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METHODOLOGICAL PARADIGMS IN THE CONTEMPORARY PASTORAL THEOLOGY

Theological fields of study are commonly divided into historical, systematic, and practical ones¹. Pastoral theology belongs undoubtedly to the last group. The common division is not clear-cut though, and pastoral theology may derive from the historical and systematic one. What is more, it does really cooperate with those fields, relying mostly on the normative factors in order to reach its own conclusions. Not to mention, a set of deductive methods that pastoral theologians use and which are typical of the historical and systematic theology. However, those deductive methods are ineffective in the context of the challenges that the contemporary pastoral theology must face. The aim of such a theology is to create models of redemptory activity of individuals as well as various groups of Christians. The models must meet the latest socio-cultural demands. In order to propose models of effective redemptory activity, it is necessary to analyze regularly the dynamic social reality of the Church. This in turn demands using inductive methods. The difficulty to carry out such new research in pastoral theology, also known as practical theology, lies in the appropriate combination of both deductive and inductive methods. In this context, the scientific question of methodological paradigms in pastoral theology is raised.

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¹ S. K a m i ń s k i. *Pojęcia i klasyfikacja nauk*. Lublin 1981 (third edition revisited), p. 288, see: J. M a j k a. *Metodologia nauk teologicznych*. Wrocław 1995 pp. 183-216.

I. METHODOLOGICAL SPECIFICITY OF PASTORAL THEOLOGY

The subject of pastoral theology is the redemptory activity of the Church, which is the realization of the plan to redeem all the people by God. „For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (see: John 3,16). The Son of God, by realizing the Father’s will, redeemed the sinful ones, and after the Resurrection told the disciples and their followers to continue the mission of uniting people with God (see: Matthew 28, 18-20, and parallel texts). The Church would act contrary to its founder’s principles if it stopped spreading the Word of God, making God present in the liturgy and especially in the Eucharist, and showing the world that „God is Love” (1 John 4, 8. 16). Pope Benedict XVI preaches that „internal nature of the Church is expressed in a three-fold task: preaching the Word of God (*kerygma-martyria*), administration of the sacraments (*leiturgia*), service of love (*diakonia*). These are tasks that are closely intertwined and cannot be separated” (DCE 25). Therefore, the redeeming activity of the Church embraces all forms of realization of basic functions of the Church in order to allow people to meet God in faith, hope, and love. Pastoral theology deals with theological reflection over how the functions of the Church are realized in the contemporary world².

What exactly is the difference between pastoral, systematic, and historical theology? What clearly differentiates pastoral theology from the other ones, is that the former acknowledges the timeliness of the redeeming activity of the Church in its pastoral reflection. The German, pastoral handbook issued after the Second Vatican Council took this aspect into consideration even in the subheading³. Pastoral theology aims at constructing models of redeeming activity of the Church which are current in these days, and will be current in the nearest future. Reflection on redeeming activity of the Church is also the task set for moral theology or spiritual theology, yet in those fields of study it is of normative or historical character. Even though moral or spiritual theology takes into consideration socio-cultural context of the contemporary

² See: W. P r z y g o d a. *Funkcje urzeczywistniania się Kościoła*. „Roczniki Teologiczne” 46:1999, issue 6, pp. 175-198.

³ See: *Handbuch der Pastoraltheologie. Praktische Theologie der Kirche in ihrer Gegenwart*. Ed. F. X. Arnold, K. Rahner, V. Schurr, L. M. Weber, F. Klostermann. Bd. 1-5. Freiburg–Basel–Wien 1964-1972.

Christianity and Christian communities, the context is not subject to empirical studies.

Pastoral theology, on the other hand, by relying on its own empirical studies, gets the special right to criticize the current activity of the Church and to construct new, better models of such an activity. Systematic as well as historical theology may and do make suggestions on priesthood, yet they are of normative character or take the form of historical wisdom (*Historia vitae magistra est*). Pastoral theology, however, owing to the empirical studies of the actual redeeming activity, allows not only to draw normative conclusions, but also to suggest changes in the actual activity of the Church. It would be an example of scientific impertinence to suggest changes in ecclesiastical activity only on the basis of the intuitive perception of such an activity.

The context of contemporary Christian life and priesthood can be characterized by unprecedented dynamics of changes. It is common that snap decisions and concrete solutions to the occurring problems are forced by the situations which pastoral service encounters. Not always is there a time for deep reflection and theological justification of the changes which are being introduced in the Church. Hopefully, priests, catechists, as well as secular leaders of religious groups try to derive from pastoral theology, which aims at critically analyzing the current situation in the Church and the models of its redeeming activity that are truly brought to life. It is only the deep theological theory that may refrain the Church from making mistakes, from disintegration and anarchy⁴.

Pastoral theology is a scientific field of particular dynamics since its subject is the existence and activity of the Church in the current circumstances. This subject encompasses earthly and heavenly life of the people of the Church, *ad intra* and *ad extra* ecclesiastical activity, pastoral tasks of hierarchy, consecrated people and laity. Pastoral theology wants to embrace it all, evaluate critically, and express systematically in the context of the current conditions in which the Church spreads its activity in the world. This rich material for reflection, and today's demands for creating new effective models and methods of redeeming service that pastoral theology needs to meet, decides upon the specificity and complex methodological situation of pastoral theology.

⁴ R. K a m i ń s k i. *Problemy dyskutowane w teologii pastoralnej*. „Roczniki Teologiczne” 48:2001 issue 6 pp. 14-16; see: R. K a m i ń s k i. *Teoria działania Kościoła jako problem teologii praktycznej*. „Roczniki Teologiczno-Kanoniczne” 29:1982 issue 6 pp. 55-68.

The purpose of pastoral activity was set by Jesus Christ and remains the same. Yet the changing historical and socio-cultural conditions of Church activity form the basis of actions taken to improve the state of ministry. Reflection upon the current situation of the Church requires a skilful use of sources of the traditional theology (The Bible, traditions, historical experience) and knowledge of contemporary conditions in which the redeeming activity of the Church takes place. That is why pastoral theology relies both on sources of the God's Revelation and resources of *Magisterium Ecclesiae*, which is the guarantee of maintaining its theological status. It also relies on experience of particular Christians and religious groups, which is the guarantee of maintaining the timeliness of its conclusions and pastoral postulates⁵. The former sources are studied using deductive methods typical of theology, the latter require inductive methods typical of social sciences. The dynamic subject of pastoral theology generally requires various methodology which is clearly specified on all the levels of scientific process, as well as appropriate cooperation of pastoral theology with other scientific fields, particularly with psychology, sociology, pedagogy, ethnology, and history. This situation requires new methodological paradigms which will guarantee the methodological accuracy on the one hand, and effectiveness of achieving all the research objectives.

II. CARDINAL JOSEPH CARDIJN'S PARADIGM

(*see – judge – act*)

The paradigm proposed by Cardinal J. Cardijn (1882-1967) and used as a method of confrontation of life with the Gospel in the French organization *Jeunesse Ouvriere Chretienne* (Young Christian Workers) has been commonly accepted by pastoral theologians. The paradigm epitomized by the elements: *see – judge – act* gained acceptance of the pope John XXIII in the *Mater et Magistra* encyclical (no 236). According to Cardijn's paradigm, the redeeming situation should be recognized, then judged in line with theological criteria, and, on the basis of this confrontation, draw pastoral conclusions about the current activity of the Church⁶.

⁵ R. K a m i ń s k i. *Działalność zbawcza Kościoła w teorii i praktyce pastoralnej*. Lublin 2007 p. 9-10.

⁶ B. M i e r z w i ń s k i. *Teologia pastoralna czy teologia praktyczna. Spór o nazwę czy o koncepcję?* „Ateneum Kapłańskie” 144:2005 no 576 pp. 230-231; J. H o c h s t a f f l.

J. Müller characterizes the paradigm with three words: *diagnosis – reflection – action*⁷. He believes that the starting point for constructing pastoral theory is to make a diagnosis. This entails seeking an answer for the following questions: what is the current situation?, what real background do we need to take into account? What shall we do in the current situation? J. Müller highlights the fact that when it comes to the stage of making a diagnosis, pastoral researchers cannot limit their critical perception only to the outer reality, but also need to take into account its spiritual dimension, which requires to take a standpoint which will be open to new challenges resulting from the diagnosed redeeming situation. This is closely linked to the second stage of the paradigm, which entails reflection upon and judgment of reality, both based on theological criteria. According to J. Müller, researchers often get to this stage too hastily. This stage does not involve only the moral evaluation of a particular phenomenon, but also should raise the question of the subject and methods of study, which could be used to face challenges resulting from the diagnosed situation. It is only then that the next stage follows, i.e. preparation of strategies for redeeming activity⁸.

A kairological element present in J. Cardijn's paradigm requires that pastoral theologians make use of empirical studies in order to recognize the phenomenon, an event related to ministry, or socio-cultural conditions of the studied redeeming activity of the Church, in an objective way. This process was recognized by the Council as reading the signs of the times (see: *Gaudium et spes* 4). It is in this spirit that the Second Vatican Council put forward a postulate: „Ministry needs to accept and make use of not only theological principles, but also of secular fields of study, especially sociology and psychology, in order to help the faithful participate in a pure and mature life of faith” (see: *Gaudium et spes* 62). Since the Second Vatican Council tries to incorporate psychology and sociology in order to improve ministry, this postulate should be also applied to pastoral theology, which is a scientific reflection over ministry⁹. The methodological model of three stages (*see – judge – act*) as proposed by J. Cardijn was applied during the Second Vatican Council, especially in working out the final version of *Gaudium et spes*, the Pastoral

Die Konzeption von Praxis. In: *Handbuch Praktische Theologie*. Ed. H. Haslinger. Bd. 1. Mainz 1999 pp. 324-332.

⁷ J. Müller. *Pastoraltheologie. Ein Handbuch für Studium und Seelsorge*. Graz-Wien-Köln 1993 p. 94.

⁸ Ibid.

⁹ Mierzwiński, a.b., footnote 21, p. 233.

Constitution on the Church in the Modern World. The Second Vatican Council, which for many theologians and common Christians proved to be a clear sign of the times, stated that: „It is the regular responsibility of the Church to study signs of the times and to explain them in the light of the Gospel, so that it could provide answers to the perennial questions of the meaning of worldly life and future life, and their mutual relations, in a way that would suit the generations of Christians. The Church should understand the world, together with its dramatic expectations, desires, and characteristics” (*Gaudium et spes* 4). The starting point for reflection in the *Gaudium et spes* constitution is the description and analysis of problems of the contemporary world. Questions lead to theological reflection. This sort of approach is not something new in the Church documents, as it appeared in the social encyclicals of John XXIII.

Signs of the times are „phenomena, events, and processes in which the actions of the Holy Spirit manifest themselves. The Holy Spirit intervenes in human actions by stimulating and enlightening human hearts, which need to be confronted with the gospel truth, and need Christian involvement”¹⁰. On the one hand, signs of the times require confrontation with the Gospel, and on the other hand, they are a challenge for the Church and Christians. The term „signs of the times” was initially of a general nature, yet in the course of time it gained clarity and opened a new way of looking for redemption. The pope John XXIII, who propagated the concept of „signs of the times” in the world, believed that the Church should tailor its activity to the time it found itself in. The time was understood as *kairos*, and its usage should lead to ministry which would be more sensitive to the current problems and needs of people¹¹.

The study of the signs of the times and their explanation in the light of the Gospel is responsibility of the Church. It is pastoral theology, or especially one of its fields, kairology, among others, that deals with theological reflection on those signs¹². The study involves appropriate recognition and

¹⁰ See: S. B i e l e c k i. *Znaki czasu*. W: *Leksykon teologii pastoralnej*. Ed. R. Kamiński, W. Przygoda, M. Fiałkowski. Lublin 2006 pp. 923-926.

¹¹ See: J. M a j k a. *Sens „znaków czasu”*. „Chrześcijanin w Świecie” 5:1973 issue 1 pp. 3-12; J. Z a b ł o c k i. *U podstaw polskiej odpowiedzi na „znaki czasu”*. „Chrześcijanin w Świecie” 5:1973 issue 1 pp. 28-39; G. R i c c i. *O teologię znaków czasu*. „Chrześcijanin w Świecie” 6:1974 issue 2 pp. 34-56; S. B i e l e c k i. *Znaki czasu i ich rozpoznawanie*. In: *Teologia pastoralna*. Ed. R. Kamiński. Vol. 1. Lublin 2000 pp. 223-247.

¹² See: A. L. S z a f r a ń s k i. *Kairologia. Zarys nauki o Kościele w świecie współczesnym*. Lublin 1990; S. B i e l e c k i. *Kairologia*. In: *Encyklopedia katolicka*. Ed. S. Wilk, E. Ziemann [et al.]. Vol. 8 col. 332-333.

interpretation of the signs, and reaching appropriate pastoral conclusions. At least since the Second Vatican Council, the study of the signs of the times has been a part of pastoral strategy of the Church. It is almost impossible now to put forward any pastoral plan without taking into account the current signs of the times. The methodological paradigm proposed by J. Cardijn is especially important in the study of newly-produced signs.

III. THE PARADIGM OF A THREE-LEVEL THEOLOGICAL-PASTORAL ANALYSIS

The paradigm of three-stage theological-pastoral analysis is used often in Poland, especially in the KUL (John Paul II Catholic University of Lublin) environment, the foundations of which were laid by the authors representing ecclesiological fields of pastoral theology (K. Rahner, H. Schuster, F. Klostermann). In Italy, owing to G. Ceriani¹³, the paradigm took the form of practical syllogism, in the major premise is the revealed principle, and the minor premise are sociological, psychological, and pedagogical studies, and the conclusions are the current postulates referring to a particular pastoral activity. The Polish version of the paradigm was methodologically revised and popularized by priests: W. Piwowarski¹⁴, and R. Kamiński¹⁵.

According to R. Kamiński, carrying out research based on the paradigm of theological-pastoral analysis on a criteriological (ecclesiological) level, requires a reflection over the nature of the Church and its basic forms of redeeming activity, the source of which is God's Revelation and teachings of the Church. The second stage, kairological (sociological) one, entails an theological-sociological or theological-psychological analysis of the current situation of the redeeming Church activity, making use of empirical studies. The third level, praxeological (strategic) one, determines pastoral postulates and conclusions, and current models, principles, and directives, according to which the redeeming activity of the Church should be realized in the present

¹³ See: S. P a m u ł a. *Ceriani Grazioso*. In: *Leksykon teologii pastoralnej*. Ed. R. Kamiński, W. Przygoda, M. Fiałkowski. Lublin 2006 pp. 124-125.

¹⁴ See: W. P i w o w a r s k i. *Eklezjologiczna koncepcja teologii pastoralnej*. „Ateneum Kapłańskie” 58:1966 no 346 pp. 300-309; T e n ż e. *Perspektywa teologiczna a perspektywa socjologiczna w duszpasterstwie*. „Chrześcijanin w Świecie” 5:1973 issue 26 p. 27-35.

¹⁵ See: R. K a m i ń s k i. *Przynależność do parafii katolickiej*. Lublin 1987.

and future day¹⁶. According to R. Kamiński, all three levels have their integral quality. It manifests itself in the fact that an analysis of the current situation of the Church assumes a previous reflection on its nature. Principles and directives are in turn the conclusions resulting from two previous levels of study as their premises.

According to R. Kamiński, the aim of the first level of study is to form the foundations of various forms of redeeming activity, which could be achieved by relying on an analysis of Biblical sources and Church documents. This level makes use of various deductive methods, especially the positive, comparative, reduction, exegesis, text interpretation, analogy methods etc¹⁷. The second level cannot rely just on the analysis of the contemporary world done by secular sciences (sociology, psychology, pedagogy, history, ethnology, anthropology). Each situation has also a theological aspect as it is the communication between God and the Church. A theological element in the analysis of the current situation entails an interpretation of empirical data in the light of the nature of the Church and God's plans for the Church. It is in this context that theological-sociological, theological-psychological or theological-anthropological methods could be mentioned¹⁸. The third level, which aims at determining the current principles of pastoral activity and postulates on which the Church activity should be based, uses analysis, synthesis, comparative, interpretation, classification methods etc.

It should be highlighted that the paradigm of a three-level theological-pastoral analysis is particularly important in the studies that aim at constructing current, i.e. tailored to the needs of a particular place and time, pastoral models¹⁹. The pastoral model entails a simplistic, descriptive or graphic mapping of a part or the whole of the redeeming Church activity, encompassing both the normative and practical element thereof, which could be analyzed and evaluated in the present day and planned in the future²⁰. The purpose of pastoral models which are entrenched in the Church is their extension of use in ministry, whereas the purpose of new models is their affirmation and

¹⁶ R. K a m i ń s k i. *Metody teologii pastoralnej*. In: *Teologia pastoralna*. Ed. R. Kamiński. Vol. 1. Lublin 2000 pp. 24-26.

¹⁷ Ibid. p. 25.

¹⁸ Ibid. p. 26.

¹⁹ See: A. P r z y b e c k i. *Pojęcie modelu duszpasterstwa w teologii pastoralnej*. „Teologia Praktyczna” 9:2008 pp. 127-135.

²⁰ See: W. P r z y g o d a. *Model pastoralny*. In: *Encyklopedia katolicka*. Ed. S. Wilk, E. Ziemann [et al.]. Vol. 12 col. 1487-1489.

bringing to life in the Church. Important factors of pastoral models are time and space, that is why no ideal models exist, which are always up-to-date in every place. Socio-cultural changes as well as the development of theology need constant updating of pastoral models applied in ministry of particular local Churches. Pastoral models play also a vital role in the development of pastoral theology and in pastoral formation of ministry and secular Christians.

The process of creating pastoral models is conditioned by historical and social factors. The model applied in ministry, initially in the form of an experiment is verified in the course of time, and hence either accepted by ministers and accepted for realization, or rejected and not applied. Because of the interaction between pastoral theory and practice, the model could be subject to constant improvement. The pastoral model, which stands the test of confrontation with reality, becomes socially accepted in time, and is often approved by the Teaching Office of the Church, becoming a common model of action. Socio-cultural changes, dissatisfaction with and low efficiency of the current forms of the Church activity, as well as the crises in the Church mean that there is a need for new pastoral models, which are often misunderstood and not accepted by the faithful and priests. By constructing new models of ministry, the Church broadens the spectrum of forms, methods, and means of redeeming activity, which enhances its adjustment scope (*aggiornamento*)²¹.

The pastoral model constructed on the basis of theological sources and results of psychological-religious or socio-religious studies is of much importance as far as the improvement of forms and methods is concerned. An analysis of theological sources, especially the God's Revelation and documents of the Teaching Office of the Church, is the guarantee of normativeness of the constructed model when it comes to a particular form of pastoral activity. An analysis of empirical studies concerning the current socio-cultural conditions in which the Church activity is set, guarantees the relevance and practical validity of the activity. The context of rapid and multidimensional social and cultural changes requires that theologians have constant contact with social reality and religious experience with the faithful. The sense of constructing up-to-date pastoral models can be found in the fact that they form the basis for detailed plans and programs of pastoral mission.

²¹ See: E. S a k o w i c z. *Aggiornamento*. W: *Leksykon teologii pastoralnej*. Ed. R. Kamiński, W. Przygoda, M. Fiałkowski. Lublin 2006 pp. 32-34.

IV. THE PARADIGM OF PRAXEOLOGICAL ANALYSIS OF PASTORAL ACTIVITY

Authors who represent the praxeological field in pastoral theology (S. Hiltner, R. Zerfaß, M. Levebre, R. Marlé, R. Greinacher, N. Mette)²² had their influence on applying the praxeological analysis to pastoral activity. In their research, they highlight the fact pastoral theology studies the redeeming activity of the Church. An attempt to apply the contemporary praxeology in ministry leads to the conclusion that effective pastoral activity demands knowing not only theological principles and conditions of redeeming activity, but also rules of efficient organization. However, it does not mean that methods and strategies developed on the secular ground may be transferred to the pastoral ground with no limitations and criticism. Pastoral theology needs to take into account supernatural and spiritual aspects of redeeming activity of the Church. Acknowledging these restrictions, representatives of the praxeological field in pastoral theology present the relations between pastoral theory and practice²³, important elements of managing hierarchical structures in the Church (common Church, diocese, deanery, parish, religious societies, monasteries etc), and stages of organized activity²⁴.

The *Lumen gentium* constitution by the Second Vatican Council shows the complex mystery of the Church. On the one hand, the Church as a sign, a tool of redemption, and a meeting of the faithful believing in Christ (*Lumen gentium* 2) is of a supernatural character and is governed by different rules than secular institutions. On the other hand, the Church is formed by the people united by „social, technical, and cultural bonds” (*Lumen gentium* 1). Sometimes it is the common and weak people who govern the ecclesiasti-

²² See: R. K a m i ń s k i. *Wprowadzenie do teologii pastoralnej*. Kraków 2001 pp. 71-83.

²³ See: R. K a m i ń s k i. *Teoria i praktyka we współczesnej teologii pastoralnej*. „Aetneum Kapłańskie” 75:1983 no 444 pp. 261-268.

²⁴ See: R. K a m i ń s k i. *Duszpasterstwo jako działalność zorganizowana*. In: *Teologia pastoralna*. Ed. R. Kamiński. Vol. 1. Lublin 2000 pp. 423-443; see also: S. H i l t n e r. *Preface to Pastoral Theology*. New York 1968; N. G r e i n a c h e r. *Das Theorie-Praxis Problem Selbstvollzug der Kirche*. In: *Praktische Theologie heute*. Ed. F. Klostermann, R. Zerfaß. München–Mainz 1974 pp. 103-118; R. Z e r f a ß. *Praktische Theologie als Handlungswissenschaft*. W: *Praktische Theologie heute*. Ed. F. Klostermann, R. Zerfaß. München–Mainz 1974 pp. 164-177; N. M e t t e. *Theorie der Praxis. Wissenschaftsgeschichtliche und methodologische Untersuchungen zur Theorie-Praxis Problematik innerhalb der praktischen Theologie*. Düsseldorf 1978.

cal communities. That is why the Church, in its human reality, undergoes, at least to a certain degree, rules proposed by praxeology.

In its genesis and sources, the Church is not from this world. It is of a supernatural character, but its common mission is directed not only to its followers, but to the whole human population (*Lumen gentium I*). That is why this dynamic nature of the Church requires outer activity. All the subjects of the Church activity should make sure that the activity is efficient and fruitful. It seems then that the Church should act according to St. Paul's words „examine everything carefully; hold fast to that which is good” (1 Thesallonians 5, 21), and examine the current praxeology carefully in order to make use of it in pastoral practice.

The fact that the principles proposed by secular sciences do not fully mirror the church reality does not imply that they are not important for the practical activity of the Church²⁵. It seems that the application of the rules of organization and management in church institutions, as well as their practical activity may help introduce the forms of ministry which are more adequate and better adapted to changeable socio-cultural conditions. The argumentation mentioned above was supported by John Paul II, who pointed out that „the Church as the people's community can also be studied and defined in the ways used by sciences dealing with every human society. However, these ways are not enough” (RH 21). Hence, the pastoral reflection should be accompanied by the awareness that the Church, fulfilling itself primarily in the spiritual dimension, has its own ways and means of action which cannot be replaced with methods and techniques borrowed from secular sciences²⁶.

The paradigm of analysis of praxeological ministerial activities refers to the general theory of action, in which the particular elements of actions are analysed, i.e. the aim, object, subject (the environment), methods, means, as well as historical, social and cultural conditions, etc. All the aforementioned elements of the redeeming activity can be examined with reference to the individual subject, for instance, a bishop, parish priest, father/mother superior, chairperson of a Christian society; with reference to a religious group, for instance, the parish Caritas team, acolytes, Catechumens, etc.; or with reference to community chosen among the People of God, for instance, a family, school, parish, the youth, the handicapped, etc. The factors of place and time

²⁵ R. K a m i ń s k i. *Duszpasterstwo jako działalność zorganizowana*. „Roczniki Teologiczne” 38-39:1991-1992 issue 6 p. 73.

²⁶ Ibid. p. 74.

play an important role here. Therefore, this paradigm cannot be applied to the examination of the redeeming activities of the whole Church, in every place and in its twenty-century-long history.

Various detailed methods can be used in the analysis of the praxeological redemption activities. If researchers limit themselves to the normative level of the aforementioned activity, deductive methods typical of systematic theology should be used. However, if the researchers want to update the analysis, they have two possibilities. They can refer to the existing results of empirical studies of secular sciences, especially sociology or psychology, and carry out a following analysis of these results, adequate to the needs of pastoral theology. However, if there is no access to such results, or if they do not exist at all due to the fact that no one studied the analysed forms of redeeming activity, one needs to get these results on the basis of one's own empirical studies. Then, the task of a theologian, pastoralist, is exceptionally difficult; he must master detailed methods of social sciences²⁷, carry out his own empirical studies and make a theological analysis of the results. A sociologist or a psychologist may be satisfied with verification or falsification of tentative hypotheses made at the beginning of the analytical process; for a theologian, pastoralist, it is the starting point for a theological interpretation of the results. This interpretation, combined with constant principles of ministry, forms the basis for concluding and formulating postulates dealing with the improvement of various forms of redeeming activities in the future.

It needs to be emphasized that the aim of empirical studies in pastoral theology often varies from the aim of these studies in social sciences. Sociological or psychological studies are done in order to verify the perception of the social reality. Thus, formulating tentative hypotheses connected with social phenomena and their verification or falsification on the basis of the results of empirical studies is necessary. Theological-pastoral studies do not have to formulate hypotheses at all when the results of empirical studies serve to present the actual processing of a normative model of a particular form of redeeming activity. To make the somewhat complicated methodology of pastoral theology more accessible, one can accept that, in theological-pastoral studies, the place of a hypothesis is replaced with a normative model of the examined form of redeeming activity. In this case, empirical studies are to state to what degree the model established within the norms of the Church, drawn from the Revelation of God, is actually used in the lives of

²⁷ P r z y b e c k i, a.b. p. 130.

the faithful and the redeeming activity of the Church. However, in sociological or psychological studies no reference to any supernatural norms is possible, but rather to the experience of the available worldly reality.

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A good command of methodological paradigms seems to be indispensable to carry out studies and start reflection in pastoral theology. It is unacceptable to confuse the order of Cardijn's methodological paradigm with the order of the paradigm of theological-pastoral analysis carried out at KUL. Although both of the paradigms are composed of three stages of analytical proceedings, they differ not only in terms of the order of the aforementioned stages, but also in terms of different postulates and way of posing academic questions. In Cardijn's paradigm the whole analytical process starts with asking a question of the purpose, the meaning of a phenomenon which, at least intuitively, can be perceived as the sign of the times worth of a careful examination and theological interpretation. In the paradigm of theological-pastoral analysis carried out at KUL the process of redeeming activity starts with developing a normative model of the form of redeeming activity. Then, with the help of empirical studies, a model realized in a particular place and at a particular time of this activity is developed, and the way of improving this redeeming activity in the future is postulated (the postulated model). Hence, it is inappropriate to evaluate which of the two mentioned paradigms is better from the methodological perspective. It is advisable to know the abilities and limits of both ways of analytical processing and to use them depending on the needs and analytical problems raised at the starting point.

The subject matter in pastoral theology is existence and the redeeming activity of the Church in the present conditions of place and time, which makes it a dynamic and new, hence interesting, discipline. Thus, the methodological paradigms of pastoral theology are not only correct, and thus obligatory for researchers. One can still postulate new methodological ideas, the aim of which is to improve the old methods used by academic pastoral theology. It seems that as far as pastoral theology is concerned the paradigm of historically-critical method, as well as the paradigm of empirically-pastoral study, sometimes referred to as the theoretical-critical study, still awaits improvement. However, before new ways of methodological proceedings in pastoral theology are developed, it is worth, especially in studies of a novel character, acting according to one of the aforementioned three methodological paradigms.

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METHODOLOGICAL PARADIGMS
IN THE CONTEMPORARY PASTORAL THEOLOGY

S u m m a r y

Theological fields of study are commonly divided into historical, systematic, and practical ones. Pastoral theology belongs undoubtedly to the last group. What is more, it does really cooperate with those fields, relying mostly on the normative factors in order to reach its own conclusions. Not to mention, a set of deductive methods that pastoral theologians use and which are typical of the historical and systematic theology. However, those deductive methods are ineffective in the context of the challenges that the contemporary pastoral theology must face. The aim of such a theology is to create models of redemptory activity of individuals as well as various groups of Christians. The models must meet the latest socio-cultural demands. In order to propose models of effective redemptory activity, it is necessary to analyze regularly the dynamic social reality of the Church. This in turn demands using inductive methods. The difficulty to carry out such new research in pastoral theology, also known as practical theo-

logy, lies in the appropriate combination of both deductive and inductive methods. In this context, the scientific question of methodological paradigms in pastoral theology is raised.

According to Cardijn's paradigm, the redeeming situation should be recognized, then judged in line with theological criteria, and, on the basis of this confrontation, draw pastoral conclusions about the current activity of the Church. The paradigm of three-stage theological-pastoral analysis is used often in Poland, especially in the KUL (John Paul II Catholic University of Lublin) environment, the foundations of which were laid by the authors representing ecclesiological fields of pastoral theology (K. Rahner, H. Schuster, F. Klostermann). The paradigm of analysis of praxeological ministerial activities refers to the general theory of action, in which the particular elements of actions are analysed, i.e. the aim, object, subject (the environment), methods, means, as well as historical, social and cultural conditions, etc. A good command of methodological paradigms seems to be indispensable to carry out studies and start reflection in pastoral theology.

Key words: pastoral theology, practical theology, methodological paradigms, methodology in pastoral theology.

PARADYGMATY METODOLOGICZNE WE WSPÓŁCZESNEJ TEOLOGII PASTORALNEJ

S t r e s z c z e n i e

Powszechnie przyjmuje się podział dyscyplin teologicznych na historyczne, systematyczne i praktyczne. Teologia pastoralna należy zdecydowanie do ostatniej z wymienionych grup. Wskazany podział nie jest jednak na tyle ostry, żeby teologia pastoralna pozbawiona była w ogóle związku z dyscyplinami teologii historycznej czy systematycznej. Wręcz przeciwnie teologia pastoralna ściśle współpracuje z tymi dyscyplinami, czerpiąc z ich rezultatów badań przede wszystkim przesłanki normatywne do własnej refleksji. Ponadto w swoich badaniach teolodzy pastoralni posługują się dość często typową dla teologii systematycznej i historycznej paletą metod dedukcyjnych. Jednakże metody dedukcyjne są niewystarczające wobec wyzwań stojących przed współczesną teologią pastoralną, której celem jest tworzenie adekwatnych do aktualnych uwarunkowań społeczno-kulturowych modeli działalności zbawczej zarówno indywidualnych chrześcijan, jak i różnych grup Ludu Bożego. W celu wypracowania modeli skutecznej działalności zbawczej konieczne jest systematyczne badanie dynamicznej rzeczywistości społecznej Kościoła, a do tego nieodzowne jest zastosowanie metod indukcyjnych. Trudność prowadzenia nowatorskich badań w teologii pastoralnej, zwanej również teologią praktyczną, polega na poprawnym łączeniu metod dedukcyjnych z metodami indukcyjnymi. W powyższym kontekście zrodziło się pytanie naukowe o paradygmaty metodologiczne w teologii pastoralnej.

Współcześnie można wskazać przynajmniej trzy paradygmaty metodologiczne teologii pastoralnej. Według paradygmatu kard. J. Cardijna, wyrażanego zazwyczaj triadą *widzieć – ocenić – działać*, trzeba najpierw rozpoznać poprawnie analizowaną sytuację zbawczą, następnie dokonać oceny tej sytuacji w świetle kryteriów teologicznych, aby w końcu wyprowadzić z konfrontacji opisu sytuacji i jej oceny wnioski pastoralne dla aktualnej działalności Kościoła. Paradygmat trzech etapów analizy teologicznopastoralnej, którego podwaliny zostały stworzone przez twórców nurtu eklezjologicznego teologii pastoralnej (K. Rahner, H. Schuster, F. Kloster-

mann), został dopracowany i rozwinięty przez pastoralistów KUL, szczególnie ks. W. Piwowarskiego i R. Kamińskiego. Prowadząc badania według tego paradygmatu, na pierwszym etapie kryteriologicznym (eklezjologicznym) przeprowadza się refleksję nad istotą Kościoła i podstawowymi formami jego działalności zbawczej. Na drugim etapie kairologicznym (socjologicznym) dokonuje się analizy teologiczno-socjologicznej lub teologiczno-psychologicznej aktualnej działalności zbawczej Kościoła, wykorzystując w tym celu wyniki badań empirycznych. Na trzecim etapie prakseologicznym (strategicznym) ustala się wnioski i postulaty pastoralne oraz aktualne modele, zasady i dyrektywy, według których powinna być realizowana działalność zbawcza Kościoła obecnie i w przyszłości. Paradygmat analizy prakseologicznej działalności duszpasterskiej odwołuje się do ogólnej teorii działania, w której poddaje się analizie poszczególne elementy działania, a mianowicie: cel, przedmiot, podmiot (środowisko), metody, środki oraz uwarunkowania historyczne, społeczne, kulturowe itp. Dobra znajomość paradygmatów metodologicznych wydaje się nieodzowna do podejmowania badań i refleksji naukowej na gruncie teologii pastoralnej.

Słowa kluczowe: teologia pastoralna, teologia praktyczna, paradygmaty metodologiczne, metodologia teologii pastoralnej.