

Pastoral Theology

The first Chair was founded by Maria-Theresia for formation of the religious servants of the Empire in 1774

1. Objects

- Priests: administration of the sacraments, to preside the liturgy. To teach children (and adult men). To care for morality of the citizens
- *Church: how it is built by God himself, which are the main dimension of the life of the Church (leiturgia, martyria, diakonia: option for the poor, for building a just society). Who are the decisive actors.*
- The religious dimension of societies: theology of the modern world, what are the challenges for the Churches / the Religions in the different Societies within a globalizing world (religion and violence, religion and justice and freedom, religion an gender-roles

2. The main Questions [a biblical lesson: Mt 8,1-4]

- Kairology: Is the Church acting up to date (aggiornamento: II Vatican Council)? (situation)
- Kriteriology: Does the Church act according to Jesus (tradition)
- Praxeology: At the interface between tradition and situation – how ca the activity of the Church be meliorized, improved? Which are the main actors within the Church, models for leadership and participation, the richness of Charismas (1 Kor 12, Rom 12)?

3. Methodology

Pastoraltheology depend on the results of many disciplines:

Theological disciplines like exegesis, the Church Fathers, Church history, the Mystics, the doctrine of the Church, of the priesthood, of laity

Secular discipline: all human sciences (psychology, sociology). Their results (first reflection) need a second reflection in the perspective of the gospel. We need a Theology of the modern World. Jesus: Read the signs of the time – John XXIII, II. Vatican Council – Francis.

Example: A serious theological reflection about modernity/the modern world supposes that God is acting through the Holy Spirit even within this modern world (the longing for freedom, for peace, the fight against poverty...).

In the secular world there are a lot of positive elements. Therefore it is not enough to complain secularization – and this as a process against God or against the Church.

Of course, there are dark elements within modern cultures – especially violence [terrorism], greed [financial crises] and lie [corruption].

Therefore, we must define the relation between Church and Society respecting both direction: Evangelization means: The Church learns from the (modern, secular) world and teaches it (Carlo M. Martini as president of the Council of the European bishops CCEE).