

Contents

<i>Series Foreword</i>	xv
<i>Note from the Translator</i>	xvii
<i>Preface</i>	xviii
1 The State of Practical Theology	1
1.1 Practical Theology as a Theory of Crisis	2
1.2 The Character of This Book	5
1.3 A Definition	6
1.4 Practical Theology in the Netherlands	10
1.5 Organization of This Book	11
PART I	
THE DEVELOPMENT OF PRACTICAL THEOLOGY	
(HISTORICAL-INTERPRETIVE PART)	
2 The Enlightenment of the Subject	19
2.1 The Consequences of the Enlightenment	20
2.2 Immanuel Kant	21

2.3	Friedrich Schleiermacher	22
2.4	The <i>Kurze Darstellung</i>	25
2.5	The Subject in Practical Theology	28
2.5.1	Subjectivizing and Individualizing	28
2.5.2	The Projection Theory	29
2.5.3	The “Bourgeois” Subject	30
2.5.4	The Awakening of Consciousness and Angst	31
2.6	Conclusion	33
3	The Modernization of Society	35
3.1	Modernization as a Process of Differentiation	36
3.1.1	The Process of Differentiation	36
3.1.2	Pluralization and Specialization	37
3.2	The Consequences of the Process of Modernization	38
3.3	The Consequences for Religion and Church	40
3.3.1	A Changing Worldview	40
3.3.2	Max Weber	41
3.3.3	The Process of Secularization	43
3.4	Carl Immanuel Nitzsch	45
3.5	The Shift toward the Social Sciences	47
3.6	Conclusion	49
4	The Impact of the Social Question	51
4.1	The Industrial Revolution and the Problem of Poverty	52
4.2	The Response of Karl Marx	54
4.3	The Response of Church and Theology	56
4.3.1	The <i>Innere Mission</i> : J. H. Wichern	56
4.3.2	The <i>Red Booklet</i> of Kuyper	58
4.3.3	The Encyclical <i>Rerum Novarum</i>	59

4.4	The Rise of the Agogic Action Theories	60
4.5	Reactions from Practical Theology	61
4.6	Philipp Konrad Marheineke	63
4.7	Conclusion	65
5	Modern Pluralism in Church and Theology	66
5.1	Rooted in the Nineteenth Century	67
5.1.1	The Impact of the Enlightenment on the Netherlands: The <i>duplex ordo</i>	67
5.1.2	The Search for Integration: The Ethicists and Herman Bavinck	69
5.1.3	The Emancipation of the “Small Folk”: Abraham Kuyper	71
5.1.4	The Emancipation of the Roman Catholics	73
5.2	The Reaction of the Twentieth Century	74
5.2.1	The Influence of Dialectical Theology: Karl Barth	75
5.2.2	Reformed Diversity: O. Noordmans, A. A. van Ruler, K. H. Miskotte	76
5.2.3	The Nonreligious Interpretation of the Gospel: Dietrich Bonhoeffer	77
5.2.4	The Hermeneutics of Correlation: Paul Tillich	78
5.2.5	The Rediscovery of Christianity’s Jewish Roots	79
5.3	The Return to the Nineteenth Century	80
5.3.1	The Emancipation of Modern Humanity: H. M. Kuitert	80
5.3.2	The Bond of Love and Freedom: Hendrikus Berkhof	82
5.3.3	Resistance against Suffering and Oppression: Edward Schillebeeckx	83
5.4	Practical-Theological Basics	85
5.5	Integration and Differentiation	87
5.6	Conclusion	89

6	The History of Pastoral Theology	90
6.1	The Praxis of the New Testament	91
6.2	The Origins of Pastoral Theology	92
6.3	Pastoral Theology in the Reformation	95
6.4	Pastoral Theology in the Roman Catholic Church	97
6.5	Conclusion	99

PART II
PRACTICAL THEOLOGY AS
A THEOLOGICAL THEORY OF ACTION
(THE THEORETICAL FOUNDATION) 101

7	Practical Theology as a Theological Discipline	104
7.1	The Practical Nature of Theology in General	105
7.2	<i>Theologica practica</i> as a Way of “Doing” Theology	106
7.3	Practical Theology as a Separate Discipline	108
7.4	A Hermeneutical Approach	110
7.5	New Developments	112
	7.5.1 Practical Theology in Germany	112
	7.5.2 Practical Theology in North America	115
	7.5.3 Practical Theology in the Netherlands	120
7.6	Conclusion	122
8	Practical Theology as a Theory of Action	124
8.1	The Expression “Theory of Action”	125
8.2	Reception of the Concept of a Theory of Action by Practical Theologians	127
8.3	Action as the Object of Practical Theology	129
8.4	The Theory of Action of Jürgen Habermas	132

8.4.1	The Cultural-Philosophical Background	132
8.4.2	The Theory of Communicative Action	135
8.4.3	The Reception by (Practical) Theologians	138
8.5	Paul Ricoeur's Theory of Action	140
8.5.1	The Paradigm of the Text	141
8.5.2	Methodological Implications	144
8.6	Conclusion	147
9	A Practical-Theological Theory of Action	148
9.1	The Relation between Theory and Praxis	149
9.1.1	The Philosophical Frame of Reference	149
9.1.2	Practical Theology: Theory <i>and</i> Praxis	151
9.2	Profiles of a Practical-Theological Theory of Action	154
9.2.1	The Development of a Paradigm	155
9.2.2	Communicative Action in the Service of the Gospel	157
9.2.3	The Interpretation Model	159
9.2.4	The Methodology of a Theory of Action	163
9.2.5	Some Implications of This Model	166
9.3	The Relation between Praxis 1 and Praxis 2	167
9.3.1	The Influence of the Context (Praxis 2)	168
9.3.2	The Mediation of the Christian Faith (Praxis 1)	168
9.3.3	The Object of Practical Theology	170
9.4	Currents within Practical Theology	171
9.4.1	The Normative-Deductive Current	171
9.4.2	The Hermeneutical-Mediative Current	172
9.4.3	The Empirical-Analytical Current	173
9.4.4	The Political-Critical Current	174
9.4.5	The Pastoral-Theological Current	176
9.5	Conclusion	177

10	The Hermeneutical Perspective	178
10.1	The Development of Theological Hermeneutics	179
10.2	The Development of Philosophical Hermeneutics	181
10.2.1	The Philosophical-Hermeneutical Tradition	182
10.2.2	The Hermeneutics of Hans-Georg Gadamer	184
10.2.3	Recent Developments	186
10.3	The Hermeneutical Tradition in the Social Sciences	187
10.3.1	Symbolic Interactionism	188
10.3.2	Phenomenology	189
10.4	Structuralist Approaches	191
10.5	A Practical-Theological Theory of Interpretation	192
10.5.1	The Pneumatological Basis	193
10.5.2	Theological Models	194
10.5.3	Interpretation as a Circular Process	196
10.5.4	Patterns of Interpretation	198
10.6	Conclusion	200
11	The Strategic Perspective	201
11.1	The Possibility and Desirability of Change	203
11.2	Agogic Thinking about Change	205
11.3	Strategies of Social Change	207
11.3.1	Social Problems	207
11.3.2	The Theory of Peter L. Berger	208
11.3.3	Choosing a Strategy	210
11.4	Basic Pattern: The Regulative Cycle	212
11.5	Domains of Action in Practical Theology	214
11.5.1	Communication Theory	214
11.5.2	Systems Theory	217
11.6	Conclusion	218

12 The Empirical Perspective

12.1 Currents within Empirical Research

12.2 Preparing a Research Project

12.2.1 Choosing a Topic

12.2.2 The Unique Character of Action Research

12.2.3 The Possibilities of the Researcher

12.3 Types of Research

12.3.1 Descriptive Research

12.3.2 Explorative Research

12.3.3 Testing Hypotheses

12.3.4 Applications in Practical-Theological Research

12.4 The Empirical Cycle in Its Relationship to the Regulative Cycle and the Hermeneutical Circle

12.5 The Problem: Definition and Goal

12.6 The Research

12.6.1 The Content of the Study

12.6.2 Execution of the Research in Phases

12.6.3 Research Methods

12.7 Conclusion

PART III

DOMAINS OF ACTION WITHIN PRACTICAL THEOLOGY

13 Domains of Action: Unity and Differentiation

13.1 The Principle of Differentiation

13.2 The Choice for a Moderate Differentiation

13.3 The Impasse of Our Culture

13.4 Practical-Theological Competence

13.5 Conclusion

14 Humanity and Religion	259
14.1 Practical-Theological Anthropology	260
14.1.1 Views of Humanity	261
14.1.2 Choosing an Appropriate Combination	262
14.2 The Anthropological Segment	263
14.2.1 Toward a Critical Subjectivity	264
14.2.2 The Meaning of Life	265
14.2.3 Religious Development	266
14.2.4 Religious Experience	267
14.3 Subdisciplines	269
14.3.1 Poimenics	269
14.3.2 Religious Pedagogics	270
14.3.3 Spirituality	271
14.4 Conclusion	273
15 Church and Faith	274
15.1 Practical-Theological Ecclesiology	275
15.1.1 Ecclesiastics	276
15.1.2 Concept of the Church: <i>Koinonia</i>	277
15.1.3 An Integrative Concept	279
15.2 The Ecclesiological Segment	280
15.2.1 Established Church or Minority Church?	281
15.2.2 Plurality and Unity	282
15.2.3 Parish and Presence	283
15.2.4 Church from the Top Down or from the Bottom Up?	284
15.3 Subdisciplines	285
15.3.1 Church Development (Oikodomics)	285
15.3.2 Catechetics	287
15.3.3 Liturgics	288
15.3.4 Homiletics	290

15.4	Conclusion	291
16	Religion and Society	292
16.1	Practical-Theological Diaconology	293
16.1.1	The Concept of Diaconology	293
16.1.2	Models	294
16.1.3	The Public Domain	297
16.2	The Diaconological Segment	299
16.2.1	The Labor Question	299
16.2.2	Equal Treatment	300
16.2.3	Church and Politics	301
16.2.4	Moral Responsibility	302
16.3	Subdisciplines	304
16.3.1	The Theory of Evangelism	304
16.3.2	Diaconics	305
16.3.3	Equipping the Laity	307
16.4	Conclusion	309
17	Practical Theology as Pastoral Theology	310
17.1	The Uniqueness of the Pastoral Profession	311
17.1.1	The Identity of the Pastor	311
17.1.2	The Competence of the Pastor	312
17.2	The Ecclesiastical Character	313
17.2.1	The Significance of Holding a Church Office	313
17.2.2	The Current Esteem for the Church Office	314
17.2.3	The Authorization from the Church	316
17.3	The Professional Character	317
17.3.1	Professionalization	317
17.3.2	Pastoral Skills	319
17.3.3	Education and In-Service Training	321

CONTENTS

17.4	The Personal Character	321
17.4.1	The Person of the Pastor	321
17.4.2	The Spirituality of the Pastor	323
17.5	Conclusion	324
	<i>Bibliography</i>	325
	<i>Index</i>	349