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ENGLISH-LANGUAGE TRAINING OF GRADUATES OF UZHGORODS'KA GREEK CATHOLIC THEOLOGICAL ACADEMY OF THEODORE ROMZHA

Bohdan Lyudmyla, Vinnytska Maria
Uzhgorod

У статті розглядаються історичні моменти розвитку ужгородської греко-католицької богословської академії імені Теодора Ромжі та перших греко-католицьких парафій у США. Також автор звертає увагу на питання доцільності вивчення англійської мови студентами-семінаристами.

Ключові слова: Божественна літургія, емігранти, греко-католицька церква, семінаристи, англійська мова.

The future of society depends on the level of human culture, which is manifested in its interaction with the environment. The improvement of international understanding, resolving of conflicts of an international character, eliminating the negative effects of scientific and technological progress is possible in case of specialists training, who bear a high level of general and communicative culture. The efficiency of problems solving that arise in the course of or as a result of professional activities, largely depends on the degree of development of communication and personal features of the modern professional. Ability to work with people to build relationships with colleagues and customers to effectively manage communication processes are necessary in any professional activity. We do emphasize that the culture of foreign ownership of professional communication not only promotes effective international communication and cooperation in professional and personal levels, plays a positive role in the overall development of professionals, expand their outlook, deepen knowledge about the world, about people who use the data in a foreign language, their customs, mentality, especially the national culture, etc., but also contributes to the development of all mental processes: perception, attention, imagination, thinking. In the process of learning a foreign language we observe the education of future specialists in general and the formation of separate professional and personal qualities necessary for becoming a professional technician.

The aim of the paper is to show the expediency of the English language learning by students-seminarians in Uzhgorod with the possibility of using the knowledge for communication and worship in churches of the Greek-Catholic eparchies of the United States and other countries.

The origin of Uzhgorod Greek Catholic Theological Academy of Theodore Romzha goes back to Bishop Michael Manuel Olshavsky who in 1744 founded a theological school in Mukachevo. The next periods in its history cover the following events:

– Since 1778 the school has continued its activities within the walls of Uzhgorod castle that was presented to the Bishop of Mukachevo Andrew Bachinsky by Empress Maria Theresa. Moved from

Mukachevo to Uzhgorod the Theological school of Bishop Olshavsky was transformed by Bishop Bachynskyi into the seminary with four-year course of studying, which was named after Three Saints.

- In 1941 the seminary received status of Academy.
- After receiving the construction area in 1992 at the entrance to Mynay village, near Uzhgorod, on June 28 of that year a cornerstone of the academy building was ordained.
- 1992-1993 school year has started in Uzhgorod, but not in the new building, but in the wagons that were posted in the upcoming Academy.
- In June 28, 2004 during the first celebration of the feast of moving of Blessed Theodore Romzha Relics Cardinal Jozef Tomko from Rome consecrated the building of the new seminary and the foundation for a new seminary church.
- In June 28, 2007, Bishop Milan with Cardinal Theodore Edhar McCarrick, the Washington archbishop emeritus, consecrated the new church in the Theological Academy.
- On December 6th, 2008 Theological Academy celebrated a 230-years transfer from Mukachevo to Uzhgorod and the beginning of training in Uzhgorod castle walls.

Since reactivation of Mukachevo Greek Catholic Eparchy more than 150 students of the Academy received certificates of completion of the philosophical and theological education. [1]

Clergymen of Mukachevo Eparchy made a great contribution to the development and establishment of the Greek Catholic Church in the United States. The number of immigrants that came to America in the late nineteenth century. is not known exactly, as they were the immigrants from ethnic Ukrainian lands. But the American immigration agents were ignorant and not very interested in their history. That's why the agents recorded Ukrainian immigrants under various nationalities, "Polish", "Russian", "Hungarian", "Galician" [2]. It is known that in the period 1870-1914 about 650-700 thousand people left Austria-Hungary and migrated to the United States and Canada [3]. Most of the settlers were sent to the anthracite region of Pennsylvania. The very first compact and numerous Ukrainian settlements in that state were formed in Shenandoah, Hazleton, Wilkes-Berry, Scranton and also in parts of Western Pennsylvania rich in coal [4].

Under the new conditions the immigrants had to accept the idea that they were deceived by selfish agents and were brought as cheap labor and as change for striking workers at the mines of Pennsylvania. Because of this the Irish and Welsh workers treated Ruthenian newcomers with undisguised hostility. Rusyns in the vast majority could not write and did not know English, they suffered abuse and

cruelty. Emigrants of other nationalities received assistance and care from their countries of origin: priests, teachers, different professionals came with them, so they could easily organize their own religious, cultural and economic life [5].

In the absence of their own church Ukrainian immigrants who worked in the coal mines of Shenandoah, attended divine service in the German and Lithuanian churches, or in Polish ones. The intolerant attitude of local clergymen forced Ukrainian immigrants to send a letter to the Metropolitan of Lviv Silvester Sembratovych asking to send them a Greek Catholic priest for worship, religious rites and confession [6, c.45].

In 1884, Reverend Father John Volyanskiy, a priest of the Lviv Eparchy in Galicia, responded to the Minister call and came to the United States. In the same year he organized the first Greek Catholic parish in Shenandoah, Pennsylvania. Within a short period of time his pastoral work led to the creation of additional congregations in Pennsylvania: Freeland (1886), Hazleton (1887), Kingston (1888), Wilkes-Berry (1888), Oliphant (1888) and Jersey City, NJ (New Jersey) (1889), Minneapolis Minnesota (1889), Whiting, Indiana (1889) and Passaic NJ (1890). By 1894, with the arrival of additional clergymen mainly from Presov and Mukachevo eparchies about 30 Greek Catholic eparchies were operating, having the possibility to serve more than 100,000 believers.

The priest Ivan Volyanskiy also supported the establishment of the first Ukrainian newspaper that was published on August 15, 1886. He took an active part in public life. The first broad participation of Ukrainian immigrants in the strike movement is linked with his name. Under his patronage the Greek-Catholic Churches maintained schools and reading rooms. In 1898, there were more than 50 Ukrain-

ian Greek Catholic Churches in the US, and in 1913 a distinct Rusyn American Church was founded [7, c. 157]. Since the creation of Rusyn American Church the Divine services were held on Staroslav'yanskiy (Old Slavonic) or Ukrainian languages. But over time and with the change of generations it was necessary to conduct the Divine Liturgy in English. Thus, since the 1960s the so called church English began to be used. Nowadays all the Divine Liturgies at the Greek Catholic churches in the United States go in English only.

Thus, it is in Transcarpathia and in particular in Uzhhorod Greek Catholic Theological Academy of Theodore Romzha the future professionals in Theology and Greek Catholic priests are being trained. In addition to Theological subjects seminarians study English. Most of the students at the end of the 3rd year of studies or the last (7th) year of studies after obtaining a relevant degree have the opportunity to study abroad, more often they study in Italy. Those who speak German have the opportunity to continue their studies in Germany. Already certified graduates can be sent for service either in the Greek-Catholic Church of the United States or to other countries where there is a need for a Greek Catholic priest. Academy graduates, realizing that English is the international communication language, taking into account all the above mentioned facts, outlining their capabilities and perspectives, understand the need to be fluent in it. In addition to all this we should also take into account that all the necessary and important Theological literature is printed in English. In most cases the online resources are also available in English. Divine Liturgies that are going on in English need a thorough preparation and knowledge of professional English. As an example, let's read and compare some prayers and psalms. For comparison we shall take three languages: Staroslav'yanskiy (Old Slavonic), Ukrainian and English (picture 1) [8; 9].

Молитва ОТЧЕ НАШ:

Отче наш,
іже еси на небесіх;
да сятяться ім'я твоє;
да прийде царствіє твоє;
да будет воля твоя,
яко на небеси і на землі;
хліб наш насущний
даждь нам днесь;
і остави нам долги наша,
якоже і ми оставляем должником нашим,
і не введи нас во искушеніє,
но избави нас от лукавого,
амінь.

Отче наш,
Ти що на небі,
хай святиться Твоє ім'я,
нехай прийде твоє царство,
нехай буде твоя воля,
як на небі, так і на землі.
Наш щоденний хліб
дай нам сьогодні
і прости нам наші довги,
як і ми прощаємо нашим довжникам,
і не введи нас у спокусу,
а визволи нас від лукавого,
амінь.

Our Father,
who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done
on earth as it is in heaven.
Give us this day
our daily bread;
and forgive us our trespasses
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.
Amen.

Молитва ВІРУЮ (частина):

Вірую во єдиного Бога Отця,
Вседержителя,
Творця неба і землі,
видимих же всіх і невидимих.
І в єдиного Господа Ісуса Христа,
Сина Божія, єдиногодного,
іже от Отця рож денного прежде всіх вік;
Світа от світа,
Бога істинна от Бога істинна,
рожденна, не сотворена,
єдинасущна Отцу,
імже вся биша.
Нас ради человек
і нашего ради спасення
сшедшаго с небес
і воплотившагося от Духа
свята і Марії Діви,
і вочеловічшася.
Разпятого же за ни
при Понтійстім Пилаті
і страдавша і погребенна.
І воскресшаго в третій день по Писанієм.

Вірую в єдиного Бога, Отця
Вседержителя,
Творця неба й землі і
всього видимого й невидимого.
І в єдиного Господа Ісуса
Христа,
Божого Сина, єдиногодного,
родженого від Отця перше
всіх віків.
Як світло від світла.
Бога правдивого від Бога правдивого,
родженого, не сотвореного,
однасущного з Отцем, що через нього
все сталося.
Що для нас людей
і для нашого спасіння
зійшов із неба
і прийняв тіло від Святого Духа й Марії
Діви,
та Став чоловіком.
І дав себе розпяти за нас,
за Понтія Пилата,
страждав і був похований.
І воскрес третього дня,
як це предсказано в святім Писанні.

I believe in one God, the Father
Almighty,
Creator of heaven and earth,
of all things visible and invisible;
and in one Lord
Jesus Christ,
Son of God, the only-begotten,
born of the Father
before all ages.
Light from light,
true God from true God,
begotten, not made,
one in essence with the Father;
through whom all things were made.
For us and
for our salvation,
he came down from heaven
and was incarnate from the Holy Spirit and
the Virgin Mary, and became man.
He was crucified for us
under Pontius Pilate,
and suffered and was buried.
He rose on the third day according to the
scriptures.

Каѳізма Тринадесятая.

Псаломъ 91.

Psalm 91.

Благо есть исповѣдаться Господу,
и пѣсти имени твоему Вышній:

2. Возвѣщати заутра милость твою,
и истину твою на всякую
ночь:

3. Въ десятиструннѣмъ Псалтири
схъ пѣсню въ гуслехъ.

4. Иже возвеселихъ ма еси,
Господи, въ твореніи твоихъ,
и въ дѣлахъ твоихъ возрадоуема.

5. Иже возвеличаша дѣла твоя
Господи: сълаво оуглубиша
са помышленія твоя.

6. Мужъ безумный не познаетъ,
и не разумный не разумеетъ
сихъ.

7. Внегда прозавоша грѣшницы
яко трава и проникоша вси
дѣлающіи беззаконіе, яко да
потребагетъ въ вѣкъ вѣка.

8. Ты же Вышній во вѣкъ Господи.

9. Иже се врази твои, Господи,
яко се врази твои погнѣшутъ,
и разыдутъ вси дѣлающіи
беззаконіе.

10. И вознесетъ яко единорога
рога мой, и старость моя
въ еленъ мачитѣ:

11. И воззрѣ око мое на враги
мои, и кортающыя на ма
лѣкавнѣщыя оуслышитъ оучо
мое.

12. Праведникъ яко финїкъ
процвететъ: яко кедръ, иже
въ Ливанѣ, оумножитъ.

13. Насаждени въ домъ Господни
во дворѣхъ Бога нашего процветутъ.

14. Еще оумножатъ въ старости
мачитѣ, и благопріемлюще
вѣдутъ:

15. Да возвѣстатъ, яко правъ
Господь Богъ нашъ, и несть
неправды въ немъ.

It is good to give praise to the
Lord, and to sing to thy name, O
most High.

2. To show forth thy mercy in
the morning, and thy truth in the
night:

3. Upon an instrument of ten
strings, upon the psaltery: with a
canticle upon the harp.

4. For thou hast given me, O
Lord, a delight in thy doings: and
in the works of thy hands I shall
rejoice.

5. O Lord, how great are thy
works! thy thoughts are exceeding
deep.

6. The senseless man shall not
know: nor will the fool understand
these things.

7. When the wicked shall spring
up as grass: and all the workers of
iniquity shall appear: That they
may perish for ever and ever:

8. But thou, O Lord, art most
high for evermore.

9. For behold thy enemies, O
Lord, for behold thy enemies shall
perish: and all the workers of
iniquity shall be scattered.

10. But my horn shall be exalted
like that of the unicorn: and my old
age in plentiful mercy.

11. My eye also hath looked
down upon my enemies: and my ear
shall hear OF THE DOWNFALL
of the malignant that rise up against
me.

12. The just shall flourish like
the palm tree: he shall grow up like
the cedar of Libanus.

13. They that are planted in the
house of the Lord shall flourish in
the courts of the house of our God.

14. They shall still increase in a
fruitful old age: and shall be well
treated.

15. That they may show, that
the Lord our God is righteous, and
there is no iniquity in him.

Picture 1 Psalm 91.

From the above texts we can see that the professional vocabulary is different from the general. Thus, for example, the phrases *Ты, що на небі, хай святиться Твоє ім'я, нехай буде Твоя воля, єдинородний, будучий вік* the experts of general level language would give a completely different translation than it is disclosed in the original. In the context of the religious content these phrases are translated as follows: *who art in heaven, hallowed be thy name, thy will be done,*

only-begotten, the world to come.

In conclusion we can state that all the above mentioned repeatedly confirms the idea that the student seminarian should make the maximum effort to learn the general and professional vocabulary of the English language, and in the future, as a priest of the Greek Catholic Eparchy be able to read the literature in the original, to communicate and, if necessary, make the Divine Liturgy in English.

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В статье рассматриваются исторические моменты развития ужгородской греко-католической богословской академии имени Теодора Ромжи и первых греко-католических приходов в США. Также автор обращает внимание на вопрос целесообразности изучения английского языка студентами-семинаристами.

Ключевые слова: Божественная литургия, эмигранты, греко-католическая церковь, семинаристы, английский язык.

The author of the article has considered the historical aspects of establishing and development of Uzhhorod Greek Catholic Theological Academy named after Theodor Romzha and the first Greek-Catholic parishes in the United States. Also, the author has paid attention to the expediency of English language learning by the students-seminarians.

Key words: Divine Liturgy, immigrants, Greek Catholic Church, the English language.