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Siblings or 2nd Cousin-once-removed:
A relational taxonomy for Practical theology

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The definitions of practical theology are almost as numerous as the people who consider themselves practical theologians. At the onset of the Ecumenical D.Min. program between Catholic Theological Union, the Lutheran School of Theology in Chicago and McCormick Theological seminary in 1992 Herbert Anderson and I began collecting some of those definitions: the current count of definitions in that collection is now 26.   At the onset of that program we also indicated that practical theology as practiced in the Ecumenical D.Min. program was marked by several distinctive characteristics.[1]   Now, 20 years later, it might be helpful to take up the definitional task again. Instead of simply delineating characteristics, however, it might be useful to offer some comparative reflections on practical theology and some of its theological siblings.

This loose relational taxonomy is offered as a way to clarify further an understanding of practical theology, at least as this author has come to understand, practice and teach it. Such definitional work is, by its very nature, experimental and is neither offered to as definitive or complete, but rather propositional.   I would like to think, however, that – like ever good experiment – this propositional approach is not without foundations. The litmus test of its value is, at least to a certain extent, found in the conversation it stimulates and its ability to generate further clarifications and definitional frameworks.

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[1] These were:
   1. practical theology is not a single method but an approach marked by various characteristics practical theology is as much art as it is science
   2. praxis is an essential dialogue partner in doing this kind of theology, and even holds a certain priority [thought not necessarily a chronological priority] - thus, this is a more inductive than deductive approach
   3. there is a priority of the communal over the individual in both praxis and theory; this is a communal and collaborative way of doing theology
   4. all praxis is theory-laden, and this theory must be seriously engaged
   5. there is need for an adequate or "thick" description of the situation
   6. this theological enterprise, even its descriptive aspect, is interpretive or hermeneutical; there is no such thing as the "purely objective" in the human framework
   7. practical theology is both constructive and imaginative, not simply reflective and repetitive
   8. it is always provisional, tuned to cultural and historical particularities
   9. by nature it is multidisciplinary with special attention to the social sciences
   10. practical theology attempts to be holistic, i.e., concerned with orthopraxis, orthodoxy and orthopathy
   11. this venture is for the sake of human transformation, i.e., the transformation of the faith community but also the transformation of the world
   12. the primary standard of validity is not the distinction between "right" and "wrong," but between "good" and "evil"
   13. thus the practical theological enterprise is prophetic, with special attention to those on the margins without power
   14. it is always exercised with a sense of mutual regard, even humility, being careful not to judge, critique or dismiss too quickly those people, experiences, contexts and things that may be unknown or difficult to grasp

There are many siblings one could discuss in this kind of mapping. This includes some siblings that are actual theologies (e.g., empirical theology),[2] and others that are related theories that well wed themselves to practical theology (e.g., action theory, postcolonial theory, ritual theory, etc.).[3] For this reflection, however, we will limit ourselves to three theologies and consider them in alphabetical order: applied theology, contextual theology, and pastoral theology. It is envisioned that this mapping might be expanded in the future. It is presumed that that each of these is as pluriform as practical theology, so referencing them in the singular is more grammatical convention than some implied dogmatic about their respective unicities. While pluriform, it seems that each of these is so characterized by concepts and methods that they can be understood as constituting more than simply a field of inquiry but actually a discipline.[4] This position is empirically supported by the fact that multiple schools today offer advanced degrees or courses of study in applied theology (a Ph.D. at Southeastern Baptist Theological Seminary), contextual theology (University of Agder and the Norwegian School of Theology), and Practical Theology (Boston University).

Applied Theology
The roots of applied theology can be found in the scholastic debate between figures like Thomas Aquinas (d. 1274) and Duns Scotus (d. 1308). Representing an emerging understanding of a university on the continent, Aquinas understood theology as a more speculative than practical discipline, more concerned with God than human activity: it was *scientia* in the Aristotelian sense of the word.[5] This matched with the vision of emerging European universities concerned more with "the desire to know the truth rather than to provide training for a profession."[6] Duns Scotus disagreed, and in continuity with an older sapiential tradition linked to Augustine (d. 430) and already reflected in the work of Alexander of Hales,[7] held that theology was *scientia practica,* not purely rational "but a discipline concerned with the seeking of salvation."[8] Since Scotus understood theology as having a different *telos* than Aquinas – not just knowing about God but knowing God as its object,[9] its speculative exercises found their true purpose only insofar as they informed and enabled people to achieve salvation. This influence, however, only went in one direction: from speculation to practice, the theory applied to the practice with *scientia* virtually hermetically sealed from *practica*.

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[2] See, for example, Hans van der Ven, "Practical Theology: From Applied to Empirical Theology," *Journal of Empirical Theology* 1:1 (1988), 7-27; more recently, W. K. Kay, "Empirical Theology: a natural development?' *They Heythrop Journal* 44:2 (2003) 167-81.

[3] The relationship between many such theories and practical theology are addressed in the recently published, *Wiley-Blackwell Companion to Practical Theology,* ed. Bonnie Miller-McLemore (Chichester: John Wiley & Sons, 2011).

[4] This argument was persuasively made decades ago by Paul Hirst in his *Knowledge and the Curriculum* (London: Routledge, 1974).

[5] Gergen Heitink, *Practical Theology: History, Theory, Action Domains,* Studies in Practical Theology (Grand Rapids: Eerdmans, 1999 [1993]), 107.

[6] Ibid.

[7] See Oleg Bychkov, "The Nature of Theology in Duns Scotus and his Franciscan Predecessors," *Franciscan Studies* 66 (2008) 5-62, here 16.

[8] Johannes van der Ven, *Practical Theology: An Empirical Approach,* trans. Barbara Schultz (Kampen: Kok Pharos, 1993), 33.

[9] Heitink, 107.

While sometimes considered the "father of practical theology," Friedrich Schleiermacher (d. 1834) might better be understood as the "father of applied theology." His *Kurze Darstellung des Theologischen Studium* (*Brief Outline on the Study of Theology*) does speak of theology as a "positive science" (§ 1),[10] is concerned with "the equilibrium … [of] both theory and practice" (§ 9), "the mutual connection … between the different parts of theology" (§ 18), and considers practical theology the "crown" of his threefold division and sequence (§ 31) of philosophical, historical and practical theology. Nonetheless, "his view of theology still had a theory-to-practice structure,"[11] and his approach never moves "beyond that of an applied science."[12] In the assessment of John Burkhart, "concourse between theory and practice is a one-way street [in Schleiermacher] …. [and] action does not really influence thought.[13]

Schleiermacher's Protestant conception of "practical as applied" theology finds its Roman Catholic antecedent in the 1774 proposal of Benedictine Abbot Stephen Rautenstrauch of Braunau (d. 1785) to Empress Maria Theresa of Austria eventually published as *The Instruction for all the Theological Faculties in the Empire* (1776). This reorientation of theological education in the empire, following the suppression of the Jesuits in 1773, took a decidedly pastoral turn.[14] A fifth year of intentionally practical studies was added to the existing four year curriculum, symbolized in the establishment of the first chair in pastoral theology which Rautenstrauch assumed in 1776.[15] While the language symbolized in this newly created chair clearly indicates that the activity of the church is the "field" for this pastoral engagement, the method remains that of an "applied science," and thus inadequate according to the common standards of practical theology as it is defined today.

As Johannes van der Ven effectively summarized over two decades ago:

> The inescapable conclusion is that there can be no standard model for how theological insights should be applied in practice, because the current societal, ecclesiastical and pastoral situation is not uniform. For this reason, too, the deductive approach that is contained in the concept of applied theology is inadequate. Theology is in need of inductive research into the current pluriform, heterogeneous and chaotic societal, ecclesiastical and pastoral fields. A prerequisite is that the one-sided relationship between theological theory and the pastoral field, characterized by a line running from top to bottom, be replaced by a two-way relationship, one represented not by a line but by a circle or, better yet, by a spiral moving in inductive fashion from bottom to top.[16]

Returning to our relational taxonomy, applied theology can be considered a distant forebear of practical theology. While some forms of applied theology actually shared the theological "surname" of practical

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[10] These citations are taken from *Brief Outline of the study of Theology,* trans William Farrer (T & T Clark, 1850), available online at http://www.archive.org/details/briefoutlinestu00lcgoog (accessed 13 October 2011).

[11] Don Browning, A *Fundamental Practical Theology* (Minneapolis: Fortress, 1991), 43.

[12] Heitink, 27.

[13] John Burkhart, "Schleiermacher's vision for Theology," in Don Browning, *Practical Theology: the Emerging field in theology, church, and world* (San Francisco: Harper & Row, 1983), 42-57, here 52.

[14] Claus Arnold, "Internal Church Reform in Catholic Germany," in *The Dynamics of Religious Reform in Northern Europe, 1780-1920: The Churches,* ed*.* Joris van Eijnatten and Paula Yates (Leuven: Leuven University Press, 2010), 159-184, here 160.

[15] Hans Schilderman, "Blazing the Trail of Empirical Theology," in *The Human Image of God,* ed. Hans-Georg Ziebert, et al. (Leiden: Brill, 2001), 405-434, her 407.

[16] Van der Ven, 92-3.

theology, 21st century practical theology has largely distanced itself from that part of the family tree, and would only admit "applied theology" as a something akin to a second cousin, once removed.

Contextual Theology
As Stephen Bevans has noted, "there is no such thing as 'theology'; there is only *contextual* theology." At the same time, Bevans recognizes that all theologies are not necessarily aware that they are contextual, and so one can consider that "a contextual approach to theology is in many ways a radical departure from the notional of traditional theology." Thus he concludes, "to understand theology as contextual is to assert something both new and traditional."[17]

If engaging contemporary human experience through serious reflection on the present context[18] is the key distinguishing characteristic of contextual theology, it is certainly possible to argue that St. Paul, for example, in his dialogues with the Corinthian community was contextual; the same could be said of the letters of Ignatius of Antioch (d. 107), hastily penned as he was in route to his own martyrdom, or Irenaeus of Lyons (d. *ca.* 202-3) in his attempted intervention in the quartodeciman controversy. Increasingly, however, Christian theologians were less concern about engaging common human experience as a source for theology, but rather employing it as the trigger for posing questions that theology answered, often as a corrective to shared human experience. This is already clear in Tertullian, especially in his Montanist period (after 206), during which he condemns the current bishop of Rome for allowing murderers and fornicators to return to the church despite the evidence and sincerity of their penance (*De Pudicitia,* chp. 4). Even in the 4th century, when contemporary writers quote the great mystagogues as models of offering theological reflection on the meaning of the rites of initiation, it is clear that these reflections have little to do with the experience of the initiates, and are more a scriptural explanation of what the rites are supposed to mean to them.[19] While there are exceptions over the centuries, especially since many Christian theologians borrowed elements from their context for their theologizing (e.g., Aquinas turning to the recovery of Aristotelian metaphysics), shared human experience was seldom a positive and explicit source of revelation for Christian Theology as it emerged in the universities in the west. While eventually theologians, such as Paul Tillich (d. 1965) would recognize the importance of human existence in raising theological questions, but his correlational method would only admit that "the Christian message provides the answers to the questions implied in human existence,"[20]

The turn to the subject in Western philosophy, symbolized by René Descartes' (d. 1650) famous *cogito ergo sum* not only took place outside of theological discourse, but Immanuel Kant's (d. 1804) critique of metaphysics effectively divorced philosophy from God, whom he argues lacks any objective reality, and need be relegated (like the soul) to the category of a "mere thought entity." Besides this philosophical

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[17] Stephen Bevans, *Models of Contextual Theology*, rev ed. (Maryknoll NY: Orbis, 2002), 3.

[18] Bevans thickens our understanding of context by suggest that it includes four things: 1) first, context includes the experiences of a person's or groups personal life - the experiences of success, failure, births, deaths and relationship that affect the way we experience God, 2) this experience occurs only within the context of culture, "that system of inherited conceptions, expressed in symbolic forms by means of which people communicate, perpetuate, and develop their knowledge about and attitudes toward life," (Bevans quoting Clifford Geertz), 3) quite different from the flows of a culture are the particularities of one's social location shaped by factors such as gender, education, wealth, and access, and finally 4) contextual theology must engage the local and global powers of social change symbolized, for example, by contemporary communications and commerce. Bevans, pp. 5-6.

[19] See Mary Collins and Edward Foley, "Mystagogy," in *A Commentary on the Order of Mass of the Roman Missal,* ed. Edward Foley (Collegeville: Liturgical Press, 2011), 90-1.

[20] Paul Tillich, *Systematic Theology,* 3 volumes (Chicago: University of Chicago Press, 1951-63), 1:61.

turn to the subject, the so called "age of enlightenment" paved the way for the emergence of social sciences that not only focused on the individual (e.g., psychology), but increasingly on individuals in community (e.g., sociology, social anthropology and social psychology). 19th century social philosophy embraced this idea as well, notably culminating in the work of Martin Buber (d. 1965). As the arts and social sciences in the West increasing extended their inquiry into the "exotic" (e.g., through ethnography) it became increasingly clear that such "socio-centric" thinking not only existed in other cultures, but was actual a dominant model in many global contexts. Finally, the work of philosophers such as Hans Georg Gadamer (2002,) who insisted on the historicity of being and, by consequence, human consciousness that is "historically effected" and provided a credible framework for considering the phenomenon of one's dynamic situation (i.e., one's "horizon"), lent further theoretical credibility to not only considering subjects in community as important, but in considering the concrete historicity of such communities as essential to hermeneutics.

As Schreiter as noted, theological attention to the "role that circumstances play in shaping one's response to the gospel, first became evident in regions where Christianity was relatively new."[21] Early language for this type of theologizing was that of "indigenous theology."[22] This language appeared in a variety of studies in the ensuing decades,[23] as did that of "ethnotheology"[24] – mirroring the adaptation by other disciplines of the "ethno" prefix (e.g., ethnomusicology, ethnohistory, ethnoart, etc.). Around Vatican II there was much talk of the "local Church,"[25] and in the early 1970's discussions turned to "local theologies."[26] The "Local Theology Project at CTU" dates to classroom teaching from 1975, and a series of lectures offered in 1976: both by Robert Schreiter.[27] Schreiter holds that the language of "local theology" has the advantage of allowing "the overtone of the 'local church' to be sounded." Also, since all local theories are not "equally sensitive to the context …. this allows keeping the term 'contextual' for those theologies that show greater sensitivity to context."[28]

 The language of contextual theology was also developing in this milieu. Already in 1963 Paul Lehmann would be writing about what others would deem "contextual ethics,"[29] and in the early 1970's he was writing explicitly about contextual theology.[30] In 1971 the World Council of Churches held a consultation in Bossey, Switzerland on "Dogmatic or Contextual Theology," and within a few years the

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[21] Robert Schreiter, *Constructing Local Theologies* (Maryknoll NY: Orbis, 1985), 1.

[22] Vinjamuri Devadutt, "What is indigenous theology? With special reference to India," *Ecumenical Review* 21 (1949) 40-51.

[23] Ernest Edward Hunt, "Indigenous Protestant Theology in Latin America," Unpublished M.A. Thesis (Palo alto CA: Stanford University, 1965); also, Stephen Bevans, "Five approaches to the Indigenization of Theology," in *The Kingdom of the word* (Manila: Catholic Trade School, 1976), 112-37.

[24] Alan Tippett, "Conceptual dyads in the ethnotheology of 'Salvation Today'," *International Review of Mission* 61:243 (1972) 236-51.

[25] Schreiter notes that this is the most common English translation for *ecclesia particularis,* a phrase common in the documents of Vatican II (e.g., *Lumen Gentium*, no. 23) sometimes referencing a single diocese but also sometimes associations of dioceses (e.g., *Christus Dominus*, no. 6; *De ecclesiis orientalibus*, no. 10). *Constructing Local Theologies* (Maryknoll NY: Orbis, 1985), 6.

[26] Richard Luecke, "Local Theology," in *Pastor's role in Educational Ministry*, ed. Richard Olson (Philadelphia: Fortress, 1974)

[27] Joseph Spae, "Missiology as Local Theology and Interreligious Dialogue," *Missiology* 7:4 (1979) 479-500, here 481.

[28] Schreiter, 6.

[29] Paul Lehmann, *Ethics in a Christian Context* (Harper and Row, 1963); cf. especially chapter five, "The Contextual Character of Christian Ethics."

[30] Paul Lehmann, "Contextual Theology," *Theology Today* 29 (1972) 3-8.

concept had such currency that some were already writing about the problems of contextual theology.[31] Stephen Bevan's break through article in 1985, "Models of Contextual Theology"[32] paved the way for the 1992 book of the same title, now in a second expanded edition,[33] an acknowledged landmark in the field.

Bevans thickens the definition of context by suggesting it encompasses four broad realities: 1) the experiences of a person's or groups personal life, i.e., the experiences of success, failure, births, deaths and relationship that affect the way we experience God, 2) culture, whether that be a "religious" culture (e.g. like that of India or Thailand, where "culture" and "religion" are rather indistinguishable) or a more "secular" culture like that of France or the U.S., where religion and culture can be separate or highly distinguished realities, 3) the particularities of one's social location shaped by factors such as gender, education, wealth, and access, and 4) local and global powers of social change symbolized, for example, by contemporary communications and commerce.[34] He originally proposed five, but then expanded to six "models."   While he orders them in the book as: the 1) translation model, 2) anthropological model, 3) praxis model, 4) synthetic model, 5) transcendental model, and 6) countercultural model I find his reordering – which he often presented in the first methodological course to our Ecumenical D.Min. students – more valuable for considering the relationship between practical theology and contextual theology.
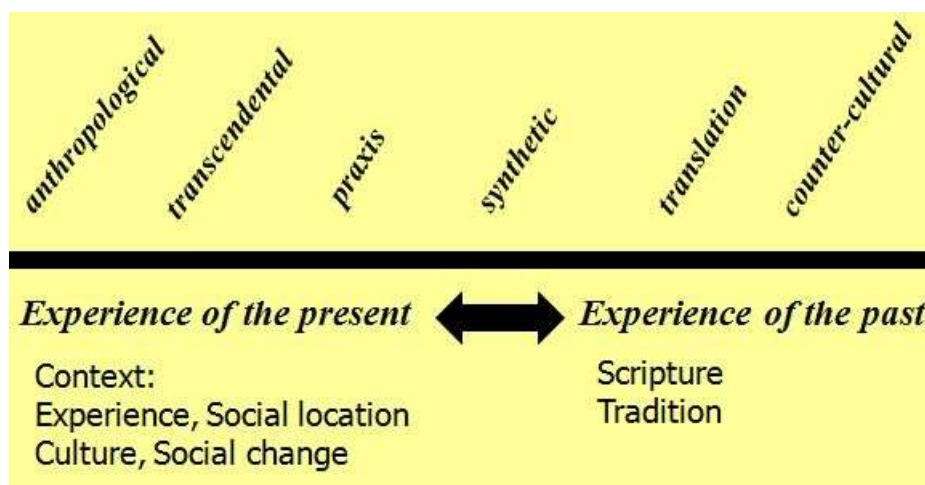
After his presentation, the doctoral students would engage in small group work around the question "are contextual theology and practical theology the same thing?" Over the years, especially with the introduction of the counter-cultural model – whose understanding of context Bevans characterizes as "radically ambiguous and resistant to the gospel" (142) – it became clear to me that while practical theology needs to be contextual, all contextual theologies are not practical theology. Especially as one moves to the extreme left and right of Bevan's diagram, do I believe contextual theologies step outside the boundaries of practical theology. The translation and counter-cultural models do not seriously engage the context as a source of theology, and thus would step out of a correlation that seems essential to practical theology. On the other hand, certain forms of the anthropological model so value human experience and the present context that they can diminish the role of tradition or revelation in

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[31] Richard Campbell, "Contextual Theology and Its Problems," *Study Encounter* 12:1-2 (1976) 11-25.

[32] In *Missiology: An International Review* 13:2 (1985) 185-202.

[33] Stephen B. Bevans, *Models of Contextual Theology,* rev. ed. (Maryknoll NY: Orbis, 2002).

[34] Ibid., 4-5.

the dialogue. Thus, I would suggest that practical theology and contextual theology can be siblings but not twins; and certain forms of contextual theology seem to divorce them from the immediate family.

Pastoral Theology
As with contextual theology, one can see glimpses of pastoral theology from the birth of Christianity. Some would argue that there is actually a biblical pattern of pastoral theology that stretches back into the Hebrew Scriptures.[35] More cautiously one can see what Gerben Heitink calls "an elementary form of pastoral theology" in the New Testament.[36] In large part this New Testament form is concerned with the internal care and ordering of the community, as reflected in Paul's enumeration of certain leadership roles (cf. 1 Cor. 12:28), and the instructions to such leaders in the Pastoral Letters.   Several writing from the so-called "patristic" era offer pastoral reflections on the role of the bishop: noteworthy here is Chrysostom's (d. 407) *Peri hierōsynēs* ("On the Priesthood"). One of the more notable works in pastoral theology from this era was Gregory the Great's (d. 604) *Liber Regulae Pastoralis* ("The Book of the Pastoral Rule"), which was not only an instruction on the "who" and "how" of shepherding souls, but also an embodiment of his understand of the very mission of the church, i.e., to cure souls.[37]

While pastoral activity – increasingly understood as care by clergy given to the members of one's own parish or community – has been a mark of the church in every age, systematic and comprehensive reflection on that care was ordinarily replaced by specific aids for guiding the clergy in discreet acts of care, such as the emergence of penitentials or the *ars moriendi*.[38] Canon 11[39] of Lateran IV (1215) actually requires that cathedrals must have a master teacher to instruct the clergy and laity about the care for souls. Heitink sees this requirement connected to the yearly requirement for auricular confession that the same council required, and "for this reason canon law and moral theology became subdivisions of pastoral theology."[40]

The reformation brought renewed and refocused thinking about pastoral theology, especially as the focus under Luther's influence moved toward preaching, and with Zwingli and Calvin moved away from sacraments. This led to comprehensive rethinking of the whole of pastoral practice by some Protestant theologians, such as Andreas Hyerpius (d. 1564) from Marburg. [41] Roman Catholics did their own rethinking, party in view of the "flaws and abuses of the religious-liturgical practice"[42] that lead to the 16th century rupture in western Christianity. As noted above in our previous discussion of the work of Stephen Rautenstrauch, however, much of this pastoral theology was applied theology. While the great missionary movements of the 16th and 17th centuries did witness notable rethinking of pastoral practice in new contexts,[43] such thinking did not find much resonance in the European dominated Roman Catholic Church.

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[35] Cf. James F. Stitzinger, "Pastoral Ministry in History," in *The Master's Perspective on Pastoral Ministry*, ed. Richard L. Mayhuye and Robert L. Thomas (Grand Rapids: Kregel, 2002), 66-98.

[36] Heitink, 91; much of what follows on the history of pastoral theology is indebted to Heitink's chapter on "The History of Pastoral Theology" in *Practical Theology*, 90-99.

[37] C. Colt Anderson, *The Great Catholic Reformers* (Mahwah NJ: Paulist Press, 2007), 2.

[38] Cf. *A Companion to Pastoral Care in the Late Middle Ages (1200-1500)*, ed. Ronald J. Stansbury (Leiden: Brill, 2010).

[39] http://www.fordham.edu/halsall/basis/lateran4.asp (accessed 3 December 2011).

[40] Heitink, 94.

[41] Ibid., 96.

[42] Ibid., 97.

[43] See, for example, Jaime Lara, *City, Temple, Stage: eschatological architecture and liturgical theatrics in New Spain* (Notre Dame: Notre Dame University Press, 2004).

A singular name in the transformation of pastoral theology in the 20th century was that of Seward Hiltner (d. 1984), whom Michael Jinkins calls "a primary founder of the modern discipline of pastoral theology."[44] Hiltner's *Preface to Pastoral Theology* (1958) conceived of pastoral ministry from three interrelated perspectives (rather than the traditional "tasks" of preaching, catechetics, etc.): shepherding, communicating and organizing, but gives almost exclusive attention to shepherding in that volume, and even subsequent writings. According to Bonnie Miller-McLemore, at the center of the revival of pastoral theology for Hiltner was the turn from formal to dynamic knowledge - an idea borrowed from 20th century psychology; "more specifically [focusing] on the 'conflicts, tensions, and counterbalances among forces' *within* doctrine as embodied in Christian life (Hiltner 1972, 13-14).[45] Hiltner was emblematic of those who discovered in the social sciences new models for relating theory and practice.

The Roman Catholic who in some ways paralleled Hiltner's influence on pastoral theology was Karl Rahner (d. 1984).[46] As Robert Kinast summarizes Rahner's perspective:

> According to Rahner, pastoral theology (or practical theology, as he prefers) is not limited to the work of the clergy but extends to everything which the church as such has to do. This leads to the conclusion that practical theology is both a discipline in its own right and a constitutive dimension of all the other theological disciplines. As an individual discipline, pastoral theology takes up the task of comprehending the present situation in which the church finds itself (an ecclesial *existentielle*) and in relation to which the church must actualize itself. [47]

While pastoral theology and practical theology have sometimes been used as synonyms, there are increasing clear reasons for suggesting they are not. Bonnie Miller-McLemore is in the forefront here: someone who both self-identifies as a "pastoral theologian at heart,"[48] but one who "understands her work as situated within the broader enterprise of practical theology,"[49] the latter as evidenced by her recent stint as President of the International Academy of Practical Theology (2009-11), and also the editor of *The Wiley-Blackwell Companion to Practical Theology* (2011). While acknowledging that both pastoral and practical theology "share interest in dynamic theology,"[50] "connote interest in church, ministry and faith practices … [and] share common historical roots,"[51] she yet notes that "it is crucial to differentiate them and their distinctive gifts."[52]

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[44] Michael Jinkins, "Religious Leadership," *The Wiley-Blackwell Companion to Practical Theology*, ed. Bonnie Miller-McLemore (2011), 308-317, here 314.

[45] Bonnie Miller-McLemore, "Also a Pastoral Theology: In Pursuit of Dynamic theology," *Pastoral Psychology* 59 (2010) 813-28, here 818.

[46] E.g., Karl Rahner *Theology for Pastoral Action* (New York: Herder and Herder, 1968); "The New Claims Which Pastoral Theology Makes on Theology as a Whole," *Theological Investigations* XI (New York: Seabury Press, 1974), 115-137; "Practical Theology Within the Totality of Theological Disciplines," *Theological Investigations* IX (London: Darton, Longman, and Todd, Ltd., 1974), 101-117.

[47] Robert Kinast, "How Pastoral Theology Functions," *Theology Today* 37:4 (1981) 425-38, here 426.

[48] Miller-McLemore, "Also a Pastoral Theologian," 813.

[49] Ibid., 814.

[50] Ibid., 819.

[51] Ibid.

[52] Ibid., 814.

At her presidential address to the International Academy of Practical Theology,[53] Miller-McLemore continues this theme. She notes,

> Use of these terms to refer to a single enterprise obfuscates one of practical theology's distinctive contributions as that discipline most concerned with mediating and integrating knowledge within theological education and between seminary, congregation, and society. We also lose sight of the distinctive resources of twentieth-century pastoral theology as developed in the United States in rigorous conversation with modern psychoanalytic theory and psychology.[54]

Roman Catholic theologian Kathleen Cahalan has written extensively on the importance of practical theology for Roman Catholics, and why it is distinctive from pastoral theology.[55] She clearly argues that practical theology and pastoral theology are not synonymous. While acknowledging that the language of "pastoral" and "pastoral theology" assumed critical importance when John XXIII (d. 1963) called a "pastoral council," she seeks to demonstrate that "pastoral theology never became a serious, well-developed discipline" and sites Peter Phan in this regard who noted that "It is common knowledge that the nature and task of pastoral theology is highly controverted."[56] In tracing the post-conciliar history of pastoral theology, she further notes that while it became a category in seminary education, that happened at a point when seminary education was no longer the determining factor of Catholic Theology, which was moving to Catholic Universities.[57] In the seminary context, citing Katarina Schuth, she notes that among seminary faculties "it is the most controversial [area], the area about which there is strongest disagreement and the greatest concern about what and how to teach.[58] Cahalan summarizes:

> There is little evidence of pastoral theology as a theological discipline in Catholic discourse. There are no academic journals for pastoral theology, no professional organizations, and no graduate programs for a doctorate in pastoral theology, and few theologians would identify with pastoral theology. In terms of the practice of ministry, the pastoral as practice never became a respectable arena of scholarly inquiry.[59]

I would add from a methodological perspective, that it is possible to do pastoral theology from a roman Catholic perspective as applied theology (evident from its historical roots), or as a

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[53] "Five Misunderstandings about Practical Theology," Amsterdam, 25 July 2011; manuscript used with permission of the author.

[54] Ibid., 53.

[55] E.g., "Beyond Pastoral Theology: Why Catholics should Embrace Practical Theology," in *Secularization Theories, Religious Identity and Practical Theology,* ed. Lars Charbonnier and Wilhelm Gräb (Berlin: LIT Verlag, 2009], 392-97; "Pastoral Theology or Practical Theology? Limits and Possibilities," in *Keeping Faith in Practice: Aspects of Catholic Pastoral* Theology, ed. Stephen Sweeney et al (London: SCM Press, 2010), 99-116; "Locating Practical Theology in Catholic theological Discourse and Practice," *International Journal of Practical Theology* 15 (2011) 1-21.

[56] Cahalan, "Locating Practical Theology," 6; the Phan citation is from Peter Phan, "Karl Rahner as Pastoral Theologian," *Living Light* 30 (Summer 1994) 5-6.

[57] Cahalan, "Locating Practical Theology," 6-7.

[58] Ibid., 7; the Katarina Schuth citation is from *Reason for the Hope: The Future of Roman Catholic Theologates* (Wilmington DE: Michael Glazier, 1989), 171-84; her thinking on this was reiterated in a 1997 publication as well.

[59] Cahalan, "Locating Practical Theology," 8.

theoretical enterprise that takes no takes no particular practice or concrete context as a source for theory, and not simply a field in which such hermetically sealed theory is to be applied. Thus, while clearly a broad term without cohesive or core method (except as understood in Protestant circles in the US as closely allied to psychology in its various forms, e.g., cross-cultural psychology), a little effort in attempting to forge such, it appears at this stage to be largely a field rather than a discipline.[60]

Miller-McLemore's broader based understanding of pastoral theology (what she calls a person- and pathos-centered discipline) is as a subdiscipline of practical theology[61] with a more integrative intent. She writes

> Practical theology has an important breadth. It encompasses pastoral theology. It provides an overaching method and aim within which I situation y thinking, teaching and writing on pastoral theology. The content of my courses, for example, are often concerns distinctive to pastoral theology, such as the care of families, children, and spirituality. But I approach them in a practical theological fashion, moving from thick description and interdisciplinary investigation to normative action and religious practice.[62]

Given Cahalan's analysis from a Roman Catholic perspective, my own methodological concerns, and the perspective of Miller-McLemore, I would suggest that practical theology and pastoral theology are related, but as cousins who can easily live outside of each other's ambit, but who might spend special holidays together.

Ongoing work
There is no conclusion here, insofar as this is a first attempt on this author's part at some kind of relational taxonomy between practical theology and some of its other relatives. This is admittedly preliminary beginning will eventually have to take into account inculutrated forms of theology, liberation theology, and other siblings. In his book *The Whole Shebang* Timothy Ferris speaks about the sadness of maps in so far as they are imperfect in two ways: they contain less information than the territory they are trying to represent and 2) they introduce distortion.[63] This is an admittedly imperfect map, and probably does introduce some distortion. It is not the last word, but hopefully it is not only a speakable but also a useful word.

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[60]Cahalan notable recalls that Karl Rahner and Heinz Schuster proposed in the 1960s that pastoral theology, as a way to attend go the church in the modern world, was conceived to "'fill a gap in clerical training,' but was not intended to make a contribution to theology as a whole." Cahalan, "Beyond Pastoral Theology," 393; the Rahner-Schuster citation is from Heinz Schuster, "The Nature and Function of Pastoral Theology," *The Pastoral Mission of the Church,* vol. 3 (New Jersey: Paulist, 1965), 6.

[61] Part of that, she argues, is because people like Hiltner did not wish for the development of a "master perspective" such as practical theology, or "operational theology," that would "swallow all the others," from his *Preface to Pastoral Theology* (24) as cited in Miller-McLemore, "Also a Pastoral Theologian," 819.

[62] Miller-McLemore, "Also a Pastoral theologian," 820.

[63] Timothy Ferris, *The Whole Shebang: A State of the Universe(s) Report* (New York: Simon & Schuster, 2005), 70-71