 2019).

⁴⁹⁹Cheesman, *Spiritual Formation as a Goal of Theological Education*. More discussions on aims and purposes can be found in *Aims and Purposes of Evangelical Theological Education*, ed. Paul Bassett (Grand Rapids: Eerdmans, 2000).

⁵⁰⁰ Samuel Amirtham and Robin Pryor (eds.), *The Invitation to the Feast of Life*, 177.

recommended to endorse various specific spiritual formation courses in the curriculum and develop spiritual exercises associated with relationships.

It is therefore important to highlight how spiritual formation is integrated in theological education in the Russian schools in the empirical study. I will therefore look what is available for spiritual formation, such as different spiritual formation activities, disciplines, courses, classes, spiritual books in the library, designated people to carry spiritual guidance, mentorship and the like

3.2.2. *Consultations of the North American Association of Theological Schools*

Intensive discussions of the North American Association of Theological Schools (hereafter ATS) have initiated debates about the purposes of theological education. They have made an attempt “to shape a set of concepts and principles that can guide a programme of spiritual development.”⁵⁰¹ In the *Report of the Task Force on Spiritual Development*,⁵⁰² the following key issues were discussed: prevailing academic knowledge (rationalism) over spiritual directions, priority of spiritual formation in many areas of academic life, and spiritual formation of academic staff.

A task force of the American Association of Theological Schools reported a lack of guidance on spirituality by faculties in the North American contexts.⁵⁰³ The report claimed that theological institutions should be regarded as Christian communities. Low and Low therefore proposed that theological institutions need to view spiritual formation in theological education through the wider lens of social networks.⁵⁰⁴ According to an ecosystemic approach, a person is viewed as a subsystem within a network of larger systems, such as the family and the wider community.⁵⁰⁵ In this approach, living organisms are open systems and interact with their external environments in order to survive. It is open, because it is dependent and interacts with the environment where it lives, in which they reside. Applied to theological education, the interaction and dependency of a person and his or her environment cannot be ignored.

⁵⁰¹Cheesman, *Spiritual Formation as a Goal of Theological Education*.

⁵⁰²David E. Babin, *et al. Voyage, Vision, Venture: A Report* (Dayton, Ohio: American Association of Theological Schools, 1972).

⁵⁰³Paul W. Hoon, “Report of the Task Force on Spiritual Direction,” *Theological Education* 9, no. 1 (1972): 190.

⁵⁰⁴Mary E. Low and Stephen D. Low, “Reciprocal Ecology: A Comprehensive Model of Spiritual Formation in Theological Education,” *Theological Education* 48, no. 1 (2013): 3.

⁵⁰⁵Michele C. Moore, “The Ecosystemic Approach,” in *Personology – From Individual to Ecosystem*, eds. W. F. Meyer, C. Moore, H. G. Viljoen (Johannesburg: Heinemann, 2003): 462-497.

It is supported by Paul Pettit who argues that spiritual formation occurs best within community.⁵⁰⁶ Spiritual formation cannot be done independently and only on an individual level. It always includes other individuals who together form God's people. Students become part of a theological institution community and spend several years there. Low and Low correctly states, "Natural growth in God's creation occurs as the result of various types of reciprocal interactions between and among living things."⁵⁰⁷ The seminary community is therefore one of the major places where spiritual formation takes place. Thus, reciprocal interaction should take place at three levels: in the faith community, the theological institution and in the church.⁵⁰⁸ Isolation from other people does not bring development. Many students coming to a theological institution believe that their spiritual formation is an individualistic endeavour. But they "need to discover that, while prayer and the spiritual life are profoundly personal involving a person's relationship with God, any personal relationship is also determinatively communal."⁵⁰⁹ Tosey emphasises that community is not something that just happens. A learning community needs to be intentionally fostered and structured by educators.⁵¹⁰ Traditional lecturing is not appropriate in such community. More interactive settings and methods should be involved. Since community is essential in Christian life, theological institutions should also purposely foster community.

The report included many practical suggestions for promoting spirituality in the institutions. A holistic approach to students' formation was required – a balance between academics and spirituality which can be reached through retreats, certain spiritual life days or even weeks, small group works, worship, the use of meals, evaluation and formal academic courses on spirituality.⁵¹¹ The faculty was advised to participate in the whole process as spiritual advisers or directors and recommended to undergo particular training to meet the spiritual needs of students in such roles.⁵¹²

⁵⁰⁶Pettit, *Foundations of Spiritual Formation*, 18.

⁵⁰⁷Low and Low, "Reciprocal Ecology," 3.

⁵⁰⁸*Ibid*, 13.

⁵⁰⁹Naidoo, "An Investigation into Spiritual Formation Programmes at Selected Theological Institutions in KwaZulu-Natal," 78.

⁵¹⁰Paul Tosey, "The Learning Community: A Strategic Dimension of Teaching and Learning?" in *The Theory and Practice of Teaching*, ed. P. Jarvis (London: Routledge, 2002), 169-187.

⁵¹¹ Tilden H. Edwards, "Spiritual Formation in theological schools," *Theological Education* 17, no. 1 (1980): 28-31.

⁵¹²*Ibid*, 32.

We can conclude that spiritual formation in evangelical theological education was revised by theologians and scholars. Spiritual formation is not only internal piety and striving after personal goodness. It also means the involvement in the world around us. It cannot be separated from family, neighbours and mission in the world. The community of faith as presentation of corporate spirituality should be promoted in theological education. Firstly, it would help students to participate in the wider Christian community after graduation and to understand the church's mission in the world better. This is a key point in enriching the lives of students with various spiritual practices, because community is the place of corporate worship. Thirdly, community involves participation of the faculty. The staff can provide spiritual guidance, fellowship and direction as being members of such community – the things needed for theology students during all the study years.

In the data gathering I will look at thoughts and attitudes to spiritual formation in evangelical institutions. It is important to see if the staff and students are familiar with or integrated thoughts of the WCC and ATS reports and statements. Respectful examination of other theological traditions can greatly enrich the process of spiritual formation in evangelical schools. I will look at the community intentionally built by each institution in order to foster spirituality on internal and external levels. I will look at the role of the faculty, especially if the educators act as spiritual guides for and are involved in the spiritual formation of their students. Spiritual parenthood is not a new idea, especially in the Russian religious thought. This is why it is essential to look how spiritual parenthood functions, is practiced and fostered in the faculties of evangelical schools.

3.3. Spiritual Formation in the Lutheran Tradition

The purpose of Lutheran theological education was always to offer students an education shaped by a solid Christian theology, faithful to the theological tradition. It also makes room for intentional spirituality as Lutherans speak of a certain cooperation with the Holy Spirit on the part of the believer.

3.3.1. *A graceful gift of spiritual formation*

“Lutherans do not speak in the language of spiritual formation but in different words and conception.”⁵¹³ On one hand, spirituality and spiritual formation is a part of one’s own daily life and experience. On the other hand, it does not refer to the ways humans try to manage their relationship with God. Lutheran spirituality concealed in “work” or “cultivation” which produces righteousness but it is not self-chosen works by which people can advance in holiness. “Lutheranism’s distrust of a focus on change within an interior life, its fear that justification would be compromised by sanctification as a form of personal growth, and its strictures against merit-earning self-deprivation have made it cautious in approaching trends in piety and practice”⁵¹⁴. Lisa Dahill notes that

Lutherans can offer other Christian traditions the centrality of grace which is a theological hallmark of this tradition; in the realm of spirituality, this emphasis has the effect of challenging all those spiritualities that seem to rely on human effort, ‘ascent,’ and specific disciplines as a condition for growth in the spiritual life.⁵¹⁵

Justification matters for Lutheran spirituality because “Lutheran spirituality and one’s holiness is not what can be achieved, but rather received from ‘God as gift’”. Likewise human justification is based on achievement of Christ’s work. Lutheran spirituality is not defined as piety or devotion because the grace that flows from the cross and resurrection of Christ is emphasized. As Jay Rochelle concludes, “to discuss spirituality as devotion or piety seems to diminish the gift of faith, which always comes by way of address through the gift of the Holy Spirit.”⁵¹⁶

Lutheran spirituality is all about what God does for humans. Lutheran spiritual formation is therefore essentially sacramental because it is a mystery to receive God’s gift of grace.

3.3.2. *Spiritual formation as the bodily word*

Spiritual formation in the Lutheran tradition can be understood as intentional cooperation with the Holy Spirit in the part by the believer:

⁵¹³ Newton W. Kerney, “A Way of the Soul: The Use of an Introductory Course in Christian Spirituality as A Path towards Personal Ministry in the Local Parish,” PhD diss., (Portland, Oregon, 2002), 15.

⁵¹⁴ Russell Seabright, “Luther’s Perspective on Spirituality,” *Trinity Seminary Review* 8, no. 1 (1986): 3.

⁵¹⁵ Lisa Dahill, “Spirituality in a Lutheran Perspective: Much to Offer, Much to Learn,” *Word and World: Theology and Christian Ministry* 18 (1998): 70.

⁵¹⁶ Jay C. Rochelle, “Lutheran Spirituality: Lost, Found, Revised,” *Pneuma* 1, no. 1 (1994): 391.

As soon as the Holy Spirit has begun this work of rebirth and renewal in us through word and sacrament, it is certain that by the power of the Holy Spirit we can and must cooperate, though still in great weakness. Yet this does not originate in our carnal, natural powers, but in the new powers and gifts which the Holy Spirit has initiated in us in conversion.⁵¹⁷

Works of righteousness “habituate one into a certain way of life; one becomes a Christian by doing them. Being follows from doing.”⁵¹⁸

Spiritual formation described by Luther is received through worship, catechesis and individual prayer.⁵¹⁹ It is intentional engagement with “the bodily word,”⁵²⁰ as Luther called it. It is the array of outward words and signs, discourse, persons, rituals, artifacts and institutions through which the Holy Spirit makes Christ known in and through the church. Such a “works-righteousness” is understood as a lived-faith, according to Bradley Hanson. It develops and adjusts alongside a human pilgrimage with God and, therefore, affects the whole being and the whole person, not just his or her thinking.

For Hanson spiritual formation is “a lived faith plus a path”. Seven features of Lutheranism are fruitful for developing a “graceful” spirituality.⁵²¹ He sums up Lutheran spirituality as “faith active in love”⁵²², which is seen in basic relationships and roles of everyday life.⁵²³ Hanson calls it vocation. Christians are called by God to serve their neighbors in and through the relationship of daily life. It is deeply rooted in everyday life as friendship with God. Only then a transforming influence of grace produces “development of deep faith in God and love for one another”.⁵²⁴

⁵¹⁷ *Formula of Concord*, Solid Declaration, Art II, par 65.

⁵¹⁸ Martha Stortz, “Practicing Christians: Prayer as Formation,” in *The Promise of Lutheran Ethics*, ed Karen Bloomquist and John R. Stumme (Minneapolis: Fortress Press, 1998), 58.

⁵¹⁹ Stortz, “Practicing Christians”, 63.

⁵²⁰ Also see Augsburg Confession, art V; Smalcald Articles, III, art 8, par 3-1

⁵²¹ Seven characteristics are: 1) human alienation from God is a deep and persistent root of human problems, 2) God’s merciful grace undergirds all of life, 3) God’s word can be relied upon in Scripture, proclamation and music as the primary sources of spiritual nature and guidance, 4) God’s grace is trustworthy and presented in the sacraments, 5) the communal life of the church sustains the life of faith, 6) loyalty to core church traditions as expressed in the classic creeds and confessions supports faith, and 7) God’s twofold rule summons all people to seek justice and calls Christians to faithful service in their daily relationships.

⁵²² Hanson, *A Graceful Life*, 146.

⁵²³ *Ibid*, 148.

⁵²⁴ *Ibid*, 53.

3.3.3. *Spiritual formation as communal worship*

The development of the sense of community is very important in any institution. Lutheran theological education does not neglect this aspect. Community reflects and expresses God's grace in different forms. The bodily word is understood as discipline because spiritual formation happens by a word encountered in the public sphere. Public preaching, performance of the sacraments, corporate liturgy are all forms of communal celebration of the Word within a human.

In the full service of Holy Communion, in which the Proclamation of the Word and the Prayer of the Church are juxtaposed with the Great Thanksgiving and the Communion of the Faithful, the dramatic interplay of divine generosity and human participation is enacted in all its complexity with unsurpassable depth and power.⁵²⁵

During the Communist era Lutheran church life was conserved. No theological impulses were taken up due to the suspicion of ideology. The whole of church life and spirituality was often reduced to liturgy and worship. "Until today worship is for many church members still truly the center of their spirituality and church life."⁵²⁶

Likewise, nurturing of a Christian is impossible without a community. The body of Christ implies the connection of all parts of the body to one another. Communal spirituality is seen in relationships and caring for the members of the body of Christ. It is both self-care and care for others. "Self-study and corporate Bible studies are both important in developing a well rounded theology. Effective service to others enhances self-esteem and promotes a desire to serve that is not ego-based. It is most effective when we are clear about whom we are serving."⁵²⁷

This communal attitude within the wider Christian community should be vital in theological education. Aspects like caring, nurturing and learning happens only within a community. Hence, spiritual formation in the Lutheran tradition stresses provision of mentors and pastors for theology students.⁵²⁸ Their task is to assist in the awareness, evaluation, and

⁵²⁵ Spirituality and Spiritual Formation. A Position Paper of the Faculty of Lutheran Theological Southern Seminary.

⁵²⁶ Anne Burghardt. Lutheran Spirituality in Central Eastern Europe https://www.academia.edu/11760534/Lutheran_Spirituality_in_Central_Eastern_Europe . As Newton Kerney states, for many Lutherans spiritual formation is only equated with catechetical studies or Sunday school classes. It is amiss within a number of adult Lutherans.⁵²⁶

⁵²⁷ Newton Kerney, "A Way of the Soul," 23.

⁵²⁸ Robert J. Kempe, Lutheran Theological Education in the 21st Century – an Agenda for Discussion. Inaugural Lecture, Australian Lutheran College, 2005.

ongoing enhancement of spiritual formation. In order to reach this goal, theological institutions should take responsibility for the provision, training and care of such mentors.

Worship is the heart-beat of the theological school because it challenges the self-centeredness of a human and expands human horizons.⁵²⁹ It constitutes the life rhythm and unity of daily life. An imperative for the theological school is attention to the personal devotional life of each member

3.3.4. *Formation of the whole person*

Not long ago Lutheran scholars began to highlight that formation happens with the whole person and involves many fields, such as spiritual development, character development, confessional development, physical and emotional development, synodical development, and intellectual development.⁵³⁰

The Handbook of the Lutheran Church – Missouri Synod states that “spiritual development encompasses a thorough immersion and knowledge of Holy Scripture, a father-confessor/pastor, a godly family, immersion in the liturgical life of the church, frequent reception of the Lord’s Supper and daily prayer.”⁵³¹ We may conclude that doctrinal and biblical foundations along with liturgical life of a person constitute the core of spiritual formation in the Lutheran tradition.

Lutherans usually equates formation with the life of sanctification. In this way spiritual formation is similar to Christian formation. It is:

The process of becoming what we were first intended to be and are now allowed to be by the justifying work of Christ. The work of sanctification is at the heart of Christian formation. Nothing less than the transformation of the person is the result of justification. There is no formation without transformation.⁵³²

In this sense formation in the Lutheran tradition of theological education is very similar to the approaches described by many scholars. It is the process of “shaping and

⁵²⁹ Philip H. Pfatteicher, *The School of the Church: Worship and Christian Formation* (Valley Forge: Trinity Press International, 1995), 99.

⁵³⁰ James A. Baneck, *A White Paper on Pastoral Formation Prior to Seminary*. The Lutheran Church – Missouri Synod, 10.

⁵³¹ *Ibid*, 7.

⁵³² Les L. Steel, *On the Way: A Practical Theology of Christian Formation* (Grand Rapids: Baker Book House, 1990), 24.

moulding”. It is “an activity of God (i.e. God forms, shapes his people); and that formation is not about conformity but rather about information and transformation.”⁵³³

Formation starts with baptism. When students arrive at a theological institution, they have already been formed. Theological studies continue the process of this formation even though students do not pay conscious attention to the process. The role of the school then to pursue the process of spiritual formation consciously and to provide “the best possible conditions within which the formation of each student may continue”. To reach this goal it is essential to promote a philosophy and practice of formation. This includes incorporation of the Lutheran understanding of formation within four dimensions of each person’s life:

The personal (dealing with one’s personal identity, story, and psycho-dynamics); the vocational (focusing on all stations and places in life into which God has called a person to live and serve); the theological (one’s beliefs, creed); and the spiritual (the personal relationship with God, and the application of that relationship to each of the other life dimensions). These four aspects of being encompass the whole of life.⁵³⁴

4. Conclusion

In this chapter, patterns of spiritual formation in the Russian context were considered. There are two approaches to spiritual formation. On the one hand, the secular paradigm of spiritual-and-moral formation is presented in *vospitanie*. On the other hand, the religious paradigm is presented by the Russian Orthodox Church in *obozhenie*.

Vospitanie is a complex pedagogical process of bringing up a person in the society for the purpose of the development of traditional national values in a human being. These values, carried by all bearers of the society, are the sources of spirituality and morality. The content of spiritual and moral formation is not clearly defined or structured in the secular literature, even though it is prescribed by the state laws. The current debate in this field attempts to define spirituality and spiritual formation. Different models and methods are proposed by scholars in order to enhance integration of spiritual formation in the educational process.

⁵³³ Tom Christenson, *The Gift and Task of Lutheran Higher Education* (Minneapolis: Augsburg Fortress, 2004), 137.

⁵³⁴ Baneck, *A White Paper on Pastoral Formation Prior to Seminary*, 10.

Obozhenie is understood as the ascent to God for the purpose of union and communion with Him. It is a limitless progression to encounter God. *Obozhenie* cannot be reached outside the church, without partaking in sacraments and without consulting a spiritual father for guidance. These aspects help a person to remain in the Church tradition. The believer passes through three main stages: purification, enlightenment and perfection, and constantly practices inner asceticism as an active focus on God. The practice of *obozhenie* is not uniform, but the theoretical framework of it remains the same.

Paradoxically, secular educators show more interest in spiritual formation than Russian theological educators. They develop elaborate programmes and make attempts to integrate spiritual-and-moral formation in the curriculum in a theoretical framework. The content of spiritual formation is specifically intensely debated. Unfortunately, Russian Orthodox theological educators have a strong theory of and theology for spiritual formation, but they do not take part in the current debates. Practical application and integration of spiritual formation in theological education are therefore poorly done.

In light of this, the actual contextual practice of spiritual formation, deliberately or unintentionally, will now be investigated in the seminaries of St Petersburg.

CHAPTER 3: PRESENTATION OF DATA

Despite debates on the place of spiritual formation in theological education, spiritual formation remains vital for the theology students. The present research project explored objectives, attitudes and practices seeking to promote spiritual formation in theological institutions among resident students. This chapter documents how the data was gathered and offers a summary of the findings. The chapter focuses on answering the following research question that guided this project: *To what extent is the practice of spiritual formation in a representative set of theological institutions in St. Petersburg appropriate in the Russian context?*

In answering this research question, we needed to identify the process of spiritual formation in the selected theological institutions of St. Petersburg, by observation, description and analysis of people's experience of God in theory and in practice, including the role of the mentioned institutions in providing spiritual formation.

1. Introduction

The process of spiritual formation in the Russian theological schools of higher education has not been examined thus far. There are no reviews or data found in the literature about

- this process,
- how it is conducted in theological institutions,
- whether there are any difficulties within this process or
- whether the schools intentionally pursue, not only academically, to form their students spiritually.

Therefore, a qualitative research methodology was chosen. This methodology is used when one wants to investigate the value and meaning of something/texts/concepts/paradigms within specific contexts. I have chosen it as the most appropriate methodology to get deep insight into the process of spiritual formation in theological education and what meaning the participants attach to the process.

Different methods might be applied to the study of the process of spiritual formation based on the research problem, goals and resources available, amongst others, observation, interviews, archival document analysis and questionnaires. I have made use of some of these methods.

According to Boeije, in quantitative research a deductive process is employed, which means that theory is the starting point formulating hypotheses that will be tested in research. In qualitative research inductive thinking is paramount, which means that a social phenomenon is explored in order to find empirical patterns that can function as the beginning of a theory. If literature including theory is used mainly to understand what is going on in the field and to discover theoretical perspectives, the data collection is searched for common themes and regularities to interpret the participants' view of their social life and their experience, and what is meaningful to them.⁵³⁵ Qualitative study, thus, contribute to transferability.

1.1. The Research Sample

For any survey it is imperative to ask the same questions. These questions have to be posed to a population. We use the technical word sampling in order to describe a representative group whose answers reflect a cross-section of the whole congregation, community or population.⁵³⁶ Sampling is therefore a specific set of people from which the researcher could gain the best understanding and insight into the research questions.⁵³⁷

The sample used for the present survey includes educators and students involved in theological education in order to understand all parties involved in the process of spiritual formation. The number size of the research sample is 67. It includes 25 teachers and 42 students.

I focused on full-time resident students in their final year of study. The reason for this choice is that they had a more complete experience and picture of how spiritual formation is implemented in their respective institutions.

⁵³⁵ Hennie Boeije, *Analysis in Qualitative Research* (London: SAGE, 2009), 5.

⁵³⁶ See Babbie & Mouton 2001:163-204; De Vos 1998:189-201

⁵³⁷ Sandra B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation* (New York, John Wiley & Sons Inc, 2015), 96.

1.2. Criteria for the Selected Institutions and Respondents

The choice for these institutions was dictated by the fact that all institutions could be accessed in St. Petersburg. This city is the cultural centre of Russia. Although there are some other secular and Orthodox theological institutions in other cities of Russia, a Catholic institution is located only in St. Petersburg. There are other evangelical theological institutions in Russia, but at the time of the research the Protestant institutions in St. Petersburg had the most residential full-time students who receive licenced theological education.⁵³⁸ All the selected institutions provide residential form of education, which proves that theology practiced and spiritual formation is taking place in a specific context and for a specific community.

1.3. Research Data Collection

Examples of case study qualitative research methods include, amongst others, three kinds of data collection, namely in-depth interviews, direct observation and written documents.⁵³⁹ These methods were used in data collection in the present survey.

All participants were reminded of their rights as participants and were specifically asked if they were prepared to proceed with the interview. All interviewees agreed to continue. Interviews, conducted face to face, lasted between 30 and 50 minutes. All participants gave their permission for the interviews to be recorded. After the interviews were recorded they were transcribed and then translated from Russian into English. The analysis was made both from the Russian text in order not lose the meaning and from the English text as my own observation and notes were also made in English.

Direct observation helps us to gather information from a specific angle, but an interview allows one to figure out feelings and thoughts of participants that cannot be observed directly.⁵⁴⁰ It encourages participants to respond from their view point. For this purpose I used a semi-structured approach with open-ended questions in order to promote

⁵³⁸ Theological institutions in Russia are actively involved in the process of getting state accreditation. Some institutions, however, had their state license withdrawn in this process.

⁵³⁹ Michael Trumbull, "Qualitative Research Methods" in *Integrating Quantitative and Qualitative Methods in Research*, 116.

Fraenkel, *How to Design and Evaluate Research in Education* (London: McGraw-Hill Education-Europe, 2000), 440; Louise Cohen, Lawrence Manion, Keith Morrison, *Research Methods in Education* (London: Routledge, 2005), 269).

dialogue and response,⁵⁴¹ instead of seeking answers to specific questions.⁵⁴² The other reason why I used semi-structured interviews was that an interview allows one to build a relationship with participants and affects how and which questions I could ask next. This relationship opens the door to reveal shared meaning and understanding. This method is flexible in order to uncover similarities and differences in issues discussed as well as to remain focused on the topic researched.

The interview guide was used as a research instrument in order to ensure that each interview followed the line of investigation according to the key areas of spiritual formation debated in the recent literature (see Appendix 2). While the guide was used in each interview, the content of discussion varied based on interviewee's responses.

Furthermore, some data was collected from official documents and reports available on websites. The purpose of using this source of data collection was to determine what official statements say about the purposes and objectives of the theological institutions, whether they focus on spiritual formation and to what extent they highlight the importance of spiritual formation.

Thirdly, permission to observe and take part in daily life of students was requested. This permission was granted and enabled me look through the eyes of the participants "what goes on, who or what are involved, when and where things happen, how they occur, and why things happen as they do".⁵⁴³ The skill of direct observation needs disciplines of listening and seeing well, describing what one observes and discerning between important and unimportant details. The data from written documents and observations were compared with the answers of interviewees in order to get the best possible picture of spiritual formation in the institutions. Non-verbal observation was noted while verbal material was recorded. I was also always aware of my own perspectives and limitations. However, through triangulation I was trying to get the best possible picture of the reality of spiritual formation in these institutions.

The collected data were not used for the purposes of analysis beyond the scope of the study. Respondents were not offered money or reward for participating in the survey.

⁵⁴¹ Lucinda Carspecken, *Qualitative Research: A Reader in Philosophy, Core Concepts, and Practice* (New York: Peter Lang Publishing, 2013), 213; Irving Seidman, *Interviewing as Qualitative Research* (New York: Teachers' College Press, 2013), 54.

⁵⁴² John Creswell, *Qualitative Inquiry and Research Design* (Thousand Oaks, SAGE Publications Inc, 2017), 204.

⁵⁴³ Danny L. Jorgensen, *Participant Observation. A Methodology fro Human Studies* (New York-London-New Delhi, SAGE 1989), 12.

1.4. Ethical Consideration

Ethical implications for research should always be kept in mind. Scholars must take care of protecting other persons' interests and rights. Since research involves emotions and attitudes, a qualitative researcher has responsibilities to avoid the risk of harm for the respondents. Ethics, in general, deals with good/right and wrong/bad. Therefore I provided an Information sheet (Appendix 3) to all the participants of the interviews, who volunteered to take part in the survey. They all signed a written consent for participation (Appendix 4). There was no penalty for rejection to participate. Interviewees were free to withdraw at any time and without giving a reason. Confidentiality of information has been kept by not mentioning or recording names anywhere. Therefore it was impossible to cause any disadvantage to participants in the process and outcome of the research activities.

The research plan for this study was approved by the Research Ethics Committee of London School of Theology.

1.5. Data Analysis

Analysing consists of segmenting the data and reassembling them with aim of transforming the data into findings.⁵⁴⁴ Typically, the researcher reviews his transcripts and notes to make sense of the whole and to identify recurrent issues and themes.⁵⁴⁵ The raw data was downloaded to Quirkos analysis software where the data was scrutinised a number of times in order to identify and to highlight the themes. Similarities and differences in responses were coded. A further analysis was taken to lead to deeper understanding of the factual data.

I analysed the coded data to find areas of agreement, areas of contradictions and gaps in the data that may prove to be significant. The goal of such analysis is to test for consistency (not to create it). Multiple agreements in themes discussed indicated greater confidence that an accurate picture of the research is emerging. Areas of disagreements reveal different perspectives which are in tension with one another and still unclear. Gaps in the data are also significant and they indicate further investigation required.

⁵⁴⁴Boeije, *Analysis in Qualitative Research*, 94.

⁵⁴⁵Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: William B. Eerdmans, 2008), 56.

After each interview the information was gathered to establish a clear meaning of the factual data. This was further converted in a visual form for a better presentation of the findings of the research. It is advised to do some analysis during data collection.⁵⁴⁶ Simultaneous observation, reflection and interpretation have been done to find meaning in the data. Data collected are not divorced from the meaning assigned to them by people. They are themselves constructions of human meaning, in which the researcher participates as an ordinary member of a group or community.⁵⁴⁷

2. Presentation of the Data

The collected data from the interviews was summarised in this chapter to give a composite picture of spiritual formation in theological education before moving on to the analysis of the findings in the next chapter. Since I was dealing with a large number of data sets and the extreme diversity of the schools then I prefer to present the raw data first school by school, than to present the data in themes, in order to show this diversity.

Though the questions used were not comprehensive, they served to elicit information on how far the participants complied with the typical key issues under each area of spiritual formation in theological education. The purpose of this research was to determine objectives, attitudes and practices seeking to promote spiritual formation in the selected Russian theological institutions in St Petersburg as taken from the relevant literature (see above chap. 1 and 2).

Six major themes thus derived, consequently turned out to be the six major objectives of the research which promote data gathering and analysis: 1. understanding of spirituality and spiritual formation in Russian culture; 2. spiritual formation within the theological educational process; 3. the role of the faculty; 4. the role of students and personal responsibility; 5. church expectations about spiritual formation and maturity of graduates as partnership with church in spiritual formation; 6. mentoring and evaluation of spiritual formation.

⁵⁴⁶Merriam and Tisdell, *Qualitative Research*, 168.

⁵⁴⁷Johannes A. Van der Ven and Michael Scherer-Rath, *Normativity and Empirical Research in Theology*, 113. Rose Wiles states that qualitative research is a personal activity is a personal activity requiring individual dedication and perseverance (*What are Qualitative Research Ethics?* (London-NY: Bloomsbury Publishing, 2013), 2).

All interviews were coded to protect the person's anonymity. Each participant was given a code according to the position (teacher or student) and according to the confessional characteristics of the institution as each institution was given individual letter coding:

OT	Orthodox Teacher (Teachers or lecturers of St. Petersburg Theological Academy of the Russian Orthodox Church)
OS	Orthodox Student (Students of St. Petersburg Theological Academy of the Russian Orthodox Church)
LT	Lutheran Teacher (Teachers or lecturers of Theological Institute of the Evangelical-Lutheran Church of Ingria)
LS	Lutheran Student (Students of Theological Institute of the Evangelical-Lutheran Church of Ingria)
PT	Protestant Teacher (Teachers or lecturers of the St. Petersburg Christian University)
PS	Protestant Students (Students of the St. Petersburg Christian University)
ST	Secular Teacher (Teachers or lecturers of the Institute of Theology and Philosophy)
SS	Secular Student (Students of the Institute of Theology and Philosophy)
CT	Catholic Teacher (Teachers or lecturers of the Catholic Theological Seminary)
CS	Catholic Student (Students of the Catholic Theological Seminary)

Five teachers and from seven to ten graduating students in each institution were interviewed. Each interview was assigned a number (from 1 to 5 for teachers and from 1 to 10 for students) to indicate the participant's sequence in the data collection. Thus, *OT 01* represents the first member of the teaching staff in the Orthodox Institution. *OT 02*, the second member of the teaching staff, and so forth; *OS 01* presents the first student interviewed in the Orthodox Institution, *OS 02* – the second student, and so forth.

2.1. St. Petersburg Theological Academy of Russian Orthodox Church

SPTA is the only theological institution of the five institutions involved in the project which has gained state accreditation.⁵⁴⁸ The present purposes of SPTA are stated on the official web-site:

⁵⁴⁸ The state accreditation was gained in December of 2016, and since this time SPTA as a religious organization of the Russian Orthodox Church provides educational services. The accreditation has legalized the bachelor programme. In October of 2018 SPTA gained state accreditation for the programme of Master of Theology.

1. mutual confession and spreading of Orthodox faith;
2. conducting of services, public worship, religious rites and ceremonies;
3. teaching the religion and education of the followers of orthodox beliefs;
4. preparing, training, re-training and raising the level of skills of church priests, clergymen and other ministers of the Russian Orthodox Church;
5. preparing, training, re-training and raising the level of skills of teachers according to the federal and state educational standards.⁵⁴⁹

In general, the aim of SPTA is individual perfection and holistic development of the students. It is “a formation of a many-sided, spiritual, moral personality, who is a specialist, who has acquired a high cultural level, intelligence, social activity, and qualities of a citizen – a patriot of Russia.”⁵⁵⁰

Theological educators in SPTA are Russian and native speakers. This is an important fact, because other institutions have a foreign influence in the educational process as formation is sometimes done according to Western models and by Western teachers, who do not speak Russian or speak it poorly.

At the time of the interviews the Academy had 779 residential students. Of these were 369 full-time in the bachelor of Theology programme. In 2018, 112 of these students were graduating. In SPTA four male lecturers, one spiritual mentor, and ten theology students were interviewed. The total number of respondents was 15. All interviews were taken in spring 2018. All interviewees were male participants. The student participants’ age ranged from 21 to 27 years old. All students were male.

Finding 1. Understanding of Spiritual Formation in Russian Theological Culture

Members of the SPTA staff expressed a clear understanding of what spiritual formation is. Among their answers were the following:

- the imitation of Christ;
- being filled with the Spirit of Christ, a life with Christ (when one receives the fellowship with Christ, unites with Christ, and live as Christ);
- communion with God and and a life in accordance with it;

⁵⁴⁹ www.spbda.ru/files/documents, online accessed June 29, 2017.

⁵⁵⁰ The information is taken from reports of Academy from 01.04.2016 and 01.04.2017 found on the official website www.spbda.sveden/document, online accessed June 29, 2017.

- being filled with God (spirituality starts with the motherland and ends with problems of the people and relatives close to you when a person cares for the close ones);
- life with God and how to reach this life life with God and how to persevere in it.

Referring to the national peculiarities of authentic spiritual formation respondents mentioned the following:

- OT 01 – kenosis, as Russian aspiration to humbleness;
 - readiness to sacrifice one’s life and to crucify oneself for sacred things;
 - irrationality;
 - love for liturgy and worship (and whimsical and charismatic way to worship everything accompanying this worship);
 - emotionality and passion;
 - Russian hesychasm;
- OT 02 – sacred attitude to the Eucharist;
- OT 03 – authentic “living” Orthodoxy is sorrow, a constant struggle with one’s passions, failures and it is pain again;
 - spirituality starts with the motherland and ends with problems of people the close to you, of relatives. It is caring for your neighbors;
- OT 04 – is expressed in many national way, e.g. in commemoration of national heroes, patriotism, knowledge of Russian roots, familiarity with Russian literature;
 - correlation with history, Fatherland and Motherland;
- OT 05 – serious attitude which involves serious fasting and strictness.

Among student-respondents spirituality was considered as a term that goes beyond national aspects, because spiritual formation is for all nations. Answers included:

- life in Christ (2 times);
- imitation of Christ and life according to the Gospel;
- how people reveal their spiritual origin and aspiration to God, which is seen in life (2 times);
- desire for God and the need to live with God;

- impact of God upon soul and filling oneself with God.

However, 9 respondents from 10 distinguished between regional and cultural peculiarities. The following authentic Russian features in religious life were mentioned:

- a special tradition of liturgy, of church singing, and painting of icons;
- broadness of Russian soul and empathy, a high ideal of love and sacrifice (4 times);
- mysticism;
- excessive asceticism and accurate and exact performance of Orthodox rites and ceremonies (3 times)
- keeping a tradition of spiritual experience;
- the Orthodox church is the source of spirituality for people;
- Russian spirituality, first of all, is culture, traditions and a mentality, which are found in the society and artwork;
- passion of all forms and expressions;
- maximalism.

Finding 2. Spiritual Formation within the Theological Educational process

All teachers expressed had the same idea about the purpose of spiritual formation, which is aimed at:

- 1) participating in different forms of practical ministry (3 respondents);
- 2) partaking in the liturgy, Eucharist, confession (3 respondents);
- 3) strict discipline (including prayer, meditation, and fasting), ascetics and a monastic way of community life prescribed for 24 hours a day/7 days a week (3 respondents);
- 4) teaching of the courses in a way which promotes better understanding of soul, human and the world and closely tied up with practical side of spiritual life, e.g. Ascetics and Moral theology (3 respondents).

The other answers how spiritual formation was pursued in the Academy included:

- OT 01 – the personality of the Rector on whom the spiritual life of the Academy totally depends (he uses words and shows a personal example and he knows every student and communicates with each of them);

- a good communal atmosphere in the Academy which has never been the case before;
- OT 03 – family is more important in formation than an educational institution... spiritually mature people can be formed within the unity of family-church-society;
- OT 04 – keeping a fixed tradition, e.g. Old Slavic language, promotes further study of national roots and, accordingly, upholds spirituality;
- OT 05 – the presence of real monks living next to the students' dormitory is an incentive to spiritual thinking and way of life.

Two staff members (OT 01, OT 04) expressed dissatisfaction with the Bologna system of education executed in Russia today. They think it does not promote spiritual formation because it does not allow some extra time for additional events and seminars aimed at spiritual formation, especially with the rigid day schedule in the Academy.⁵⁵¹

It was also mentioned by OT 01 that the whole system of the state education in Russia does not serve either spiritual formation or any other formation of a person:

The system of education does not provide good knowledge today as well. The system serves only what it is prescribed to, i.e. to form competences. Such a villainous term! And vulgar... And terrible... The more we form competences the less we form spirituality and the less we form individuality because we do not have time left in the system for this. Earlier education was prescribed to form a person socially, ideologically, skilfully and even spiritually. Today it is prescribed to form

⁵⁵¹ *The Regulations on Day-Time and Occupation* prescribe study from 9 am till 4:30 pm. One lecture lasts for 90 minutes. There are short breaks between lectures for 10 minutes. There are two breaks for 30 minutes each for the snack or lunch time. For first-third year students there are obligatory hours of obedience after lectures end earlier than 4:30 pm.

6:20	course liturgy
7:00	Wake up
8:00	morning prayer in the temple (or church)
8:15	breakfast
9-10:30	1 st lecture
10:40-12.10	2 nd lecture
12:10-12:40	snack time
12:40-14:10	3 rd lecture
14:30	lunch time
15:00	optional lectures at discretion
17:00-19:50	“self-training”, e.g. time for homework
18:25-18:40	break
17:20	course liturgy
20:00	dinner
22:00	evening prayer in the temple or sanctuary
23:00	bed time

<http://spbda.ru/sveden/documents/>, online accessed November 20, 2019.

competences which means that a person has to learn or has a superficial information about this or that, and do not to possess knowledge as it was earlier in our education.

The answers of student-respondents also showed unanimity of judgment that spiritual growth and development are a part of educational process. It was done by means of:

- the personal example of the Father Rector who cares for students, shows personal example of spiritual life and prayer (8 respondents);
- attendance of the liturgical life practiced in the Academy is obligatory for students (5 respondents);
- partaking in Eucharist and sacraments(4 respondents);
- prayer services in the morning and in the evening (4 respondents);
- scheduled life-style of students (4 respondents);
- strict disciplines, e.g. fasting (5 respondents);
- academic disciplines and courses include discussions about spirituality and practical application of it in life (4 respondents);
- spiritual mentorship and time with the confessor (4 respondents);
- there are many priests, church ministers and monks who live on the territory of the Academy in a monastic cloister who show an example of the sacrificial life and the life of serious spirituality (3 respondents);
- different forms of church practice and experience and mission work (3 respondents);
- special meetings and seminars which include the topic of spiritual formation to a greater or lesser extent (1 respondent).

It was stated by the staff members and students that spiritual formation was conducted organically and in a natural way. It means that there were no recommendations given how the process of formation might be done or improved.

Finding 3. The Role of the Faculty

All teachers stated that the staff is the most important element in students' formation: "There is nobody else except teachers who provide education⁵⁵²." They tried to have an impact on students by means of their personality as well as incorporating cultural and

⁵⁵² The Russian word "education" (*obrazovanie*) derives from the word "image" (*obraz*), thus the term education denotes "to give an image" or "to form an image".

spiritual values into their teaching. One teacher-respondent mentioned the good relationships between the staff members which effected the whole atmosphere at the Academy. The contribution of the present spiritual mentor was recorded. He had a powerful influence upon the students as a trustworthy, modern and understanding person.

The outstanding personality and role of the Rector was highlighted by 8 student-respondents and 1 teacher. The Rector presented a good example of a spiritual life. He personally knew each student (their biographies, family backgrounds and life stories), often talked to students during breaks or extra-class time, organised personal meetings and maintained an individual approach to each student. He also taught Ascetics not as a way “to lead a life of a recluse, instead, as an attempt to personal transformation.”

Students pointed out a bipolar role of teachers. On the one hand, teachers presented a good spiritual example. They were acting priests, used many examples from personal ministry and are often open for conversation, (7 respondents). On the other hand, teachers rarely stopped being lecturers as their initial goal was to provide knowledge and necessary material for study (4 respondents).

Other useful information about the role of the teachers are:

- bright personalities of the staff (mentioned twice);
- professionalism of teachers (mentioned once);
- teachers had a certain level of authority over students (mentioned once).

Yet, it was also acknowledged that the staff is still distant from students and demands dogmatic learning of the course rather than spiritual input (mentioned three times). Not all teachers feel that the spiritual formation of students are important and therefore do not care about it (mentioned once). There is no system of tutoring or spiritual assistance in the institution (except the spiritual father-confessor provided by the Academy).

Five respondents again mentioned the existence and living of priests, monks and church ministers on the territory of the Academy, showing an example of a sacrificial life and inspiring them for a godly way of life.

Finding 4. Personal Responsibility in Spiritual Development

The following basic means of spiritual formation formation for both staff members and students were mentioned:

- liturgy and Eucharist (3 teachers and 4 students);
- personal spiritual practices of prayer, fasting, reading of the Scripture,

- meditation (2 teachers and 4 students);
- social practices or ministry in which a student may be involved in (1 teacher and 2 students);
- inspiring example of teachers and interaction with them (1 teacher and 3 students);
- reading of spiritual literature and works of the church fathers (1 teacher and 1 student).

Eight students referred that the internal climate at the Academy (the time-table of the whole day, the disciplines, the attitude to it and how one follows them, i.e. lectures, liturgies, communication between students and students and between teachers and students) impacted spiritual formation. The main influencing factors were:

- a fixed schedule which causes a student to focus on studies and is not be involved in doing one's own things y (4 students);
- the communal lifestyle (1 teacher and 4 students).

Two student-respondents (OS 05, OS 07) also noted that isolation from family and home environment leaves a mark on students' personalities and contributes to the responsibility of students for their formation in the institution. One respondent (OS 01) reported that many students had been sent to study by the parents who were priests or church ministers or by a spiritual father in a home church. These students considered study at the SPTA a duty or an obedience.

Finding 5. Church Expectations about Spiritual Formation and Maturity of Graduates

Mainly, respondents stressed that the Orthodox teaching is basic and unified. The students are taught confessionally, because the church expects that graduates would be ministers with a clear confessional and dogmatic understanding (12 respondents). The church expects that graduates would be able to:

- 1) graduates are able to conduct different forms and types of ministry in church,
- 2) pray,
- 3) and be dogmatically educated.

Therefore, teachers who are rich in knowledge, spirituality and and gifts, transmit all these to students (OT 03). SPTA teaches what is correct. Therefore teachers try to bring the right

(orthodox) understanding in unity with practice (OT 05). One teacher said that there are different expectations in each local church, therefore educators had to think what they say in order to “understand what transmits the church experience in the current situation more precisely and clearly” (OT 02). The aim of spiritual growth is communion with God and students are taught to be living Christians and not bookworms. The studies at the Academy also open eyes to understand true love (OS 03). Two student-respondents, instead of discussing church expectations, accentuated that SPTA is the best Orthodox theological institution in Russia with qualified teachers, a good library and other resources of spiritual development (OS 04, OS 08).

Though students shared the same opinion that theological education fully promotes the church expectation that graduates would be spiritually mature and prepared for church ministry, some of them were critical in saying that some of the “progressive hopes for a rebirth of Russian theological education have not been justified” (OS 01). Although there are some differences of opinion concerning practical things, fundamental issues remain stable (OS 06). One respondent mentioned that spiritual development depends on the personal attitude of an individual: “A person can graduate from the spiritual Academy without spiritual growth. However, if a person is interested in such formation, there are always resources available at the institution” (OS 07).

Finding 6. Monitoring and Evaluation of Spiritual Formation

The primary means of monitoring is through the Inspection. This is a special body consisting of 7-10 designated people who live with students and watch them 24 hours per day. Four teachers and nine students mentioned this monitoring in SPTA. The members of the Inspection, headed up by the Vice-rector for *vospitanie*, are responsible to help students, to give advice and to assist in everyday needs. Inspectors also examine the life of the students and their behaviour. They grade the students by watching students’ conduct during lectures and during the time of rest. If rules are violated the Inspection is responsible to penalise the student. They are also responsible to call meetings on a student’s conduct and spiritual formation issues. If a students’ behaviour is graded below four points, he is dismissed from the Academy.

Two respondents saw the function of the Inspection as regulating and punishing (OS 07, OS 08). In cases of wrongdoing the Inspection executes its power. The respondents felt that the members of this group do not care about the spiritual state of the students. Students

are left on their own. The respondent also mentioned that spiritual formation is an individual concern and responsibility of each student.

Three respondents pointed out that the communal way of life is a means of monitoring. In communal life everybody watches each other and helps with issues of formation. Teachers can also watch and notice some deterioration in behaviour of students and contribute in students' formation (OT 05, OS 02, OS 03). The other three respondents identified the spiritual father/confessor as a kind of monitoring of students' spiritual formation. During conversations the spiritual father also addresses the joys and troubles of students (OT 01, OT 04, OS 04).

2.2. *St. Petersburg Christian University*

The following purposes of SPCU in 1993 were targeted:

1. To develop an integrated worldview of students;
2. To develop spiritual, intellectual, emotional, physical and social maturity;
3. To help students to obtain knowledge and skills to use them in the future vocation and ministry;
4. To help student to develop critical thinking and educational skills, which will help them to learn new horizons during all their life.⁵⁵³

Today the official mission of the university is “to provide accredited higher education based on evangelical values. The University equips Christians for dedicated ministry and leadership in the church and society.”⁵⁵⁴ The previous declaration about spiritual formation is absent.

The staff and the faculty definitely consider SPCU a non-confessional educational institution and at the same time they adhere to a clearly defined evangelical statement of faith. Perhaps a distinction should be made between one kind of “confessional” (e.g. Baptist, Presbyterian, etc.) and another kind such as “evangelical” vs. non-confessional state universities.

⁵⁵³ *20 years. The History of the St. Petersburg Christian University*, 197. It is said in the book *20 years. The History of the St. Petersburg Christian University*: “One of the objectives is to accomplish purposeful spiritual formation – formation of efficient spiritual training (programme) thanks to which students will be able to deepen their understanding of biblically based faith and strengthen themselves in their desire to serve God... SPCU trained and gave motivation to students to ministry. This process, teaching and educating, is like a two-way road; both teachers and students are responsible for their teaching/study as a form of worship to God.” (198-199).

⁵⁵⁴ <http://spbcu.ru/about> accessed online November 11, 2019

Theological educators in SPCU include foreign and native teachers which has an influence on the process of education and formation. Fundamental courses in Systematic Theology, Moral Theology (called Spiritual Formation in the past, but currently neither taught nor included in the curriculum) are taught by the foreign educators.

In SPCU 5 teachers and 9 students were interviewed. The total number of respondents was 14. The three male and two female teachers interviewed were full-time faculty members of the Department of Biblical Studies and Theology. At the time of the interviews they were the members of the following churches:

Baptist church	3
Messianic Jews community	1
Anglican church	1

The interviews with students took place during several sessions, because in 2018 the total number of full-time resident students was 18. Only two theology students were graduating. They were interviewed in the spring of 2018. Five graduating theology students were interviewed in the spring of 2019, and the last two graduating students were interviewed in the fall of 2019, because they were entering their fourth and final year of study in the Bachelor of theology programme.

Among the student-respondents there were 3 female and 6 male students. The respondents' age ranged from 21 till 25, one person is 37 years old. The following table presents participants' home church membership:

Baptist	3
Pentecostal	1
(Charismatic or Neo-Pentecostal)	1
Oneness Pentecostal	1
Undefined	1
Catholic	2

Finding 1. Understanding of Spiritual Formation in Russian Theological Culture

SPCU respondents found it difficult to say what spirituality or spiritual formation is but were sure to define Eastern Orthodoxy as a dominant feature of it – (3 teachers from 5; and 6 students from 9 considered so). Spirituality was described as:

- a complex of some characteristics, which everybody in Christianity holds and therefore spiritual formation is a development of these characteristics;
- a manifestation of spiritual experience as expression of our human relationship with God;
- is something religious or mystical or beyond it, but it includes knowledge and behaviour;
- something that exceeds our understanding and our attitude, something of the divine world, e.g. non-material world;
- a quality or a feature of a human, compliance to the Original Image or to the biblical portrait;
- cannot be perceived, but, usually, it is seen through our deeds or actions;
- something immaterial, when a man thinks and lives from things from above;
- a deep knowledge of faith which is practiced in everyday life;
- a Christian way of life;
- relationship with God and inner desire of God
- fellowship with God and life in the Spirit;
- something that comes from God (2 answers);
- something like culture, cultural development of a man, his behaviour and worldview.

In answers what makes Russian spirituality authentic respondents highlighted the following characteristics. These are specific to the Russian mentality and reflects the Orthodox heritage:

- PT 01 – more contemplative, empirical, unstructured, unexpected, and incomprehensible;
 - great role of spiritual mentorship;
- PT 02 – *sobornost* (catholicity) as proclamation of community and brotherhood; closely connected to Russian classical culture; mixture of pagan and Orthodox beliefs;
- PT 03 – mystical;
- PT 04 – a diversity of the Russian soul;
- PT 05 – closely connected with Philosophy;
- PS 01 – the Russian soul which is expressed in openness, friendliness,

hospitality;

- PS 02 – enculturation of a human; exalts sufferings, self-denial, self-flagellation;
- PS 03 – an ascetic behaviour
- PS 05 – Eastern Orthodox beliefs and traditions
- PS 07 – endurance of sufferings
- PS 09 – Orthodox understanding of God which influences all layers of society as God who is High Good but He is also abstract and unclear, impossible to comprehend.

Three respondents (PS 04, PS 06, PS 08) stated that spirituality could not have national peculiarities; it is a universal notion and goes beyond nationalities.

Finding 2. Spiritual Formation within the Theological Educational process

All members of the teaching staff were certain that spiritual formation took place in the educational process. Although it was not the full responsibility of the University, it was nevertheless done informally and unsystematically. It was implied that spiritual formation was integrated by means of the following:

- coordination and administration of student's groups when a teacher is appointed to be a curator of a group of students and must lead weekly meetings for the purpose of counselling and prayer;
- during lectures teachers indicate how to apply theoretical material in practical lifestyle;
- observing students' behaviour because there is a small university community;
- students have to be a member of a church (formally), but nobody oversees their church life or participation in the community
- teachers feel that the students' spiritual formation is imposed on them as a duty and are not happy with this obligation;
- weekly chapels for teachers and students, which university administration tries to de-formalise;
- through night prayer event once a study year;
- extra-university activities, e.g. picnics, pilgrimages, etc., with some moments of reflection and meditation;
- informal individual counselling conducted by the staff.

Several recommendations from the teaching staff were made to improve spiritual formation:

- weekly prayer meetings;
- seminars or special events devoted to spiritual formation;
- official university policy and interest aimed at spiritual formation (currently there is neither an official policy, nor course, nor programme);
- to build more contacts with churches and have closer relationships with church leadership;
- to prescribe a programme and procedure of spiritual formation.

The student responses were varied. Two students were positive that spiritual formation is one of the aims. It happens within theological education indirectly and tacitly:

- PS 01 – through weekly group meetings, where discussions on different topics and prayers take place;
- PS 04 – through group meetings with a curator;
 - through weekly chapels where teachers and students have a possibility to pray for each other;
 - though extracurricular time with teachers.

Two students were outspoken that SPCU does not pursue spiritual formation. As an institution it is an academic enterprise and lacks close relationships between teachers and students. There are no supporting structures and special events aimed at or which can accomplish spiritual formation:

- PS 08 – there is no purpose like this... the university as an educational organization pursues academic excellences first of all;
 - I think it implies more personal relationships than just teaching of a subject; intimate relationship is needed to provide spiritual guidance which SPCU lacks;
 - if there were be several people for spiritual mentoring, each student could find his/her own unique approach in spiritual growth;
- PS 09 – the university's aim is academic excellence, not a personal development of students or their spiritual formation;

- I am unaware of any events with spiritual formation as aim. The only event with the purpose of spiritual formation of students is weekly groups gathering though some groups do not gather, and not every teacher or curator participates in such group meetings.

Five students gave unclear answers about how spiritual formation took place in the institution. The answers of these participants were abound with such words as “perhaps” (8 times), “maybe” (5 times), “probably” (13 times), “I am not sure but it seems to me” (3 times), “I have a feeling that...(1 time)”. Spiritual formation was pursued though:

- PS 02 – weekly university chapels; night prayer meetings; weekly group meetings when students and a curator may have a discussion on some topics;
 - church membership control;
 - I am not sure whether it relates to spiritual formation or something else, but I guess it is the fields where spiritual formation could most probably happen;
 - there is a lack of such activity aiming spiritual formation;
- PS 03 – no special discussions or talks heard about that the university aims at the spiritual formation of students;
 - I have a feeling that spiritual formation here is conducted by means of a profound study of basics of Christianity and the Bible;
 - nothing is done on special scale to promote spiritual formation;
 - an attempt to organise the spiritual life of students is seen in involvement into chapels or, at least, into prayer meetings with curators;
- PS 05 – the institution tries to bring in night prayer events... but teachers do not visit these, except those who live on the campus (one or two teachers);
- PS 06 – it is not a main goal of the University;
 - I see that people who work at SPCU live by what they teach;
 - personal communication of teachers with students is important;
 - SPCU organises prayer meetings or something else. It meets the needs of university members, so the institution advances this direction;
 - periodically there are night prayer events... there are weekly chapels;
 - there is informal communication between teachers and students;

PS 07 – SPCU is rather an academic institution rather than a spiritual school... spiritual formation happens here anyway when a student faces tests and trials, and goes through them.

Finding 3. The Role of the Faculty

Students considered the role of the staff in spiritual formation the main factor and the most important (7 respondents from 10). The teachers, however, did not see it that way. It was pointed out by both sides (educators and students) that:

- 1) Teachers present examples how to live with God and believe in God. This is noticed during lectures and extra-classes. Teachers influence the students' worldview, view of God, the whole life per se (7 times);
- 2) Teachers usually talk about spiritual formation spontaneously. They speak about spiritual formation in an informal way through personal sharing, which happens from time to time during lectures (8 times).

Educators also pointed out that teachers themselves are church ministers, thus

- 1) they share with students personal theological and spiritual experience (2 times);
- 2) they treat students as brothers and sisters and pray for them (2 times);
- 3) there is a sincere and family atmosphere among teachers positively influencing formation of students by being open and positive towards students' life and problems (3 times).

Such friendliness and openness were mentioned by the majority of the students as a factor influencing their spiritual formation (8 times). One respondent said that teachers were instructed to talk more about the practical application of the theoretical material. This respondent saw this as part of the spiritual formation of students done by educators.

Student-respondents also

- 1) appreciated the role of teachers as professionals in theological education (3 times);
- 2) believed that formation happens indirectly when teachers spend time with students informally, e.g. students are invited into teachers' homes for dinner (3 times).

Five student-respondents indicated that there is no official policy and trend towards spiritual formation of students:

- I do not remember teachers ever talked about spiritual formation. I guess it is a usual pastoral work and this is why it has not been noticed

here.

- No spiritual mentorship is provided here but it would have been good if it were (2 times).
- None of the Russian teachers teach any course or discipline in spiritual formation (such course was taught long ago and was done by a foreigner with very poor Russian).
- There is no deep relationship between students and teachers as you can encounter between a counselor/spiritual mentor and an individual.
- I don't remember that there was a teacher who was interested in my spiritual formation.

Finding 4. Personal Responsibility in Spiritual Development

The vast majority of respondents (11 from 15 respondents: 4 teachers and 7 students) characterised the educational institution as inter-confessional and inter-denominational. The plurality of different views and inter-confessional approach in education and formation are the main influencing factors of formation in this institution. This approach created a family atmosphere within the university among both teachers/staff members and students. Yet, the first years of study were considered challenging for students because they needed to examine their faith foundations and church traditions in the light of differing views and beliefs. Many of them had not been ready for this challenge.

The following spiritual practices were described as promoting personal spiritual formation of the respondents and most used in life of respondents:

- prayer and reading of the Scripture as personal relationship with God (10 respondents: 3 teachers and 7 students);
- friendly relationships within the institutional community and interactions with other students and people (8 respondents: 2 teachers and 6 students);
- church ministry (6 respondents: 1 teacher and 5 students);
- warm atmosphere which fosters love for learning, knowledge, and self-development (6 respondents: 1 teacher and 5 students);
- example of teachers (5 respondents: 3 teachers and 2 students).

The teachers (PT 03, PT 04) also mentioned that lecture material and preparing lectures as well as reading of additional spiritual literature helped them to grow spiritually (PT 02).

Students pointed out that encouragement from parents and brothers and sisters in Christ at home (PS 01) or listening to sermons and a careful consideration of lectures (PS 06) helped them in spiritual formation

Finding 5. Church Expectations about Spiritual Formation and Maturity of Graduates

Three teacher-respondents stressed that Russian protestant churches today have a very primitive and stereotyped view of spiritual formation, e.g. to have a moment of prayer, to read (not to study) the Bible, to be obedient to a pastor (PT 01, PT 02, PT 04). Being involved in theological education students come to understand that spiritual formation includes the deep aspect of transformation. It is not enough just to read the Bible for one's private satisfaction only. The understanding of spirituality and spiritual formation is much wider due to inter-denominational approach in education (PT 01). If a theologian preaches about spiritual formation in church, he speaks about it more deeply than when a pastor preaches about it (PT 02). In church more emphasis is placed on the practical side of life, which is inevitable...theological education deals not only with practical living, rather with the understanding of God's image, i.e. who God is and what the church is, and with all the ensuing consequences (PT 04).

It was also stressed that for spiritual formation God's will must be recognised. In order to understand it, a person should study the Bible (not to read from time to time for personal satisfaction). Theological education in SPCU does not emphasise the discipleship process. The process of formation therefore differs from the formation in churches where discipleship models are predominantly used. When this is taken into account spiritual formation in SPCU is not the same as conservative and methodologically oriented churches. The deeds and actions of the respondents have the aim to understand God's will and to form each other into the fullness of Christ (PT 01).

The same view was confirmed by five student-respondents. Home churches are very simple and patterned in teaching about spiritual formation while theological education teaches and provides additional aspects of the spiritual life (PS 05). There is an impression that theological education is far removed from narrow-minded churches which are in abundance in Russia (PS 02). The main problem of behind these approaches of churches is

the poor education (whether it is secular or theological) of pastors. Pastors feel uncomfortable being around or involved with well-educated people because there is a risk to lose pastor's authority and control over the lay and the church (PS 04).

In this vein, one student-respondent is convinced that theological education destroys church teaching and expectations which deal mainly with ascetics or restrictions. The more a person goes to church and follows rules, the more spiritual he is. Therefore, theological education destroys this view and shows that spirituality is found in acquiring other qualities (PS 03). Thus, a number of church rules, traditional views and frameworks are shaken and destroyed/undermined (PS 06).

On the contrary, two teacher-respondents and four student-respondents had opposite views. They agreed that theological education serves church expectations. Spiritual growth happens even when people look at each other, how they behave and act in certain circumstances (PS 08) or when everything is considered from an ethical viewpoint for self-identification (PS 09). Four respondents considered that ideas of spiritual formation are well integrated in the biblical theology of the church (PT 03, PT 05, PS 01, PS 04).

Finding 6. Monitoring and Evaluation of Spiritual Formation

The vast majority (three teachers and seven students) stated that there is no formal, clearly defined, or structured monitoring of spiritual formation at SPCU. Students considered monitoring, if it may be called so, very subjective. It has been conducted spontaneously (on an ad-hoc basis) when a student or a teacher's conduct was called into question (PS 03, PS 04, PS 05). If a teacher notices something strange or wrong in student's behaviour the teacher can ask the student about it. However, if a teacher neither notices nor considers it necessary to discuss, he will not initiate a discussion about the issue (PS 04). No accountability is observed (PS 05). Also, if a student is secretive and looks like a strong Christian no one will notice a deviation or a digression in his spiritual formation (PS 04). Four students stated that there was no monitoring or evaluation at all (PS 02, PS 06, PS 07, PS 09).

What was highlighted, however, is that a small institution community could be regarded as a means of monitoring. It allows keeping an eye on problems arising in students' community (three teachers and four students). Relationships between teachers and students, when students are open to share events that happened in their dormitory life and teachers are open to discuss the arising issues, also serves as a way of monitoring (three teachers and three students).

Church membership, e.g. if a student is involved in church ministry, was considered as a mark of spiritual growth (by three teachers and three students). In the beginning of a study year students fill in a questionnaire. They provide the name of the church they attend. Yet, church membership is a personal responsibility. No the staff member monitors students' participation in church life afterwards. One educator-respondent evaluated teachers' participating in religious life of the institution as a mark of teachers' spiritual development (PT 03).

Four respondents (two teachers and two students) also mentioned that at the end of each semester students fill in some sort of questionnaire where there are questions about about the teachers' attitude to the Bible as the inspired Word of God, teachers' attitude to church, if a teacher share the "correct" theological views, and if a teacher initiated a discussion or has discussed spiritual formation during lectures.

2.3. *Theological Institute of Evangelical-Lutheran Church of Ingria*

"The work of TIELCI is an important part of the mission of the church, which is called to study the Holy Scripture and live according to it."⁵⁵⁵ The institute are in constant contact with parishes, Church departments and the Episcopacy, the Synodical Council and other church structures.⁵⁵⁶ The educational programmes of TIELCI take into account the best traditions of domestic and foreign education, focussing on the practical needs of parishes and general objectives of the Church.⁵⁵⁷ The Theological Institute is a modern Lutheran religious educational institution for vocational training with a wide variety of programmes and specialties.⁵⁵⁸ The official web-site states the following purposes of the institution:

- It provides spiritual education and conducts special training of international standards.
- It takes care of the spiritual development of students, teachers and the staff.
- It preserves and develops Lutheran theological traditions.⁵⁵⁹

Theological educators in TIELCI include Christian believers and secular teachers (professional in a specific field of knowledge whom it was impossible to find a substitute among Christians), foreigners and native speakers. These factors influence the process of

⁵⁵⁵ <http://www.seminariaelci.ru/history/>, online accessed February 26, 2017.

⁵⁵⁶ <http://www.seminariaelci.ru/history/>, online accessed February 26, 2017.

⁵⁵⁷ <http://www.seminariaelci.ru/history/>, online accessed February 26, 2017.

⁵⁵⁸ <http://www.seminariaelci.ru/>, online accessed November 11, 2019.

⁵⁵⁹ *Ibid.*

formation to some extent. The course in Spiritual Formation is taught on a regular basis for first-year students by a foreign educator with a poor level of Russian.

In TIELCI five teachers (all male) and seven students (six male and one female) were interviewed (12 respondents in total). The age range of the students was between 24-28 years old.

The process of data collection took two years. At the time of the interviews there were twelve full-time resident students (see the table below).

	Number of students who study Theology (4 years programme)
1 year	5
2 year	0
3 year	2
4 year	5

The data collection was maintained in spring 2018 when five students graduated. The other two participants were interviewed in the spring 2019 as they entered their final year of study.

Finding 1. Understanding of Spiritual Formation in Russian Theological Culture

Among members of the staff two respondents (LT 01, LT 04) asserted that spirituality goes beyond nationality and culture. Spiritual formation is universal without national overtones. One teacher (LT 02) could neither define the notion of spirituality, nor the term of spiritual formation. Two other educators (LT 03, LT 05) had a difficulty to define authentic Russian spiritual formation. Three teachers, however, defined national peculiarities which influence the process of spiritual formation. These were the following:

- LT 03 – Russian spirituality generates such qualities which turns an egoist into an altruist, a passive man into an enthusiast... (Using the example of an automobile, Russian spirituality might be compared to petrol of a high quality, while western spirituality will be a steering wheel and a brake);
- predominance of Eastern Orthodoxy, in particular, it produces selflessness in people in order to use these people for its good;
- there is a firm idea in Russian Orthodoxy that the perfect Orthodox believer is a monk, i.e. a man who has rejected his own will;

LT 04 – people practice Orthodoxy but formally;

LT 05 – a reflection of Russian culture towards sacred motives;

- a cultural-historical self-identification of a nation;
- catholicity and ecumenical identification of selves in this world (i.e. big territories of the country and a century-old history imprinted the feeling of importance of the self; This is also seen in importance of the own religious experience and transmittance of this religious experience to the world;
- pretension of having the universal truth and ecumenical importance.

Student- respondents identified the following authentic features of spiritual formation in Russia:

- LS 01 – more mystical;
 - it tries to experience God more than explaining the divine;
- LS 02 – respect and veneration of a vertical line of powers as the divine order of creation;
 - more contemplative than an active civil or a religious position;
- LS 04 – what traditional Russian Orthodox Church teaches, but Russian Orthodoxy is also a blend of pagan beliefs;
- LS 05 – poorly engagement with the Bible as if it is “stuck” in historical thickness of councils, fathers, hagiographies;
 - indifference to material goods, possession of humbleness; spending much time in prayers;
- LS 06 – possession of qualities of “soulfulness”, e.g. cordiality, or goodness, or sincerity, warmth and openness to others;
- LS 07 – lots of Bible quoting without understanding of the true meaning and the context of these quotes.

One respondent (LS 03) could not identify authentic Russian features. He asserted that spirituality is a universal notion and spiritual formation is a right understanding of Christ and His function, which is seen in life. It also includes development of such qualities as the epistle to Galatians narrates (as restraint, meekness, long-suffering, etc.)

The other respondents defined spiritual formation as:

- LS 01 – an ability to live a spiritual life; a stage when a person is born again and due to the work of the Holy Spirit in a human, the person seeks to fulfil God’s commandments. It is the desire to serve and satisfy God

- appearing in a person;
- LS 02 – conversion of the mind;
- LS 04 – to be filled with the Spirit and God’s Word, when a person lives and speaks in accordance with what the Scripture teaches;
- LS 05 – to be filled with the Spirit of God and life according to one’s faith or religion;
- LS 06 – a specific way of life of a man, which includes a gradual process of knowing God, worshipping to Him. Firstly, the transformation of mind and, secondly, the entire life. It is a change of one’s self under influence of the Word of God;
- LS 07 – practical life, i.e. how much a person is close to the Scripture, close to God and how a person understands God’s presence.

Finding 2. Spiritual Formation within the Theological Educational process

Two teachers were not positive that spiritual formation should be and can be conducted by the theological institution or by teachers/lectures:

- LT 02 – I am convinced that an educational institution does not deal with spirituality of students, or deals with it only circumstantially, but I cannot tell to what extent it happens here;
- An educational institute should not form the spirituality of students. The main purpose of any educational institution is to transmit knowledge;
- LT 03 – It is difficult for me to answer. My primary concern is to provide students with specific knowledge and representation so they can have the right concept of History and Theology as something real and practical;
- I am unaware of such (*events or steps which promote spiritual formation*). I think there should be something else except lectures, for sure. It seems to me this might be occasional and accidental. I do not believe that there should be an intentional process of formation realized by an institution or by teachers.

Three teachers were confident that TIELCI pursues spiritual formation because the Institute prepares church ministers who should have a proper level of spiritual maturity. It is done by means of:

- LT 01 – a teacher’s model of a priest who is open to talk... and share some of their inner moments of spiritual journeys;
- chapels, in which students take part;
 - time devoted to prayer;
 - practice, e.g. the Bible study classes with the laity in the local parish and other forms of practice;
- LT 04 – sharing the idea that there should be a relationship with God (we try to transmit this idea to students and teachers, involve them into the process and mould them to be active participants of this process of formation);
- a kind of a monastic way of life on the campus, communal worship and everyday prayers;
 - practical ministry in the local parish;
 - teaching a discipline “Personal Spiritual Life”;
- LT 05 – instruction and teaching of integral parts of the whole future ministerial process.

All the student-respondents mentioned several steps which were included in the educational process for the purpose of spiritual formation, namely:

- the course on *Personal Spiritual Life* taught for the first-year students (6 respondents);
- visiting a local parish and participation in different forms of church ministry (6 respondents);
- special time with the Rector of TIELCI as a spiritual mentor (4 respondents);
- weekly chapels and occasional times of worship (4 respondents);
- deep systematic education in practical ministry (3 respondents);
- meetings with “interesting” or “prominent” people (2 respondents);
- detached location of the institution;
- personal study of the Bible and spiritual literature.

What is remarkable is that even though these aspects are integrated in the process, some respondents stated that a theological institution should not pursue the purpose of spiritual formation:

- LS 01 – TIELCI must not form students spiritually and it cannot influence their spiritual growth anyhow. Spiritual growth is the result of personal responsibility, individual relationships with people and church life.
- I have never heard that TIELCI explicitly said that it has the purpose of forming students spiritually.
- LS 03 – Spiritual formation takes place within the framework of the lectures. Apart from the classes it doesn't happen.
- Spiritual formation predominantly takes place in church settings. Here we meet teachers who read interesting lectures, but most of this formation is done in the church.
- LS 05 – There is no well thought-through and single-minded programme of spiritual formation...
- The content of lectures is more academic and disengaged from the everyday realities of the spiritual life of a Christian (or the material just repeats trivial doctrines for the confirmants).
 - A sporadic experience of private conversations of the Rector with students has a negative effect because some subsequent sermons of the Rector have been aimed at individual students.
- LS 06 – There is no counseling in TIELCI with students. In case of an emergency a student can appeal only to the Rector.

As a recommendation, student-respondents (LS 01, LS 05, LS 06) expressed that it is preferable to have an elaborated programme of spiritual formation which the institution lacks at the moment. Such a programme should be displayed clearly on the institutional walls. The other recommendation was given to appoint a supervisor who should be available for everybody during all years of study (LS 06). Thus, a constant spiritual guide/mentor (escort has a negative sound to it) should be provided and available for students at any time of education.

Finding 3. The Role of the Faculty

Four emphasised the significant role of staff in the spiritual formation of students. Such formation took place during private talks and mentor sessions with the Rector as a spiritual counsellor (LT 01). The other educator noticed that formation takes place during

lecture times when the topic of formation is discussed with students, for example the process of sanctification, when changes for the better takes place in the person as a result of saving faith. However, such discussions took place when the students brought up the subject (LT 03). Also the educator tried to be delicate, i.e. not to discuss things which might be painful for students (LT 03). Another teacher considered his own role in formation. Since they prepare church personnel and ministers, his personal example in ministry and in sharing practical issues of ministry with students is part of spiritual formation (LT 04).

One teacher did not clearly highlight the role of the staff in spiritual formation, but referred to the bright personalities of teachers which impacted the lives of the students (LT 05). The last respondent was not able to discuss the subject, because he considered providing knowledge as his only personal responsibility (LT 02).

Christian and secular educators lectured in TIELCI, thus, the role of the teachers in formation was considered ambiguous by students. Five students highlighted that the role of an educator depended on personalities and faith position of teachers:

- LS 01 – Teachers are just people and influence students in the same way as other people do.
 - I do not think teachers show any interest in our formation. But during coffee-breaks if we ask anything they are quite open to talk.
- LS 02 – Some part of the staff cares about spiritual formation of students while the other part cares about our development in practical ministry.
- LS 03 – The teachers here are quite different people. There are people who introduce knowledge more in an academic style, others – more in a practical way...
 - There are some teachers who do not declare their faith positions...
 - Apart from lectures, teachers are not interested in formation. I cannot say that there are personal relationships between students and teachers. Rather these relationships are official.
- LS 04 – It depends on a teacher. Somebody works just to give lectures. And there are teachers who do their best in teaching. There are some teachers who are very interested in our spiritual formation. They can just stop a lecture and begin a conversation on the topic of our formation here.
- LS 05 – The staff is not important, but the majority of teachers see their work

here exclusively as an academic activity.

- Spiritual formation is discussed by those who do not give the impression of strong spiritual people. Usually they talk about it with arrogance or gibes.

The formation role of teachers was mentioned by students when educators transmitted moral and Christian values. This was especially observed in teachers' way of life, personal and professional qualities, model of behaviour and thinking (if they shared it) (LS 02). Three students also mentioned the openness of teachers to students, when they were not too busy to attend to students (LS 04, LS 06, LS 07).

One teacher recommended that there should be a mentor for instructing students, giving advice, or conversing with the students. Ideally, there should be a chaplain in the institute, who would fulfil the duties of pastoral care and being a spiritual counsellor (LT 04).

Finding 4. Personal Responsibility in Spiritual Development

Almost all the respondents identified ministry in church as the most powerful tool of spiritual formation (10 respondents: 4 teachers and 6 students). Next in line for impacting personal spiritual development was the material of lectures (6 respondents: 3 teachers and 3 students). Students mentioned that "unexpected knowledge" provided by their training broke many church and faith presuppositions (LS 01, LS 04, LS 06).

Other disciplines also impacted spiritual formation. The following was mentioned:

- reading of the Bible, daily prayers (1 teacher and 4 students);
- interaction with other believers (students or teachers, or other Christians) which creates the environment of spiritual development (2 teachers and 2 students);
- partaking in the sacraments (1 teacher and 1 students);
- reading additional spiritual literature (1 students);
- meditation independently and in solitude on faith questions (1 student).

The following factors impacted students' spiritual formation:

- small size of the institutional community (2 teachers and 3 students);
- relationship within institutional community (1 teacher and 2 students);
- diversity of students' age and social roles (2 students);
- remoteness of the institute which brings isolation but provides good

conditions for intellectual and spiritual formation (2 teachers and 2 students)

Finding 5. Church Expectations about Spiritual Formation and Maturity of Graduates

Inasmuch as TIELCI is a confessional institution in which church ministers are prepared, only three respondents thought that the institution promotes the expectations of the church concerning the graduates' growth in spiritual maturity and preparation for church ministry (LT 01, LS 01, LS 06). The church teaches that spiritual formation is taking place when individuals come to know God better. This knowledge influences all aspects of life. It changes human behaviour, mind and thoughts and makes people wise. The ministers of the church want to see the result of such transformation in their parishioners. A firm knowledge of the Bible and understanding of the truth should become apparent in people's deeds and conduct.

Three teachers and students pointed out that spiritual formation is not specified in the Lutheran church. Church expectations depend on certain spiritual practices exercised in a local community and TIELCI does not deal much with needs of the Church as a whole (LT 03, LT 05, LS 07). The personality of a pastor and/or a priest in each particular parish plays a major role in spiritual tradition of a church (LT 04, LS 03). Each community has its own self-understanding and there are demands of a community about the kind of minister it wants (LS 04). Yet, in spite of this, there is some doctrinal and liturgical unity in Lutheranism. One student critically mentioned that he could not find strong boundaries of Lutheran spirituality in TIELCI. According to LS 05, different groups of teachers found themselves under tangible influence of Catholic, Reformed or Pentecostal spiritualities. The Lutheranism described in books differs from the Lutheranism found in TIELCI. The respondent sharply felt a breach between "a living Lutheran tradition of the 20th century and mimicry of modern Lutheranism which lacks organic experience of spiritual life".

One teacher could not define what the church expects with regard to spiritual formation because he does not deal with the subject of spiritual formation (LT 02).

Finding 6. Monitoring and Evaluation of Spiritual Formation

Three teachers and three students were of the opinion that no monitoring or evaluation of spiritual formation takes place in TIELCI. If it does, it was not noticed or ever mentioned by the staff.

Direct observation and conversation with students were regarded as a kind of monitoring (LT 01, LT 03, LS 04). A micro institutional society and a kind of isolated living allowed to observe students' life in the dormitory, their struggles and problems and to provide spiritual counsel to students once problems arose (LT 01, LT 04, LT 05, LS 03).

The academic council which was also viewed as an instrument of evaluation (LT 01, LT 05, LS 03, LS 06). Each student is usually discussed during regular meetings of the academic council. Since there were not many students the council always had a possibility to discuss all the students, their progress and conduct. Thus, such evaluation was made cumulatively, judging the position of a student held in the institution, their behaviour and speech (LT 05). At the same time such evaluation was believed to be individualistic and subjective by students when the Rector and those teachers close to him decided who was sufficiently spiritually mature and ready for the ministry (LS 05, LS 06).

Two student-respondents mentioned examination sessions as a monitoring tool of spiritual formation of students (LS 02, LS 06). Good marks were thought as qualitative evaluation of students' dynamics of spiritual development and maturation.

Two respondents attributed special meetings with the Rector and personal reports to the Rector done once a year as an instrument of monitoring as well (LT 05, LS 02). During such meetings students expressed their opinion verbally, commented on lectures, and shared changes in their lives during the study year.

2.4. Institute of Theology and Philosophy

Theological education in ITP is done in close connection with Philosophy. In other words, philosophy fundamentally serves as a basis for it in the context of Russian and world cultures.⁵⁶⁰ ITP attempts to prove strong coexistence and co-dependence between Theology and Philosophy, because their subject of investigation is usually the same – knowledge about man, the world and God.⁵⁶¹

In ITP five teachers and nine students were interviewed; total number of respondents 14. Among teaching staff there were three male and two female lecturers. All interviews took place in 2018. At the time of conducting interviews there were 23 full-time students. Only

⁵⁶⁰ <https://ibif.ru/study/theology-courses>, online accessed on December 12, 2018.

⁵⁶¹ <https://ibif.ru/about>, online accessed February 20, 2017.

nine were graduating in 2018. Among respondents there were six female and three male students.

	Number of students who study Theology (4 years programme)
1 year	3
2 year	5
3 year	6
4 year	9

Finding 1. Understanding of Spiritual Formation in Russian Theological Culture

ITP respondents described spiritual formation as:

- an ability to live in the Spirit, to be united with the Holy Spirit;
- a way of humanising a person, when an individual comes to self-identification and self-realisation, which is possible only in close connection to the Church;
- human and moral development, broadly speaking, the enculturation of a person (3 times);
- hard work taken upon oneself and understanding how the universe is established;
- love for God;
- acknowledging the Church;
- making a choice not for oneself; it is an inner struggle to live in favour of God, to foster the values and morality prescribed in the Bible;
- acquisition of the Holy Spirit through prayer and sacraments, and the way of life which results from it;
- some kind of imitation of Christ, maximum closeness to Him;
- union with the Church;
- faith, union with the Church and partaking in sacraments;
- building of individual worldview, self-identity and system of values, enculturation of humanity (2 times).

Many students (SS 02, SS 03, SS 07, SS 09) and two teachers (ST 01, ST 02) clearly stated that authentic spiritual formation is the cultivation of Russian Orthodox culture. Other respondents were not so sure. They identified the following authentically Russian characteristics in the field of spiritual formation:

- ST 01 – peculiarity of the historical way of Russia and the way the Orthodox Church identifies herself;
- ST 02 – mystical union with God for the purpose of personal (human) formation;
- SS 01 – unselfish and fearless characteristics of Russian people which are seen in the way of their worship;
- SS 06 – Russian national idea,
- SS 08 Russian religious philosophers who promoted values of Russian Orthodoxy;
- SS 08 – collectivism;
- SS 09 – Russian soul and sobornost.

Three teachers and two students agreed that spiritual formation cannot have national, gender or cultural peculiarities (ST 03, ST 04, ST 05, SS 04, SS 05).

Finding 2. Spiritual Formation within the Theological Educational process

All educator-respondents stated that ITP is a secular institution, thus, it does not possess high spiritual aims and objectives. There are no special means or tools for spiritual formation (ST 01, ST 02, ST 05), because such formation is of a secondary significance (ST 01). According to different respondents, ITP aims to give each person the possibility to find and express his or her own individuality and move forward in accordance with this individuality (ST 02), or to unite people by means of extension of horizons and outlooks, showing tolerance to people with different views, arguing with respect for others (ST 05). The primary purpose of the institution was to form people culturally – to provide secular students with the idea that there is something else beyond the secular world and to give religious students the possibility to be immersed in secular concepts (ST 05). This is reached successfully through highly qualified education with a wide variety of subjects. In the course of the study students become familiar with different ideas by receiving religious, theological, cultural knowledge and to have an opportunity to choose between different views (ST 03).

As a part of spiritual formation, theological education prepares students to get ready to receive the Holy Spirit, forms their mentality to understand this in a right way, and defines the need to take part in the life of the Church (ST 01, ST 02). ITP forms the ability to comprehend Christian symbols and meaning, a different person who is open to “spiritual dimensions”. This is done through teaching philosophy courses and cultural studies which

lead to the creation of thought (ST 01). Theological education aims to make a person familiar with the Church, to form an ability to reflect upon the world and self as an antidote against any ideology (ST 02). By teaching philosophical disciplines ITP makes each student realise his or her own individuality and subjectivity, and display it in the world in a unique manner. Such an individual is able to bear a burden of responsibility. According to ST 04, the whole atmosphere in the institute is interesting and inspiring, like there is something in the air. Students are treated as colleagues and with respect which promotes enculturation and spiritual formation of any kind.

Four educator-respondents mentioned that priests from the Orthodox Academy are invited to present lectures on Dogmatic, History of the Church, Church Fathers and Liturgy, or on some religious content. The role of these teachers are to bring a proper understanding of Church's role and place in the current world, to build a wider worldview and an ability to orientate oneself regarding the world history .

All five respondents also pointed out that there are icons hanging on the walls in some classes and that there are public prayers (in the beginning and at the end of a study year, on big holidays, e.g. Passover or Christmas). Participating in prayer is voluntary and unobtrusive.

Speaking about how spiritual formation is integrated in the educational process, almost all student-respondents (eight from nine) stated that ITP is a secular institution which provides good knowledge and “does not possess any high purposes”. There were only teachers and their subjects at this institution (SS 01). Students listened to lectures and are impacted by teachers' personal input during these lectures. If students are ready and open to absorb material they will develop spiritually, intellectually, humanly, i.e. in all spheres of their life. According to SS 03, spiritual development is personal business in the institute. Nobody talked about it with students or imposed the idea. Other respondents agreed:

- SS 04 – If a person did not have an initial spiritual background, such a person would not develop in this institution
- SS 08 – Seems to me that the institute gave me an urge for further spiritual development. It was like a catalyst for future cognitive development. Without this education I would have become limited in spiritual, cultural and moral fields of my life.
- SS 09 – ITP education provides good support for future development of one's own values and for personal development. A solid and professional

humanitarian basis is taught.

Some facts about Russian Orthodox religion were covered broadly and this impacted two students (SS 01, SS 03). These religious courses were taught by an invited Orthodox priest. However, there was an opinion that “these courses in religion were taught *de jure* rather than *de facto*.” They were very formally taught in order just to be in the curriculum as introductory courses without deep students’ involvement. Contrary to theological and biblical courses, philosophical disciplines were presented in a perfect and interesting way (SS 05). Different philosophical concepts and views changed the mentality of students (SS 02). Conferences on interdisciplinary topics rarely took place (SS 06).

According to SS 07, ITP calls itself a Christian institution. There are public prayers and icons on the walls. Many secular people come to study at the institute. Some of these people are not prepared to discuss some church or Christian topics, or if they are not interested in it. They often leave the institution and teachers treated them very rudely and often did not behave in a Christian way towards them.

Respondent SS 05 thought that the institution is not interested in students. It stews in its own juice and lives a separate and closed life. It does not make contact with other theological or even educational institutions because the principals and teachers do not have any motivation or a need for this. ITP did not improve their education. Thus, there were a few students only and the number decreases gradually.

Finding 3. The Role of the Faculty

Educators pursued only professional goals, namely to transmit knowledge and to share different views (ST 01, ST 04, and all student-respondents). Teachers are open to students, respect their individuality, rarely have out-of-class activities, e.g. movie discussion seminars or taking trips to patriotic sites (ST 02, ST 04). However, even during such rare activities teachers treated students quite formally (ST 01, ST 03, ST 05). Respondent ST 03 stated that teachers are important for formation because educators hold authority over students, share some personal views and recommend literature for students to read, which is very important for students’ formation.

All nine student-respondents defined a small role for the staff in spiritual formation. The students did not have informal conversations with the staff members on the topic of personal or spiritual development (9 respondents). Teachers were very mature people but

totally distant with respect to students' formation (SS 01). Spiritual formation took place especially in the development of thought and acquiring of knowledge (SS 04). A lyrical digression monologue during lectures from a teacher had some impact (SS 09). Some teachers from the priesthood who taught theological and biblical courses asked students about personal matters, e.g. which church a student visited. This happened seldom and these questions were not addressed to everybody (SS 07). Predominantly ITP provided humanitarian education. Spiritual formation in the institution did not depend on the staff and happened only by one's own choice (SS 05).

Nevertheless, eight students mentioned that they had been impacted by personalities of teachers they met in ITP and by the material taught to them by these educators.

Finding 4. Personal Responsibility in Spiritual Development

Three teacher-respondents agreed that presenting lectures and doing scientific work, such as writing articles and papers, were the main ways of spiritual formation in their lives (ST 01, ST 02, ST 03). It was important gain knowledge of different world-views (ST 03) and to read philosophical books and to meditate on what it was read (ST 04).

Educators also highlighted the significant role of liturgy and partaking in Orthodox worship for personal spiritual formation (ST 01, ST 02, ST 04, ST 05), but it happened rarely (ST 01, ST 04) or by intuition (ST 02). Only one respondent from the educators described himself/herself as an active parishioner and a church goer (ST 05).

Six students indicated that they did nothing consciously for personal spiritual development (SS 01, SS 02, SS 04, SS 05, SS 06, SS 08), while four of them considered it unnecessary to do something intentionally about it (SS 01, SS 02, SS 04, SS 05).

Reading prayers, taking part in liturgies and receiving Eucharist were regarded as sources of spiritual formation (SS 01, SS 06, SS 07). Two of the respondents thought it was not important to go church, because a person should do it when he/she feels a need to do it (SS 01, SS 06). The same opinion was shared by SS 09 who considered going to church unnecessary for personal formation, but important for human development. The respondent SS 07 had an Orthodox background. His/her parents were active Orthodox church ministers at the time of the interview. Therefore, the Christian faith and using the sacraments and attending Orthodox worship were considered as of ultimate importance for spiritual formation.

Among other means of formation were mentioned:

- SS 03 – social ministry or, at least, having a family in which a person can minister to other members (to wife/husband and to children);
- SS 06 – to have faith and not to be lazy in different personal spiritual practices, such as reading literature and going to church;
- SS 09 – reading literature and philosophical work.

Finding 5. Church Expectations about Spiritual Formation and Maturity of Graduates

The teachers could not answer the question about what church expects from ITP graduates. Therefore, they formulated their answers in terms of their professional interests. The answers included the following:

- ST 01 – Theological education promotes a deeper understanding of church doctrines and beliefs and helps to formulate possible theological answers to the problems of today, not on the level of publications, but rather on an individual level of personal understanding, which is the main part of spiritual formation.
- ST 02 – ITP is confessionally an Orthodox institution.
- ST 03 – The students are grown-ups and quite mature to decide for themselves what the church expects from them.
- ST 04 – If we speak of spiritual formation as work on oneself, then the education in ITP totally promotes it, because students start a reflection upon their life. It is when a person rises above himself. If a person is educated he/she applies his/her education in the society. In the church, however, people come to minister where parishioners have their own needs and demands. When a person has decided to understand and develop himself/herself, he/she will do it.
- ST 05 – I am not sure whether I understand what church expects in this field. After ITP education people become very liberal because it is not enough for them to just to go to church, they are not satisfied to be just a parishioner. ITP destroys formalism and provokes an inner conflict. Thus, ITP, first of all, aims at a delicate approach to one self, otherwise spirituality and formation can become a delusion.

The students were surer that ITP education promotes and supports the church's expectation by expanding views and indoctrination in church culture:

- SS 01 – It supports. It has provided some foundations in life and changed my worldview. Perhaps it instilled love for God.
- SS 04 – ITP education is a way of conscious knowledge of God which made me think about many things in the world and in the church.
- SS 06 – Perhaps become familiar with church doctrines, and this is what church expects.
- SS 07 – It supports what the church expects. Students become more familiar with church and church culture.

Two respondents mentioned a deeper understanding of God and church life taught in the course of lectures:

- SS 05 – ITP education broadens views. In the church simple things are taught and spoken, because it is difficult to preach deep intellectual things which were given to us in ITP. University education liberalises students and their views.
- SS 08 – I have become more tolerant to other religions and denominations. This hinders me to go to the Orthodox church to some extent. It seems to me I believe for nothing and in nothing. I mean I believe in God but it is difficult for me to determine what the truth is.

Two respondents mentioned that ITP education provided a good support of further personal development and helped a person to become better (SS 03, SS 09).

One respondent was not able to answer the question (SS 02).

Finding 6. Monitoring and Evaluation of Spiritual Formation

The majority of respondents agreed that there is not formal or informal monitoring or evaluation of spiritual formation in ITP. Adult education is the responsibility of those adults who decided to get such education (SS 01, SS 03). Likewise, despite the confessional colouring of the institution, ITP does not have the purpose to prepare church ministers. No monitoring of spiritual life or evaluation of this is therefore conducted (SS 02). It is impossible to imagine how monitoring and evaluations could be accomplished (SS 04).

The same agreement was expressed by all nine student-respondents who stated that there is no evaluation and no monitoring. If monitoring took place at all, it would be through teachers' personal observation which did not lead to any individual conversation or admonition. Usually teachers were interested how students coped with the material taught to them and in academic progress.

2.5. Catholic Theological Seminary "Mary – The Queen of Apostles"

The purpose of the CTS is to train the priesthood for four Russian dioceses. Pastoral ministry is therefore the main priority.⁵⁶² Today the programme includes major philosophical disciplines

aiming to provide seminarians with solid and harmonious understanding of individual, of the world, and of God... Seminarians should take into account the latest progress of natural sciences in order to be prepared for open dialogue with people of the modern time. The programme of education also includes overall theological disciplines which helps seminarians to consciously assimilate the Catholic faith, preparing them to proclaim the Word of God and to teach it to others.⁵⁶³

In the CTS four teachers, one spiritual mentor and seven students were interviewed. Total number of respondents was 12. Among them there were one female and four male staff persons.

At the time of the interviews in 2018 there were nine full-time resident male seminary students (see the table below). Two students were involved in post-study field work – a year of ministry in a parish. With one exception, this time lasts for two years. This is the time given to graduating students to make a decision for ordination. Such practical ministry can take place either after the fifth year of study or after the sixth one. Usually the graduation takes place after the field-work. The certificate for education is given afterwards. Thus, the interviewing of graduating students took three years:

	Number of students who study Theology (6 years of study)
1 year	2
2 year	1
3 year	0
4 year	2
5 year	0

⁵⁶² <http://catholic.spb.ru>, online accessed September 03, 2017.

⁵⁶³ <http://www.cathseminary.ru/educaiton>, online accessed September 03, 2017.

6 year	4
a year of post-study practical ministry	2

Two students involved in a post-study practical work and four graduating students were interviewed in the spring of 2018. The last interview with one participant took place in the fall of 2019. The student respondents' age ranged from 26-32 years old.

Finding 1. Understanding of Spiritual Formation in Russian Theological Culture

Three members of CTS staff referred to the normative documents of the the Roman Catholic Church. In these documents, spiritual formation is described as a life in an intimate union with God the Father, through Jesus Christ and in obedience to the Holy Spirit. Five student-respondents agreed that spiritual formation is a deep internal relationship with God (or a way of getting closer to God) for the purpose of communion with Him. It includes faith and spiritual practices (prayer, fasting, Eucharist, liturgy and other).

The other teaching respondents stated that spirituality or spiritual formation is:

- CT 01 – openness to God and to the Holy Spirit, and how I feel the presence of the Holy Spirit;
- CT 03 – a complex of human feelings and reason regarding relationships with God, which entail a complex of human deeds and behaviour. This is the art to be a person with integrity and an effective minister;
- CS 05 – personal openness to God;
- CS 07 – when a person put Liturgy, Eucharist and the Mother of Christ in the centre of life.

Referring to national peculiarities of authentic spiritual formation, educator-respondents mentioned the following:

- Orthodox churches and how people trust and pray to icons in a sacred way (2 times);
- responsibility to pray for family and the whole family line;
- feeling of the sacred with one's whole heart (2 times);
- peculiar attitude when partaking in liturgy;
- peculiar feeling of the sacred (2 times);
- mysticism;
- broadness of the Russian soul (2 times), which is seen in how hard-

- working Russian people are and in refraining from hair-splitting;
- collectivism, i.e. a person's identity is closely tied up with life and existence in the community;
- cordiality and religiousness. Russian people take any religious challenge to their hearts.

Student also mentioned Russian Orthodoxy as a dominant feature of authentic Russian spiritual formation. Russian Christianity has become a part of Russian culture long ago (CS 02, CS 04). Strong relationships between the Orthodox Church and the State resulted in similar objectives of the State and the Church (CS 03). Thus, Russian people are trained to think about the special fate and destiny of Russia and its exceptional mission in the world which is a part of the Orthodox ideology. This ideology is described by three words – tzar, Russia, and Orthodox faith (CS 01). Among other authentic features are:

- ascetism;
- hesychasm and prayer (2 times);
- mysticism and contemplation (2 times);
- superstitions.

Finding 2. Spiritual Formation within the Theological Educational process

Teachers unanimously judged that spiritual formation is pursued by CTS. The care for spiritual formation of students is promoted by every element of education in the seminary, which aims to form the mentality of a priest. Spiritual formation is an integrated part of the daytime schedule and events:

- monthly recollections with a specially prepared word by a priest (CT 01, CT 03);
- personal meditation every day (CT 01, CT 05);
- communal way of life (CT 02, CT 04, CT 05);
- liturgy, prayer and mass every day (CT 01, CT 03, CT 05);

Among other things there are:

- CT 01 – special spiritual practices twice a year;
- personal spiritual meetings with the Rector as a person who is responsible to foster spiritual formation of students;
- spiritual direction;

- CT 04 – reading additional literature;
– liturgy of hours.

All these events train students in personal responsibility for spiritual formation (CT 03).

Respondent CT 03 made a recommendation based on observation: The Russian Catholic church is different from a western type. All western churches have their own parish and priests communicate with each other. Priests do not have families and it is difficult to live without communication and relationships. In Russia churches are distinct. No spirit of communication is forested among Russian priests and this aspect is not highlighted for students in the seminary during study years.

All student-respondents highlighted the whole prayer atmosphere fostered in the seminary. A lot of time in the course of the study is devoted to the Prayer Rule. Scheduled prayer is prescribed and regulated three times a day. Students also have additional time for meditation and spiritual exercises.⁵⁶⁴ There are at least three spiritual persons: the Rector, the Prefect for *vospitanie* and the spiritual father. They live with the students and influence their spiritual life directly.

Students mentioned the ways in which spiritual formation are conducted during the training:

- meditation (7 times);
- spiritual direction conducted by the fathers responsible for this in the seminary (6 times);
- spiritual practices of any kind, e.g. communal or personal (4 times);

⁵⁶⁴ The following day-time is regulated by the *Rules of Students' Behavior*

6:30	wake up
7:00-7:30	morning prayer in the chapel
7:30-8:20	morning mass
8:20-9:00	Breakfast
9:00-13:15	Lectures
13:30-15:00	lunch and free time
15:00-18:00	time for self-study and home work
18:00-19:00	spiritual practices
19:00-19:30	evening mass
19:30-21:30	dinner and free time
21:30-22:00	evening prayer in the chapel
22:00-22:30	individual spiritual practices
22:30	going to bed

- partaking in liturgy and mass (4 times);
- reading the Bible and additional literature (3 times);
- monthly recollections (3 times);
- liturgy of hours (2 times);
- partaking in sacraments (1 time).

Finding 3. The Role of the Faculty

All the staff members confirmed that spiritual formation takes place predominantly within the seminary life where spiritual fathers are mainly responsible for spiritual formation. Teachers are kind of outsiders in this process (CT 01). They are good professionals and specialists in knowledge (CT 03). They can share own beliefs and thoughts with students (CT 02), and who train and evaluate students in intellectual skills and assignments doing in order to avoid future spiritual devastation (CT 04).

However, teachers must also take responsibility for spiritual formation of students. Teachers should be examples of a strong spiritual life (CT 01, CT 04, CT 05) in order to have an authority over students. They provide the right understanding of Scriptures and prayer life (CT 04). Sometimes teachers spend extra-curricular time with students, e.g. visit a theatre (CT 03). Therefore they create a friendly atmosphere and without prejudice.

Students also highlighted the role of spiritual fathers who are responsible for spiritual formation rather than teachers. The teachers are primarily responsible for intellectual formation. Teachers provide knowledge needed for future priestly ministry.

Students note that teachers must have academic credentials and have authority (CS 01, CS 07). Teachers try not to read lectures, but present them in a way that enhances conversation with students (CS 01, CS 06). Also teachers (the majority of them are monks) share their beliefs and thoughts (CS 02, CS 04) and provide an example of spiritual life, because the major body of teachers are monks (CS 03, CS 05).

Finding 4. Personal Responsibility in Spiritual Development

The following basic means of spiritual formation both for the staff members and students were distinguished:

- spiritual practices and exercises, including prayer (4 teachers and 7 students);
- everyday mass and liturgy (4 teachers);

- reading of the Bible and meditation on it (4 teachers);
- reading additional literature, including the lives of saints (1 teacher and 4 students).

Other answers on how respondents fostered their spiritual life included:

- sacrament of penance (CT 01);
- practice of virtues (CT 03);
- Eucharist and partaking in sacraments(CT 04, CT 05);
- liturgy of hours (CT 04);
- fasting and acts of charity(CS 02);
- spiritual direction (CS 06).

Among the most influential factors impacting the lives of students in the seminary were the following: isolation (CT 03), celibacy (CT 02) and a communal way of life (CT 04, CT 05, CS 02, CS 03, CS 05, CS 06).

Finding 5. Church Expectations about Spiritual Formation and Maturity of Graduates

All nine respondents agreed that CTS education totally supports church expectations. Since it prepares priesthood, graduates should have close relationship with and dependence on God. Educators tried to show the richness of the Roman Catholic theological tradition and made different spiritual exercises available to students. Close relationships and spiritual development is fostered by the seminary in the organisation of a daily routine and prayer times for students. Praying is considered a vital element in this process and it is done a lot in the process of education.

Finding 6. Monitoring and Evaluation of Spiritual Formation

Two Two teachers said that individual the spiritual fathers were the main source of both monitoring and evaluation (CT 02, CT 05). The other two respondents mentioned communal observation of signals given by a student and personal responses from students during conversations and talks as a way of monitoring and evaluation (CT 01, CT 03). One respondent (CT 04) described three aspects of monitoring and evaluation, namely oikonomical, pragmatistical and spiritual aspects. *Oikonomic* refers to how students behave in the community and how educators observe students' life within the seminary. *Pragmatistical* is

accomplished by the Prefect for *vospitanie* who has individual seminars and meetings with students. He organises students' life and progress. The *spiritual aspects* refer to the work of the spiritual father who hears individual students' confession and helps students in spiritual growth.

Five students mentioned that monitoring and evaluation are done face-to-face with spiritual fathers, the Prefect for *vospitanie* and the rector who constantly live with students and oversee students in everyday life. They observe how students pray during communal meetings and worship and usually talk with students during meal time. However, it was noted that students have a personal responsibility in this process, because nobody can look inside a person and evaluate spiritual growth (CS 01, CS 02, CS 03, CS 04, CS 06). Two respondents suggested that there was no formal monitoring and evaluation done by CTS (CS 05, CS 07).

3. Conclusion

The present chapter presents the data collected empirically from open-ended semi-structured interviews. The following is the summary of findings drawn from the presentation of the data.

With regard to the data representation, special attention is paid to stay close to the original data while classifying and interpreting them, because the study aims to present to what extent spiritual formation exists in the Russian theological education today. My interpretation and analysis the raw data aim to interpret this in the framework of possibilities and hindrances for spiritual formation in Russian education, to which I will turn now.

State standards and purposes of institutions

In order to answer the first question whether spiritual formation is essential in theological education of the selected institutions, official documents available on web-sites were examined. The official statements about the purposes of the institutions lack the aim of spiritual formation, which was stated in some earlier documents found in the online achieves. The absence could be explained by the state standards of theological education in Russia which miss a clear statement about the purposes of spiritual formation.

The four institutions (SPTA, SPCU, TIELCI, CTS) state in their official regulations that spiritual formation is one of the multiple forms and activities of how these institutions attempt to reach the purpose of forming competences in the professional theological education. These correlate well with the state standards. The institutions try to maintain a balance between the state standards and Christian values, between “the formation of morality...for certain behaviour, based on accepted ideas in society about good and evil”⁵⁶⁵ and Christ as ultimate value and purpose of life.

ITP does not provide any educational standard on the web-site. It is therefore difficult to determine the level and quality of theological education provided by the Institute and how spirituality relates to it. However, all the respondents in ITP share the opinion that spiritual formation is an additional means of education.

It seems like CTS principals are not very interested in state accreditation. This institution is a branch of Pontifical Lateran University. Therefore, education is conducted in a way to meet the standards of the University in order to enable students to continue graduate and post-graduate theological studies abroad.

Conversely, SPTA has state accreditation for Theology programmes. The curriculum provides a number of activities to meet the state requirements in terms of of patriotic and moral development. For instance, students should visit historical places on Remembrance Day, listen to seminars on cultural studies and take part in extra-activities devoted to pilgrimages and moral development.

TIELCI, ITP and SPCU take part in short term pilgrimages or in visiting patriotic sites once or twice a study year. Such activities are voluntary. Therefore, not all student or staff members take part in such activities. It seems it is the intention of the institutions to meet the *Concept* demands.

SPCU is in the process of gaining state accreditation. For this reason the main steps are taken towards conformity with the quality and level of education according to state requirements. This is a multi-task process which involves great cost and resources. Due to this the focus on spiritual formation moved to the background.

A better vision of spiritual formation by theological institutions will be possible when more attention is paid to the positive content in the spiritual-and-moral ideal of the State and

⁵⁶⁵ *Kontsepsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii* [The concept of spiritual and moral development and education of the personality of a citizen of Russia], eds. A. Danilyuk, A. Kondakova, V. Tishkov (Moscow: Prosveshchenie, 2011).

the social and relational elements in the official statements. This is what the Athens proposes – knowledge of God is obtained through reflection about daily issues in order to overcome the gap between theology and faith. Critical thinking promotes to form judgments, which is, according to Fernandez, is the essence in the process of constructing theological knowledge.

The lack of reflection on spiritual-and-moral education leads to ignorance of national values and hesitance to use of the standards for spiritual development. Another obstacle for the integration of the state requirements for spiritual formation is a tendency to judge that outer activity is a link to inner spiritual growth, especially with regards to social events and activities aimed at building relationships. Events devoted to family values and civic consciousness, for example, are conducted as a consequence of being submitted to state standards rather than the result of a deeper understanding of God.

State accreditation and spiritual formation

SPTA is only one institution from five which has gained state accreditation. Spiritual formation in the institution is therefore conducted according to the state standards for theological education. Unfortunately it does not pay much attention to spiritual formation which is one of the essential qualities for a priest.

A small number of residential students attends institutions without state accreditation. The number decreases each year. Without sponsorship and church funding these seminaries are about to close their residential programme of education. It indicates that a younger generation of students prefer to get an official state diploma which provides them with qualified status in the future, rather than been involved in training that is not required. This is not the case at the institution with state accreditation. It does not need students' recruitment because there are many enrollees each year. These institutions have strict enrolment examinations in order to reduce the number of students.

Fragmentation of theological education and spiritual formation

Spiritual formation in the majority of Russian theological education is also fragmented because of the different expectations and priorities of institutions and students. There are no specific written and outspoken purposes, objectives, and programmes of spiritual development. Students of a younger generation do not consider spiritual formation

as a purpose of theological education while educators think that such purpose is set by the schools, although it is not prescribed and regulated in any way.

Church connection and spiritual formation

There are three institutions dependent on sponsorship and church funds (SPTA, TIELCI, CTS). This state of affairs has an effect on institutional purposes and the way how spiritual formation is conducted.

Two confessional institutions (CTS and SPTA) prepare church personnel and provide predominantly priestly formation. CTS follows the programme of priestly formation accepted for Roman Catholic theological institutions. Spiritual formation is conducted with the help of three people designated for this function and is clearly prescribed by the institution.

SPTA does not have an official document or a programme for spiritual formation shared by all the Russian Orthodox theological institutions. Orthodox respondents are perfectly aware of the traditional view of spiritual formation as *obozhenie*. However, there is no methodologically organised practice of this tradition within the institution. Scheduled times of liturgies and sacraments, and spiritual fatherhood are the main source of spiritual formation for future clergy here. SPTA provides a spiritual father. However, this person is overloaded, because one person for a huge number of students makes it impossible to effectively care for all the students.

There is also no clear interaction and coordination with church pastors and ministers where students are sent to gain practical experience and spiritual development. Church membership is nominally monitored in four institutions.

Students of the Orthodox and Catholic seminaries are obliged to take part in daily liturgies and prayer hours organised by the institutions on the campus. Therefore there is little interaction of students with other churches and communities.

ITP stands in sharp contrast to the other four theological institutions. It provides philosophical-and-theological studies to everyone who is interested in such education (non-Christian and Christian). It is not important for theology students to be members of the Church. Therefore, there is no other purpose than to provide academic development in Philosophy and Theology. ITP does not have the aim of forming students spiritually. Yet, the whole spectrum of secular meanings and understanding of spiritual-and-moral formation is presented to attendees of this institution.

TIELCI and SPCU recruit students for future multi-faceted ministry in church and society. Unfortunately, the majority of graduates are not able to find a job in the church because many students were not sent to study by local communities. There are different expectations set by students and institutions. While the theological institutions aim to train ministers, the majority of students pursue personal interests. Among these interests are academic development and a deeper understanding of theology and the Bible. Many students are not satisfied with the superficial teaching of local pastors (who usually are not theologically educated).

This shift in purposes is clearly noticed by the younger generation of students who enter the institution straight after graduation from secondary school. Most of Russian protestant churches prefer to maintain the status quo of the pastors' understanding of the Bible and traditional church practices and have a negative attitude towards academic development. Well-educated evangelical graduates are believed to cause problems in communities after theological studies, because they confront home-bred theologies. In these two protestant institutions, students of a younger generation do not consider spiritual formation as the purpose of theological education. Spiritual formation is conducted mainly implicitly and on personal basis.

Due to these different priorities of students and churches, there is a dissonance in theological training demanded by the recipients and those who provide theological education, which also has an effect on spiritual formation. No clear programme is developed to foster spiritual growth in the institutions although some steps towards it are made.

Russian spirituality and spiritual formation

In only two institutions all the teachers are native speakers (ITP and SPTA). The other three institutions have Russian and Western educators. It has an influence on the way spiritual formation is being done. Courses in spiritual formation and individual mentorship are predominantly initiated and conducted by foreigners. These institutions are not able to provide qualified spiritual mentorship or teaching by native-speaking staff members. The schools apply cross cultural teaching.

Sponsorships and spiritual formation

Education of students in three institutions (SPTA, CTS, TIELCI) are fully sponsored. The cost of study is fully paid by church. The institutions provide students with food three-

four times a day, rooms to live and special clothes (a pair of cassocks and a pair of casual ware) without any payment. Students in these institutions are given money each month for personal needs in a form of scholarship. Such provision helps students to be focused on theological studies and to be fully involved in them. Moreover such sustaining promotes spiritual formation because students do not have to work at the same time to make a living.

In two other institutions (SPCU and ITP) students have to pay for their studies, accommodation in a dormitory and other daily needs. In addition to their academic pressure, residential students are working part-time. Most of them do not have free time for spiritual development in a way that would be considered appropriate. This is also the case with the lecturers. Due to their small salaries, they have two and sometimes three additional jobs to supplement their income. It leaves little or no time to attend to the spiritual formation of students.

Personal responsibility and spiritual formation

Students are unaware of intentional steps to foster their spiritual well-being in theological education. Some activities are considered to be chaotically conducted in order to build close institutional community relationships and a better understanding of staff members' personalities. These activities promote spiritual growth, but they are not considered as well-coordinated and supervised and contribute therefore to a lesser degree.

In most cases spiritual formation is conducted implicitly and on personal basis. Chapels, worship and liturgy are compulsory. Many students are not interested in them because they do not see how it could be important for spiritual formation. In two institutions (SPTA and CTS) unwillingness to participate leads to expulsion from the school. Such strict measures are considered to be stimulating personal discipline, but not promoting spiritual formation.

Evaluation and monitoring of spiritual formation

No official evaluation of spiritual formation is conducted in any of the five institutions mainly because there are no programmes set up to do it. Therefore, the majority of respondents found it difficult to answer how and what exactly could be evaluated.

Mentorship of students' field work involvement is also poorly monitored by two institutions (TIELCI and SPCU). One institution (ITP) does not provide any practical work in the curriculum, because it intellectual exercise of theology and philosophy is the only purpose

of the institution. Only two institutions (SPTA and CTS) strongly coordinate students' practical ministry in church in close interaction with local bishops. Students are appointed to undertake specific work in local churches each year of study under supervision of local ministers. They in turn provide reports to the school about students' progress in ministry and spiritual development.

Now I will turn to interpretation and analysis of the raw data.

CHAPTER 4: A PROPOSED SPIRITUAL FORMATION MODEL

The aim of this research is to document, describe and analyse the extent to which appropriate spiritual formation is pursued in the selected institutions. In order to define appropriateness, it was examined

- How respondents understand spiritual formation and if educators and students agreed in their understanding of the issue;
- Whether spiritual formation is understood as a purpose of the theological institution. Is it considered to be an essential element and therefore pursued intentionally?
- How theological education and spiritual formation relates to the Russian context?

To answer these questions it was examined how spiritual formation is deliberately integrated in theological education:

- Which resources of spiritual formation are made available in the institutions?
- How does the staff provide spiritual formation and how clear is their role?
- How is spiritual formation monitored and evaluated?
- What is the role of personal responsibility in spiritual formation within theological education?
- To what extent is practical church work included in the curriculum of theological study?

The aim of the interviews was to explore what contribution theological studies make to spiritual formation.

Despite the different purposes and tasks of theological education and the place of spiritual formation in it, and although most theological institutions claim that they pursue spiritual formation of students, it is not intentionally addressed. Therefore, Russian theological institutions do not have an appropriate spiritual formation or given high priority in professional education.

It is clear, based on the responses made in the survey, that there is a need for a spiritual formation model. The majority of institutions have no clear strategy or prioritised it. Even though different theological education models contribute to a bigger or lesser extend to spiritual formation, they are not sufficient because formation is not intentionally addressed to all dimensions of a human.

The Athens mode was a predominant one in Russia for many decades as an echo of the Soviet past. The aim was the cultivation of the soul and developing character formation⁵⁶⁶ for the benefit of society, as Ford aptly summarized the model of the classic school.⁵⁶⁷ The Athens models orientes towards to the practical use in employment in various spheres of life. It can still be found in modern secular schools. The model aims to form people by those virtues which are appropriate to the church in order to function as responsible Christians who would be devoted to church traditions and beliefs. Preachers guide human actions as ancients teachers did in the Athens school. Dedication and obedience are right ways to promote personal relationships with God and others and lead to sanctification. However, the model lacks discursive reasoning which Kelsey and many other scholars stood for.⁵⁶⁸

The Berlin model is better than the Athens model in this regard. It “cultivates human intellectual capacities” in training students to do research. Theological research is done primary to serve the church. This needs reflection, self-awareness and a comprehensive interpretation of reality. Instead of formation “in a way of life, its habits and virtues”, the Berlin model is oriented to “understanding God and God’s relation to the church.” Eventually, professional training in the Berlin has become too individualistic and functional. Both models are one-sided in their purposes, thus, neither can be a suitable model for spiritual formation in theological education. The Athens model has a strong theocentric focus but lacks church in mind which is the Berlin model serves to.

The mission-centred and contextual models pay much attention to relationships. Spiritual formation is the process of being conformed to the image of Christ for the sake of others. The main emphasis is on ministry. Students are trained in the skills needed for ministry: liturgy, preaching, pastoral care and fieldwork in a relevant setting. Sharing common interests and missional pursuits under respected and qualified faculty members is the main source of students’ spiritual growth. Nevertheless, character development and attitudinal development are more incidental in these models because they are not intentionally sought. Students are rarely offered spiritual discipline programmes for a personal journey with God. It is needed to continually reinforce the fact that education and formation is also a personal “project input”, as much as a social/missional dimension of spiritual life.

⁵⁶⁶ Kelsey, *To Understand God Truly*, 6.

⁵⁶⁷ Ford, *Christian Wisdom*, 308.

⁵⁶⁸ *Between Athens and Berlin*, 41.

Theological education cannot be removed from spiritual formation because theological education is being taught by God, teaches about God and leads to God⁵⁶⁹ Christian spirituality involves the whole person and the relationships with God. Graham Cheesman has presented a balanced view of spiritual formation in theological education. For him, it includes the full range of a human being –doing and being, relationship with God as the heart of a human life, relationships with others, the church, the self and creation.⁵⁷⁰ Thus, there should be a spiritual formation model intentionally pursued by the Russian theological schools.

My model includes a holistic understanding of spirituality and spiritual formation and a contextual focus to Russian spirituality. First of all, Russian theological schools need to implement a spiritual outlook. Then, spiritual leadership should embed a holistic spiritual formation approach in faculty and staff. The latter form spiritual environment by actively participating in the life and worship of the theological school and, wherever possible, showing personal involvement in the physical and spiritual welfare of the students and not only the intellectual and academic needs. The survey results gathered here show that a significant number of respondents in the Russian theological schools have no clear working definition of spirituality and spiritual formation. This is one of the obstacles to implement a spiritual formation model at institutions. A theological institution which intentionally pursues and integrates spiritual formation integrates it into every element and practice of the educational process, including professional research, personal devotion and prayer, critical reflection, worship, field work and outreach ministries. The following are several tenets that define the recommended model based on the survey.

1. Spiritual Outlook of Theological Schools

The majority of research has focused on evaluation of spiritual formation visions and practices. Many students found themselves far from their home churches. Theological institutions become the environment where many students' beliefs are challenged and further developed. Moreover, new ideas are presented to students for their consideration. Institutions should understand that they are the mediators and the facilitators in the process, because what

⁵⁶⁹ Thomas Aquinas told this about theology. The same is true in relation to theological education.

⁵⁷⁰ Graham Cheesman, "Mapping the Subject of Christian Spirituality", *Lecture Notes*, 2.

they do and teach are closely connected to spiritual formation. The years at the institution should be seen as a period of intentional formation and students' faith development. Seminaries should acknowledge that students are influenced and already formed by their families, church traditions, culture and other spiritual forces. The theological institution is the place where all diverse backgrounds are met and learn to interact. Thus, one of the challenges is to develop spiritual vision at the institutions and in students.

All respondents in the survey confirmed that theological education influenced their spiritual well-being and spiritual experience in ways similar to other academic studies. The gap in understanding is enhanced by different priorities in training set by the institutions and students. The formative intentions are agreed in all institutions, yet there is no clarity about outputs and outcomes in each individual institution. Educators and students have used a variety of terms to describe the sought 'result' of spiritual formation – ministry, character, priestly, pastoral, human, leadership formation. This impacts the ways and methods to foster formative practices. The core of spiritual formation is transformation and restoration of the whole human being to the image of God and the glory that was originally intended for humans.⁵⁷¹ When theological education does not have this in view and when it is separated from spiritual foundation, it becomes a mere accumulation of knowledge. Such education is a purely intellectual exercise that has no bearing upon the transformation of life and society. In this regard, it is of paramount importance to state clear formational and transformational goals of theological studies. Neither students, nor educators can comprehend what spiritual formation means and what outcomes are pursued by the schools

1.1. Practical Goals

Spiritual formation in the theological schools is not implemented fully due to different understandings of the process and content of spiritual formation. A lack of agreement on views in this regard is the result of diverse priorities of training set by the institutions and held by students. Current practices of spiritual formation are fragmented partially because Russian theological education does not prescribe or require precisely written objectives for it. The research has shown that the majority of institutions aim to equip students to think critically and to provide those going into church ministry with professional competences. Yet,

⁵⁷¹ Georgiy (Kapsanis), *Obozheniye kak smysl zhizni cheloveka* [Deification as the meaning of human life]; Hilarion Alfeyev, *The Mystery of Faith*

critical reflection does not include understanding of own context. Protestant schools approach studies in a more academic way. The reason for this is that Russian evangelicals are not used to critical thinking. The respondents of these institutions believe that the church has the primary responsibility for spiritual formation.

Podberezskiy, Dyatlik and Tkachenko highlighted that the main source of spirituality in Russian protestant churches is reading of the Bible without deep reflection and meditation on what is read. These respondents also consider that the church is not able to form deep spirituality of the graduates, because the church maintains a shallow understanding of spirituality without deep insights. Believers are admonished to pray regularly and take what is preached for granted, without critical consideration.

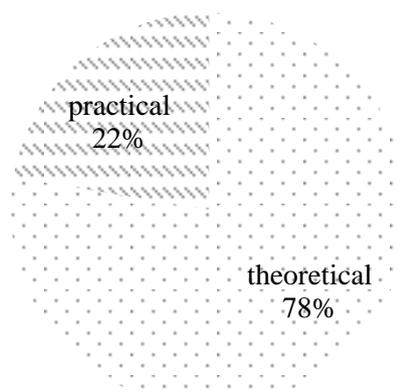
The same can be said about Russian Orthodoxy, according to Prokhorov, where the source of spirituality is found in sacraments and in liturgy. In these practices believers gain spirituality and automatically grow spiritually. The majority of believers passively accept everything that is taught by pastors and priests. Seventy eight percent of all respondents said that they did not hear teaching on how to grow in intimacy with God.

Many spiritual disciplines in theological education are done in a theoretical way, without practical application. Almost all Orthodox respondents, for example, agreed that *obozhenie* (union and communion with God) is taught in a theoretical way as a high ideal to which every believer is called, but not everybody can reach it.

Confessional institutions expect that students come with a level of personal commitment to the system of beliefs accepted in the institutions. These students should be equipped professionally and vocationally. Secular institutions are open for everyone wanting to do research in religious studies and humanities. Students there should develop critical thinking. The research-based scholarship does not require personal commitment to the belief system being studied.

There is also a lack of teaching on *theological* reflection and meditation in all the schools in the survey.

The way spiritual formation is taught in the institution



In this percentage of 78% only Catholic respondents were sure that the institution applied theoretical material about growing into likeness of Christ through the building of a close relationship with God and partaking in sacraments practically. Respondents from other institutions did not share the same views.

	SPTA	SPCU	TIELCI	ITP	CTS
theoretical	13	13	12	14	
practical	2	1			12
total number of respondents	15	14	12	14	12

The diverse perception and purposes held by institutions and students about the matter is the primary obstacle to implement a spiritual formation model at institutions. Therefore, a respectful evaluation and debate should take place about how formation should be conducted practically.

Appropriate spiritual formation is also lacking due to differences in understanding between the leadership of institutions and the State about the content and concept of spiritual formation. The state requirements are often understood politically and *non-religiously* by Christians. They are therefore rejected when it is introduced to the institutions. On the other hand, the complexity of the term in secular literature makes the dialogue almost impossible. Secular spiritual formation is understood in a very narrow way by theological educational institutions. They see it as prescribed by the State with the aim of resolving social and national conflicts. This is the reason they have not actively implemented spiritual formation across the entire educational process.

1.2. Operational Definition of Spiritual Formation

Spiritual outlook starts from an operational definition of spirituality and practical goals in spiritual formation set by the schools. An operational definition should involve all the understandings of spirituality and spiritual formation found in the data as not contradictory to each other but as supplementary to the holistic view. The Russian idea of *obozhenie* is much similar to the thoughts found in the literature but described in a different terms. In a respectful theological reflection union and communion with God is much the same as a journey or a way. It is a partial life-sharing and imitation of Christ.

As stated in chapter one of this study, spiritual formation is the process of being conformed to the image of Christ for the sake of others. It embraces various dimensions of human life. However, spiritual development is not always implied in training at the Russian theological institutions. The answers of educators and students in three institutions (TIELCI, SPCU, ITP) demonstrated diverse understanding of spiritual formation, while teachers and students of SPTA and CTS clearly defined spiritual formation as the purpose of theological education. Here is one of the gaps in aiming appropriate spiritual formation. The purpose of spiritual formation can be achieved only when it is mutually understood by all the parties involved in the process.

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SPTA and CTS respondents described spiritual formation in terms of “being filled with the Spirit, communion with God, life with God, imitation of Christ”. These answers indicate that the Catholic and Orthodox institutions follow a particular pattern of spiritual formation familiar to both educators and students and equally understood by those who participate in the process. Although CTS does not declare the purpose of spiritual development of the students officially on the website, it conducts spiritual formation in accordance with *Pastores Dabo Vobis* and *Program of Priestly Formation*. These documents describe how to foster spiritual formation along with personal/human, pastoral and intellectual development. Both documents were mentioned by all the student-respondents and

their educators. The Russian Orthodox Institution does not have official documents about the ways spiritual formation of students should be pursued, mainly because the Russian Orthodox spiritual tradition has a long history and is thoroughly studied in several theoretical courses. Spiritual formation in SPTA is gained through the study of works of Church Fathers.

Respondents of two institutions (ITP and SPCU) showed a diverse understanding of spiritual formation because all respondents had different evangelical and confessional backgrounds which resulted in the use of varied terms. This also resulted in the description of different ways how spiritual formation can be reached within the institutions.

The ITP respondents did not show a reciprocal understanding of spiritual formation because they claim the institution is secular, even though there is some confessional (Russian Orthodox) complexion since biblical and theological courses are taught by Orthodox priests. Philosophical disciplines are presented by secular educators. Thus, some respondents talked about spiritual formation in terms of a relationship with God and acknowledging the Church tradition, while the rest of the interviewees spoke about it in terms of philosophical aspects of the development of an individual. ITP educators and students reflect the whole diversity of understandings of spiritual-and-moral formation accepted in secular society, as discussed in Chapter 2.

Several educators in TIELCI and ITP did not specify their religious background. It was therefore difficult for them to speak about spiritual formation or to define it. It is difficult to pursue spiritual formation in theological education if educators do not have a clear understanding of it and/or in which areas it should be applied.

As long as a theological institution agreed on the importance of spiritual formation, it needs to be included in every aspect of the educational process and life of students. Such attitudes should be conveyed to all members (or be known by) as an official programme of a theological institution. The programme of spiritual formation needs to be deliberately worked out and integrated in the study within institution in order to be thoroughly successful in the formation of students.

Naidoo rightly states that the problems about spiritual formation in Protestant institutions arise from the lack of clarity as to where responsibility lies for fostering the spiritual life in students. Some think that the church is responsible for the spiritual development and mentorship of students. Others think that theological teachers are the best positioned to build a strong spirituality in students. TIELCI and SPCU educators agreed that they influence students' mentality and expressed hopes that through academic development

they also influence their lifestyle. However, without the proper emphasis on the spiritual dimension formation does not go further than intellectual formation. The same sentiment was suggested by lecturers in the secular institution while Orthodox and Catholic institutions have a special body of supervisors including spiritual fathers, confessors and mentors who nurture spiritual formation of students. It is apparent that confessional institutions pay considerably more attention to spiritual formation of their students than inter (non)-denominational and secular institutions.

Four main understandings of spirituality and spiritual formation

In the line with responses there are four main understandings of spirituality and conditions for formation stated by the respondents. Four aspects of spirituality support my model of a holistic spiritual formation model. Chapter 1 discussed various dimensions of holistic spiritual formation. It involves intellect, character, volition, vocation, relationships, etc. Spiritual formation is formation of the whole person. This is why when one dimension is neglected holistic spiritual formation is not conducted to a fuller degree.

The first understanding showed a *mystical* understanding of spirituality as something beyond human comprehension. It centres on the inner self when the “grace of God touches” a person and “the Holy Spirit works within a person”. In this mystical understanding of spiritual formation all steps serve to attain union with God and to experience His presence. Asceticism, prayer, overcoming a sinful nature and sacraments are the resources for spiritual formation. For the respondents sharing this view spiritual growth and union with God are seen as the most important formational requirements. One problem, however, is that theological concepts and teaching on the subject are not systematically provided by theological educators. Another hindrance is that union with God can be accessed mainly through sacraments in the Russian Orthodox tradition. This way is not appropriate for other Christian denominations which do not place such a high value on the sacraments. No other practical avenue is provided for theology students who are interested in growth in union with God.

Although we have found this understanding of spirituality mostly in confessional theological institutions, respondents of the non-denominational SPCU also tend to consider spiritual formation in a mystical way. This might point to authentic features of Russian spirituality and the influence of Russian Orthodoxy on the evangelical spiritual tradition (which was earlier discussed in the literature).

Number of respondents adhering mystical understanding				
SPTA	SPCU	TIELCI	ITP	CTS
7	5	2	2	5

A second understanding of spirituality is *attaining of and growth in qualities*, such as peacefulness, joy, love, patience, etc. The presence of these qualities in a person indicates that he/she is spiritual. Yet, a spiritual person does not stop growing in these characteristics. Theological, biblical and even philosophical studies are the main sources of attaining some of the lacking qualities and the development of the beginnings of these in the individual. Respondents mentioned an important role of sermons and admonishing to foster this spiritual development. Moral and social self-realization happens in cooperation with volunteering organizations which support the homeless, the elderly, the sick and provide meals to the needy. This helps to overcome individual limitations and to develop spiritual qualities. The world is transformed by these actions.

The main hindrance here is that spirituality is not found in religion. Any ritualism is considered as not sufficient or a secondary resource of gaining formation. Respondents also mentioned that theological institutions lack “spirituality in action”. They do not provide ways of cooperation with other organizations working in this direction, whether religious or secular. Not much reflection on concrete social and moral issues is done within the study. Therefore, there is a gap between theology and practical life. Teaching lacks social and ethical application.

This understanding is a peculiar feature of secular theologians where spiritual formation is thought as a process of gaining of certain qualities. However, growth in qualities is not an indicator for Catholic respondents (which shown in the chart below).

Number of respondents adhering spirituality as attaining and growth in certain qualities				
SPTA	SPCU	TIELCI	ITP	CTS
1	1	2	7	0

The third understanding is *relational*. Spiritual formation implies that God proceeds in the work of sanctification similar to the way one human influences a fellow human being when both stand in particular relations. First of all, God can provide an example or a model

in Christ, then in other spiritual persons in order to inspire the imitation of Christ. The main resources for spiritual formation are availability of spiritual fatherhood, spiritual direction and mentorship. A close relationship and trust promote spiritual awareness and support spiritual growth. Respondents placed a high value on such activities as meditation, conferences and retreats as well as times of remembrance. Without proper practical guidance, ritualism and even prayer can be a hindrance here. Another issue mentioned by respondents is the low quality of native teachers when teaching on the issues of spiritual formation. This issue discourages students to practice spiritual disciplines in the course of the study.

Relational elements are very important for the Russian society and strongly presented in this understanding of spirituality in theological education.

Number of respondents adhering relational understanding				
SPTA	SPCU	TIELCI	ITP	CTS
7	5	3	3	6

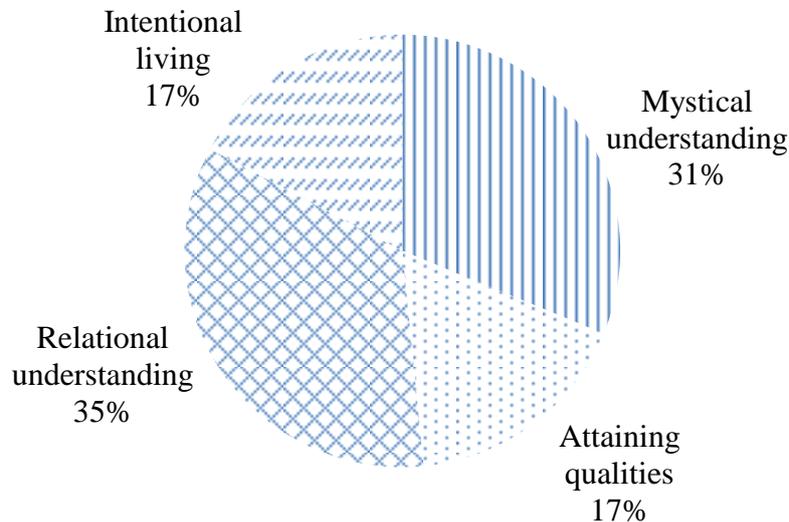
The fourth understanding is *intentional living* or *spiritual journey/pilgrimage*. Spiritual experience aims to discover sacred moments of a internal spiritual journey. The tradition of spiritual fathers, veneration of saints, following the model of holy companions should promote spiritual insights, inner stillness and deep inner transformation. The role of pilgrimage is also stressed here because it provides personal encounters with God. Spiritual warfare is also important. However theological education provides a predominantly academic way to convey information. No practical application has been developed to align theoretical material with practice. The lack of resources (rooms for devotional prayers, special events aimed at the intentional spiritual well-being of students, lack of devotional books in Russian) may result in obstacles because spiritual issues are more discussed than lived.

Number of respondents adhering intentional living				
SPTA	SPCU	TIELCI	ITP	CTS
0	3	5	2	1

Spiritual formation as spiritual journey is mentioned frequently by the Russian Lutheran respondents and totally lacks in the Russian Orthodox academy. In general,

relational and mystical understanding of spirituality and spiritual formation takes the main place in the Russian theological education.

Overall understanding of spiritual formation



My view is that spiritual formation should be conducted contextually in order to be appropriate in Russian theological schools. To accomplish this, theological educators need to look back at their religious, historical and cultural roots in order to achieve appropriate Russian spiritual formation. How can a theological institution be contextually oriented towards Russian spirituality today?

First of all, theological education is constructed, not transmitted. Theological institution as an open system is very flexible and responsive to the need of the society they operate in. Theological institutions should be oriented outwardly. When students receive new knowledge, they need to assimilate and adapt that new knowledge to what they already know. Therefore, students must be intentionally guided to interact with the environment and people of their context, in which corporate assessing of received knowledge happens. This means that if students had got acquainted with understandings of spiritual formation debated in the secular society, they could more easily have built a dialogue with the modern society leading to cultural and spiritual transformation. For example, training in high eternal and universal norms coincides with the biblical values in many respects. Such norms as love, peace, harmony and beauty described by philosophers are found in the Scripture and have theological grounding. These universal values relate to Christian virtues to a larger degree. Assimilation of eternal values also helps to integrate these norms in a personal pathway, as described in the integrated model by Schuth in Chapter 1 (even if this model has some

weaknesses). By means of interactive teaching methods theological educators can initiate class and small group discussions on the subject how to integrate these values in the lives of students and in the life of the campus theological community.

Likewise students are taught to cooperate with the world – another understanding of spirituality in Russia. If someone seeks peace he or she finds ways how to build relations with others. This is another side of servanthood – one is patient with other people’s needs and shortcomings. Such service to others seeks and finds ways to be creative in own ‘human existential essence and development’.

Cooperation with the world implies, at least, involvement into relations and into community. And spiritual formation cannot happen apart of community – this is stresses both by theological and secular scholars and is highly evaluated by the Orthodox. The lack of such notions obscures “a strong experiential learning component whereby the student is to be actively involved in church and community ministry”.⁵⁷²

Scholars proposed that less emphasis should be done on the transmission knowledge and more emphasis on discovery, discussion and problem-centred projects. Students should be fostered to use theological reflection to think over similarities and differences between a Russian secular meaning and a biblical understanding of spirituality and spiritual formation during their classes.

Cooperation with the world, according to the secular Russian scholars, requires self-regulation and self-management, which is also an integral part of spiritual formation in traditional Orthodox view and any spiritual discipline in holistic formation of a person. When students are taught to manage time for personal prayers, meditation and time for intimate relationships with God, they also learn to reflect on transformation happened in them in the process of the implication of theological material. In this respect Russian theological education may become more transformational, as it was argued by many scholars discussed in Chapter 1 and described by the Orthodox tradition in Chapter 2. Concepts such as self-responsible learning and self-directed learning are much important in theological education debates in the recent years. This is why it should be more carefully implemented by Russian theological teachers. This transformation will be always contextual because it involves issues debated in the nearest environment.

⁵⁷² James K. Mwangi and Ben De Klerk, “An Integrated Competency-Based Training Model for Theological Training,” *HTS Teologiese Studies/Theological Studies* 67(2): 1-10, 4.

Some of the institutional purpose statements declare that they prepare ministers not only for the church but also for the society. If institutions have such a purpose their graduates need, at least, to get acquainted with the understandings of spirituality and spiritual formation circulating in the modern society which they are prepared and going to serve to. Only in this way students will be successful in becoming active players in overcoming the spiritual crises much spoken in the Russian society of the day.

Secondly, theological institutions must help students to “shape new mental models of reality as well as new ways of interacting with that reality.”⁵⁷³ Theological education provides resources and challenges to improve present practices met in everyday life. This may produce new insights but only when students assimilate knowledge and skills with intentional reflection which is well designed by educators. Students make meaning of the world through their experience in order to develop and to frame habits of mind for understanding of the world and the nearest context. Such habits do not evolve naturally from experience. It comes from critical examination what theology educators and students believe in. Hence, theological education should open up alternative and introduce new ways of thinking.

For example, when the mystical union with God is presented as a theory without this relational component, it remains just a theory. The same true for the relational understanding of spirituality found in the institutions. Without this union with Christ any relational spirituality remains only one of the interpersonal models. According to the relational understanding, God tries to influence people in the way people evoke reactions with each other in different ways and by means of various resources, namely on a conative, cognitive and aesthetical level. God influences on people, but without involving people themselves. The problem with relational understanding is that God is not fully portrayed because He is relatively external to the believer.⁵⁷⁴

By contrast, *obozhenie* offers “partial life-sharing” as a representation of human transformation from within (much met the mystical understanding spirituality). The human being, under influence of the Holy Spirit, breaks down barriers which normally separate one life from another, allowing believers to be more intimately related to God than to any other

⁵⁷³ Fernandez, “Engaging Contextual Realities in Theological Education: Systems and Strategies,” 342.

⁵⁷⁴ William Alston, “Indwelling of the Holy Spirit” in *Philosophy and the Christian Faith*, ed. Thomas V. Morris (University of Notre Dame Press, 1988), 137.

human being.⁵⁷⁵ In everyday relationships with others, the individual does not have direct access to the thoughts, beliefs, experiences and motivations of another. However, the Holy Spirit shares elements of His psychological life with the saints so that these elements might be immediately available to believers.⁵⁷⁶ This “sharing” should not be understood as if the person has exactly the same properties as God. For example, a person does not love to some extent as God loves, or is as just as merciful as God is merciful. Such an interpretation would still be external to human beings. Instead, there is a partial correspondence between divine and human properties.

Alston included also the interpersonal dimension to this sharing.⁵⁷⁷ In sharing, a person becomes aware of the same feelings which God has. This would create a sense, a cognitive picture, of these feelings and what it feels like to have these same feelings towards other people. A person could then make a choice to show the same divine feelings to others or not. The same view is approved by the Orthodox authors who experienced *obozhenie*, as it was described in Chapter 2.

In connection with this it is good to mention the definition of spiritual direction made by Barry and Connolly:

“We define Christian spiritual direction as help given by one Christian to another which enables that person to pay attention to God’s personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship. The focus of this type of spiritual direction is on experience, not ideas, and specifically on religious experience, i.e., any experiences of the mysterious Other whom we call God.”⁵⁷⁸

Their definition is much important because it stresses experience of intimate relationship with God. It is conversing with an invisible Friend which ends in communion and union. This is God’s presence within us when a human realizes that through a conversational relationship with God he or she is “consistently and deeply engaged as his friend and co-laborer in the affairs of the kingdom of the heavens”.⁵⁷⁹ This relational experience becomes a journey to transformation and restoration of the image of God in a person.

⁵⁷⁵ *Ibid.*, 139.

⁵⁷⁶ *Ibid.*, 147.

⁵⁷⁷ *Ibid.*

⁵⁷⁸ William A. Barry & William J. Connolly, *The Practice of Spiritual Direction* (New York: HarperCollins Publishers Inc, 2009), 8.

⁵⁷⁹ Dallas Willard, *Hearing God: Developing a Conversational Relationship with God* (Illinois, Inter-Varsity Press, 2012), 75.

The conative picture of life-sharing is not left. God generates in the human the motivation for goodness. At the same time a space for human volition is still at place. This allows the human to produce good tendencies or to refuse to do so. Thus, the believer is given an awareness of God's tendencies and that He implanted these tendencies. Yet, room is given for the human response to build and produce God's tendencies in his or her life. The mystical union with God, which is well presented in the Alston's model of partial life-sharing, perfectly describes the Russian Orthodox way of *obozhenie*. God's "internality goes beyond any interpersonal intimacy."⁵⁸⁰ Then, *attaining certain qualities* (moral, character or virtue development) becomes one of the the consequences of sharing in the divine. In order to unite with God the believer practice *intentional living*. The purpose of his or her life, then, is the partial merging of the human and divine life. Therefore, *life sharing* can include all four understandings of spiritual formation encountered in Russian theological education. It also describes the Russian national understanding of spiritual formation (traditionally called *obozhenie*) more profoundly. An adoption of the life sharing model of spiritual formation is more appropriate for spiritual well-being of theology students.

Thirdly, Christianity is often described as the way or journey. Yet, it seems that some Protestant diminished the practice of spiritual formation especially when it is described as journey.⁵⁸¹ The journey motif for spiritual formation was adopted by Russian Orthodox Christians and is conceived of as including three stages: purgation, illumination and union. "For some Protestants this notion of developing intimacy with God that crescendos in union may be unsettling".⁵⁸² However, the same process described by Reformers as repentance or conversion, sanctification and glorification. A close look at these stages shows that each tradition stresses the need for accompaniment on the journey of transformation; each acknowledges that the true director is the Holy Spirit; and each defines the goal of Christian spiritual formation as taking on more and more of the life and character of Christ. The stages have more similarities than the differences. "The mystery of "Christ-in-me" is realized as an interior surrender of all components of the person – thought, emotion, will, behavior, relationships and soul functioning – is made to the transforming presence of Christ."⁵⁸³ In the context of Vatican II and contemporary debates there is a growing emphasis on a holistic

⁵⁸⁰ *Ibid.*

⁵⁸¹ Gary Moon and David Benner (eds.), *Spiritual Direction and the Care of Soul: First Steps in Philosophy* (Illinois: Inter-Varsity Press, 2004), 18-19.

⁵⁸² Rogers, "Spiritual Direction in the Orthodox Tradition," 16.

⁵⁸³ Gary W. Moon, David G. Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (Illinois, InterVarsity Press, 2004), 19.

approach to spirituality and spiritual formation – to unite all parts of one’s life in the Christian call and response.⁵⁸⁴ The same is true for Protestant experience of the renovation of the heart – “the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself.”⁵⁸⁵ This is the same progressive union with God which involves the experience of the mysterious One. The true identity “beloved-of-God-in-Christ” leads to alive relationship or relational conversation with God which is the heart of the Christian way. It becomes evident that a person can realize his or her true identity with God’s grace and dethrone the false self.

Conversation and communion with God increase and deepen into a sense of spiritual union while various dimensions of the person become united by the presence and love of God. Such kind of “holistic spirituality opposes pitting the body against the soul, the sacred against the secular, “this world” against “that world,” the spiritual against the material.”⁵⁸⁶ It holds the whole person’s existence, relationships with others, with world and work. It embraces every human feeling and concern. Through theological and spiritual reflection a student understands how God leads him or her in all aspects of their life. They discover “the personal God in the dark moments and the secularly nonvalued or ‘throw-away’ experiences of life. . . . God more literally becomes acknowledged as the God of my whole life.”⁵⁸⁷

2. Spiritual Leadership

A spiritual formation model is impossible without spiritual leadership. A spiritual leader is genuine and enthusiastic about modeling Christ to the school family. A spiritual leader transmits and inculcates a holistic spiritual formation approach in faculty and staff. Spiritual outlook is possible only with proper and persistent intentions in spiritual leadership. This produces a positive effect on students – they become the priority of their spiritual development and where they see spiritual values being modeled by the staff. This is why my theory supplements to holistic spiritual formation.

⁵⁸⁴ Gene Barrette, “Spiritual Direction in the Roman Catholic Tradition,” *Journal of Psychology and Theology* 30(4), (2002), 300.

⁵⁸⁵ Dallas Willard, *Renovation of the Heart : Putting on the Character of Christ* (Downers Grove: InterVarsity Press, 2002), 22.

⁵⁸⁶ Barret, “Spiritual Direction in the Roman Catholic Tradition,” 301.

⁵⁸⁷ David Fleming, “Spiritual Direction: Charism and Ministry,” in *The Christian Ministry of Spiritual Direction* (St Louis: Institute of Jesuit Sources, 1988), 8.

Chapter one highlighted the challenges faced by the major theological institutions when they attempt to implement spiritual formation during the course of the study. The first challenge is the lack of spiritual leadership and the staff's intentional contribution in spiritual formation. The second is the lack of appropriate spiritual community within the institution. The third is the lack of spiritual guidance and, therefore, appropriate mentorship and evaluation of spiritual formation within the study.

What follows offers a response to the difficulties experienced by the Russian theological institutions. This response will reiterate that the building of spiritual culture is the responsibility of the leaders of institutions. The integration of various mentoring practices and resources of evaluation are core values in theological education and fosters and warrants appropriate spiritual formation.

It is important that spiritual formation should be intentionally included and be part of an integrated process during in all the years of the study. Integration cannot just happen automatically. It should be diligent and intentional and must include head (academic excellence and intellectual maturity), heart (spiritual growth and character formation), and hands (practical skills and ministry competence). Integration is not an attempt to maintain a balance between the academic, the spiritual and the practical.⁵⁸⁸ According Chow, all the components should be included simultaneously. It is therefore one of the challenges for theological education not to compartmentalise formation into periods of training.

A spiritual formative environment is more likely to exist if the leadership demonstrates spiritual maturity and instills spiritual values in the institutional culture. As stated in the chapter one, there are many models of theological education. There are also different roles and tasks of the leadership in each institution. However, spiritual leadership should concern itself with personal development and the well-being of the people working at the institution. Fry states that a leader is supposed to inspire a sense of spiritual survival and membership which can result in positive organizational outcomes.⁵⁸⁹

Spiritual leadership should create a healthy atmosphere in the institution and serve the needs of others. This research has shown that only one institution has a special spiritual formation body that take care of spiritual needs of students. In CTS there are three people, namely the prefect, the spiritual father and the Rector who is also considered to be a spiritual

⁵⁸⁸ Wilson Chow, "An Integrated Approach to Theological Education," *Evangelical Theological Education Today*, 1982: 51.

⁵⁸⁹ Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 703-705.

father and a mentor). These people organise students' spiritual activities during the day and interact with them, therefore, the formators have a greater impact on students' lives because they "offer help, guidance, advice, and support to facilitate the learning or development of another person."⁵⁹⁰

The connection between theory and practice were not evident within the results of this study. For example, in SPTA there is no such formal body, but students are in close contact with the Inspection group and a spiritual father/confessor. The majority of SPTA respondents referred to the important role of the Rector who is personally interested in the lives of the students and often gets in touch with them during the day. According to Backwith, this is very important for the creation of "a spiritually formative workplace culture."⁵⁹¹ All respondents stated that the Rector acted like spiritual leader. When he met the students during the day he had individual conversations with each of them about their motivation for study and service to the church. He was interested in helping each student to discover personal spiritual gifts and abilities and how to use them for the better service in the Kingdom. His personal example of a wise, humble and Christ-like life encouraged many and assisted the spiritual environment in the institution. This leadership approach also promoted relationships among the staff as a spiritual community.

The other three institutions (TIELCI, SPCU, ITP) do not have a body of people overseeing spiritual formation. There is no chaplain, students' dean, any person with pastoral skills, or cooperation with a church who could take care of students' spiritual needs. The institutions do not provide spiritual direction as well. In TIELCI students have private meetings with the Rector who partially fulfils duties of a confessor or a spiritual mentor. Teachers of SPCU claim that they talk individually with students on the subject of transformation in true Christian identity and spirituality. However, students themselves do not agree with such a statement because the conversation is more spontaneous and takes place primarily during the course of lectures without individual interaction. Students did not notice real interest in spiritual formation by SPCU leadership. ITP leadership stated that a student is free to choose a spiritual father outside the confines of the institution but it is not recommended or considered necessary.

⁵⁹⁰ Gareth Lewis, *Mentoring Manager: Strategies for Fostering Talent and Spreading Knowledge* (London, U.K.: Prentice-Hall, 2000), 14.

⁵⁹¹ Anita L. Beckwith, "Transcendental Leadership in Action: An Exploration of How Self-Identified Transcendental Leaders Build a Culture of Workplace Spirituality," (PhD diss., Capella University, 2010), 20.

These attitudes show that the true meaning of theology is forgotten and the prevailing purpose of theological education, which Farley describes as transformation, is lost. Theology must remain wise discernment. If true discernment is replaced by critical reasoning, it is the task of spiritual leadership to bring the Spirit and praxis of God back to theology and theological education. Spirituality is not an “independent variable” as many scholars define it. It is the core of the person who leads. Spiritual leadership could positively contribute to the needs of school personnel. Spiritual leadership develops and improve spirituality, which is exhibited in simple day activities.⁵⁹² Such leadership aims to encourage openness between the members of the society, to build confidence and value among colleagues and to show respect towards others.

3. Spiritual Environment

The third aspect of a spiritual formation model is spiritual environment. Such environment does not appear automatically. It is also intentionally pursued and developed in people as “a sense of calling and membership leading to greater congruence in terms of shared vision and values, as well as improved individual, team and organizational empowerment.”⁵⁹³ Spiritual environment can be built through various means and a practical application of theoretical material aiming to foster spiritual life in the school community. The intentional contribution of the faculty on this part is very important. Active involvement in church life can help to build cooperation with the whole Body of Christ and to stay focused on spiritual values.

While the transformation of the mind is absolutely fundamental for spiritual formation, other parts of the self are extremely important too, as I stated in chapter one. The research results show that spiritual environment is accessed through different means. Two evangelical institutions (like many evangelical schools) introduced a course on personal spiritual formation. However, additional spiritual practices could improve spiritual formation within the institutional environment. Reisz states that teaching and practice of spirituality

⁵⁹² Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman, 2001).

⁵⁹³ Peggy N. Malone & Louis W. Fry, “Transforming Schools through Spiritual Leadership: A Field Experiment. Paper presented at the Meeting of the Academy of Management, Seattle, WA, 2003.

should be integrated in the regular life of the theological education community. He proposed to include the following:

- the ability of the community to pray together regularly;
- the use of classical spiritual disciplines and rituals responding to events in the life of the community;
- the ability of the community as a whole to observe times of communal silence and contemplation;
- the display of artistic and visual helps for contemplation on the campus (such as icons and a labyrinth) and not just in the chapel;
- the use of some faculty members as spiritual directors;
- the use of *lectio divina* in connection with biblical courses.⁵⁹⁴

If the leaders of the institutions are concerned about the spiritual well-being of students and those who work at the institutions, it seems important to draw on additional resources for this purpose, for instance, church ministers to serve as spiritual directors. Such cooperation with congregational ministers will promote a better relationship with churches to which graduates are supposed to return after the years of training.

The respondents in two confessional institutions (SPTA and CTS) stated that solid spiritual formation is provided by means of spiritual direction with the help of an individual spiritual father (one who is officially designated by the institution, but students are free to choose any person outside the seminary), scheduled days of recollections, and daily scheduled times of liturgy and prayer which are compulsory for students to attend. It should be noted that there is only one spiritual father for almost 800 students officially designated in the SPTA. One person is not enough for such a number of residential students.

Both institutions require students to live by a strict daily schedule. Both institutions also created a “spiritual environment” in the presence of monks. Monks often visit the institutions for participation in spiritual events. They sometimes have contact with students because some of them live on campus. This close presence of living saints inspires students for theological reflection and to practice spirituality. A residential form of education has the best potential to influence spiritual formation of students, especially when some of the faculty lives on campus.

⁵⁹⁴ H. Frederick Reisz, Jr., “Assessing Spiritual Formation in Christian Seminary Communities,” *Theological Education* 39, no. 2 (2003): 37.

In TIELCI and SPCU some members of the faculty also lives on campus but they rarely interact with the students. Students expressed the opinion that the staff is not interested in such relationships outside the lecture time. TIELCI and SPCU do not make a daily schedule of discipline compulsory for students. They conduct weekly chapels which are considered to be more formal. SPCU students are not very interested in chapel times because they do not understand the purpose of it as a source of spiritual formation. Some educators and other staff of the institution do not attend these chapels. Students think that teachers miss the event because it is not relevant and or helpful for spiritual maturation. TIELCI students assessed the chapel time as the place where they can master skills in preaching and communal worship. ITP does not have any events which has the aim of pursuing the marks of Christian spirituality. Occasionally there is a public prayer before the study year as a special ceremonial event which attendance is not compulsory. These institutions therefore do not fare well in terms of impacting students with regard to spiritual formation.

SPCU provides weekly group meetings with a curator who initiates discussions on spiritual issues. There is a night prayer event once a year which is optional. Students expressed dissatisfaction with the faculty participation, because some faculty members actually do not attend the event. If a theological institution aims spiritual formation, efforts by the faculty should be intentional and visible to students students to have a greater impact on students' spiritual life. It is clear, on the one hand, that there is a gap between the declared importance of formation. On the other hand, there is a lack of genuine and convincing formational activities by the Russian theological institutions.

TIELCI provides a course on *Personal Spiritual Life* taught to first-year students by a foreign teacher. SPCU students also mentioned that a course on *Spiritual Formation* was taught by a foreign educator during the first year of study. The teacher left and the discipline has never been taught to other students since then. One discipline is not enough to promote a healthy growth in faith. Spiritual formation should be offered on a regular basis at the institution in order to meet actual spiritual needs of students and make them aware of these needs, to equip them to face spiritual crises in their lives and to enable them to overcome these. It is obvious that the institutions do not support all on a spiritual level.

In light of the importance to create a spiritual environment, it is clear that one of the challenges of Russian theological education faces with regard to spiritual formation is to

teach theology in a reflective way, as proposed by Tkachenko.⁵⁹⁵ Theological education has the primary task to identify, study and pursue practices which are central to and constitutive of Christian life.⁵⁹⁶ If theology students are not used to practice theological reflection in the course of the study, Russian theological education would remain contextually inappropriate without the possibility to influence Russian churches. “In a theological school, the overarching goal of the theological curriculum is the development of theological understanding, that is, aptitude for theological reflection and wisdom pertaining to responsible life in faith.”⁵⁹⁷

It is important to find and take time to invest instudents’ lives through conversational relationships. Students need people to walk and talk with them as they are frequently passing through thresholds during their college years. They seek mentors and meaningful conversations which help to create understand their beliefs and experience. By this reason the institutions should create culture through providing space for theological and spiritual reflection for students during key moments of their study.

3.1.The Intentional Contribution of the Spiritual Faculty

The faculty is extremely important for students’ formation, but it is not always easy to discern the role and the approach of the staff.⁵⁹⁸ In spite of different understandings of spirituality, the vast majority of all the faculty members (96%) considered the study in theological institution as transformational and leading to a deeper pursuit of spirituality. Spiritual formation cannot be achieved independently on an individualistic level. It always has to consider other individuals who share in building up God’s people. Thus, reciprocal interaction should take place in a community of faith which is represented in both the theological institution and, on a wider level, the church.⁵⁹⁹

The respondents of two institutions (TIELCI and SPCU) affirmed that due to a small number of full-time residential students the institutional community is so small that there are always strong relationships between students and educators. In spite of this, more than half of

⁵⁹⁵Tkachenko, *(Ne)Illyuziya bogosloviya. Nuzhno li bogosloviye yevangelskoy tserkvi.*

⁵⁹⁶Dorothy Bass (eds.), *Practicing our Faith. A Way of Life for a Searching People* (San Francisco: John Wiley, 1997), 174.

⁵⁹⁷ ATS, “General Institutional Standards, Part III: Learning, Teaching, and Research: Theological Scholarship.” *ATS Bulletin* 42, 1996: 36.

⁵⁹⁸ Marilyn Naidoo, “The Call for Spiritual Formation in Protestant Theological Institutions in South Africa.” *Acta Theologica*. Supplement series 11 (2008): 140

⁵⁹⁹ Low and Low, “Spiritual Formation in Theological Distance Education: An Ecosystems Model,” 93.

the students (56% in SPCU and 71% in TIELCI) felt that their formation was not a subject of interest for teachers and professors. While educators are quite open and friendly to students, discussions about issues of formation do not often happen and if it does, it is mostly because students initiated the discussion. It is evident that not all the students in institutions are spiritually supported and nurtured.

ITP respondents did not consider these relationships appropriate for an educational institution, because the primary purpose of theological education is to transmit knowledge and thereby influence students' formation. A high level of communal relationships among students and educators do play a major role in formation. Hence, faculty should constantly and directly relate to the students and direct them also outside the classrooms.

Although 83% of the SPTA respondents mentions the Principle's good example of spiritual life, constant interaction and discussions with students on the subject of spiritual formation, and his personal interest in students' spiritual formation the rest of the staff is still distant from the students and demand dogmatic learning rather than spiritual input. Ninety percent of CTS respondents assign a small role to teachers in students' formation, because formation happens predominantly under the direction of the official spiritual formation body. Although these three institutions are small communities (SPCU, TIELCI, CTS), there is a definite disconnect between the life of the students and staff interest in students' formation.

It was recognised that teachers usually try to explain how to apply theoretical material and transmit moral and Christian values. Respondents in four institutions highlighted the professional role of teachers rather than their formational function (SPCU, TIELCI, ITP, CTS). Teachers are considered to be good professionals in theoretical knowledge. Although some of them are ministers in the church, they are not interested in the spiritual formation of students, apart from being examples of a personal spiritual life. The ambiguity of answers in TIELCI among teachers indicates that there is no clearly defined function and role of teachers for spiritual formation of students. Teachers in SPTA, SPCU, CTS are considered to be good examples of a strong spiritual life, a good understanding of Scriptures and devotion to Christ. However, educators never stop being lecturers and they do not show much interest in students' formation. Respondents in ITP assigned a minimum role to the faculty in spiritual formation because teachers are quite formal in relationship with students. ITP teachers would recommend some additional literature to read for further development of students, but there is minimum involvement with students outside the classroom. These situations show that spiritual guides are lacking in the lives of many students.

Spiritual formation was considered to be a monastic ideal which was reached when the vow of obedience was taken by a monk who voluntarily surrendered personal freedom for the sake of perfection.⁶⁰⁰ Protestants rebelled against the domination of one person over another and rejected asceticism and spiritual practices exercised in Orthodox and Catholic churches. Both these churches believe that Christians are justified only when they are sanctified. The ideal of sanctification is approached by the practicing of spiritual exercises lead to perfection. Naidoo states that Orthodox and Catholics focus on “methods and techniques that imply a works salvation which could misconstrue spiritual formation to mean some attempt to find a secret guarantee of salvation”.⁶⁰¹ Mainly, Protestants try to avoid the use of spiritual exercises for spiritual growth. However, there could be one good implication for the Protestant theological education, as Foster rightly states, that educators should engage with students to reflect on truths in other religious traditions in order to be truly formative in their teaching.⁶⁰²

The important role of the faculty in spiritual formation is illustrated when we look at the challenges that students in Protestant institutions face. They are exposed to denominational diversity and internalized views on gender. It has already been mentioned in the findings that many of them come to a theological school with different personal, religious and cultural backgrounds. Some students find it difficult to adopt the ideas which challenge their beliefs and traditions in a way that will form them spiritually.⁶⁰³ A huge discrepancy develops between new theological understandings and students’ tradition. Students are not able to handle new information mainly because educators do not help them apply new material. Instead, students become cynical and prevent theological education to penetrate their own convictions and practices. Educators have the task and ability not only to help students to overcome the second naivety (Paul Ricoeur), i.e. pre-critical and sentimental beliefs and piety⁶⁰⁴ but also to adapt theological truths for the sake of students’ spiritual growth and future benefit for their future ministry.

In this regard, the faculty role is multifaceted. **Firstly**, teachers and educators behave as *dukhovnik*, i.e. as elders. This is not an official position. The notion means spiritual

⁶⁰⁰Tito Colliander, *Way of Ascetics* (Crestwood, N.Y.: St. Vladimir’s Seminary Press, 1989), 3.

⁶⁰¹Marilyn Naidoo, “The Call for Spiritual Formation in Protestant Theological Institutions in South Africa”: 132-133.

⁶⁰²Charles Foster, et al, *Educating Clergy* (New York: Jossey Bass, 2005), 102.

⁶⁰³*Ibid*, 103.

⁶⁰⁴Paul Ricoeur, *Essays on Biblical Interpretation* (Philadelphia: Fortress Press, 1980), 8.

authority that comes from the experience of God by the elders themselves. As such, the role of the faculty is to heal the soul of students as they have been injured by the sinful separation from God. As spiritual doctors educators can see and diagnose the spiritual ills. They can also find the needed remedy to cure the sick. Teachers are usually the channels and instruments of God's work who mediate miraculous gifts, "fruits of the Holy Spirit".

Secondly, educators also play a role of intercessors and mediators. They have practiced some ascetic disciplines and learned how to control passions and experienced relationships with God. They have advanced to the vision of Christ. Thus, as spiritual elders they can pray for students as their disciples in order to bring the latter to the intimate relationship with Christ. They show the way of transformation. When educators are asked for advice by students, it is expected that they are also asked to pray for the needs of a seeker. Such intercessory prayer draws closer to God and teaches the disciple to know the way to God.

Thirdly, the faculty members become spiritual fathers and mothers and counselors who can teach and advise, mainly, how to live one's life in a spiritual journey and right direction. They listen to the struggles of the students, patiently support and correct them, at times carry some burdens of the disciples. As it was shown in Chapter 2, in the process of *obozhenie* (or transformation) it is important to seize passions and control one's thoughts. In the Orthodoxy spiritual fathers help monks and believers to reveal their thought and examine the heart. In the theological institutions the faculty is called to manifest the sacrificial love of Christ for his disciples. The faculty members also help students to learn to know themselves and to discern the nature of their thoughts and passions. As it was never done under constraint in the Orthodox tradition the same is true for the environment in the institution. Such guidance can be accomplished only in the atmosphere of mutual trust and faith.

Lastly, the staff is spiritual guide who lead students to the experience of God in prayer. They help students to understand their own feelings, encourage them to bring every part of their life to the relational conversation with the Trinity and help to encounter with the divine in order to "put on Christ" as transformative and holistic formation.

3.2.Spiritual Mentorship and Evaluation

Lewis states that "mentoring is a cross-disciplinary, professional practice, defined broadly as "a relationship and a set of processes where one person offers help, guidance,

advice, and support to facilitate the learning or development of another person.”⁶⁰⁵ Mentoring is a relational practice, as proposed by Anderson and Shannon,⁶⁰⁶ then theological institution should provide the possibility for each to participate in this kind of “one-to-one relation between mentor and mentee.” However, the data analysis shows that there is no deliberate programme of mentorship or evaluation of spiritual formation in all five institutions.

Looking at SPTA, a body of inspectors who oversees students’ discipline in classes and their life in the dormitory. The relations of the inspection to students has nothing in common with mentorship, in which a more skilled and experienced people, serving as a role model, teach, sponsor, encourage and counsel a less skilled and experienced for the purpose of promoting the latter’s professional and personal development. The inspection is rather described by the respondents as the body of overseers with the responsibility to penalise or to reward.

Related to this, the communal dimension of mentoring was highlighted by several scholars.⁶⁰⁷ The data showed that a small university community was considered to be the most effective tool of mentorship and evaluation in SPCU, TIELCI, CTS. It provides direct observation of students’ life, allows informal communication between the staff/faculty and the students, as well as supports informal counselling work. Respondents of two institutions (SPTA, SPCU) reported a good communal atmosphere. The respondents in other two institutions highlighted the monastery lifestyle as of a small community (CTS, TIELCI).

However even in small institutional communities many students felt that they are poor with regard to formative practices. No direct process of individual mentoring was noticed by 82% of all the respondents. Mentorship has a strong pedagogical component because it is often considered to be an educational activity. A mentee is encouraged to become “autonomous, self-aware, reflective, and creative learners.”⁶⁰⁸ Yaghjian argued that

⁶⁰⁵ Lewis, *Mentoring Manager*, 15.

⁶⁰⁶ Anderson, E.M., & Shanon, S.L., “Toward a Conceptualization of Mentoring,” *Journal of Teacher Education*, 39(1), 1998: 37-38.

⁶⁰⁷ Phillip Sheldrake, “The Role of Spiritual Direction in the Context of Theological Education,” *Anglican Theological Review* 80 (1998): 366–381; George Schner, “Formation as a Unifying Concept in Theological Education,” *Theological Education* 21 (1995): 94–113; Edward Sellner, *Mentoring: The Ministry of Spiritual Kinship* (Cambridge: Cowley Publications, 2002); Tilden Edwards, *Spiritual Director, Spiritual Companion: Guide to Tending the Soul* (Mahwah, N.J.: Paulist Press, 2001).

⁶⁰⁸ Gina Wisker and others, *Working One-to-One with Students: Supervising, Coaching, Mentoring, and Personal Tutoring* (London: Routledge, 2008), 4.

theological education should foster and facilitate the kind of mentoring in which mentors purposefully and intentionally shape learning opportunities.⁶⁰⁹

If there is no official policy or programme of spiritual formation and there are no specific objectives in the area of formation, it will always be unclear what should be directly observed or how it can be evaluated. The majority of respondents could not answer how evaluation of spiritual formation should be done within theological education. They also found it difficult to say if it should take place and in which form. Some faculty respondents considered any form of evaluation as restriction of Christian freedom. Yet, evaluation needs to be applied if it deals with changes in students before they enter an institution and after they completed their study and if it covers key areas such as the practice of spiritual disciplines and the effect of these on students' relationships with God, themselves, and others.

Evaluation also contributes to participants' personal reflection and experience and personal commitments. Spiritual disciplines make differences in spiritual growth through main relationships of life. An intentional spiritual formation programme is essential for the growth and spiritual maturity of students who are preparing to become clergy or take up another position in the church. This programme should attempt to address the serious need of an authentic relationship with God. Students should be taught how to practice God's presence daily through development of lasting relationship with Him. For this reason, mentoring students and evaluation should be a priority. The lack of a specific and systematic emphasis on spiritual formation decreases the potential of having a positive effect on students' lives. Spiritual direction should be integrated in the academic life of the student so that it can be evaluated and monitored more effectively. Spiritual direction allows discerning and evaluation of the spiritual journey of the one who is directed. Spiritual direction should have an influence on the prayer life and meditation of the student. This is what is meant with direct application of theology in the practical life.⁶¹⁰

⁶⁰⁹Lucretia B. Yaghjian, "Hidden Treasures in Theological Education," *Teaching Theology & Religion*, 16(3), 2013: 224-225.

⁶¹⁰Martin Thornton, *Spiritual Direction* (USA: Cowley Publications, 1984), 1.

3.3. Practical Involvement

The church plays a prominent role in the life of students.⁶¹¹ Church membership is usually regarded as a way of church orientation and ministerial training in theological education. It is usually believed that the study at the theological institution has the greatest impact upon students' spiritual formation. Theological institutions are assumed to be servants of the church in order to assist the church to fulfil its tasks in the world by providing well-trained professionals. The seminary experience is just a part of the larger contribution to students' spiritual formation. The local congregation usually functions as a training field where knowledge and skills gained in education are tested and validated.⁶¹² However, theological institutions are reproached these days because it is felt that their graduates are extracted from current church realities, do not reflect adequate ministerial formation in their conduct, cannot respond to the needs of people today and even lack spiritual maturity. One of the challenges of Russian theological education today is to integrate orthodoxy, orthopraxis, and orthopathos. In other words, it should be holistic.

Thus, church membership implies that a student gets acquainted with various fields of ministry and improves practical skills. Yet, students do not look at church membership this way because their participation or membership is not thoroughly overseen by the theological institutions. Usually the staff of the institution is unaware of the students' role in the church. Three of the selected institutions (SPCU, TIELCI, ITP) do not have in-depth practical programme or ministry placement. Thus, church membership in these institutions is very informal, especially for those students who are not residents of St. Petersburg. The other two institutions provide a church-based training and strongly supervise the practices of the students by the staff of the theological institutions (SPTA, CTS).

SPCU and TIELCI do consider church membership as a tool of monitoring students' spiritual life. All the students of TIELCI are obliged to be members of one parish. It is therefore easy to oversee their attendance and participation in ministry. In SPCU neither the staff exercises control over church attendance by students and their ministry involvement, nor do students feel that anybody from the faculty cares about such issues.

⁶¹¹For example, John Palka discovered that theological students value local churches outside the seminary as a most influential factor in student's life during the study. See Palka, J., *Defining a Theological Education Community. International Review of Research in Open and Distance Learning* 5 (3), 2004. Technical Evaluation Report 38.

⁶¹²Jack Mezirow asserts that such laboratory is a vital component to learning which transforms. For more see *Transformative Dimensions of Adult Learning* (San Francisco, CA: Jossey-Bass, 1991).

There should be a united body of cooperation between the theological institutions and the church to constantly supervise the practical work of students in local congregations. Theological institutions require students to gain some practical experience about methods and techniques taught to them in the institution. Usually it is the responsibility of the student to find a church and be a member of it during the whole time of study. It is also therefore the responsibility of a student to find some field to do practical work in the church. Usually students prefer theological institutions to offer some type of church practice. To be able to offer this, theological institutions should have close connections with the church as a place of field work for students. Such practice allows applying theory to practice directly and to reflect on the extent to which theoretical material is relevant in today's circumstances.

This vitally important link with local churches also exposes one of the weaknesses in protestant theological education mentioned in the data, namely the area of administration and management. Very often, principals of institutions do not have contacts with the church leaders on the subject of students' involvement in church ministry. It seems that there is no person taking the responsibility to help students finding a church where they are comfortable.

Practical and theoretical reflections are very powerful tools of evaluation. It should be integrated in academic setting. It allows students think over what they receive in the class, how helpful theoretical material is and how effective it may be applied in practical life. Even more useful is that this reflection of students gives educators feedback about the effectiveness and relevance (practical value) of some important knowledge. Churches can also give feedback about students' church involvement and life in the congregation as a secondary body of monitoring and evaluation of students' spiritual well-being.

4. Analysis of Situation

Two stages are traced in the history of development of Russian Christian theology. The first stage is the stage of Western missionaries' invasion. During this period of history Western mission personnel came and brought new faith and material. They translated theological formulations of the Mother-church which was abroad in appropriate Russian language by means of adapting local terminologies, idioms and feasts. People were made to adapt alien policies as the Western ecclesial culture was considered to be the only valid expression of Christian faith. Conversion was understood as replacement of the old ways of

life by a new one and as rejection of traditional culture and value system. Today we see that many people have forgotten their traditional value system. “It was thought that Christian faith developed in the west is the unchanging truth for all ages and for all contexts, and should be accepted without any question”.⁶¹³ Such theology is out-sided and alien to the people because it has been received without questioning on key points of life. And this is well seen in the prevailing majority of Russian Protestant society which mostly lack a critical reflection over its roots. In the same way, financial and other kind of dependence on Western missionaries created a continuity of Western patterns in church leadership/management and theological education models.

Reflecting to this stage, I argue that leaders and educators of Russian theological institutions should consider whether Russian native culture and traditions are considered as valuable resources for doing theology. And if they are more aware then study of the native roots should be implemented in the course of theological studies by educators. To overcome the gap with the churches, theological schools need to talk more about the historical development of the Church and the peculiarities of the religious development of the consciousness of Russian people. Awareness of the historical background and practice of theological reflection over Russian spiritual heritage will help to revive the indigenous theological framework for Russian theological institutions also in the part of appropriate spiritual formation.

The second stage might be called indigenization or self-reflective theologizing. This period is marked by a departure of many Western missionaries due to the changes in the state policies, which did not allow continuing work of missionaries. Russian churches were left alone. This period is highlighted by a kind of independence and a struggle for self-identity of the churches. The main concern is to develop infrastructures for unity of the church but there have not been found many trained leaders who can stand in their own feet without western sponsorship. Simultaneously, this gives more responsibility not only to Russian church leaders but also to Russian theological educators in performing their own rights and in exercising indigenous theology through critical reflection over concepts and doctrines they teach. Self-theologizing constructs one’s own theology relevant for the context it operates in

⁶¹³ Wati Longchar, “Keynote Address: An Exploration of Indigenous Theological Framework,” in *Christ and Culture: Christ Through Culture Conference Proceedings*. Ed. Gabriel Russell-Mundine (National Aboriginal and Torres Strait Islander Ecumenical Commission, 2009), 16-27.

– how God acts in one’s own setting and how people can interpret His acts to transform their situation in accordance with God’s standards.

Reflecting over this stage I argue that authentic Russian spirituality was undermined and discarded. One of the things that happened is that Russian Protestants lost their own voice. Direct tracing of Western theological terms led to the disappearance of indigenous theological language and Russian theological paradigm from some theological institutions, which brought a partial loss of identity. And yet, a major function of language is to express people identity and cultural self of the nation. It is a means of creating community and feelings of catholicity (*sobornost*) through providing identity. Therefore, theological educators must return the indigenous language to Russian theological institutions. Graduates can never be successful leaders of the church and society without knowing their own roots, their distinct social, cultural and spiritual values and without knowing possible ways of dialogue construct. Today this is the major task of Russian theological institutions to work out the ways how Russian cultural values and spirituality can enrich spiritual practice in theological institutions. This should be done in a creative dialogue with Russian culture. Such active involvement in the context produces respect for differences met in the Russian culture and Russian modern society.

First of all, more attentional study of the works of the Russian Orthodox church fathers and their theology followed by a critical reflection should be implemented in all years of study. My personal concern is that theology graduates of Protestant institutions are unaware of such “native” theology concealed in the terms of as *obozhenie*, the Uncreated Light, spiritual fatherhood, inner asceticism, spiritual pilgrimage, *sobornost*.

Then, the search for dialogue and the possibility of assimilation of some spiritual practices offered by the Orthodox fathers should be integrated in spiritual formation in order to enrich spiritual experience of theology students and teachers. For example, an important role of mentorship is well described in terms of spiritual fatherhood and motherhood. A good example of such connection on one issue that we need more personal leadership and taking of responsibility for spiritual formation by lecturers and leaders in the institutions. It arises from the discussions of Chapter one, not least the recommendations of Iona and ATS material. It is implicit in Chapter two, not least in the idea of spiritual guides for *obozhenie*, as a Russian way. And it is found to be seriously missing in the primary data presented in Chapter three.

In the same manner a tremendous influence of spiritual community should be seen in theological education. Russian spirituality is community oriented while traditional western

view of spirituality implies an individualistic perspective of spiritual formation (community relationships are not neglected in the western debates too). God is not much known through creation but only through the Christ. Salvation history begins from the incarnation of Jesus Christ, but not from the creation. Contrary to the western theological thought, Russian spirituality cannot perceive God apart from community and creation. Healing of the fallen person (salvation) happens only in relationships. This relation component is highly important than the simple performance of tasks. This is why cooperation is much valued by Russian people. Salvation of a human cannot be possible without community and the help of spiritual fathers, guides and spiritual direction. By this reason giving prevails over saving, while rich means giving and sharing with other. Russian spirituality does not divide salvation of creation from salvation of humans. Both will be healed and restored to the original state. According to the debates from Chapter one and two, which also stress the high importance of community for spiritual formation, the primary data shows that not many efforts are done for building a spiritual environment in the institution. In three institutions such spiritual community is almost lacking (it does not mean that there is no college community, but the present situation shows that it does not promote spiritual environment and formative effect). The institutions assume that they address to spiritual formation by offering such activities as chapels, rare pilgrimages, some extra-class activities. However, until distinct formational goals are not clearly articulated such activities do not produce the needed impact in the life of students or teachers.

5. Implications of the Research

The major implication of this research is connected to the concept of *obozhenie*, which entails personal transformation into God's image. This could be a determinative resource for spiritual formation in the Russian theological education. The main idea of the Orthodox tradition addresses and strongly focuses on the fundamental need for the deep transformation of a person and personal growth. The analysis showed that it could be possible to develop and include the vision of spiritual formation as a mystical union with God. This vision offers personal transformation rooted in self-sacrifice, love, passion and transcendence of the ego. Spiritual formation in theological education would benefit from the support of a rich tradition of spiritual practices or/and rituals, practical wisdom and spiritual guidance.

Russian theological institutions do not offer appropriate spiritual formation for students, which is essential for the professional education of church personnel. Institutions neither enter nor conduct it with a holistic understanding and integrated programme. Therefore, a spiritual formation policy and programme should become a high priority in theological education in order to create awareness and growth in this area. Theological institutions in Russia should consider intentional integration of spiritual formation in all educational structures. Students can definitely benefit from participation in discoveries of the spiritual dimension.

The value of collected data is that it provides a description of the present practices and programmes (or the lack of them) of spiritual formation in the selected theological institutions. Points of disagreements can contribute to the present situation by improving the areas which are questioned. This task is urgent and should be a priority for Russian theologians and scholars.

6. Limitation of the Research

The data collected for this project and its findings are limited to students and educators who participated. The small number of the participants, the absence of data from the church ministers and graduates makes it impossible to generalise the findings. However, the main finding of the research is that the present state of spiritual formation of students at Russian theological educational institutions in St. Petersburg needs urgent attention. It should be intentionally pursued on an institutional level and be the purpose of theological education.

7. Further Research

Some areas for further research are the following:

- Identifying spiritual formation practices and concepts accepted in Russian churches.
- Students and educators of theological education expressed their vision of how spiritual formation is taught in the churches where they are members. Research about the challenges face in interaction between the church and theological

institutions should be done in order to provide a broader picture of spiritual formation in Russian theological education.

- In order to see the effectiveness of the current spiritual formation programmes it is important to find out how spiritual formation in theological education relates to expected outcomes.
- An evaluation of the effectiveness and relevance of existing programmes and practices of spiritual formation in Roman Catholic and Russian Orthodox seminaries could be done, because these institutions have a strong theoretical framework and practical application of it.
- The study showed that the role of spirituality and spiritual formation of institutional leadership and school administration should be investigated in order to define how spiritual experience influences a climate within the institution.

8. Recommendations

The analysis of the findings from the empirical research was used to make recommendations regarding spiritual formation in theological education.

Firstly, spiritual formation needs to be more deliberately and consciously integrated in and pursued by Russian theological institutions. Clear formational and transformational goals of theological studies should be proclaimed and stated in the official institutional statements. Institutions have already developed statements about graduate attributes. They should review these characteristics in order to see how they correspond and address to transformation and formation during class and extra-class activities.

Official policies and programmes of spiritual formation need to be elaborated and made available to everybody involved in theological education. Students should be clearly aware of every aspect of these policies and programmes. In order to strengthen a personal relationship with God, spiritual formation needs to be conducted without compartmentalising it into periods.

Secondly, spiritual disciplines are required in order to impact students' lives and improve their spiritual well-being. Reflection, meditation and prayer can be included easily in a full-time setting along with more teaching about spiritual disciplines, encouraging the use

of silence and meditation. Students can be required to write a journal about their practice and reflection as an encouraging tool while developing relationship with God, self and others.

Such powerful tools as theological and spiritual reflection should be implemented in theological studies. This allows students to adapt new knowledge and practical experience to what they have already learnt and to see God's work in all spheres of their life. More studies of Russian national spiritual heritage will construct a better dialogue with the modern world in the relational conversation.

Thirdly, there should be close cooperation with the church where students are required to be members. Close partnership with the churches should be sought especially in the area of worship. Public worship and ministry practice are not always possible at campuses where there are residential students. Hence, local congregations and churches can help students to practice these disciplines. When theological institutions develop a programme of spiritual formation, it is needed to study how this programme can be adapted and presented to the churches in order to have a mutual impact on students' spiritual development.

Fourthly, at least one person in the institution should be appointed to help students on their spiritual journeys. It is recommended that this person should have a special interest in spiritual matters and sensitivity for the spiritual struggles of students.

The faculty staff should review specific ways in which subjects are intended to contribute to formation of students. Educators should identify and examine ways in which their teaching and personal role contributes to students' formation. The members should understand their own gifts as spiritual guides and fathers in order to appropriately address to students' formation.

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APPENDIX 1

Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii prescribes the following basic national values as the source of spirituality and morality:

- **Patriotism** (love for the motherland and people of own country; service to the native land);
- **Social solidarity** (personal and national freedom; trust in people, in state and civil institutions; justice; mercy; honor; dignity);
- **Civic consciousness** (service to the fatherland; legal state; civil society; law and order; multi-cultural world; freedom of consciousness and religion);
- **Family** (love and fidelity; health; prosperity; respect for parents; care for the elderly and the youngest; concern for reproduction);
- **Labour and creativity** (respect for labour; creative work and creation; commitment and persistence);
- **Science** (value of knowledge; aspiration for the truth; scholastic world view);
- **Traditional Russian religions** (ideas about faith, spirituality, religious life of a human, values of religious worldview and tolerance formed in a inter-confessional dialogue);
- **Literature and art** (beauty; harmony; spiritual world of a person; moral choice; aesthetical development; ethical development);
- **Nature** (evolution; the native land; preservation of nature; mother earth; ecological consciousness);
- **Humankind** (peace in the world; diversity of cultures and nations; progress of humankind; international cooperation).⁶¹⁴

⁶¹⁴*Kontseptsiya dukhovno-nravstvennogo razvitiya i vospitaniya lichnosti grazhdanina Rossii.*

APPENDIX 2

INTERVIEW GUIDE

Major Issues to Discuss	Question	Additional questions for interviewee to promote a conversation
1 Understanding of spirituality	What makes Russian spirituality authentic?	<ol style="list-style-type: none"> 1. How would you describe spirituality? 2. How would you describe Russian spirituality? 3. What is your understanding of spiritual formation? 4. How would you describe the end product of spiritual formation? 5. Are there any specific characteristics of a person that mark him as a spiritual man in Russian context? 6. How can you describe spiritual maturity? 7. How spiritual maturity can be taught? How can it be learned by an individual?
2 Spiritual formation within the theological educational process	How is spiritual formation integrated in theological education?	<ol style="list-style-type: none"> 1. What are goals and visions of spiritual formation in the institution? 2. How does the school pursue the aim of spiritual growth of students/staff? 3. What has been taught on Russian spirituality in the institution? 4. Have you ever been taught about of basic national values, Russian religious thought, works of Russian saints or heroes of faith? How does such teaching form and strengthen your Christian identity? 5. Is there any training in spiritual disciplines or direction? To what extent is it appropriate? 6. What courses would you consider as the most important for spiritual growth? (the most useful for spiritual formation) 7. In what ways is relationship with God fostered in the theological education programme? 8. In what ways the institution build a sense of community? 9. Who is responsible for spiritual formation in the institution? Are there any designated people to carry such functions? 10. How theological and biblical studies help you to understand the self, other people, God? 11. How the material of lectures and classes develop your spirituality? 12. What books on spiritual growth and formation are provided by the institutional library? 13. How do you think what the strengths and weaknesses of the school are for your spiritual formation? 14. Are spiritual formation activities at the institution voluntary to participate or compulsory? 15. How often and in what ways do teachers link theoretical material to practical application? 16. How often do you read Russian spiritual fathers and authors who write about spiritual formation?
3 The role of the faculty	In what ways does the staff provide spiritual formation (of students and teachers)?	<ol style="list-style-type: none"> 1. How does the work of the school staff and faculty relate to spiritual formation of students? 2. How do you consider the necessity to share spiritual beliefs, milestones and struggles to colleagues / students? 3. How often do you intentionally speak about spiritual development? 4. How often do teachers show interest in spiritual growth? (And in what way...) 5. Is there counseling work done with the students? 6. Does intentional spiritual formation make any difference to the faculty and staff?

		<ol style="list-style-type: none"> 7. What assistance should educators receive to promote spiritual formation? 8. To extent school chapels and other sort of meetings are important for your own and students' spiritual formation? 9. As an educator what is your personal philosophy of spiritual formation, ministry and education?
<p>5 Personal responsibility and students' role</p>	<p>How do you pursue personal spiritual maturity?</p>	<ol style="list-style-type: none"> 1. What should be important for spiritual formation of students? 2. What obstacles for spiritual formation do you meet in your life within the school? 3. To what extent were you advised to read special literature for your spiritual formation? 4. What means might be used to improve and deepen spiritual development? 5. What are your greatest challenges in developing your own spirituality while teaching/studying within the school? 6. What sort of spiritual maturity is requisite for theological education? 7. How are you involved in community life and worship? 8. What impacts students in their spiritual journey within the schools? 9. What improvements in your personal life would you like to see happen while you are in seminary (including growth in personal disciplines and habits, self-understanding, interpersonal relationship and communication)?
<p>6 Church expectations about spiritual maturity of</p>	<p>How does theological education promote your church expectations about spiritual formation?</p>	<ol style="list-style-type: none"> 1. What kind of spirituality is preached in your church? 2. How does your study strengthened/weakens your church doctrines and teaching? 3. Do your views about spirituality and spiritual growth different from those of the church you attend? 4. What spiritual maturity is expected by your church from graduated of theological schools?
<p>7 Evaluation of spiritual formation</p>	<p>What sort of monitoring is applied to evaluation of spiritual formation in the school?</p>	<ol style="list-style-type: none"> 1. Are there spiritual mentors provided by the institutions? 2. Are there any people who are concerned about your well-being within the study? To what extent are they initiate conversation on your spiritual development and well-being? 3. How theological education affect your Christian identity, relationships with God, the church, and others? 4. What support systems are available to you from the institution? 5. Are there students' evaluation to monitor the progress of the students' spiritual formation? 6. What have you finally learned about spiritual formation? 7. What evidence of concern for your spiritual well-being is shown to you with the study?

APPENDIX 3

MIDDLESEX UNIVERSITY SCHOOL OF HEALTH AND EDUCATION

Health and Social Care Ethics Sub-committee

PARTICIPANT INFORMATION SHEET

Title of the project: **SPIRITUAL FORMATION IN RUSSIAN THEOLOGICAL INSTITUTIONS OF ST. PETERSBURG**

Dear Participants,

You are invited to volunteer for a research study. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information. You may discuss it with others if you wish. If there is anything that is not clear or if you would like more information, please, ask me. Take time to decide whether or not you wish to take part.

Thank you for reading this.

The purpose of this study is to identify the process of spiritual formation in theological institutions of St. Petersburg as spiritual development of a person is a very important part of theological studies. The survey is looking through major issues of the process, mainly, how spirituality is understood in Russian context, what the goals and visions of spiritual formation at the selected institutions are and how they are thought and talked about; and whether there is a dissonance between theory and practices of spiritual formation in the selected schools.

As part of the data collection in this survey, I would like to conduct a short interview (about 30-40 minutes) with the teaching staff and full-time resident students in their final year of study at your school. There will be 5 educators and up to 10 students from your institution to participate. The interview sessions will be conducted at convenient time for you, hours the most available for you. There is no risk or harm for you to be involved in this study.

The participation in this survey is absolutely voluntary. If you decide to participate you will be given this information sheet and the written consent form. You are still free to withdraw at any time and without giving a reason.

The result of this survey will be used for a doctoral thesis investigation on “Spiritual Formation in Theological Institution of St. Petersburg”. The research finding will help me to develop suggestions to improve the theory, the practice and the contextualization of spiritual formation in Russian theological education.

All information that is collected from you during the course of the research will be kept strictly confidential. Any information about you which is used will have your name and address removed so that you cannot be recognised from it. All data will be stored, analysed and reported in compliance with the Data Protection Legislation of the Russian Federation and the Data Protection Laws of the United Kingdom. Each participant interview will be

oded to protect interviewee anonymity. If you choose to receive a copy of your transcribed and translated interview it will be sent to your e-mail address

The research will be published as part of postgraduate dissertation. Your personal information and the data collected from you will not be identified in any report or publication.

The present study will be reviewed by the Middlesex University, School of Health and Education, Health and Social Care Ethics Sub-committee

You may also free contact me for the final results of the study. Feel free to write or call me to the work address: 190020, St. Petersburg, Narvskiy prospect, BOX 211; or and telephone number: tel. (812) 7472547; or e-mail: snax2002@bk.ru.

Please, consider you involvement in this valuable project.

Thanking you for your kind assistance,

Yours sincerely,
Nadezhda Tarasenko

APPENDIX 4

CONSENT FORM

Participant Identification Number:

Title of the project: SPIRITUAL FORMATION IN RUSSIAN THEOLOGICAL INSTITUTIONS OF ST. PETERSBURG

Name of Researcher: Nadezhda Tarasenko

Name of Supervisor: Parush Parushev

Please read the following information and sing.

I confirm that I have read and understand the information sheet. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason. I agree that my non-identifiable research data may be stored in National Archives and be used anonymously by others for future research. I am assured that the confidentiality of my data will be upheld through the removal of any personal identifiers. I understand that my interview may be recorded, transcribed and subsequently translated from Russian into English.

I agree to take part in the above study.

Name of participant	Date	Signature
Name of researcher	Date	Signature

1 copy for participant; 1 copy for researcher;