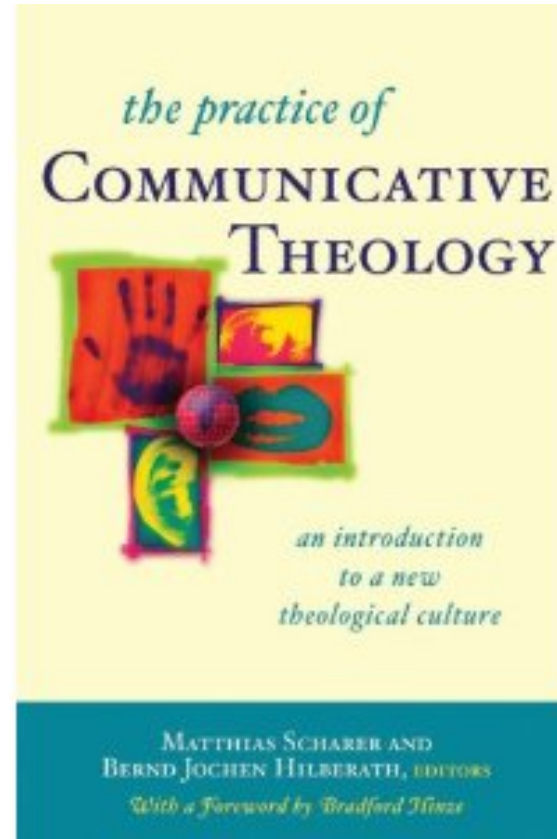
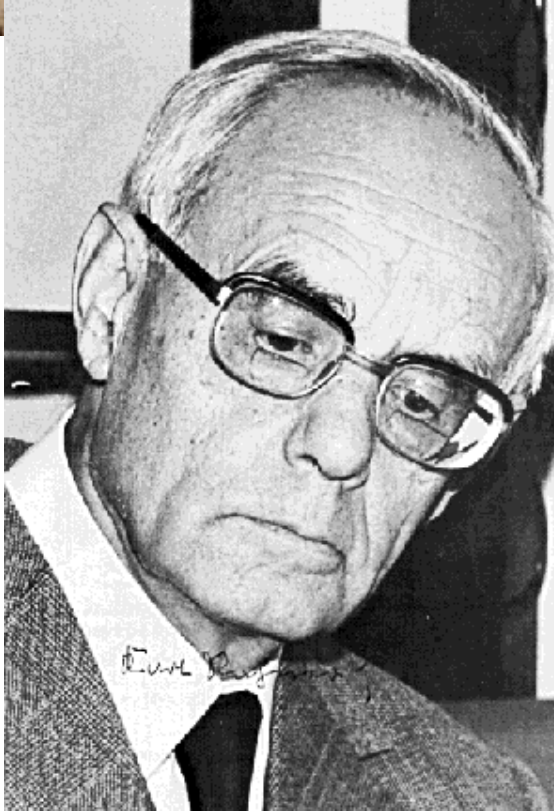


# From Pastoral Theology to Practical Theology

The impact of Karl Rahner's understanding  
of Practical Theology in a Digital World



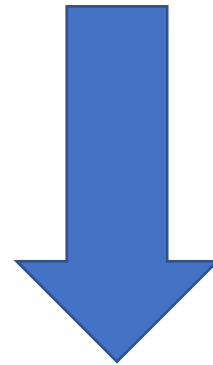
# application or interaction?



1. **Deconstruct the dated understanding of Pastoral Theology**  
which comes from **Neoscholasticism**
2. **Introduce the perspective of Rahner as it relates to how to understand and to do Pastoral Theology as a Practical Theology**
3. What we should have **in mind** when we discuss the correlation between **Practical Theology and Digital Shepherding?**

# 1. Deconstruction of Application

Pastoral Theology is  
**a set of principles and skills**  
a pastor needs to fulfill the duties of ministry:  
preaching, catechezing/envangelizing, liturgizing, caring for the wounded and sick, the  
penitent and the bereaved.



Methods like  
networking

(Digital)  
Media

„People of God“

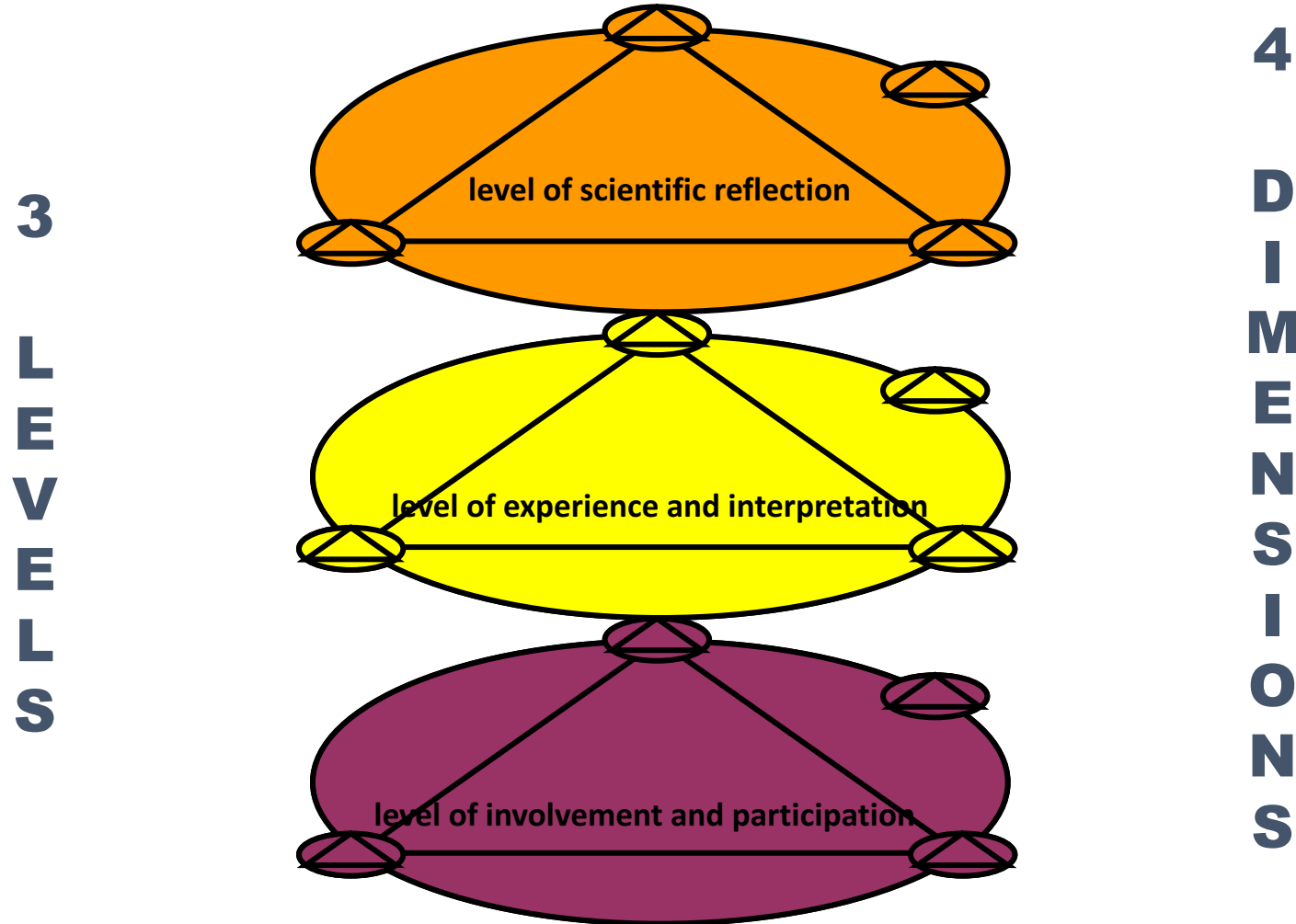
# What lies behind?

Theology „maior“  
Responsible for the reflection  
of the Dogma



Theology „minor“  
(Pastoral Theology)  
How to encourage  
the practice  
(processes: methods/media) of the Church

# Levels and dimensions of CT





# The most recent Popes

**Exegesis and Catechesis had led to a „hypertrophy“ of the method over the content of the faith (Speech in France)**



**„Time is greater than space“ (EG 222-225)**

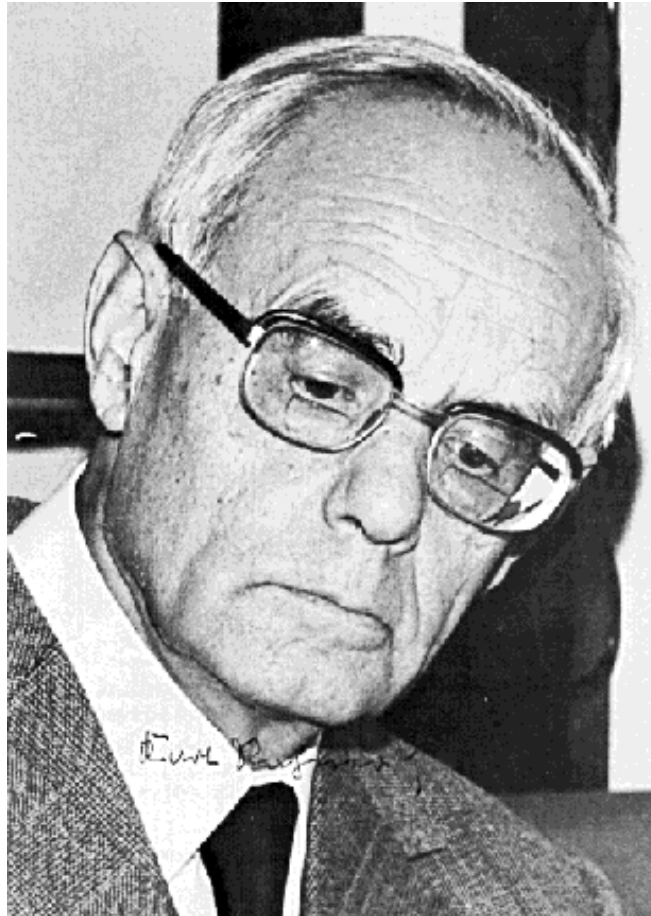




# WIKIPEDIA 2015

**Pastoral theology** is the branch of [practical theology](#) concerned with the **application** of the study of religion in the context of regular church ministry. This approach to theology seeks to give **practical expression to theology**. Normally viewed as an '**equipping**' of ministers, practical theology is often considered to be **more pragmatic than speculative**, indeed, essentially a **practical science**. Hence its main interests are in those areas of theology which will **aid clergy in ministry**. Topics tend to include [homiletics](#), [pastoral care](#), [sacramental theology](#), and [ethics](#).

## 2. Practical Theology in the perspective of Rahner's transcendental-anthropological approach



# Toward an Anthropological Understanding of Theology

All humans are born with  
an **inherent knowledge**  
of their own existence  
“from inside”  
(Original Knowledge)

Two directional  
relationship



We **reflect** and  
**communicate** our  
**experience** of existence  
in **concepts** of hope, joy,  
sorrow ...  
(Knowledge at Second  
Level)

## *To understand the Human as a Transcendental Subject*

“The experience of  
**subjectivity or**  
**personhood** is the  
characteristically human  
mode of (spiritual)  
existence in the world”  
(Dych)

Unthematic “**transcendental**  
**experience**” of self presence  
in daily life among **other**  
**experiences** makes human  
existence “**spiritual**”



Although **by nature** humans  
are **controlled** by context and  
biology, they **experience**  
**moments of freedom, love,**  
**responsibility and other non-**  
**predeterminations.**

# Anthropological Existentials

**self-presence**



**freedom**



**transcendence**



***They result “upon our experience of human existence in its totality”  
and they are “accessible to anyone, believer or unbeliever” (Dych)***

# The World of Grace

*„Your search on grace produces  
no results on Internet“*

Grace as a Supernatural  
Existential

A drive of the mind toward the infinite

- “Ultimately the **coherence or explanation of the finite is not finite**. It depends on the **open horizon** towards the infinite if we experience our life and the world as **meaningful or absurd**.”

- (Carr)

# Pre-apprehension of infinite Reality



Rahner's idea of pre-apprehension assumes fore-knowledge. Like the race with the hedgehog, the race is rigged unwinnable.



3. What we should have in mind when we discuss the correlation between Practical Theology and Digital Shepherding

# Practical Theology

- **It hybridizes theological reflection with the transcendental anthropological view of the human related to the daily life of the people. The common basis of the approaches of Practical Theology is the critical correlation of reality and theology.**

# Conversation with the different Partners of Practical Theology

- With the **practitioners of pastoral and educational practice fields**. They are **not adopter** from what Practical Theologians are working on. They are **Co-Researchers** in the practice fields.
- With **other scientific disciplines** (educational theory, sociology, psychology, ethnology, etc.);
- With **other theological disciplines** (Biblical, Historical, Systematic Theology).

# Pastoral theology as an adventure



As an “Ethnology” of the People of God it combines

- Pastoral field research („seeing“)
- Judge „theological archives“ (Bauer) „judgments“
- Participating observing „acting“

„shepherding“ – loaded metaphor



evokes  
images of protected  
tranquility  
for some  
*and*  
*belittling hegemony for*  
*others*

# Pastoral Theology unpacks

**the desire for a guiding shepherd**



***along with abused authority***



“extra digital media nulla salus?”

