At the threshold of american personalism: providing the personal access to God’s Word in Elizabethan Bible translations

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Abstract

The article is aimed at defining the ways to the exposure of theistic basis of personhood which were paved by the personalist philosophy founded in the USA in the late nineteenth – early twentieth centuries.

Having become an initiator of historical-philosophical reconstructing the genesis of American personalism in Ukraine, the author actualizes the problem of perceiving the Scripture text by the personalistic trend sprung from the Protestant soil in North America. The article substantiates the approach to reflecting this process based upon the meta-ontology of personality expounded by patristic trinitology at the turn of Antiquity and the Middle Ages and disclosed for rational consciousness of the modern era by the personalistic mode of thinking appealed to Orthodox theology. Prepared by the previous results of the author’s elaboration of the actualized and profound reconstructions in Ukrainian context (published in his previous publications) the article focuses on the theological foundations of the personalist philosophy of the USA connecting its unsteadiness with the departure of Protestantism from Christian dogmata affirming personal principle of being, Absolute Personality of God and godlikeness of the human person uncovered by the Revelation. Correlating horizons of personalistic perception of God Breathed Book with reconstructions of the Bible topolonomy of personhood which were performed in the Scripture translations providing the personal access to God’s Word, the author analyzes the transmission of Biblical concepts of personal being in English Scripture versions appeared during the reign of Elizabeth I (the Geneva Bible, the Bishops’ Bible), initially accepted by the Protestant denominations of North America and formed the Biblical background of personalistic thinking in the New World. The study reveals the premises of reducing the spiritual source of personality to personalized ratio in the doctrine of the classical American personalism clarifying the perspective of its further investigation.

Key words: Absolute Personality of God, Bible, personal principle of being, godlikeness of the human person, transmission of God’s Word into human languages, Biblical background of American personalism.
In the philosophical-humanitarian space of contemporaneity the personalist philosophy of the USA which was formed in the late nineteenth – early twentieth centuries and laid the foundations of North American philosophical consciousness manifests itself as a developing branch of thought marked with the dialogue openness to the interaction with emerging tendencies of philosophizing and involved in the search for the ontological basis of personhood problematized by both metaphysics and phenomenology and reduced to the problematic mode by deconstructing their principles.

The self-reflection of American personalism connects its position in the historical-philosophical process with its inner logic revealed by forming the doctrine of personality as the ultimate of being. Emphasizing the priority of the personalistic trend founded in the USA by Borden Parker Bowne (1847–1910), George Holmes Howison (1834–1916) and Josiah Royce (1855–1916) for disseminating the philosophical discourse in the New World, Th. O. Buford, a prominent contemporary adept of personalist concepts on North American continent shares the definition of this national-historical branch of thought given in the mid-20th century by his compatriot W. H. Werkmeister, an authoritative expert in the history of ideas confirming that it was «the first complete and comprehensive system of philosophy developed in America which has had lasting influence and which still counts some of our outstanding thinkers among its adherents.»[39, p. 159]. According to this statement personalism determines the dominant orientations of philosophizing in North America of nowadays as the most consistent reflective form of establishing and expressing American mentality. Moreover, revealing the origins of the personalist philosophy in the tradition of philosophizing both founders and followers of personalistic thinking in the USA consider that this mode of thought has become the main result of the previous historical-philosophical process. Such vision was conceptualized by the Boston school giving the start to the rise of personalism in the New World under the auspices of B. P. Bowne. The teleological model of forming the personalist philosophy was introduced by Albert Cornelius Knudson (1873–1953), outstanding representative of this philosophical community and pioneer of research for the historical roots of the personalistic trend. He believed that the comprehension of the personality as an ultimate reality was «the ripe fruit of more than two millennia of intellectual toil, the apex of a pyramid whose base was laid by Plato and Aristotle.» [25, p. 34]. Based upon defining the reflection of person’s primacy as «one of the oldest and broadest currents in the history of human thought... organically and structurally related to the spiritual philosophy of all the ages» [25, p.34], this conception of generating the personalistic world-view reveals its national-historical application in the context of manifesting American initiative for the formation of personalism as a modern branch of philosophizing. The superiority of America in the field of philosophical exposure of the personhood as the principle of being was declared by B. P. Bowne in the letter to his wife dated by May 31, 1909. In this message the Methodist minister, recognized as the father of American personalism [13; 21], presented himself: «I am a Personalist, the first of the clan in any thorough-going sense» [14, p. 28].

In such a way the idea of personalizing the ontology appeared in the USA at the end of the nineteenth and the beginning of the twentieth centuries was affirmed as a key moment of developing the tendencies of personalistic thinking revealed by the classical philosophy appealing to spirituality into the non-classical philosophical trend disclosing the theistic basis of the human person. Formed in the sphere of «inner vision» of American personalism this understanding of its historical mission is supported by two significant factors defining the genesis of the personalist thought in North America.

Firstly, in contradistinction to the radical departure from the tradition of philosophizing declared by the initiators of the European personalistic rejection of its impersonalist modes - Emmanuel Mounier (1905–1950), and Jean Lacroix (1900 – 1986) – the apology of the sovereign personality in the USA was inspired by the reception of philosophia prima performed by the originator of the Bostonian hub of personalistic movement, his disciples Edgar Sheffield Brightman (1884–1953), Francis J. McConnell (1871–1953), George Albert Coe (1861–1951), Ralph Tyler Flewelling (1879–1966) and the Harvard philosophers William James (1842–1910), William Ernest Hocking (1873–1966) and Charles Hartshorne (1897–2000) manifesting themselves as personalists.

Moreover in the course of perceiving and interpreting the philosophical classics the thinkers involved in forming American personalism reduced the spiritual source of the personhood to the personalized ratio breaking the soil for growing up the genealogical tree of the personalist philosophy embracing all the branches of the rationalist thought accenting or implying cognitive attributes of the Self. Such intention of increasing the proper philosophical genealogy of the personalistic mode of philosophizing was realized in the most consistent way by R. T. Flewelling. Defining the start of personalism in the history of ideas, he stated: «It is, in basic principle, as surely expressed in the affirmation of Heraclitus (536 - 470 B.C.) that the fundamental reality is mind because it alone, of all creation, has the power to differentiate itself from the objective world and even from its own experiences, asserting that this Logos is the permanent principle in
a world of change. Anaxagoras (500 - 430 B.C.) showed the same personalistic trend in affirming mind to be the foundation of existence, the force that arranges and guides. Protagoras (480 - 410 B.C.) named this differentiating capacity of the person as the basis of all knowledge and science, expressing it in the famous phrase: «Man is the measure of all things, of things that are, that they are; of things that are not, that they are not.» [20, p.21]

Secondly, the appeal of the personalist branch of philosophy risen in the USA to the ratiocentric mainstream of its tradition determined the semantic transformation of metaphysical and phenomenological (in Kantian actualization) concepts directed at the categorial systematization of the doctrine prioritizing «the personality as the ultimate explanatory, epistemological, ontological, and axiological principle of all reality» [40] in the New World. «The textual activity» (R. Barthes) marking the development of American personalism involved it as an acting force into the intertextual dimension of philosophical discourse formed by the interaction of different modes of thought and revealing the limits of rationality departed from spirituality at the contemporary stage of philosophizing defined as the formation of post-secular philosophy by its self-reflection [26; 34].

Indicating the important features of rising the personalistic trend in North America the accented genealogical characteristics of this national-historical type of philosophizing don’t exhaust its viability ensured by the capacity of modifying its constructs and interacting with other forms of thinking. It should be taken into consideration that «dialogue openness and liberality of American personalist philosophy are determined by its Protestant basis devoid of dogmatic stability» (here and hereinafter the translation is mine – V. P.) [10, p. 379]. Thus, «the unsteadiness of theological foundations» [10, p. 379] of this national version of personalism motivates its «persistent search for new ways of identifying the personal providing succession, dynamics and progressiveness of developing the personalistic doctrine in the USA» [10, p. 379] and involving it «into the epicentre of problematizing the criteria of personality» [10, p. 379] substantiated by rationalism and exposing their unreliability in the context of the crisis of person’s identity provoked by worldview and value eclecticism of postmodern.

To clarify the influence of theology of Protestantism on the process of forming the personalist thought on North American continent the study should start with the explication of the horizons of perceiving the Scripture text which were established by English Bible translations performed in the period of Reformation to realize the idea of providing the personal access of the English-speaking people to God Breathed Book.

This starting-point of exploring the theological ground of American personalism is predetermined by the meta-ontological character of the problem of personality. Inspired by realizing the impossibility of objectivizing the person’s existence in the abstractions of ontology the personalistic movement paved the complicated trajectory of approaching the Revelation on which the scope of comprehending the meta-ontology of the personhood revealed in Biblical topoi of personal being was determined by confessional affiliation and spiritual experience of philosophers-personalists. The meta-ontological dimension of the personality expounded by patristic trinitatology at the turn of Antiquity and the Middle Ages was disclosed for rational consciousness of modernity by the current of personalism based upon Orthodox theology. The terminological neologisms intended to reunite spirituality and rationality in the personal self-reflection were introduced by V. N. Lossky, one of the greatest apologists of the personhood in the twentieth century fixing in such a way the ascent of thought from ontological depersonalization of being to trinitarian meta-logic explaining absolute personality of God and god-likeness of human person. He confirmed: «And if it is certain meta-ontology, only God can know it, that God, Which Genesis show us during the pause in His creativity made to say at the Pre-Eternal Council of Trinity Hypostases: «Let us make man in our image, after our likeness» [8, p. 400].

Based upon perceiving the Bible topology of the personhood in the space of interlingual communication formed in the modern era the personalistic explications of meta-ontological dimension of the personality depend on those ways of transmitting God’s Word into human language that were actualized in the late-traditional period to ensure the communion of the created person with Creator by rendering the Scripture into his/her native tongue. Thus, focusing on the theological foundations of personalism developed in the USA, the philosophical-historical reconstruction of forming it as a type of reflection implies the definition of its Biblical background that is the aim of investigation in this article. The way of realizing the indicated purpose is determined by the methodological approach verifying the transmission of the Scripture topoi of personal being performed in the translations of «God Breathed Book» (2 Timothy 3:16; 2 Peter 1:21) by the meta-ontology of the personhood disclosed in the course of substantiating the doctrine of the Trinity by the Holy Fathers and Teachers of the Church in the golden era of theology.

The rise of the personalist philosophy in North America was directed by the perception of English Bible versions accepted by the Protestant denominations of the New World. Attached to the main strains of the Reformation taken place in England these religious movements manifest-
ed themselves through the primary appeal to the Scripture translations which were made at the Elizabethan stage of the Church Reform and realized the Renaissance intentions of forming the personal horizons of comprehension of universal Truth uncovered by the Revelation.

Anticipated by the first attempts of transmitting God’s Word into English embodied in John Wycliffe’s Bible (1384) and W. Tindale’s Bible (1536) and systematized in the Great Bible (1539 – 1541) the Scripture renderings performed during the reign of Elizabeth I (1558 – 1603) and known as the Geneva Bible (1560) and the Bishops’ Bible (1568) marked by their correlation the diapason of the Reformers’ views revealed in England contributing in such a way into the search for the balance achieved in the King James’ Bible (1611) recognized as the most influential version of the most influential book in the world both by the Anglican Communion and non-Anglican branches of Protestantism.

Elizabethan translations of God Breathed Book were brought to North America in the seventeenth century and subdivided the areas of communicating the created persons with Creator. Gary De Mar, President of American Vision and Honorary Member of the 1599 Geneva Bible Advisory Board, underlines: «In 1620 the Pilgrims arrived at Plymouth with their Bibles and a conviction derived from those Bibles of establishing a new nation. The Bible was not the King James Version. When James I became king of England in 1603, there were two translations of the Bible in use; the Geneva Bible was the most popular, and the Bishops’ Bible was used for reading in churches...In the end, the Geneva Bible was replaced by the King James Version, but not before it helped to shape America»[18].

Thus, having spread on North American continent the Scripture version appeared in Geneva in 1560 became the corner-stone of the self-definition of the human personality based upon his/her communion with God in the Protestant understanding of their relationship. W. H. Noah and D. L. Brown state: «In fact, the Geneva Bible was the principal English Bible initially brought to American soil, making it the Bible that shaped early American life and impacted Colonial culture more than any other... it is certain the Geneva Bible became the spiritual foundation for the future United States of America...The Geneva Bible helped to form the Christian culture in the English-speaking colonies of the New World that would later become America.»[31]

M. Simms emphasizes the initial preference of the Geneva Bible in the region of locating Boston university founded two hundred years later and becoming the cradle of American individualism: «Being a Puritan Bible, the Geneva would be used throughout the early colonies wherever English-speaking Puritans were found. New England used it extensively...»[36, p. 39]

The Bishops’ translation of God Breathed Book is supposed to be used in the first English church service held on the soil of America. According to the explanation given by W. H. Noah and D. L. Brown it was probably conducted «by a chaplain to Sir Francis Drake when he put ashore briefly in California in 1579»[31]. But being in official use on North American continent until its supersession by the King James’ Bible the Scripture renderings produced under the authority of the established Church of England in 1568 could not compete with the Geneva version in expanding all over the New World.

Even due to so brief overview of scientific retrospectives of the contribution to evangelizing America made by the Bible translations of the age of Elizabeth it should be recognized that the research for the way of American personalism thought to the theistic basis of the personality presupposes reflecting the forms of ultimate communication realized in these versions of God Breathed Book.

Thus to advance in explicating the Biblical background of the personalistic doctrine formed in the USA in the late nineteenth – early twentieth centuries the study should return to English Bible translations made by Elizabethan men of letters.

The era of Elizabeth stands out in the history of England as «the golden age» marked with the blossom of the national culture leading the Renaissance in that country to the apogee and followed by the core transformation of English mentality.

Depicting the cultural situation form in England in the last third of the sixteenth century A. N. Wilson, an English master-historian of nowadays, known by his formula of painting «a portrait of the age», in his book «The Elizabethans» (2011) characterizes the reign of the Virgin Queen as «a time of exceptional creativity, wealth creation and political expansion... There was a Renaissance during this period in the world of words, which included the all-round hero and literary genius, Sir Philip Sidney, playwright-spy Christopher Marlowe and that myriad-minded man, William Shakespeare... this was the age when modern Britain was born, and established independence from mainland Europe... English was destined to become the language of the great globe itself...»[41, p. 7]

Designating the borderer between traditionallism and historicism in the national-cultural consciousness of Englishmen, the fascinating epoch became a period of establishing the dialogic structure of personal self-definition[3;7;5;23;4;21;12;33]. It was inspired by the humanistic comprehension of the Christian anthropology and confirmed the priority of interpersonal communication in the self-fulfillment of the subject transformed by the post-Renaissance types of rationality into the problematic
epicenter of the modern humanitarian reflection.

Against the social-cultural background of Elizabethan England the assertion of the human dignity as a unity of «virtus atque doctrina» performed by the studia humanitatis in the European continent was extended beyond the secular dimension of the person’s creativity set by the Roman Renaissance. In this field of view the creative activity of the human personality was emphasized as a way to imitate Creator by completing the individual manner, formed in the movement from the imitation of the canonical examples of «liberal arts» to the competition with them. And it should be taken into consideration that the Renaissance humanism as Pan-European intellectual movement asserted the human mind as a basis of personal creativity. The «ratio» was defined by the humanists as a gift of God that aimed at the fulfillment of the free self-definition of the created person at achieving the likeness of Creator predetermined by Him to form a core of the human personality. Perhaps, the most precise formulation of this idea belongs to Leone Battista Alberti: «...talent, ability to study, mind are divine attributes by which he [a man] can explore, distinguish and comprehend what should be avoided and what should be accepted to protect himself» [6, p. 235-236].

Following the way paved by the humanists of the continental Europe, the initiators of the late flowering of the English Renaissance perceived their insight of the dialogue, realized in its horizontal and vertical, empirical and transcendent orientations, as an authentic form of person’s self-manifestation. But in clarifying the personal communicative positions distinguished as «the self» and «the other» appealing to God the Elizabethans actualized the creative intentions that exceeded the ethical-aesthetic criteria of the human personality established by the founders of the Roman Renaissance in the process of secularization of anthropological concepts of the Catholic doctrine.

Confirming the literary dominant of the Renaissance ideal of «uomo completo» English men of letters of the late sixteenth century did not restrict themselves in «moral improvement» of readers, approved by traditionalism as the aim of poesy, to the original figurative expression of the universal truth opening by the natural Revelation given in the created world. In the age of Elizabeth I this creative initiative was reflected in its concordance with the kernel strain of the Reformation in England revealed as the new apprehension of the old need in the straight personal access of the Englishmen to the supernatural Revelation that might be ensured only by rendering It into English as the Geneva Bible and the Bishops’ Bible.

In spite of contradictory estimations proclaimed in the reign of Elizabeth I and expressing the diverse tendencies of the formation of Anglicanism these literary works should be recognized both important milestones in the evangelization of England and significant achievements of the Renaissance literature of that country. But in the modern scientific picture of the history of English Scripture translations the Geneva Bible and the Bishops’ Bible are represented as the reductions of W. Tyndale’s Bible which marked the beginning of a new era in England as the first rendering of God’s Breathed Book from the original languages (Hebrew for the Old Testament and Greek for the New Testament) into English. Accordingly the historical mission of Elizabethans in providing the access of Englishmen to the Biblical text was reduced to paving the way for the King James authorized version that was generally recognized «the clearest, most fluent translation, with poetic rhythm and dignity based on the watershed of ... previous translations of Scripture [28, p. 146]».


Predetermined by excluding from the field of view the Renaissance inspirations of Elizabethan translators of the Scripture the statement of the transitional character of their works factually
denies their original impact in the communion of English-speaking people with the living Word of God. Thus to reveal the significance of these translations for realizing interpersonal relationship of man and Creator the study should focus on defining the ways of providing the personal access to the Revelation in the versions of God’s Breathed Book, appeared during the reign of Queen Elizabeth I.

The actuality of this direction of investigating Elizabethan Bible translations is determined by the following factors:
- the elimination of rendering the Biblical topoi of personhood from the scope of attentions of scholars concentrated on Scripture versions appeared in England in the heyday of the Renaissance;
- the importance of ascertaining modes and tools of transmission and reconstruction of these concepts for the comprehension of humanistic premises of Elizabethans’ literary activity aimed at providing the communication of the created person with Creator;
- the need to clarify the impact of the English Bible translators of «the golden age» into forming the spiritual dimension of the Renaissance personality and personalistic mode of thinking;
- the development of the topological approach as a basis of current interaction of theological and humanitarian discourses intended to overcome the rationalistic restrictions of personal self-defining.

Moreover the reception of the ultimate communicative experience acquired by translating the Scripture in the era of Elizabeth I will encourage the aspiration for reuniting spirituality and rationality in the social-humanitarian space of contemporaneity self-reflected as «the post-secular age» [26, p. 21 - 31]. Actualizing at the turn of the twentieth – twenty-first centuries, this intention «testifies to the awareness ... of the inseparability of intellectual source from its spiritual origins, opened by Christianity, but lost in the course of the secularization of knowledge» [9, p.237]. The designation of such a prospect of post-secular humanistic studies does not demonstrate the exhaustion of resources of rational consciousness: «The voluntary communion of the person to God, the involvement of his mind into the conciliar mind of the Church negates neither human mind nor manifestations of personal life, but on the contrary, it is their triumph. It is through the incarnation of Christ, «Thy birth, O Christ our God, shined upon the world the light of wisdom» [1, p. 5]. Thus to reveal those ways of transmission of God’s Word in human languages that were realized in Elizabethan versions of God Breathed Book the analysis of the topology of personhood reconstructed in these renderings of the Bible should be performed on the base of realizing the impossibility of recognition of sense and origins of the personality without the synergy of divine and human sources.

The earlier Elizabethan Scripture translation was made by the Reformers who had to flee from England to Geneva after Mary Tudor’s Access to the English throne taken place in 1553 and giving the start of Catholic reaction in the country. One of these Genevan refugees, William Whittingham, completed his rendering of the New Testament in 1557 which was printed by Conrad Badius [32] in the same year. Two years later the group of Marian exiles including such Protestant scholars as Christopher Goodman, John Pullain, Thomas Sampson, Miles Coverdale and William Whittingham himself finished their version of the Old Testament.

Thus the early years of Elizabeth’s reign were marked by the publication of the English Scripture translation performed in Geneva in 1560 and accepted as «the Bible for Puritans» in Elizabethan England. Produced originally in continental Europe and only in quarto size this rendering of the Scripture was shipped in the whole issue to the British Isles where it became known as the Geneva Bible.

In 1561 this version was printed in England; a patent of monopoly was given to James Bodley and in 1576 it was transferred to Christopher Barker, in whose family the right of printing this Scripture translation remained for upwards of a century [32]. According to the figures given by D. V. Wallace and E. H. Plumptre, the experts on the history of rendering the Bible into English, during the almost semi-centennial reign of Queen Elizabeth I nearly 100 [38] (not less than 80 [32]) editions of Genevan translators’ work were published. Even such approximate rating data of Elizabethan publications of the Geneva version proves that it was «the most popular rendering of the Scripture in England in the late sixteenth – early seventeenth centuries. This popularity is affirmed by the facts of common knowledge that (1) the Geneva Bible was the first English translation of God Breathed Book to be brought to America and (2) it was used by William Shakespeare.

The prevalence of this rendering of the Scripture in the age of Elizabeth I might be defined by the following factors:
- the size of its volume (a small quarto) was appropriate for every-day home usage;
- it was the first English version of the Bible «which laid aside the obsolescent black letter, and appeared in Roman type» in the majority of its editions; [32]
- this translation of the Scripture introduced the standard (generally accepted nowadays) division into verses following both the tradition of ancient origin revealed in Masoretic versions of the Old Testament and the innovation performed by the famous French printer and classical scholar of the sixteenth century Robert Estienne (known as Robertus Stephanus) in his fourth edi-

But the acceptance of the Geneva Bible in the Elizabethan era had the limits determined by the confessional divergences between the translators involved in the work over it and their contemporaries concerned with the Reformation in England. As E. H. Plumptre underlines, this rendering of the Scripture «was accordingly the version specially adopted by the great Puritan party through the whole reign of Elizabeth, and far into that of James» [32]. The Puritan’s character of the Bible translation made by the exiled English Reformers was revealed in the extensive margin notes which added about one third the length of the Scripture text itself (approximately 300 000 words). Inspired by John Calvin, the leader of the Swiss Reformation (and by coincidence William Whittingham’s brother-in-law) these commentaries reflected the process of the authors’ adoption of the Calvinistic ideas which reinforced the foundations of Puritanism. But the radical requirement for purifying the Church of England was not shared by all the Reformed Protestants of the Elizabethan age. Accordingly the metatext of the Geneva Bible formed by the translators became the main obstacle for its general recognition by the Englishmen in the late sixteenth – early seventeenth centuries. Moreover, as F. G. Kenyon points out in his analytical review of rendering the Scripture into English, this version «could hardly be expected to find favor, namely, among the leaders of the Church of England. Elizabeth herself was not too well disposed towards the Puritans, and the bishops in general belonged to the less extreme party in the church» [24, p. 441].

Thus the intention «to have diversity of translations and readings» (Matthew Parker, the archbishop of Canterbury, did not express the motives of creative activity realized in renderings of the Scripture performed at the climax of the Renaissance in England. The coexistence of The Geneva Bible and the Bishops’ Bible in «the golden age» of the national history denoted the tension between the groups of the English Protestants formed in that period. Characterizing the historical context of these versions Jr. Brown reasonably sums up:«The low church Separatists championed the Geneva Bible. Conversely, the high church Anglicans promoted the Bishop’s Bible» [14, p. 17].

Both versions of God Breathed Book appeared in the era of Elizabeth realized «word-by-word» model of translation in the course of rendering into English the topoi defining the personal being in the Greek original of the New Testament (See Table 1). Simultaneously The Geneva Bible and the Bishops’ Bible differed in transforming the Scripture textual organization. The former of these versions didn’t exhaust its innovation by introducing the first modern verse divisions, but included «the bracketed» commentaries forming the deliberate perception of the Biblical testimonies. The latter of Elizabethan translations of God Breathed Book was intended to unite two opposite principles of structuring the text: priority of edification presupposing the tendentiousness of interpreting the Scripture evidences and «diversity of translations and readings» demonstrated by combining the different versions of Psalms and attaching the initials of translators to the parts of the Bible rendering produced by them.

Reinforcing the rational aspect of perceiving the Biblical text all these means of providing the personal access to the living God’s Word predicted the rationalistic restrictions of the scope of comprehending the supernatural Revelation and formed the premises of reducing the spiritual source of personality to personalized ratio in the classical conceptions of American personalism revealing its contradictions and clarifying the perspective of its further investigation.
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<th>References</th>
<th>Greek Bible by Erasmus of Rotterdam (1516)</th>
<th>Tyndale’s Bible (1525) 1535</th>
<th>The Great Bible (1539) 1540</th>
<th>Geneva Bible (1560) 1562</th>
<th>Bishop’s Bible (1568) 1602</th>
<th>The Russian Bible (1876)</th>
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<tr>
<td>1 (2 Кор. 9:4)</td>
<td>μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὐροφικός ὑμᾶς ἀποστεικαύσας κατασφυγόμεν ἡμεῖς ἓνα μὴ λέγω ὑμίς ἐν τῇ ὑπόστασις ταύτη</td>
<td>lest paraventure yf they of Macedonia come with me, and fynde you unprepared, the boost that I made in this matter, shuld be a shame to us. I saye not unto you.</td>
<td>lest paraventure yf they of Macedonia come with me, and finde you unprepared, we (I wyll not saye ye) shoulde be ashamed in thys matter of boastyng.</td>
<td>Lest if they of Macedonia come with me, and find you unprepared, we (that we may not say, you) should be ashamed in this matter of boastyng.</td>
<td>Lest yf they of Macedonia come with me, and fynde you vnpreared, we (I wyll not say you) should be ashamed in this matter of boastyng.</td>
<td>и чтобы, когда придут со мною Македоняне и найдут вас неготовыми, не остались в стыде мы, — не говорю «вы», — похвалившись с такою уверенностью.</td>
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<td>2 (Евр. 3:14)</td>
<td>μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν ἐάνερ τὴν ἀρχὴν τῆς ὑπόστασις μέχρι τέλους βεβαιών κατάσχομεν</td>
<td>We are partakers of Christ yf we kepe sure unto the ende the first substance.</td>
<td>We are made partakers of Christ, yf we kepe sure (unto the ende) the begynnynge of the substance,</td>
<td>For we are made partakers of Christ, if we keep sure unto the end the beginning, wherewith we are upholden,</td>
<td>For we are made partakers of Christe, yf we kepe sure unto the ende the begynnynge of the substaunce,</td>
<td>Ибо мы сделались причастниками Христу, если только начатую жизнь твердо сохраним до конца,</td>
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<td>3 (Евр. 11:1)</td>
<td>εὖστιν δὲ πίστις ἐπίλυσεν υπόστασις προγόματον ἐλεγχος σού βλεπομένων</td>
<td>Fayth is a sure confidence of things which are hoped for, and a certayntie of things which are not sene.</td>
<td>Fayth is a sure confidence of thynges, whych are hoped for, and a certayntie of thynges whych are not sene.</td>
<td>Now faith is the ground of things which are hoped for, and the evidence of things which are not seen.</td>
<td>Fayth is the grounde of thynges hoped for, the evidencie of thynges not seen.</td>
<td>Вера же есть осуществление ожидаемого и уверенность в невидимом.</td>
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<td>4</td>
<td>ἀ λαλὸ  ὁ γά κατὰ  κύριον  λαλῶ  ἀλλ` ὡς  ἐν  ἀφροσύνῃ  ἐν  ταύτῃ  τῇ  ὑποστάσει  τῆς  καυκήσεως</td>
<td>That I speake, I speake it not after the wayes of the Lorde: but as it were follyshly, whill we are now come to bostinge.</td>
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<td>5</td>
<td>ὃς δὲ ἀπαύγασμα τῆς δόξης καὶ  χαρακτήρ τῆς  ὑποστάσεως αὐτοῦ  φέρων τε τὰ πάντα τοῦ ἡμῖν ἡ πνευμάτων δύναμις αὐτοῦ  καθαρίσασιν τῶν ἁμαρτάνων ποιησμάτων ἐκάθεσαν ἐν δεξίᾳ τῆς  μεγαλοπρέπειας ἐν  ύψηλοις</td>
<td>Which sonne beynge the brightnes of his glory, and very ymage of his substance, bearynge up all thynge with the worde of his power, hath in his awne person purged oure synnes, and is sitten on the ryght honde of the majestie an hye,</td>
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<td>Which (sonne) beigne the bryghtness of his glory, and the very ymage of his substance rulynge all thynge with the worde of his power, hath by his awne person purged our synnes, and sitteth on the ryght hande of the majesty an hye:</td>
<td>Who being the bryghtness of the glory, and the engraved form of his person, and bearing up all thynge by his mighty word, hath by himself purged our sins, and sitteth at the right hand of the Majesty in the highest places,</td>
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<td>Who beyng the bryghtnesse of the glorie, and the very image of his substaunce, vpholdynge all thynges with the worde of his power, hauing by him selfe purged our sinnes, hath sitt on the ryght hande of the maiestie on hye:</td>
<td>Сей, будучи славою славы и образ ипостаси Его и держа все словом сильы Своей, совершив Собою очищение грехов наших, воссел одесную престола величия на высote,</td>
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### Провошуна

<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek Bible by Erasmus of Rotterdam (1516)</th>
<th>Tyndale’s Bible (1525) 1535</th>
<th>The Great Bible (1539) 1540</th>
<th>Geneva Bible (1560) 1562</th>
<th>Bishop’s Bible (1568) 1602</th>
<th>The Russian Bible (1876)</th>
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<tbody>
<tr>
<td>1 (Мф. 17:2)</td>
<td>καὶ μετεμορφώθη εἴμωσθεν αὐτῶν καὶ ἔλαμβαν τὸ πρόσωπον αὐτῶν ὡς ὁ ήμις τὰ δὲ ἱμάτια αὐτῶν ἐγένετο λευκὰ ὡς τὸ φῶς</td>
<td>And was transfigured before them, and his face dyd shynce as the sunne, and his clothes were as whyte as the lyght.</td>
<td>And was transfigured before them, and his face dyd shynce as the sunne, and his clothes were as whyte as the lyght.</td>
<td>And was transfigured before them, and his face dyd shynce as the sunne, and his clothes were as white as the light.</td>
<td>And was transfigured before them, and his face dyd shynce as the sunne, and his clothes were as white as the light.</td>
<td>Εἶδον Εἶγεν δὲ δὲν θανάτῳ καὶ προῆράθη αὐτῶν καὶ ἐκτός αὐτῶν ὥσπερ ἡμέρας ἔγεγεν λευκὸν ὡς τὸ φῶς</td>
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<td>2 (Мф. 26:67)</td>
<td>τότε ἔνεπτυσαν εἷς τὸ πρόσωπον αὐτῶν καὶ ἐκκυλάρασαν αὐτῶν οἱ δὲ ἐράπταν</td>
<td>Then spat they in his face, and buffeted him with fists. And other smote him with the palme of their hondes on the face.</td>
<td>Then dyd they spyt in his face, and buffeted him with fistes. And other smote him on his face with the palme of their handes,</td>
<td>Then spat they in his face, and buffeted him, and others smote him with rods,</td>
<td>Then dyd they spyt in his face, and buffeted hym with fistes. And other smote hym on his face with the paume of their handes,</td>
<td>Τότε δὲ δεῖλαν τὸ πρόσωπον αὐτῶν καὶ ἐκεῖθεν ἔνεπτυσαν εἷς τὸ πρόσωπον αὐτῶν καὶ ἐκκυλάρασαν αὐτῶν οἱ δὲ ἐράπταν</td>
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<td>3 (Мк. 14:65)</td>
<td>καὶ ἔγινεν τινς ἐμπεπέπεπεν αὐτῶν καὶ περμελάτοις αὐτῶν τὸ πρόσωπον καὶ κολαφίζησαν αὐτῶν καὶ λέγεθαν αὐτῶν προφήτησον καὶ οἱ αὐτῶν ἐισέρασαν αὐτῶν ἐλαβόν</td>
<td>And some beganne to spit at him, and to cover his face, and to bete him with fists, and to saye unto him, arde unto us?. And the servauntes buffeted him on the face.</td>
<td>And some beganne to spit at him, and to cover his face, and to bete him with fists, and to saye unto him, Arade. And the servauntes buffeted him on the face.</td>
<td>And some began to spit at him, and to cover his face, and to bete him with fists, and to saye unto him, Prophesy. And the sergents smote him with their rods.</td>
<td>And some began to spit at hym, and to cover his face, and to beate hym with fistes, and to saye vnto hym, prophecye. And the seruauntes dyd beate hym with roddes.</td>
<td>Καὶ ἔγκειταν τινὶς ἐμπεπέπεπεν αὐτῶν καὶ περμελάτοις αὐτῶν τὸ πρόσωπον καὶ κολαφίζησαν αὐτῶν καὶ λέγεθαν αὐτῶν προφήτησον καὶ οἱ αὐτῶν ἐισέρασαν αὐτῶν ἐλαβόν</td>
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<td>№</td>
<td>(Lk. 9:29)</td>
<td>καὶ ἐγένετο ἐν τῷ προσώπῳ αὐτοῦ τὸ εἰδὸς του προσώπου αὐτοῦ ἐπερν καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἔξωστράπτων</td>
<td>And as he prayed, the fassyon of his countenance was changed, and his garment was whyte and shone.</td>
<td>And as he prayed, the fassyon of his countenance was changed, and his garment was whyte and shone.</td>
<td>And as he prayed, the fassyon of his countenance was changed, and his garment was whyte and shone.</td>
<td>And as he prayed, the fashion of his countenance was changed, and his garment was white and glistened.</td>
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<td>4</td>
<td>(1 Kor. 13:12)</td>
<td>ἐνάντια τῷ δέ πρόσωπον οὗ εἰς ἐναντίον τῆς πρόσωπον τοῦ προσώπου τοῦ Χριστοῦ καθώς καὶ ἐκφάντασθαι</td>
<td>Now we see in a glasse, even in a darke speakynge: but then shall we se face to face. Now I knowe unperfectly: but then shall I knowe even as I am known.</td>
<td>Nowe we se in a glase even in a darke face to face. Nowe I know in unperfectly: but then shall I knowe even as I am known.</td>
<td>For nowe we see through a glass darkely; but then shall we see face to face. Nowe I know in part; but then shall I know even as I am known.</td>
<td>Nowe we see in a glase, even in a darke speaking: but then shall we see face to face. Nowe I knowe unperfectly: but then shall I knowe even as I am known.</td>
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<td>5</td>
<td>(2 Kor. 3:18)</td>
<td>οἱ μετὰ τὴν δόξαν κυρίου κατοπτέρωσιν τὴν δόξαν τοῦ κυρίου κατοπτέρωσιν τὴν δόξαν τοῦ κυρίου πνεύματος</td>
<td>But we all beholde the glorye of the Lorde with his face open, and are chaunged unto the same similitude, from glory to glory, even of the spryte of the Lorde.</td>
<td>But we all beholde in a myrrour the glorye of the Lorde with his face open, and are chaunged unto the same similitude, from glory to glory, even as of the spryte of the Lorde.</td>
<td>But we all beholde as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.</td>
<td>But we all behold [as] in a myrrour, the glorie of the Lorde, with his face open, and are changed into the same similitude, from glorie to glorie, even as of the spraye of the Lorde.</td>
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<td>Page</td>
<td>Greek Text</td>
<td>English Translation</td>
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<td>7</td>
<td>(2 Кор. 4:6) ὥστῳ δὲ ὁ θεὸς ὁ εἰπὼν ἢ ἐκ σκότους φώς λάμψει ἐς ἐλαμμένον ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς ὁδὸς τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ</td>
<td>For it is God that commanded the light to shine out of darkness, which hath shined in our hearts, for to give the light of the knowledge of the glory of God in the face of Jesus Christ.</td>
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<td>8</td>
<td>(Откр. 22:4) καὶ ὡς ἐκ τοῦ πρόσωπον αὐτοῦ καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τὸν μετώπον αὐτοῦ</td>
<td>And they shall see his face, and his name shall be in their forheads.</td>
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<td>9</td>
<td>(Откр. 1:16) ἐστὶ καὶ ἐστίν ἐν τῇ δέξῃ χειρὶ αὐτοῦ ἀστέρας ἀστέρας ἐστὶ καὶ ἐκ τοῦ στόματος αὐτοῦ ὀρφαία δίστομος ὀξεὶς ἐκπομονημένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἠλίπος φαίνει ἐν τῇ δύναμιν αὐτοῦ</td>
<td>And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword; And his face shone as the sun shineth in his strength.</td>
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9. Нет публикации.
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