

освіта» та членом редколегії фахового видання «Імідж сучасного педагога». Була відповідальним редактором спецвипусків журналу «Імідж сучасного педагога»: «Світова художня культура» (2011 р.), «Інтеграція культурологічного і педагогічного знання» (2014 р.), «Культурологічний дискурс в освіті» (2015 р.). Щороку працює у складі предметних комісій з прийому вступників на спеціальність 034 Культурологія та атестаційних екзаменів. керує написанням курсових робіт та магістерських досліджень.

Наукові інтереси Л. М. Кравченко пов'язані з дослідженням методолого-теоретичних засад професійної освіти культурології, соціально зорієнтованого менеджменту й маркетингу як чинників культурологічної переорієнтації національної системи освіти, інноваційного менеджменту в організаціях освіти й культури, теорії і методики підготовки фахівців з естетичної, економічної і фізичної культури для забезпечення всебічного й гармонійного розвитку та самоздійснення особистості суб'єктів навчання (учнів, студентів, учителів, керівників освіти і культури) широкого вікового діапазону. Є автором і співавтором 224 наукових та навчально-методичних праць з педагогіки, професійної освіти, освітнього менеджменту, культурології. У травні 2019 р. отримала сертифікат про навчання за сертифікатною освітньою програмою «Хмарні сервіси в дистанційному освітньому процесі закладу вищої освіти». Здійснює керівництво студентською науковою групою за проблемою «Зміст і технології неперервної професійної підготовки фахівців для сфери культури». Член Ученої ради факультету технологій та дизайну, куратор групи. Брала участь в організації і проведенні науково-практичних конференцій, зокрема: Всеукраїнських науково-практичних конференцій «Культурологічна регіоналістика: теорія, історія, практика» (2017), «Сучасні соціокультурні практики: компетентнісно-аксіологічний аспект» (2018), «Актуальні проблеми технологічної, професійної освіти, культурології та дизайну» (2018); Міжнародної науково-практичної інтернет-конференції «Актуальні проблеми культурно-освітнього простору» (2019); студентських круглих столів «Виявлення та протидія булінгу в студентському середовищі» (2019), «Актуальні проблеми культурології» (2019) та ін.

## ST. ANDREW'S COLLEGE IN SASKATOON (CANADA) AS A CENTER OF THEOLOGICAL EDUCATION

*Богдана Бергсма (Скорик)*

*Богдана Бергсма (Скорик) – учениця наукової школи Л. Кравченко, кандидат педагогічних наук, у 2013 р. захистила дисертацію «Просвітницькі ідеї та навчально-виховна діяльність православних чернечих монастирів Центральної України (кінець XVII – XVIII століття)», працювала на кафедрі культурології та методики викладання культурологічних дисциплін Полтавського національного педагогічного університету імені В.Г. Короленка. З 2018 р. у зв'язку із сімейними обставинами проживає в Канаді (м. Саскатун). Продовжує наукове зацікавлення релігійними аспектами культури та освіти. Працювала в бібліотеках Лютеранської духовної академії та Коледжу Святого Андрія спочатку як волонтер, а пізніше на посаді історика, досліджувала колекції первинних духовних і світських джерел. Разом із чоловіком Тімоті Бергсмою, який поділяє її наукові інтереси, подорожуючи, відвідують визначні місця і пам'ятки, пов'язані з релі-*

*гійною історією і культурою. У 2019-2020 рр. вони відвідали Гросс-Мінстер (Швейцарія, Цюрих), Берлінський Собор (Німеччина, Берлін), собори Львова – Домініканський, Латинський, церкву святого Миколая, а також – Києво-Печерську лавру, Софію Київську та Андріївську церкву у м. Києві.*

*Пропонуємо розвідку дослідниці про навчальний заклад, у якому вона працює.*

The Lutheran Theological Seminary and Saint Andrew's College are part of the Saskatoon Theological Union. As such seek the common goal of spreading theological training. These post secondary institutions provide theological training, largely to perspective pastors in both the Lutheran and United Christian traditions. However, being a member of the Lutheran or United Church is not a requirement for study at either school.

The Otto Olson Memorial Library of Lutheran Theological Seminary, Saskatoon contains 45,000 volumes on many topics. The highlights of the collection are: Biblical studies, Near Eastern Christianity and the Reformation. The Library hosts three distinct collections: The Centre for Rural Community Leadership Collection and Ministry, Mennonite Collection and a Jewish-Christian Relations Collection.

The History of St. Andrew's College is an interesting topic in itself. St. Andrew's College is recognized by the United Church as the primary centre for theological education and ordination in the Canadian Prairie region. The College offers theological training for all levels of interest from people seeking ordination to lay people seeking a better understanding of their faith.

St. Andrew's College has always focussed on contextual theology by emphasizing the study of scripture, theology, history, ethics, education and pastoral care.

St. Andrew's College operates in the tradition of missionary work in Canada. This work emphasized they need for well educated clergy in the United and Presbyterian Churches in Canada. The College has continued this tradition to present day.

The Presbyterian Theological College in Saskatoon Founded in 1912 and was proclaimed by an Act of the Saskatchewan Legislature in 1913. It was first located on Albert Avenue, practically rural at the time, and had its first class of 37 students in 1914. The Presbyterian General Assembly of Canada in 1913 appointed Dr. Edmund H. Oliver, professor of history at the University of Saskatchewan, to serve as the first principal of the college.

Dr. Oliver and his colleagues help a deep commitment to the integration of theological study with the broader academic disciplines and community of the university. This commitment led them to seek a college home on the campus of the University of Saskatchewan. Plans were immediately made for the construction of a college building on the university campus. Initial footings were poured on a site some distance from the eventual building location but construction was suspended as the First World War took Dr. Oliver and a considerable portion of the student body into military service.

An offer of donated land providing for a more prominent location on campus at the entrance to the university was gladly accepted by the college. Construction of the current West Wing began in 1922. The college occupied the building for the first classes in the fall of 1923. The college celebrated the convocation of its first female graduate – Lydia Gruchy – in that same year, but it took another 13 years until Lydia Gruchy at St. Andrew's Church in Moose Jaw became the first woman ordained by The United Church of Canada.

With the union of the Methodist, Presbyterian and Congregational churches in Canada and the formation of The United Church of Canada in 1925 the college was renamed St. Andrew's College to recognize its Presbyterian founders, the discipleship of Andrew and a commitment to the new Canadian church. As with many communities and congregations across the Prairies, St. Andrew's struggled to support students and maintain the educational program

throughout the years of market collapse, depression and drought of the 1930s. Plans to complete the East Wing of the college building were shelved. The 1930s closed with Canada at war again and many St. Andrew's student served with the Canadian Armed Forces in Europe.

Following the end of that conflict and through the post-war decade of economic prosperity and church growth in Canada, St. Andrew's College equally grew and prospered. In 1946, anticipating the growth, the board of governors established an endowment fund to receive the gifts and bequests of friends of the college to place St. Andrew's on a firmer financial foundation. That endowment fund continues to serve students today providing for faculty and tuition relief. During the 1950s plans were again drafted for the completion of the East Wing of the college building. The expansion was a signal to the wider church about the permanence and future of the college at a time when the need for a theological presence on the Prairies was being debated. In September 1961 the East Wing was completed as were renovations to the West Wing.

Gender balance at St. Andrew's began to change significantly in the 1970s with a growing number of women within the student body, in graduation classes and receiving testamur for ordination. The exclusively male student residence become co-educational in 1974 with an equal number of rooms allotted to male and female students. During the 1970s ecumenical and co-operative relationships began to take greater shape involving the Anglican College of Emmanuel and St. Chad and the Lutheran Theological Seminary, leading eventually to the creation of the Saskatoon Theological Union.

Beginning in 1966, W. Hordern was first president of Lutheran Theological Seminary. This seminary was created by uniting a Norwegian and German Lutheran Seminaries of Saskatoon. These seminaries together have a history dating to 1913. William Hordern wrote memoirs of a Seminary President. One of the memories of the first president:

In 1979, William Hordern [1;3] made one last plea for a greater flexibility in the required courses. "I pointed out the problem created by sabbaticals. When Roger Nostbakken took his sabbatical seven years previously, we simply postponed his required courses for the first-year students. When he came back the next year, he taught the first- and second-year students together in the course. But he was going on sabbatical again in 1979 and the situation was different. Because of our increased enrolment, if we postponed the course the number of students who would be taking it on Roger's return would overflow any of our classrooms" [1].

W. Hordern also noted that occasionally there was a personality clash between a student and a professor. In such a situation, it seemed preferable to allow the student to take the required course in one of the other schools. It did not seem wise for the sake of either the student or the professor to force the student to take the class from that professor.

"The Board responded to my request with a motion that first reaffirmed the policy that students should take all required courses from LTS professors. It then authorized the President to grant exceptions under the following conditions:

- a) That the department involved and the President agree such exceptions are warranted.
- b) The President of the appropriate district, synod or church as to the effect of such an exception in the student's preparation for ministry.
- c) That the President of the Seminary shall indicate to the church presidents the identity and qualifications of instructors.
- d) That the President of the Seminary shall report such exceptions to the Board.
- e) That this procedure be reviewed by the Board one year hence.

Given the complexity of these restrictions on exceptions, it is not surprising that, in fact, few students were allowed to take required courses elsewhere" [1].

In 1982-83, St. Andrew's undertook a major study of its curriculum and came up with a radical proposal to change it. The details of the change do not concern us here, but they had the

effect of making it very difficult for students in Emmanuel or LTS to take St. Andrew's classes. At a combined faculty meeting, an Emmanuel professor spoke bitterly of St. Andrew's unilateral action when the proposal would seriously affect the cooperation of the three schools. As a result, St. Andrew's agreed to withhold the implementation of the proposal until there had been a three-way discussion of curriculum. But its President said that he did not want to waste time on such a discussion unless it could result in a common curriculum.

"I took this to our Board, pointing out that I did not want to be uncooperative with the other schools, but I did not see much point in taking for the discussions unless our Board was willing to go along with a common curriculum. Our Board gave me a free hand to go ahead with discussion. This did not mean that it was committing itself to allowing our students to take required courses elsewhere.

The first big issue that our combined faculties faced in discussing a common curriculum was that we were operating on different timetables. LTS had coordinated its timetable with that of the University whereby we had hour classes on Monday, Wednesday and Friday, and hour-and-a-half classes Tuesdays and Thursdays. The other two school had hour and a half classes all five days. Obviously this made it difficult for students to take classes in other schools.

Strangely enough, this proved an almost insurmountable problem. We felt that it was important to be coordinated with the University, because our professors taught in the School of Religious Studies and some of our students wanted to take University courses. The other schools stood by their practice. A compromise proved impossible. Finally, we shelved the issue. The various departments discussed the possibilities of cooperation. They hoped that we might schedule the cooperative classes on Tuesdays and Thursdays when we all had the same timetable. These departmental discussions did lead to some increased cooperation. But when I retired there was no combined curriculum, and the cooperative situation was about where it had been for several years [1].

Coordinating the three libraries seemed like a simpler task. At an early point we began exchanging the file cards on the books in our libraries. This meant that a student could go to our file and find that a book which we did not have was in either Emmanuel or St. Andrew's Library. This served to increase the number of books available to our students, and was an important factor in our receiving full accreditation. Our own library would not have been large enough by itself for accreditation.

There was, however, a serious gap in this system. Each of the school did its own ordering with very little consultation with the other school. So long as the ordering was in the hands of a professor in each of the school, there simply was not time for them to confer with each other. We began to dream of having a librarian hired by all of the schools. This person could coordinate the purchase of books so that unnecessary duplication would be avoided and more books could be made available to the library users.

It was also a recommendation of ATS that a seminary should have a librarian with both a theological and a library degree who would be a faculty member. W. Hordern told: "We saw the value of such a person, but did not see how we could afford it". In early 1979, however, St. Andrew's and Emmanuel expressed a willingness to pay their share for such a person [1].

The proposal was made attractive to us because the other two schools saw the new librarian as fulfilling most of their library needs. In case, larger student body and library meant that we would be keeping present library Staff. It was agreed that the salary of the new librarian would be divided into fifths. LTS would pay one fifth and the other school would pay two fifths each, as they would be getting more services [1].

In 2009 after study and preparation St. Andrew's College became an Affirming Ministry of the United Church of Canada and warmly welcomes to community persons of all sexual orientations and gender identities.

The MDiv program in preparation for ministry has deepened the integration of academic preparation and practical ministry experience through an 18- to 20-month residency and five learning circles.

The programs that St. Andrew's College has are: Dual Degree (BTh; MDiv); Doctor of Ministry; Master of Theology; Mater of Divinity; Master of Theological Studies; Diploma in Theology; Designated Lay Ministry.

And for the first-time history has been accredited to offer a Doctorate in Ministry in Rural Ministry and Community Development to specialize in rural ministry and community development. A partnership with Hanshin University Graduate School of Theology in Seoul, South Korea has opened a new international door for St. Andrew's and the potential for deeper engagement with Korean-Canadian Christians and United Church congregations.

In spring 2013, Lutheran Theological Seminary Saskatoon celebrated its one-hundredth anniversary. That year, the faculty boldly changed the way they teach courses.

For the first century, seminary followed the university model, offering semester-long, onsite courses. This meant that all students had to move to LTS for four years of theological education. But these old ways were not working anymore. Students, especially second-career students, were no longer willing or able to uproot their families or leave jobs in order to move to Saskatoon. To attract students, and to incorporate new teaching methodologies that fit this new context, changes were made.

#### **Literature:**

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Lutheran Theological Seminary Saskatoon Through the Years 1913-2012, Yearbook Photos, Graduation Photos, and Alumni / ae List, 2012.

## **NATALIA NATALEVYCH – PH.D., UKRAINISCH-DEUTSCHE SÄNGERIN, MUSIKLEHRERIN UND LIEDERMACHERIN**

*Renata Vinnichuk  
Natalia Natalevych*

April 1977 im Dorf Mikhaylovka, Mashevka Bezirk, Poltawa, Ukraine geboren. Als Kind eines Ingenieurs und einer Grundschullehrerin wuchs sie in einer Familie auf, in der gerne und oft gesungen, musiziert und kleine Konzerte gegeben wurden. Der Vater Pjotr Vladimirovych sang und spielte Gitarre, die Mutter Lyudmila Davidovna war vor allem die treibende Kraft, welche die Tochter für die Musik begeisterte. Im Alter von sieben Jahren besuchte Natalia die Musikschule, zu der sie regelmäßig 40 km fahren musste. In der Schule sang sie im Vokal- und Instrumentalensemble unter der Leitung von Vladimir Maska. Nach Ende der Schulausbildung im Jahre 1994 immatrikulierte Natalia an der psychologisch-pädagogischen Fakultät des pädagogischen Instituts „Vladimir Korolenko“ und beendet ihr Studium mit dem Schwerpunkt „Erstausbildung und Musik“ erfolgreich im Jahre 1999. Während der gesamten Studienzeit sang Natalia im ukrainischen Volkschor „Kalina“ unter Leitung von Professor Grigori Levtschenko sowie seit 2010 im Kammerchor „Gilea“, der 1998 vom Musikprofessor Limanski geschaffen wurde.