

Helmut Jan Sobeczko

The Faculty of Theology of the University of Opole, Poland
sobeczko@uni.opole.pl
ORCID: 0000-0002-1203-4385

The Problem of Method in Theology*

Problem metody w teologii

ABSTRACT: The problem of method (methods) in theology is connected to the understanding of theology as a science as well as to the understanding of its identity. In theology understood as a science there is no single scientific method, because there are many theological disciplines and each of them uses its own methods. Therefore, we speak in fact of the pluralism of the theological methods. In this paper the Author limited the analysis of the methodological issues of theological studies to showing the basic methodological elements: first, to those which are common to all theological disciplines and second, he presented one of the most important hermeneutic methods, i.e. the linguistic one, which is a method of analysing texts, used mainly in biblical, liturgical and patristic sciences. In the last part of the paper he refers to some of the newest works concerning the methods used in different theological disciplines.

KEYWORDS: theology, theological studies, methodology of theology, scientific research, hermeneutics, linguistic hermeneutics

ABSTRAKT: Problem metody (metod) w teologii wiąże się z rozumieniem teologii jako nauki, a także z rozumieniem jej tożsamości. W teologii jako nauce nie istnieje jedna metoda naukowa, bo jest wiele dyscyplin teologicznych i każda posługuje się własnymi metodami – stąd też mówimy o pluralizmie metod teologicznych. W omawianiu problematyki metodologicznej nauk teologicznych autor ograniczył się jedynie do ukazania podstawowych elementów metodologicznych, najpierw wspólnych wszystkim dyscyplinom teologicznym, a następnie szczegółowiej omówił jedną z podstawowych metod hermeneutycznych, to jest lingwistyczną, czyli metodę analizy tekstów stosowaną głównie w naukach biblijnych, liturgicznych i patrystycznych. W ostatniej części

* The article is based on the text of the speech delivered during the International Scientific Conference on the occasion of the 50th anniversary of the Pontifical Faculty of Theology in post-war Poland “Theology in the world of science,” which was held at the Pontifical Faculty of Theology in Wrocław on 22–23 June, 2018.

natomiast wskazał najnowsze opracowania dotyczące metod stosowanych w poszczególnych dyscyplinach teologicznych.

SŁOWA KLUCZOWE: teologia, nauki teologiczne, metodologia teologii, badania naukowe, hermeneutyka, hermeneutyka lingwistyczna

The problem of method (methods) in theology is connected to the understanding of theology as a science as well as to the understanding of its identity. We are dealing with a broad, difficult and ambiguously defined issue here. At the beginning it should be stated that there is no single scientific method in theology, as there are many theological disciplines, hence we are talking about pluralism of theological methods.

From a scientific point of view, methodology is always one of the central problems, because one cannot actually do any science without full awareness of what it does, why and for what purpose, as well as what research means and instruments it has at its disposal. This also applies to theology, which must constantly specify the subject under examination, define objectives and tasks, and select methods that correspond to both the subject and the adopted goals.¹

We are witnessing the emergence of new scientific disciplines, which is due to the improvement of research tools. Consequently, more and more narrow scientific specialisations are developing. In addition, interdisciplinary studies are carried out, which require appropriate research methods. This is taking place in almost every scientific field, including theology. Scientific methods are therefore constantly evolving and becoming more precise.

In the developing theological studies today, theology cannot be narrowed down mainly to systematic theology. Within the framework of theology, a whole range of disciplines have emerged, which use their own research methods. These methods are being constantly improved, but often are unfortunately little known to theologians of other disciplines, which does not favour objectivity of their own research. It should also be noted that we are observing poor methodological knowledge of theological studies, which can be seen especially in theses and publications written for further academic advancements.

The timeframe does not allow for even a cursory discussion of all the rich methodological issues of theological studies, so we will limit ourselves to examining only the fundamental methodological elements common to all theological disciplines (1); then we will discuss one of the basic hermeneutic

¹ See: M. Rusecki, *Wprowadzenie*, [in:] *Metodologia teologii*, "Studia Nauk Teologicznych PAN," idem (ed.), vol. 2, 2007, p. 5.

methods, i.e. the method of text analysis, used primarily in biblical, liturgical and patristic studies (2); while in the last part we will present the latest studies on the methods adopted in all theological disciplines (3).

Basic methodological elements common to all theological disciplines

First of all, we must remember that every specific theological discipline is a theology that was formerly defined, in accordance with the etymology of the word, as the science of God. Nowadays we also claim that theology is concentrated on God, who gives salvation to man. This God's activity and God's word, or Revelation, has been realised in history and continues on in the Church, where it is constantly updated (made present). Theology explores the Revelations, explains and systematises them, and at the same time tries to adapt to the spirit of the times and the mentality of the era. It shows God as someone close to man who acts for his good. Theology is to make man know himself in the light of Revelation as well as understand the meaning of life and the final fulfilment of hope. In the process of implementation of these tasks, individual theological disciplines use the achievements of other sciences, especially natural sciences and humanities, and do so to varying degrees depending on their objectives.²

In theological studies, there are two methodological assumptions, namely:

- a) about the rationalisation of faith (Revelation) – we determine what we believe in and how the Holy Bible and Tradition see it;³
- b) “revelationalisation” of the world and emerging problems, e.g. abortion and *in vitro*. We ask what Revelation says about these issues.⁴

Stanisław Napiórkowski (OFM Conv) defines these assumptions differently and speaks of two ways of theological cognition (about two approaches of theologians to the word of God), namely the bottom-up way, i.e. from the word of God to man, and the top-down way – from man to the word of God.⁵ This is applied differently in individual theological studies. In all scientific disciplines,

² Ibidem, pp. 6–7.

³ See: W. Granat, *Nauki teologiczne*, [in:] W. Granat, *Dogmatyka katolicka*, introductory volume, Lublin 1995, p. 27.

⁴ The main representative in Poland is S. Kamiński. See: idem, *Epistemologiczno-metodologiczne uwagi o teologii*, [in:] *Teologia nauką o Bogu. Kongres Teologów Polskich 1976*, M. Jaworski, A. Kubiś (eds.), Krakow 1977, p. 46.

⁵ S.C. Napiórkowski, *Jak uprawiać teologię*, Wrocław 1994, pp. 60–63.

including theological ones, the ability to use the right method or methods is always a major problem.

First, let us recall what a method is. There are different definitions. M. Rusecki considers the definition provided by S. Kamiński as the most comprehensive: “A method is generally considered to be a systematically applicable mental selection and arrangement of activities provided to achieve the most economical objective.”⁶ Another assertion is that there is no single method for all theological disciplines. However, in the light of contemporary methodological awareness, it is possible to establish the fundamental structural elements and research stages in all methods used in particular disciplines of theology. These stages are: theological cognition, explanation, justification, element of criticism and element of systematisation.

Here is a brief overview of these five research stages:

1. Theological cognition: the object of cognition is God’s Revelation fully realised in Jesus Christ and passed on in the Church. All salvific events have the structure of a sign, that is, the visible, historical and empirical element together with the invisible and supernatural element. This implies two kinds of cognition: sensual-intellectual and one achieved through fate.
2. The second stage of the theological method (as in all other sciences) is explanation. This point is to show the specific meanings of particular concepts. Revelation, found and transmitted in the Scriptures and Tradition, is the foundation (base) on which a theological explanation is given.
3. The third stage is justification – cognition and explanation must be justified. The idea is that the opinions and claims should be certain or highly probable and credible. In theological sciences we do not talk about evidence in the strict sense of the word, but about justification (truths of faith cannot be proven). Theology draws the premises for justification from the Holy Bible, Tradition, Church teachings, history, philosophy and ancillary sciences. Harmonious cooperation of reason and faith is necessary in a theological justification.
4. The fourth stage is scientific criticism; it is an essential element of research in any field of science. Theological scientific criticism checks whether problems in question are legitimately addressed, whether it is original, the sources sufficient and credible, and whether they are properly used. Scientific criticism also needs to answer the question of what new theological research has brought to science.

⁶ M. Rusecki, *Problematyka metody w teologii*, [in:] *Tożsamość teologii*, A. Anderwald, T. Dola, M. Rusecki (eds.), Opole 2010, pp. 64–82, transl. by WTR; S. Kamiński, *Metoda w teologii*, [in:] *Dogmatyka katolicka*, W. Granat (ed.), Lublin 1965, pp. 147–162.

5. The last stage is systematisation, which includes a systematic approach to the research to date and its systematic presentation. Science cannot be based on making arbitrarily juxtaposed claims. Individual theories must be justified, consistent and critically evaluated.⁷

After a brief presentation of the common methodological elements found in research on every theological discipline, the methods used by individual theological studies ought to be discussed in more detail. First, however, one of the hermeneutic methods – linguistic – should be examined.

The hermeneutic-linguistic method in theological sciences

There are several reasons why special attention should be paid to hermeneutic methods in theological studies, focusing primarily on the method of text interpretation, i.e. linguistic. The main reason is that the method is used, to a greater or lesser extent, in many theological disciplines, and especially in studies that analyse theological texts: biblical, liturgical, patristic and of the Magisterium of the Catholic Church. Rev. Prof. Andrzej Bronk, an expert on the subject, claims that hermeneutics is a proper method for all theology, and every theologian is a hermeneut.⁸ Addressing this method seems justified especially in Wrocław, as the father of modern hermeneutics, professor of philosophy and theology, Protestant preacher and co-founder of Humboldt University of Berlin – Friedrich Schleiermacher (1768–1834), was born there.⁹

I must admit that the most important reason for me, however, is that the linguistic method has found wild application in teachings about liturgy or, in other words, in liturgical theology. I deliberately avoid the term “in the liturgy” because this concept is being removed from today’s scientific methodology. It is a common perception that “liturgy” is associated with a not very scientific/theological subject, related to the old concept of “rubricism.” Nowadays, the terms “liturgical science” and “liturgical theology” are used in world literature.¹⁰

⁷ See a more comprehensive discussion of these issues in: M. Rusecki, *Problematyka metody w teologii*, op. cit., pp. 66–82.

⁸ A. Bronk, *Hermeneutyka*, EK 6, pp. 770–774; C. Bartnik, *Hermeneutyka katolicka*, EK 6, pp. 774–779.

⁹ S. Koza, *Schleiermacher Fridrich*, EK 17, pp. 1241–1243.

¹⁰ A. Gerhards, B. Kranemann, *Einführung in die Liturgiewissenschaft*, Darmstadt 2006, pp. 24–42; H.B. Meyer, *Liturgie als Hauptfach. Erwägungen zu Stellung und Aufgabe der Liturgiewissenschaft im Grenzen des theologischen Studiums*, ZKTh 88 (1966), pp. 315–335. Cf.

Scientific analysis of liturgical texts requires the correct application of various research methods, which are also defined in different ways. This refers to the integral method¹¹ that others complement with general theological principles.¹² There are also authors who speak of the gradual or progressive study of texts.¹³

In hermeneutic studies of biblical and liturgical texts, the linguistic method is primarily used today. This method examines the historical and cultural context of texts, their creation, development, construction and structure. In a final study, however, in-depth theological content is examined.¹⁴

Such scientific analysis covers all liturgical texts, not only eucharistical ones. The biblical texts are of particular importance in the liturgy, as the Constitution on the Sacred Liturgy clearly states:

The Bible is of great importance in the liturgical celebration. The readings explained in the homily and the psalms intended for singing originate from it. Petitions, prayers and liturgical songs also draw their inspiration and their spirit from the Bible. One must seek the meaning of actions and signs from them (CL 24).

Likewise, the liturgical texts are examined in the context of the whole ritual, as they are its integral part. It is necessary to analyse who utters the liturgical texts, to whom they are addressed and what gestures and attitudes (standing, kneeling or sitting) accompany them, as well as in what sacred space the text is spoken. The fundamental principles of the linguistic method are applied in research on the texts themselves.

From a scientific point of view, in research on liturgical texts, which are essentially based on biblical texts, we try to take into account the methodological indications found in the instruction of the Pontifical Biblical Commission¹⁵

also Italian *scientia liturgica*, see: five volumes of the textbook: *Scientia liturgica. Manuale di Liturgia*, A. Chupungo (ed.), Pontificio Istituto Liturgico Sant'Anselmo, vol. 1–5, Casale Monferrato 1998.

¹¹ See: F. Nakagaki, *Metodo integrale. Discorso sulla metodologia nell'interpretazione dei testi eucologici*, [in:] *Fons vivus. Miscellanea liturgica in memoria di Don Eusebio M. Vismara*, A. Cova (ed.), Bibliotheca Theologica Salesiana, vol. 1, issue 6, Zürich 1971, pp. 269–286.

¹² M. Auge, *Principi di interpretazione dei testi liturgici*, [in:] *Anamnesis*, vol. 1, Torino 1974, pp. 167–179.

¹³ A.M. Triacca, R. Farina, *Studio e lettura dell'eucologia. Note metodologiche*, [in:] *Teologia, Liturgia, Storia. Miscellanea in onore di Carlo Manziana, Vescovo di Cremona*, C. Ghidelli (ed.), Brescia 1977, pp. 197–224.

¹⁴ See: H.J. Sobeczko, *Pluralizm metod stosowanych w nauce o liturgi*, [in:] *Metodologia teologii*, op. cit., pp. 251–269.

¹⁵ *Die Interpretation der Bibel in der Kirche*, Città del Vaticano 1993.

issued in 1993, as well as the contemporary achievements of biblical sciences. Fr. J. Czerski,¹⁶ a biblical scholar from Opole, presented in his work a relatively successful attempt at a comprehensive discussion of the methods of interpreting the New Testament books. We also apply his findings to a large degree in research on liturgical texts. On the basis of scientific world literature, especially Italian, we can conclude that the methods of scientific procedure aimed at explaining liturgical texts are divided into two groups: historical-critical (diachronic) and literary (synchronous) ones.

We use the following stages (steps) in linguistic studies of liturgical texts:

1. First, the historical-critical method is applied. Texts are examined using scientific methods of historical sciences. Attempts are made to recreate the genesis and history of a text preceding its final editing. The historical period of its composition is then determined, reaching back to the oldest original texts. In the Roman liturgy, there are especially Latin texts of ancient sacramentaries. This method is a critical analysis of texts, but it does not determine the interdependence of individual elements of a text.¹⁷
2. The next research step is intertextual (contextual) analysis – we ask what the source of a text is or what its inspiration is. These are often biblical texts.¹⁸ The specific Latin language of liturgical prayers should also be taken into account. In Christian antiquity, when most of the liturgical prayers still used today were created (4th–6th century), this language differed from the language of official documents. It was hieratic and avoided any expressions or phrases that could suggest pagan worship, e.g. the word *caritas* or *dilectio* was used instead of *amor*, and the term *ecclesia* instead of *templum*.¹⁹ This linguistic specificity should be borne in mind particularly when analysing the texts of renewed liturgical books translated into modern languages. Over the centuries liturgical books have been shaped by specific cultural and pastoral conditions. The Roman Missal and other liturgical books, in spite of the post-Trent and post-Vatican reform, largely contain the texts of the oldest sacramentaries (Gelasian and Gregorian).

¹⁶ J. Czerski, *Metody interpretacji Nowego Testamentu*, Opole 1997.

¹⁷ See more: H.J. Sobeczko, *Pluralizm metod...*, op. cit., pp. 253–255.

¹⁸ See more on this subject: M. Augé, *Principi di interpretazione...*, op. cit., pp. 162–170.

¹⁹ There is a rich literature on the Latin language of the oldest liturgical texts. See: W. Dürig, *Pietas liturgica. Studien zum Frömmigkeitsbegriff und zur Gottesvorstellung der abendländischen Liturgie*, Regensburg 1958; A. Blaise, *Le vocabulaire latin des principaux thèmes liturgiques*, Turnhout 1966; A. Dumas, *Pour mieux comprendre les textes liturgiques du Missel Romain*, “Notitiae” 6 (1970), pp. 194–213.

3. Linguistic analysis is conducted only after determining the genesis of a text and after separating it from the context (liturgical prayers are inherently separated from the context and constitute integral units in literary terms). Linguistic analysis is carried out in three stages:
- a) first, a syntactic analysis is conducted – it deals with studying the linguistic shape of a given text, i.e. the relations between individual language elements (characters) present in studied texts and the principles on the basis of which these elements were introduced into the text;
 - b) next, a semantic analysis is carried out, which examines the meaning of individual characters, that is, words, sentences and whole texts, and seeks an answer to the question of what a particular text wishes to express and how to understand individual expressions and sentences in it;
 - c) finally, a pragmatic analysis is conducted – it explores the communicative functions of language. The task of language and written text is communication. Language is directed at the recipient and aimed at conveying some information.²⁰
4. Linguistic analysis is followed by intertextual analysis. This method assumes that each text is built on the pattern of a mosaic, which consists of various fragments (quotations).²¹ Intertextuality refers to a relationship between texts. In the horizontal dimension, this relation consists of: author's text – text received by the reader; in the vertical dimension: later text – original text.²² In liturgical texts we can very often observe the entire chain of interdependence of texts. This chain includes biblical and patristic texts, especially the texts of the oldest sacramentaries. Individual structural elements of a text, its vocabulary, syntax and semantics share their characteristic features with other texts. The theory of intertextuality focuses not only on literary texts, but all other, as well as every expression used in daily life. These references have to do in a particular text with structures, codes and semantic systems found in earlier texts. Literary studies understand codes as sources, any influences, quotations or allusions to them, paraphrases, imitations, translations, adaptations etc.²³
- In intertextual analysis, there are five groups of possible relationships between texts (text references to original texts). These are:

²⁰ A detailed description of the different stages. See: J. Czernski, *Metody interpretacji...*, op. cit., pp. 125–149; H.J. Sobeczko, *Pluralizm metod...*, op. cit., pp. 253–255.

²¹ Intertextual analysis was introduced into the literary theory by J. Kristeva, *Sémiotiké. Recherches pour une sémanalyse*, Paris 1969, pp. 143–173 (cited after: J. Czernski, *Metody interpretacji...*, op. cit., p. 225).

²² J. Kristeva, *Sémiotiké...*, op. cit., p. 145.

²³ See more in: J. Czernski, *Metody interpretacji...*, op. cit., p. 227.

- a) intertextuality – the coexistence of two or more texts, where the presence of one text in another must be perceptible (in the form of quotations, allusions and plagiarisms);
- b) paratextuality – the relationship between a text and its title, introduction or ending;
- c) metatextuality – the commentary or critical evaluation of an original text;
- d) hypertextuality – is based on using a text as a cliché or background for a second text (in the form of imitation, adaptation, parody or complement);
- e) architextuality – the relations regarding the genres of a given text.²⁴

The method of linguistic hermeneutics presented above seems complicated, but its application allows for a fuller insight into the content of a particular text. In this case, it is about extracting theological depth, for example, through the oration of given liturgical periods or celebrated holidays we become familiar with their theology.

In Poland, the hermeneutic-linguistic method of interpretation of liturgical texts is at the stage of constant clarification and improvement, especially in terms of its greater usefulness in studies of liturgical theology. This is done to a greater or lesser extent by successive studies.²⁵ In these works, however, we can observe various scopes of application of contemporary interpretation methods. We can also see a considerable lack of clear and consistent interpretation rules. The use of linguistic methods in research on liturgical texts is often discouraged by the absence of sufficient knowledge of Latin, as research can only be conducted on original texts. Although this problem concerns other researchers too, not just liturgists.

The pluralism of methods used in theological disciplines

The methodological elements discussed above apply to a greater or lesser extent also in individual theological studies. However, it should be kept in mind that while exploring the methodological issues of theological research, care ought to

²⁴ G. Genettes, *Palimpsestes: La littérature au second degré*, Paris 1982, p. 7, cited after: J. Czerski, *Metody interpretacji...*, op. cit., p. 228.

²⁵ S. Czerwik, *Prefacje o misteriach Chrystusa w Mszale Rzymskim Pawła VI. Geneza i teologia*, Warsaw 1984; A. Durak, *Treści uczestnictwa we mszy świętej w świetle formuł eucharystycznych Mszału rzymskiego dla diecezji polskich (Niedziele Wielkiego Postu i Paschy)*, Piła 1992; J. Miazek, *Misterium Wielkiego Postu w modlitwach mszalnych dawnej i współczesnej liturgii rzymskiej. Studium liturgiczno-teologiczne*, Warsaw 1997; A. Żądło, *Eklezjologiczny wymiar kolekt adwentu w Mszale Rzymskim Pawła VI. Studium lingwistyczno-teologiczne*, Kraków 2002.

be taken to maintain the unity of theology, despite its division into different theological disciplines.

The classifications of theological studies known to date are varied and depend on the time of their separation from general theology. The following classification of theological studies is commonly accepted and is divided into three groups: 1) historical (biblical sciences: introduction, exegesis and biblical theology; history of the Church); 2) doctrinal (theologies: dogmatic, fundamental and moral with spirituality and mysticism); 3) practical and pastoral (liturgical and pastoral theology, homiletics, catechism, canon law; in addition, the following auxiliary sciences: pedagogy, psychology and pastoral medicine). However, the divisions into theological disciplines are changeable and cannot be dogmatised, especially in the currently transforming faculty and institutional structures. Moreover, this division does not take into account the latest developments of theological disciplines, existing sub-disciplines or contemporary trends (e.g. comparative and ecumenical theology). Despite the diversity, however, theology should not lose its unity and identity.²⁶

It is impossible to discuss all methods used in individual theological disciplines in a short presentation. In addition to the above, I would like to refer to the latest studies, particularly two studies published as part of the series of the Committee on Theological Sciences of the Polish Academy of Sciences.

The first study, titled *Methodology of Theology*, discusses twenty-two topics devoted to the methodology of particular theological studies.²⁷ In the introduction, the editor of this collective issue, an outstanding expert on the subject Fr. Prof. M. Rusecki (John Paul II Catholic University of Lublin), characterises all the articles published in the following manner:

In all these studies we can observe the great care taken by the authors to show not only the current state of research, but also the ongoing substantive changes within the subject and the processes of adapting the shape of a practised field to the needs and requirements of contemporary mentality and the spirit of the times. We invited eminent Polish theologians and experts in the field to work on these difficult but vital issues. These theologians are recognised authorities in the country and some have an international reputation. Therefore, they guarantee a high level of this study.²⁸

²⁶ See: M. Rusecki, *Problematyka metody w teologii*, [in:] *Tożsamość teologii*, A. Anderwald, T. Dola, M. Rusecki (eds.), Opole 2010, pp. 54–56.

²⁷ *Metodologia teologii*, op. cit., p. 403.

²⁸ *Ibidem*, p. 7, transl. by WTR.

In the second collective study, titled *Identity of Theology*, published by the Committee on Theological Sciences of the Polish Academy of Sciences together with the Faculty of Theology in Opole,²⁹ Rev. Prof. M. Rusecki briefly describes respective theological disciplines and discusses the methods of scientific research applied in them.³⁰ The author clearly states that very distinct research methods are used in theological studies simultaneously. Among them are also methods borrowed from other fields of research based on which they were developed. Common methods or only some of their elements are used in different disciplines. This applies principally to the following methods: historical, theological, critical, genetic, empirical, hermeneutic, analytical, synthetic, sociological, psychological, comparative and dialogical.³¹

In conclusion, it should be acknowledged that the use of pluralism of methods in theological disciplines ensures the scientific status of theology, as it meets the criteria for science as such. It should be borne in mind, however, that theology as a science is different from the so-called natural or secular sciences, because its research subject is supernatural reality, i.e. the reality of Revelation. Theology speaks of God who saves mankind, and thus speaks of God, man and the world. Sometimes it is also said that theology deals with interpreting all of reality in the light of God's Revelation, which reached its fullness and peak in Jesus Christ.

References

- Auge M., *Principi di interpretazione dei testi liturgici*, [in:] *Anamnesis*, vol. 1, Torino 1974, pp. 167–179.
- Bartnik C., *Hermeneutyka katolicka*, [in:] *Encyklopedia katolicka*, t. 6, pp. 774–779.
- Blaise A., *Le vocabulaire latin des principaux thèmes liturgiques*, Turnhout 1966.
- Bronk A., *Hermeneutyka*, [in:] *Encyklopedia katolicka*, t. 6, pp. 770–774.
- Czerski J., *Metody interpretacji Nowego Testamentu*, Opole 1997.
- Czerwik S., *Prefacje o misteriach Chrystusa w Mszałe Rzymskim Pawła VI. Geneza i teologia*, Warsaw 1984.
- Durak A., *Treści uczestnictwa we mszy świętej w świetle formuł eucharystycznych Mszału rzymskiego dla diecezji polskich (Niedziele Wielkiego Postu i Paschy)*, Piła 1992.
- Dumas A., *Pour mieux comprendre les textes liturgiques du Missel Romain*, "Notitiae" 6 (1970), pp. 194–213.

²⁹ *Tożsamość teologii*, op. cit., p. 478.

³⁰ M. Rusecki, *Problematyka metody w teologii*, op. cit., pp. 56–64.

³¹ *Ibidem*, p. 63.

- Dürig W., *Pietas liturgica. Studien zum Frömmigkeitsbegriff und zur Gottesvorstellung der abendländischen Liturgie*, Regensburg 1958.
- Genettes G., *Palimpsestes: La littérature au second degré*, Paris 1982.
- Gerhards A., Kranemann B., *Einführung in die Liturgiewissenschaft*, Darmstadt 2006.
- Granat W., *Nauki teologiczne*, [in:] idem, *Dogmatyka katolicka*, introductory volume, Lublin 1995.
- Kamiński S., *Epistemologiczno-metodologiczne uwagi o teologii*, [in:] *Teologia nauką o Bogu. Kongres Teologów Polskich 1976*, M. Jaworski, A. Kubiś (eds.), Krakow 1977, pp. 36–51.
- Koza S., *Schleiermacher Fridrich*, [in:] *Encyklopedia katolicka*, t. 17, pp. 1241–1243.
- Kristeva J., *Sémiotiké. Recherches pour une sémanalyse*, Paris 1969.
- Metodologia teologii*, “Studia Nauk Teologicznych PAN,” M. Rusecki (ed.), vol. 2, Lublin 2007.
- Meyer H.B., *Liturgia als Hauptfach. Erwägungen zu Stellung und Aufgabe der Liturgiewissenschaft im Grenzen des theologischen Studiums*, “Zeitschrift für katholische Theologie” 88 (1966), pp. 315–335.
- Miazek J., *Mysterium Wielkiego Postu w modlitwach mszalnych dawnej i współczesnej liturgii rzymskiej. Studium liturgiczno-teologiczne*, Warsaw 1997.
- Nakagaki F., *Metodo integrale. Discorso sulla metodologia nell’interpretazione dei testi eucologici*, [in:] Cuva A. (ed.), *Fons vivus. Miscellanea liturgica in memoria di Don Eusebio M. Vismara*, Bibliotheca Theologica Salesiana, volume 1, issue 6, Zurich 1971, pp. 269–286.
- Napiórkowski S.C., *Jak uprawiać teologię*, Wrocław 1994.
- Pontificia Commissione Biblica, *Die Interpretation der Bibel in der Kirche (15 IV 1993)*, Città del Vaticano 1993.
- Rusecki M., *Problematyka metody w teologii*, [in:] *Tożsamość teologii*, Anderwald A., Dola T., Rusecki M. (eds.), pp. 43–83.
- Scientia liturgica. Manuale di Liturgia*, A. Chupungo (ed.), Pontificio Istituto Liturgico Sant’Anselmo, vol. 1, Casale Monferrato (AI) 1998.
- Sobeczko H.J., *Pluralizm metod stosowanych w nauce o liturgii*, [in:] *Metodologia teologii*, M. Rusecki (ed.), pp. 251–269.
- Tożsamość teologii*, A. Anderwald, T. Dola, M. Rusecki (eds.), Opole 2010.
- Triacca A.M., Farina R., *Studio e lettura dell’eucologia. Note metodologiche*, [in:] *Teologia, Liturgia, Storia. Miscellanea in onore di Carlo Manziana, Vescovo di Cremona*, C. Ghidelli (ed.), Brescia 1977, pp. 197–224.
- Żądło A., *Eklezjologiczny wymiar kolekt adwentu w Mszale Rzymskim Pawła VI. Studium lingwistyczno-teologiczne*, Krakow 2002.

HELMUT JAN SOBECZKO (REV. RM., PROF. DR. HAB. AT THE UNIVERSITY OF OPOLE) – born in 1939, completed specialised studies in liturgy and history at the Church at the John Paul II Catholic University of Lublin and the Institute of Liturgy of the Pontifical University of Sant’Anselmo; Director of the Theological-Pastoral Institute of the Opole branch of the Catholic University of Lublin (1981–1994); Dean of the Faculty of Theology of the University of Opole (1994–2002), Head of the Department of Liturgy and Hagiography of the University of Opole (1994–2010); Director of the Editorial Board of the Faculty of Theology (1994–2011), Editor-in-chief of “Liturgia Sacra. Liturgia – Musica – Ars” (1995–2017). Author of numerous scientific publications (approx. 450). Major books: *Il processo d’introduzione*

della riforma liturgica in Polonia nei primi anni dopo il Concilio Ecumenico Vaticano II con particolare riferimento all'attività liturgica del vescovo Francesco Jop (1897–1976) (Rome 1980); *W trosce o liturgiczne dziedzictwo* (For the Sake of the Liturgical Heritage), Opole 1986; *Liturgia katedry wrocławskiej według przedtrydenckiego „Liber Ordinarius” z 1563 r.* (Liturgy of the Wrocław Cathedral According to the Pre-Trent “Liber Ordinarius” of 1563), Opole 1993; *Zgromadzeni w imię Pana. Teologia znaku zgromadzenia liturgicznego* (Gathered in the Name of the Lord. Theology of the Sign of the Liturgical Assembly), Opole 1999; *Servitium liturgiae. Wybór artykułów* (*Servitium liturgiae*. A Selection of Articles), vol. 1–2, Opole 2004–2015; *W cieniu opolskiej katedry. Życie i działalność ks. Stefana Baldego (1935–2003)* (In the Shadow of the Opole Cathedral. The Life and Work of Father Stefan Baldy), Opole 2007.