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Leadership as a Research Problem in the Pastoral Theology

The issue of leadership is relatively rare in the pastoral theology. However, due to the cognitive and practical reasons, it is necessary to conduct further more frequent research on leadership. Such research can be conducted thanks to the cooperation between pastoral theology and the disciplines which are beyond theology, such as pedagogy, sociology, psychology and management science. These sciences are treated as auxiliary sciences for the pastoral theology. The cooperation between the pastoral theology and the auxiliary sciences from beyond theology involves research on such subjects as: the essence of leadership, the features of leaders, the leadership behaviours, the models of leadership, group communication, the formation of leaders etc. Apart from the cooperation between pastoral theology and the auxiliary sciences, it is also possible to practise the leadership theology. It can constitute an additional theological sub discipline which is called into existence similarly to the charity theology. The range of the leadership theology, similarly to the charity theology, is included into the pastoral function of the realization of the Church.

Key words: leadership, ecclesial leadership, leadership theology, management, leader.

In the Catholic pastoral theology in Poland, the issue of leadership is a relatively rare subject. The publications devoted to it directly focus on the possibility to practice the theory of leadership in the Church. Indirectly, this issue is quite widely discussed in many scientific studies. These studies basically focus on the leadership of a bishop or of a parson and are mainly rooted in the principles worked out on the basis of the canon law. The relatively numerous publications concerning leadership are written mainly by the Protestant pastoralists. These

publications generally focus on the practical use of the theory of leadership in the ecclesial communities. The publications of the Protestant theologians often directly or indirectly raise the question of the place of the theory of leadership among the theological sciences and of its role in the pastoral practice.

This article is an attempt to answer the question of the place of the issue of leadership in pastoral theology. It seems necessary to place the theory of leadership and of the management sciences in relation to the pastoral theology, similarly to the relation of this theological discipline to other non-theological disciplines. In this regard, the relations between the pastoral theology and sociology, especially the sociology of religion, and with psychology, particularly the psychology of religion, and with pedagogy, are of greater importance. For a long time pastoralists have been cooperating with sociologists and with psychologists. The results of the research conducted by social sciences have been widely used by the theological and pastoral research. We can therefore assume that the theological and pastoral research conducted with regard to the management sciences will allow to answer the question concerning the possibility to work out the theology of leadership.

Pastoral theology and the non-theological disciplines

The cooperation between the pastoral theology and disciplines other than theology somehow results from its definition. Praxeologically, the pastoral theology can be defined as “the science which, by means of the sociological and theological analysis of the actual contemporary condition of the Church, aims at working out certain theological models and the corresponding imperatives and agendas according to which the Church in this current accurate condition updates Her essence, realizing the mission of being an intermediary in salvation”¹. The cited sociological and theological analysis of the current social condition of the Church, in which She realizes Her mission, is possible thanks to the cooperation of the pastoral theology with sociology, particularly with the sociology of religion. Combining the results of the theological and sociological research enables more versatile reflection of the religious and pastoral conditions as well as the interpretation of it which leads to working out the pastoral models and agendas as well

¹ W. Piwowarski, *Perspektywa teologiczna a perspektywa socjologiczna w duszpasterstwie*, “Chrześcijanin w Świecie” 1973, no. 26, pp. 32-33.

as the imperatives of the pastoral activity, which are adequate to the existing challenges and needs².

It should be noticed that the results of the sociological research are not always an appropriate source for getting to know the current reality in which the Church exists and acts. There are many fields of pastoral activity in which the research conducted by psychologists, particularly the psychologists of religion, is more useful. In such cases the pastoral theology cooperates with psychology, and on the basis of the research results, experts create the models of pastoral care and the corresponding programs and postulates.

The pastoral theology has been making use of the tools, methods and results of sociological and psychological research for a long time. Despite the initial distrust, various ecclesial circles have commonly acknowledged the cooperation between the pastoral theology and sociology and psychology. Both theoreticians and practitioners of pastoral care make use particularly of the research results of the sciences in order to get to know better the conditions and challenges of the pastoral activity. However, they indicate that research results cannot be the definitive premise for taking decisions about initializing, modification or discontinuation of the pastoral care.

A similar approach can be taken to discuss the cooperation of the pastoral theology and pedagogy. It deals with research of the processes of education and upbringing. Among the sub disciplines of pedagogy, the pedagogy of religion deserves particular attention because it deals with the issue of the influence of religion on education and upbringing of man. The results of pedagogical research can therefore be effectively used in building pastoral models and the corresponding agendas which are worked out by the pastoral theology³.

It should be noticed that the cooperation between the pastoral theology and the non-theological disciplines mentioned above takes place not only at the stage of constructing theological models and pastoral agendas but also at the stage of their realization. The models and agendas are some kind of patterns, the ideal versions of the activity of the Church. However, their realization proceeds only in certain conditions, which are sometimes far from the ideal, therefore, their implementation requires critical reflection which is controlling in nature. In order to make it possible for the controller to do this, it is necessary to refer

² K. Świąś, *Socjologia religii a teologia pastoralna*, in: *Teologia pastoralna*, vol. 1, ed. R. Kamiński, Lublin 2000, pp. 55-58.

³ K. Półtorak, *Pedagogika pastoralna. Nowe inspiracje duszpasterskie*, "Teologia Praktyczna" 2(2001), pp. 74-76.

not only to the models and agendas, but also often to the theological and non-theological premises which are their basis⁴.

The cooperation of the pastoral theology with non-theological disciplines is based on the thesis that the Church is a divine-human reality. Although the Church is rooted in the supernatural reality – Christ is Her Head, She is enlivened by the Holy Spirit and She is led to the Father. What is more, She has particular aims to realize, these are different from the aims of the purely human organizations – and thus She realizes Her mission in the earthly reality. The Church consists of

the people who are the heads of ecclesial communities and who lead them. Hence the divine-human reality must assume leading of the external activity which should benefit from the experience of not only sociology, psychology and religious anthropology, but also from praxeology and from the management sciences. Being aware of the dissimilarity of the features of the Church manager we can assume that in social terms, the problems and tasks, the methods and techniques of performing the managerial functions resemble the existing ones in other forms of the organized human activity⁵.

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The cooperation of the pastoral theology with non-pastoral disciplines takes place on the basis of the research paradigm of the pastoral theology. It functions like a syllogism in which the theological premise is greater and the data obtained from the non-theological disciplines belong to the minor premise. This means, among others, that the research results conducted on the basis of the non-theological disciplines are interpreted in the light of the theological sciences research results and not the other way round. Due to that, the sociological, psychological and economic research results have only the illustrating value, which reflects a certain reality in which the Church realizes Her mission, and the image of the Church Herself. The theological and pastoral research results obtained on the basis of the non-theological disciplines are not the final ones but they shall be interpreted in the light of God's Revelation.

⁴ See T. Wielebski, M. Tutak, *Meandry interdyscyplinarności teologii pastoralnej. Przyczynek do dyskusji*, "Teologia Praktyczna" 17(2016), pp. 40-43.

⁵ R. Kamiński, *Wprowadzenie do teologii pastoralnej*, in: *Teologia pastoralna*, vol. 1, ed. R. Kamiński, Lublin 2000, p. 29.

The possibilities of cooperation between the management sciences and the pastoral theology

Although in theology, and thus also in the pastoral theology, the term “leadership” is rarely used, they often use the related terms such as: power, management or leader. The first two terms mainly refer to the Church hierarchs who head the greater communities of the faithful. Their power is rather formal, conferred by other hierarchs who are above them in the ecclesial hierarchy. The term “leader” and the derivatives of this term are usually used with regard to the heads of smaller groups of the faithful such as small religious groups. Such leaders are mainly the laymen. Their leadership is based mainly on their personal charisms and on their individual leadership features. The rare use of the term “leadership” probably results from the negative connotation with the political leadership or from the fear of the random use of the elements of management sciences in the life of the Church and in theology, which results in the relatively minor use of the output of these sciences in the theological and pastoral research. However, using them can take place in a broader scope on such bases which are used in the research of other auxiliary sciences: the sociology of religion, the psychology of religion and others. Thanks to using the management sciences it is possible to lead the ecclesial communities in a better way. The term “better” means not only more effective, like in the economic sciences, but mainly enabling a more effective realization of the Church’s mission which is better suited to the current challenges and conditions.

The analysis of the term “leadership” may prove helpful, as it comprises both the process of leadership and the features of a leader. In the theological and pastoral research, the researchers can use the two directions of search: one focused on the ecclesial leader and the other focused on the leadership process which is dynamic and which is characterized by certain properties. It should be noted that the problems discussed in the management sciences are also discussed in the practical pastoral activity. The solutions assumed by priests have been used for decades and even for centuries in the ecclesial practice. In the management sciences the reflection on them has a shorter history but it is undertaken in a more methodological and systematic way and, due to this, the knowledge on the leadership is more holistic. This allows for more effective combining of that knowledge with the knowledge of other fields of science, which can result in the more effective pastoral care.

The cooperation of the pastoral theology with the management sciences is widely used in the pastoral care due to the practical dimension of theology. The first ones who can benefit from this cooperation are the ecclesial leaders. Owing to this cooperation they can deepen their awareness that their power – although it is formal (valid) – can also be expressed in other forms. It can also be the power of rewarding, especially with regard to the full-time workers and to the most engaged volunteers. Providing them with various awards – from the verbal praise to the pay rise and promotions – the ecclesial leaders can influence the quality of their work and strengthen their attachment to the community of the Church. It is particularly necessary to provide the ecclesial leaders with the expert authority which results from their competence and power. Priests do not have to be experts in the issues regarding the contemporary reality but they should be specialists in the spiritual issues and in the supernatural reality⁶. It is also necessary to constantly develop and to undergo the ongoing formation. It is particularly beneficial for the clergy to be aware and sensible in using the coercive power and they should tend to properly use the attributed power which consists in identifying themselves with the ones under their power. The attributed power is connected with following the example of the leaders⁷. This means that ecclesial leaders wield their leadership better when they themselves are the role models for the faithful.

The features of a leader are an important issue for the pastoral theology – both in the theoretical aspect and in the practical aspect. The research on the features of a leader based on the ground of the management science did not lead to preparing a list of such features, however, attention was drawn to the ones which are more useful for the leaders than others. These are both the inborn features and the acquired features. The management sciences emphasise the skills of a leader which can be developed to a great extent on the basis of one's inborn predispositions⁸. It is an important conclusion for the pastoral

⁶ Benedict XVI, Speech during the meeting with the clergy [Przemówienie podczas spotkania z duchowieństwem] *Wierście w moc waszego kapłaństwa!* (Warsaw May 25th, 2006), *L'Osservatore Romano*” (the Polish edition) 27(2006) no. 6-7, pp. 15-17.

⁷ R.W. Griffin, *Podstawy zarządzania organizacjami*, Warszawa 2004, pp. 556-558.

⁸ J.A.F. Stoner, R.E. Freeman, D.R. Gilbert, *Kierowanie*, Warszawa 2011, pp. 454-456.

theology because it indicates the need for the multifaceted ongoing formation of pastoral care priests, especially of the pastoral formation⁹.

Another issue discussed on the basis of the management sciences, which can be important for the theological and pastoral research, concerns the leadership behaviours. They are mainly focused on the aims of the activity and on the members of the team guided by the leader. The leadership behaviours are important in leading the groups and religious communities. On the basis of the pastoral theology, they become particularly important due to the Biblical premises which are of priority nature in the theological research. The awareness of the aim, which is salvation, focuses the activity of the leader and of the religious group members on the effective realization. On the other hand, the ecclesial leader is aware that the members of the community are God's children who are bestowed with dignity as the inalienable value of a human being. The skilful pursuit of reconciling these two leadership behaviours, which are directed at the realization of the goal and at building the community, assumes a particular importance in comparison to other human teams. Making use of the research results in the field of the management sciences plays a significant role because it allows to choose the most proper ones.

Another issue discussed by the management sciences, which can be useful for the pastoral theology and pastoral care, concerns the styles of leadership. This issue is discussed in the pastoral theology of the Catholic movement¹⁰, as well as of the Protestant one¹¹. The theological and pastoral research indicate that particular Churches practise different styles of leadership. They are practised in such a way that each of the denominations uses a range of styles. Therefore, there is not just one characteristic style determined for a certain Church, but they use various styles, depending on the type of community and on their current need. The Catholic publications shows that the styles of leadership realized by particular spiritual and secular leaders are not always adequate to the existing conditions. Once adapted, they are sometimes modified with great efforts or they are replaced by others¹². The cooperation of the pastoral theology with the management

⁹ See D. Lipiec, *Cechy duszpasterzy jako przywódców*, "Teologia Praktyczna" 19(2018), pp. 42-48.

¹⁰ See J. Sikorski, *Kierowanie parafią według metody „zarządzanie przez cele”*, "Warszawskie Studia Teologiczne" 1(1983), pp. 339-359.

¹¹ See J.M. Rachwalska, *Style przywództwa w ruchu pentakostalnym*, Warszawa 2021 (doctoral thesis in ChAT in Warsaw).

¹² See A. Żądło, *Parafia w trzecim tysiącleciu*, Kielce 1999, pp. 41-53.

sciences can in this respect result in a wider range of possibilities concerning the styles of leadership. On the basis of this cooperation, the pastoral theology can work out methods of introducing the changes into the styles of leadership as well as determine the time of using them, their range and field. The charismatic leadership is a unique issue within the field of the styles of leadership; it is relatively commonly discussed in the management sciences and, at the same time, it can be applied in various ways in the practice of the ecclesial leadership.

Communication is also one of the most important issues in the pastoral theology. It is often referred to in the context of the dialogue which becomes either the internal or external dialogue in the Church. The inner-Church dialogue takes place between the members or groups of the faithful. The most common research issue is the dialogue between the clergy and the laymen who were entrusted with the possibility of the personal engagement into the ecclesial life by the Second Vatican Council. The issue also concerns the consecrated people who enter the dialogue with both the laymen and the clergy. It is emphasised that the inner-Church dialogue is salvific in nature, which determines not only its aims but also the way of leading and the mutual relations of the interlocutors.

The outer-Church dialogue regards the relation of the Church with Her environment. Contemporarily, due to the processes of secularisation, we can notice various approaches to this type of dialogue. We can notice the tendency of withdrawing of some groups of the faithful from the dialogue with the world as one of the extremes and the other as the almost aggressive extreme expansion to the world. There are also many indirect approaches. It is not always noticed that the dialogue between the Church and the world is salvific in nature and it is supposed to lead the interlocutor to meeting with God and to deepening the bond with Him.

Due to the complex environment of the contemporary Church, the pastoral theology can make use of the output of the management sciences in its research. As the theory of communication is not something unfamiliar to the pastoral theology, the forms of communication through various persons or groups can be adapted to the ecclesial ground. It can be an issue concerning the pastoral theology which is discussed within the research on the formal and informal communication, which use the contemporary forms of the exchange of thought. The obstacles in the inner-Church communication as well as the ways of overcoming them can also be an important research problem. The

research results concerning the theory of organization can be used in various ways in the theological and pastoral search¹³.

The management of the groups of people is a similar issue discussed by the pastoral theology on the ground of the management sciences. In the Catholic Church there are various groups of the faithful who belong to larger associations or who form independent local groups of people. It is common in the pastoral practice to use the methods of the group work as one of the effective methods of the formation of the faithful. In this field the theological and pastoral reflection uses the sociological research results which concern small and large social groups as well as the psychological research results, especially with regard to the research on the group dynamics. The theological and pastoral research regards the management sciences to a smaller extent. They often refer to psychology and sociology but they have worked out its own approach to this issue¹⁴. From the point of view of the pastoral theology, the research on the features of the teams of people and on the conflicts between the team members and between the teams are of particular interest. They can be used in the pastoral reflection on the inner-Church conflicts. The research on the management of the conflict in an organization is also interesting in this respect, and in case of the Church as a divine-human organization, it is of particular importance¹⁵.

The issues concerning the leadership process which are discussed by the management sciences and which can become of interest for the pastoral theology, are also interesting. They include the elements of the individuals' behaviour in organizations; these include: stress and the human behaviour in an organization, creativity and the types of behaviours in organizations. The knowledge obtained by the management sciences is not only interesting but, due to its reference to the specific organization, that is the Church, it can also be useful for the ecclesial leaders who manage teams of people and particular individuals. Understanding of the behaviours of the Church members, especially of those who are engaged in religious groups, is the basis of the effective management of them, of satisfying their needs and of the realization of the main aim of the Church that is leading people

¹³ R.W. Griffin, *Podstawy zarządzania organizacjami*, pp. 605-612.

¹⁴ See B. Wawrzyniak, *Zarządzanie zmianami w organizacji*, in: *Zarządzanie. Teoria i praktyka*, ed. A.K. Koźmiński, W. Piotrowski, Warszawa 2000, pp. 507-523.

¹⁵ See D. Lipiec, *Przywództwo w parafii*, in: *Kościół – komunია i dialog. Księga pamiątkowa ofiarowana księdzu biskupowi Kazimierzowi Ryczanowi w 75. rocznicę urodzin*, ed. P. Kantyka, J. Czerkowski, T. Siemieniec. Kielce 2014, pp. 403-414.

to salvation. Motivating the laymen and the clergy associates for the effective engagement in the life of the Church is a similar issue. The solutions worked out on the basis of the management sciences can effectively be used in many cases in the pastoral practice. All of them, even the ones which are impossible to use in the Church, can be the object of the analysis of the pastoral theology.

The formation of leaders is an important issue which can become the object of the analysis for the pastoral theology. It consists of such research problems as: the selection of candidates, the training on the leadership and the strategy of the development of the leadership in the Church¹⁶. These problems are partly discussed in the theological and pastoral research. They include, among others, the ongoing formation of presbyters, especially in the pastoral dimension, or the formation of the laity. Some of the problems are discussed also by other theological disciplines, namely: the moral theology and the theology of spirituality. Another discussed issue is the formation, especially in the spiritual and human dimension. Taking into account the management sciences, the research can broaden the scope of the theological and pastoral search and can be beneficial for the broader view of the leadership and of the realization of the leadership process.

The leadership theology

The Second Vatican Council opened a new chapter concerning the relation of the Catholic Church and the earthly reality. In the post-Conciliar period, the relations between the Church and the world used to have a different course. The Middle Ages were the period of overlapping the lay and ecclesial activities. The earthly reality was permeated by religiousness in such a way that human activity was motivated by the Christian values and was Christian in nature. In the course of time, the Church and the world have separated and the state has taken over more and more social institutions which had previously been managed by the Church. Taking over more and more works and replacing them with the state ones often resulted in creating the anti-religious environment. Facing the ongoing processes of secularization, the Church most often assumed the defensive attitude. The very phenomenon of secularization was evaluated negatively, while the Church was deprived of many social, cultural and educational institutions and of other similar ones, and therefore, She started to

¹⁶ See J. Adair, *Kształtowanie liderów. Siedem zasad rozwijania zdolności przywódczych*, Warszawa 2013, pp. 89-220.

create Her own alternative institutions resembling the ones created by the state authorities. Although the institutions functioned as the religious ones, they were open to the general public and they contributed to the weakening of the anti-religious attitudes. This in turn led to the change in the attitude of the Church towards the world, as the Church started to be perceived as transcendent in comparison to the earthly reality and at the same time She got engaged into the world affairs. This engagement has a completely different dimension and nature than the activity of the worldly community.

The Conciliar *Pastoral Constitution on the Church in the Modern World* understands the world in the broad and multifaceted meaning. The world is thus perceived as a community of people, as the people's history and as the history of salvation. "In other words, it is the anthropological understanding of the world as the humanity – in the social, historical and salvific aspects, without skipping the material aspect"¹⁷. The post-Conciliar Catholic Church does not determine Her attitude towards the world as being opposed to it. Although She remains the reality which is separate from the world, the two worlds permeate – the Church is present and active in the world. It expresses the multifaceted inner connection between the community of the followers of Christ and the rest of humanity to which the Christians belong. The Church as the spokesman of the Christ's Gospel deals with the human values indicating their absolute sense and tries to enhance their development¹⁸.

Such an attitude of the Church towards the world influences not only Her activity but also the research which She conducts. The engagement into the earthly reality presupposes undertaking certain research in the light of God's Revelation. Thus the Conciliar teaching enabled the development of the "theology of the earthly realities". After the Second Vatican Council, further research was initiated on such fields of human activity as culture or work, thus initiating the contemporary theology of culture and theology of work. These are the approaches of the earthly realities which are separate and different from those presented by the social sciences.

Analogically, we can promote the theology of leadership as the "theology of the earthly reality". Leadership can be perceived not only in the light of the management sciences but also in the light of God's Revelation. It is a different and unique approach in which God's

¹⁷ M. Fiałkowski, *Stosunek Kościoła do świata*, in: *Teologia pastoralna*, vol. 1, ed. R. Kamiński, Lublin 2000, p. 250.

¹⁸ See *Ibidem*.

Revelation provides the basic premises for the conducted research. Promoting the theology of leadership is something more than making use of the management sciences in the theological and pastoral granting. The second case concerns treating the management sciences as the auxiliary sciences and using their results, methods and research techniques for the current theoretical and practical needs of the pastoral theology. The theology of leadership is holistic and systematic and, although it has the same material object as the management sciences, which is the leadership, it differs as far as the formal object is concerned as it is based on the Revelation.

The possibility of promoting the theology of leadership is indicated by the ecclesiological premise. The Catholic theology after the Second Vatican Council indicates three basic functions of the Church; these are the inalienable forms of realizing the Church and the implementation of them enables Her to fulfil Her mission of salvation in the world. The Church cannot reject them or limit their implementation. The basic functions include the teaching function (prophesy), which is based on proclaiming God's word; the priestly function which is realized through the cult, and the pastoral function which aims at the realization of the Christian love¹⁹. Some theologians divide the pastoral function into giving the testimony of the Christian life, the charity function and the managing function. The managing function enables the development of the theology of leadership because it is connected with leading the faithful and their groups to salvation. It can be perceived as analogous to the charity theology the realization of which it concerns²⁰.

The theology of leadership understood in such a way is rooted in the Bible and in theology. We can also indicate the history of the leadership and the development of the theological thought which concerns this issue²¹. It is not difficult to determine the material object of the theology of leadership and the issues which it can comprise²². Apart from the ones mentioned above, we can indicate a number of others which can be discussed as a result of the cognitive and practical needs. We can also determine the formal subject which results from God's

¹⁹ W. Przygoda, *Istota i posłannictwo Kościoła*, in: *Teologia pastoralna*, vol. 1, ed. R. Kamiński, Lublin 2000, pp. 134-145.

²⁰ See W. Przygoda, *Funkcja charytatywna Kościoła po Soborze Watykańskim II*, Lublin 1998, pp. 16-22.

²¹ See J.M. Rachwalska, *Style przywództwa w ruchu pentakostalnym*, pp. 158-191.

²² R. Kamiński, *Teologia pastoralna (praktyczna) wśród dyscyplin teologicznych*, in: *Teologia pastoralna w służbie nowej ewangelizacji*, ed. Cz. Krakowiak, W. Przygoda, A. Kiciński, M. Wyrostkiewicz, Lublin 2010, pp. 29-32.

Revelation²³ and indicate the research methods used by the pastoral theology which will be completed with the ones used by the management sciences²⁴. The subject of the pastoral theology is also the subject of the leadership theology. In order to preserve the theological character of the leadership theology, it seems to be necessary to choose a person who is faithful, a Christian who is capable of combining the premises which result from faith with the natural premises. The substantive aspect of practising theology assumes that its subject should have the knowledge of the leadership theology which is excerpted from the management sciences. All of these formal elements of the leadership theology can develop and as such they can constitute the subject of the discussion of both theologians, especially of pastoralists and of economists.

The name of this theological discipline is also disputable. The term “leadership theology” adopted in this article can be disputable due to the connotations with the terminology regarding the management sciences. Many theologians consider the term “management theology” to be more appropriate and adequate. It is also possible to adopt different terms.

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Conclusion

Leadership cannot be treated only as one of many issues discussed in the theological and pastoral research. Due to the role of the management function among the basic functions of the Church, it is worth to create a separate sub discipline of the practical theology. Due to such placement, it is possible to determine its scientific character and to indicate the formal elements as the field of science. It is also possible to indicate its practical character and the relations with the pastoral activity of the Church. So far the theological and pastoral research has used the management sciences as the auxiliary sciences of the pastoral theology, focusing on the selected elements of the content, in accordance with the appearing cognitive and pastoral needs. Both the cognitive and the practical reasons assume undertaking research regarding the leadership theology as the branch of the pastoral theology. The lack of this scientific sub discipline, which is necessary due to the holistic elaboration of the basic functions of the Church, indicates

²³ See G. Strzelczyk, *Samoświadomość teologii*, in: *Metodologia teologii praktycznej*, ed. W. Przyczyna, Kraków 2011, pp. 13-14.

²⁴ W. Przygoda, *Paradygmaty postępowania badawczego w teologii praktycznej*, in: *Metodologia teologii praktycznej*, ed. W. Przyczyna, Kraków 2011, pp. 97-113.

cognitive motive. The practical motive results from the need to take a closer look at the ecclesial leadership. It experiences various difficulties and in order to overcome them it is necessary to introduce the scientific reflection meant as the holistic and systematic thought on it.

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