

ZDZISŁAW Z. KRUCZEK CSMA

THE THOUGHTS OF J. E. BRADLEY AND R. A. MULLER ON THE STUDY OF THE HISTORY OF THE CHURCH

When we study Church history today, it is desirable to treat the discipline as a whole. That is why historians say that the time has come when the following aspects must be viewed together as one block:

Institutional history;

The history of doctrines;

Social history – in particular, social context becomes more and more extensive for us because of the increased attention being given to women's issues, ethnic enclaves, religious minorities and ecumenical matters;

The history of ideas, which easily extends to the study of cultural symbols and, most broadly, „mentality” (French *mentalité*).

TRACING THE DEVELOPMENT OF HOW CHURCH HISTORY IS DONE

The history of the Church is in danger of overspecialization, like all the humane sciences, and perhaps even the physical and biological sciences. This leads academics to the fragmentation of their studies, which only make sense as a complex whole. The traditional way of doing history kept scholars aware

of the fact that the developed societies were, and still are, very convinced that in their past and at present, there exists both a sacred (*sacrum*) and a secular or profane (*profanum*). The most recent techniques of analysis break this awareness apart and have led to the conclusion that the whole of history can be taken to be Church history, simply because Christianity places the great drama of Fall, Redemption and Judgment firmly on the canvas of world history as a whole. If this is so, the institutional history of the Church and the history of doctrine must be approached in a more holistic way. Therefore, those doing research and studying the history of the Church must in their academic works make use of a variety of tools and methods, and not only stick to the traditional ones. This is an imperative if we want to avoid the problems about which J. E. Bradley and R. A. Muller write when referring, for example, to denominational traditions of historiography:

At the very outset of research, students of Church history in particular need to recognize how confessional differences, when uncritically imported into the study of history, have invariably narrowed our field of vision and distorted the past”¹

Going further, it is crucial to mention and emphasize here that various disciplines must deal with and cannot ignore the past, particularly the disciplines closest in their purpose and their raw material to traditional history, which is the study of humanity from a temporal, developmental, perspective. Although in history the boundaries between the various subjects (institutional history of the Church, history of doctrines, social history and history of ideas) have become blurred, scholars still must respect boundaries while doing research and keeping up with topics. Finally, when employing modern techniques and an interdisciplinary approach, researchers must appreciate the value of older research and must carefully keep defined these interdisciplinary boundaries in view of future studies.

It must be said that the Church presents many issues within herself: her own dogmas, her unavoidable and complicated intersection with the wider society, her liturgy, sacraments, polity, homiletics, catechesis, music, relations with governments (the State), persecution (by and of), secularization, teaching (theology or doctrine), Church Fathers, the teaching of the Popes, General Councils, mission expansion and so on² All these elements are selections

¹ J. E. Bradley, R. A. Muller. *Church History. An Introduction to Research, Reference Works, and Methods*. Michigan 1995 p. 4.

² See for example: B. S e s b o ü é, J. W o l i n s k i. *Le Dieu du Salut*. Vol. 1. Paris

from the facts of past Church practice and of her collective and official thoughts, and some of them, especially the history of doctrine, history of dogma, historical theology, history of Christian thoughts, spirituality, and even the history of religion and piety, embrace a broad area of study and interrelate quite closely with intellectual history and history of ideas.

With regard to critical Church historiography, Bradley and Muller say:

Before the mid-eightieth century, the study of Church history was uncritical; it was invariably written from a confessional viewpoint and it was anything but detached³

Three groups from this time who approached Church history in the way outlined are very well known: Catholic theologians, the radical Reformers and the magisterial Reformers. But Protestants, particularly in the sixteenth and seventeenth centuries, have often been very adversarial in approach and method⁴ In addition,

Even today it is not uncommon for students of Church history to be controlled by viewpoints such as these⁵

Being aware of this problem in the field of Church history, the German enlightenment scholar Johann Lorenz von Mosheim (1694-1755) stressed the value of genuine objectivity in historical studies in his work: *Institutes of Ecclesiastical History, Ancient and Modern*⁶ He argued that in their research historians must acknowledge two important elements: factography, and then, geneticism → the explaining of causes or reasons. But while doing this von Mosheim also warns historians of three servitudes: anachronism, undue reverence for authority, and bias⁷ Then the Enlightenment and the Romantic

1994; V G r o s s i, L. F. L a d a r i a, P. L é c r i v a i n, B. S e s b o ü é. *L'Homme et son Salut*. Vol. 3. Paris 1995; H. B o u r g e o i s, B. S e s b o ü é, P. T i h o n. *Le Signes du Salut*. Vol. 3. Paris 1995; B. S e s b o ü é, C. T h e o b a l d. *La Parole du Salut*. Vol. 4. Paris 1996; P r y s z m o n t. *Historia teologii moralnej*. Warszawa 1987; S. N e i l l. *A History of Christian Mission* (revised for the second edition by Owen Chadwick). London 1986.

³ B r a d l e y, M u l l e r, op. cit. p. 11.

⁴ Ibid. p. 11-12.

⁵ Ibid. p. 13.

⁶ The first edition of his work in Latin appeared in 1726-1755. He is also and often called the „Father of Church history” while Eusebius from Caesarea (c. 265 – c. 340) is called the „Father of historiography”

⁷ B r a d l e y, M u l l e r, op. cit. p. 15.

Movement brought along further discoveries of how the history of the Church should be treated. Among some scholars of this time, Friedrich A. G. Tholuck (1799-1877) also a German, is prominent for his – so-called – four requisites for a „worthy historian” The very crucial requirement (the fourth requisite) is a psychological and religious pragmatism. And that is what modern historians emphasise in writing about historical method. The main three requirements are: factography, geneticism, and finally, pragmatism → the study of the real or possible consequences of plans, ideals, acts, and historical states of affairs⁸

American scholars have developed that matter further, e.g., Philip Schaff, Henry Boynton Smith, John De Witt and others. Their studies have helped researchers to acknowledge and treat women and ethnic minorities inside the discipline of history. This has led towards the rapid development of social history as a distinct discipline. Such social historians found it necessary to adopt some new techniques: psychohistory, psychology, sociology and statistical analysis. The list of different disciplines required for a full study of history continues to grow and this has caused some fears that

The historian now is challenged with the perplexing question of whether there remain any viable norms in scholarship⁹

In the light of the above we would have to say that contemporary historians have been forced to face up to the enormity of their task. Are they able to write a general history of the Church? Somehow, they are because the ecumenical environment helps them in this context. We may take as typical what Bradley and Muller say in this connection:

A protestant author can not write today about the history of the doctrine of justification without consulting what is being said by Catholic and Orthodox scholars both in relation to history and among themselves. The ecclesiastical and social context in which we work demands an empathetic, sensitive study of other traditions, and presumably, this may be accomplished without compromising one's confessional distinctiveness. (...) Large-scale cooperative scholarly projects now appear to be the only satisfactory way of producing general church histories¹⁰

⁸ Cf. M. B a n a s z a k. *Historia Kościoła Powszechnego*. Vol. 1, Warszawa 1989 p. 8.

⁹ B r a d l e y, M u l l e r, op. cit. p. 24.

¹⁰ Ibid. p. 25.

In order to „do” history in the right way, scholars must use historical material in the most honest and scholarly fashion. Sources can be wrongly interpreted when viewed solely from the perspective of Church History. The history of doctrine is a special problem because it tends to emphasize the synchronic, essentialist aspect, while Church history is essentially, inescapably, diachronic¹¹ Since the history of doctrine is so important for Church history, let us look at four different models for its study and presentation:

1. The General/Special Pattern (model) in which two steps can discerned: the general outline of thought and then discussions on particular issues;
2. The Special or Diachronic Model, which is an outgrowth of the general/special one and discusses individual doctrines in detail;
3. The Great Thinker Model is thus called after a certain *individuum* who made an impact on his/her contemporary epoch because of the way he/she understood or interpreted ideas, happenings, issues, topics etc. This model is the most problematic. The exact opposite to it is the fourth and the best model of the history of doctrine, and this one is called;
4. The Integral, Synchronic, or Organic. Through implementation of this model historians are able to achieve an integral and synchronised understanding of the development of Christianity and its fundamental idea. Those who applied this model in their research were A. von Harnack and R. Seeberg¹²

WHAT TO CONSIDER FOR INCLUSION WHEN „DOING” HISTORY

History – as Bradley and Muller say – has two dimensions: past event and written contemporary account¹³ So history is a discipline of an ambiguous character. We are able to trace the outlines of the past from different sources: archeology, buildings, monuments, graves, coins, artifacts, recorded sources etc. All historical sources must be treated in such a manner that the historian can get as much reliable and true information from them as possible, not only what he first approached them in hot pursuit of. He must give critical scrutiny to written information from the past, because some of these remains can already be of a false character, as those who authored them were children of

¹¹ Ibid. p. 26. While dealing with the history of doctrine let us remember about its links with biblical theology and the religion of Israel.

¹² B r a d l e y, M u l l e r, op. cit. p. 26-32.

¹³ Ibid. p. 33.

their epoch, time, mentality etc. Today historians are also ready to use oral history as a historical source. But in this a set of special methods must be adhered to¹⁴

We distinguish a variety of historical sources: primary, secondary and tertiary; written and unwritten; intentional and unintentional; manuscripts and printed sources; critical and uncritical.

The primary source is a document, datum, or artifact that belongs to the era under examination and that offers the most direct access to the person or issues being studied¹⁵

The primary source can at the same time have the characteristics or descriptions of being written, intentional, printed and critically examined. Such for example are the works of Blessed Bronislaus Bonaventure Markiewicz (1842-1912). All his works were written intentionally (they were not accidental productions); all of them were critically examined; and some of his manuscript works were then printed¹⁶

Secondary sources are not a direct or primary track to the event. Therefore, the biography of Blessed Bronislaus Markiewicz written by his pupil, Fr. W. Michułka¹⁷, is a secondary source. The tertiary sources are the most indirect path to the materials and are reliant on secondary sources. Such can be the work of W. Kluz on B. Markiewicz entitled: *Realista*. In this work Kluz relied heavily on such works as the previously mentioned biography of Michułka¹⁸. Of similar character are unsigned articles in encyclopedias. Tertiary sources cannot be used to good effect for academic research. Therefore, if the researcher finds gaps in the primary resources he cannot fill them in by secondary or tertiary ones. However, these rules are occasionally broken,

¹⁴ The PNG professor, John Dademo Waiko, employed such a method when he did the research for his doctoral thesis: *A History according to the Tradition of the Binandere People of Papua New Guinea*. Canberra 1982.

¹⁵ Bradley, Muller, op. cit. p. 33-39.

¹⁶ B. Markiewicz is the author of many works: *Trzy słowa do starszych w narodzie polskim*. Marki 2000²; *Przewodnik dla wychowawców młodzieży opuszczonej oraz wskazówki do rozwiązania kwestyi socyalnej*. 2 vol. Miejsce Piastowe 1912; *Bój bezkrwawy* (dramat w 7 odsłonach). Rzym 1979³; *O wymowie kaznodziejskiej*. Kraków 1898; his articles in monthly journals „Powściągliwość i Praca” etc.

¹⁷ W. Michułka. *Książka Bronisław Markiewicz. Wychowawca opuszczonej młodzieży i założyciel zgromadzeń zakonnych św. Michała Archaniota*. Marki 2005.

¹⁸ W. Kluz. *Realista*. Miejsce Piastowe 1978.

sometimes of necessity. Such occasional exceptions to the preference for primary and secondary sources do not weaken the academic requirement that the historian must be very careful in dealing with all kind of resources and information related to the near or distant past. Sources of such a suspicious character would be the *Pseudo-Isidorian Decretals* and the *Donation of Constantine*, documents that are today perceived as forgeries. Bradley and Muller comment on these and other forgeries as follows:

...significant among the ranks of forgeries are the *Pseudo-Isidorian Decretals* and the *Donation of Constantine*. In the mid-ninth century, pope Nicholas I appealed to a collection of the letters and decrees of the church of Rome attributed to bishop Isidore of Seville (d.636), in which the „chair of Peter” was identified as the seat of power in the church, and the bishop of Rome as the convener of councils, the final court of appeal in all controversies and „universal bishop” The Decretals also contained the so-called *Donation of Constantine* in which Constantine reputedly gave all power in the west to the pope. From the time of Nicholas to the close of the Middle Ages, these documents were viewed as genuine and used as the basis of papal claims to ecclesiastical and civil supremacy. The validity of the documents was questioned in the later Middle Ages by the English scholar Reginald Pecock and finally disproved on linguistic grounds in the Renaissance by Lorenzo Valla. Here again, the identification of the forgery in no way lessens the impact of the documents on history – and the historian becomes responsible for the understanding of the documents and their impact as well as for the knowledge of their later exposure and their decreasing impact on later generations. The historian also becomes responsible, generally, for the critical examination of evidences for the sake of identifying forgery and imposture.

One less famous but quite insidious imposture is the contribution of one of the anonymous writers for *Appleton’s Cyclopaedia of American Biography*. Presumably he became aware that the editorial board of the *Cyclopaedia* was more anxious to receive short biographies of interesting individuals and to improve their style editorially than to check the veracity of the research that had produced the essays in the first place. In addition, writers were paid for each short biography. This particular writer went so far to invent interesting lives, such as that of the French scientist Nicholas Henrion (1733-93), who studied medicinal plants in South America, served as physician during the plague in Callao, Peru, in 1783, and surveyed the silver and sulphur mines of Peru before returning to France in 1793. Henrion was rewarded by the governor of Peru for his work against the cholera with „letters of nobility”, but executed on his return to France for suspected royalist sympathies. So

detailed is the essay that it notes even that Henrion's *Herbier expliqué des plantes du Pérou* was published in two volumes, quarto, in 1790.

The problem here is that Henrion, like the explorer Bernhard Hühne and some forty other entries in the encyclopedia, is pure fabrication. Not only might one wonder how his several books on South America were published in French before his return home – but more careful research would reveal that he battled cholera in Peru nearly a half century before its first occurrence there. The unwary student's life is immeasurably complicated by the presence of a genuine Nicholas Henrion in French biographical and bibliographical sources of the time; the real Henrion was a military engineer during the Revolution who published several treatises on that subject. The genuine Henrion is in danger of being reduced to yet another of the accomplishments in the already distinguished career of this nonexistent namesake. In this case, there is little useful historical impact of the imposture and much potential harm”¹⁹

Objectivity is a very crucial requirement in the making of investigations and the doing of history. The question remains as to how to guarantee and define it methodologically. If historians want to gain objective truth they must avoid bias, partiality, in their selection from the sources, also subjectivity, relativism (doing whatever you want with past materials), they must not try to understand the past and the present from one set of expectations, and they must be honest labourers in among the varied materials of history by casting off as best they can all presuppositions and personal or group opinions²⁰

Objectivity is always a major requirement of good history writing, whether the writing is to be done from a Christian point of view or from some non-Christian perspective. If a Christian historian writes and talks about Christianity it is understood that he has knowledge of the history of religion, the history of canon law, Christology, sacramentology, ecclesiology etc., and this being so, he is able to understand his chosen topic and properly treat Church history²¹ If even a highly qualified scholarly historian does not accept these subjects as important and wants to study and interpret Christianity based on his own secular disciplinary background, his interpretations must come under question. Nowadays there are many histories of such a dubious character.

¹⁹ Bradley, Muller, op. cit. p. 46-47.

²⁰ Ibid. p. 48-52.

²¹ Ibid. p. 53-55; Banaszak, op. cit. p. 9.

Thus, in their interpretation of the past, historians must self-critically examine what their understanding of this past is. The real question is how well do they understand the past: better than those who lived in it? It seems that they could possibly be superior interpreters and commentators to those who lived in the past because of the wider historical perspective and, (when this is the case) the greater quantity and quality of resources. It requires both considerable effort and a professionally nonconformist approach to deal appropriately with these resources, to interpret them, and to understand their contents in depth²² History is only important in as far as anyone who is interested in it can learn something solid about the past on the basis of applying the correct techniques of the discipline to any subject of enquiry²³

BEGINNING RESEARCH AND USING BIBLIOGRAPHIC AND REFERENCE SOURCES

At present both traditional resources and guides and the more modern ones of electronic databases and microfilms are advantageous in the area of a selected topic. The most important thing for anyone taking up a topic of study is to have an interest in the chosen area of research. Then, however, once deeply involved in it, the researcher must always remember objectivity and must keep a proper balance between an involvement in and commitment to the chosen topic, and scholarly detachment and radical openness to any product of his/her investigations, no matter how unpalatable and surprising these may be. Consciousness of all the demands of the project could cause a kind of fruitful tension in a researcher when the latter is working intensively on the topic, selecting and narrowing it down so that it can fit into the academic or publishing requirements. Postgraduates can spend six or more

²² B r a d l e y, M u l l e r, op. cit. p. 53-60.

²³ A good example is Blessed Bronislaus Markiewicz. Before he died and after his death he was perceived by his opponents as incorrigibly contestational, rebellious etc., but by his supporters as unjustly treated and misunderstood by the authorities. Today then, in the light of deeper studies, wider views and detailed information, both sides – his opponents and supporters – are constrained to take up a more balanced stance. Z. Z. K r u c z e k. *On the Path to Holiness: The life and work of the Founder of the Michaelites* (A talk delivered in the series of Staff Seminars of Good Shepherd Seminary at Fatima, WHP, on 19 April 2005). „Mi-chael CSMA” 11:2005 p. 63-64; J. Drozd (comp.), S. Sołtysik (trans.). *Blessed Bronislaus B. Markiewicz Founder of the Michaelites, Guardian of Orphans, and Educator* [in:] Z. Z. Kruczek (Ed.), „*Blessed B. B. Markiewicz and his work*” Marki 2006 p. 31-48.

months studying their provisional topic and being sure that it (or some modification of it) is indeed suitable for the desired degree. A slow approach to closure is even more valuable beyond the first higher degree, as Bradley and Muller say:

The value of staying with the original topic for several years beyond the PhD is revealed by the second book that will begin to show what a person can really do in his or her chosen field. To make a significant breakthrough in any scholarly field one has to move past the dissertation. Only *after* the dissertation does one finally learn the discipline well enough to play with the materials, and it is a long-term investment in a field of research that is really productive²⁴

People learning the methods of technical research will gain skills of comparison at the same time, as well as balance, a sense of proportion, and other necessary proficiencies. In such cases it is very valuable and important to have developed a habit of reading regularly and broadly. Another important element while selecting the topic is the ability to ask oneself searching questions, such as, is my topic going to stretch to some 200-350 pages? Maybe at that time the researcher would be able to predict that a single chapter of the proposed topic would constitute enough for a whole dissertation. Yet there are many additional elements when someone is considering how to formulate a reasonable topic for research. This depends on other factors like quantification, the content of primary and secondary sources, geographical data and the powerful new tools of computer-assisted searching. It is most likely that skills in computer searching will soon be mandatory for serious academics. Modern bibliographies are beginning to be full of the addresses of websites.

Whatever demands scholars will face in future everybody must know, including PhD candidates, that before taking up research they must be sure that the particular topic has not already been properly treated. For this reason the researcher must go deeply into the secondary sources through various bibliographies and check the titles of dissertations or theses done previously. In each country scholars are equipped with all kind of bibliographic journals and other important works that help them to identify the areas of the research previously carried out by somebody else. These can also be found in Directories to Periodicals or in Abstracts. These days a lot of the secondary literature is computerized and available on computer discs, compact discs, e.g. CD-ROM or on-line. The area of final recourse for anyone doing academic re-

²⁴ B r a d l e y, M u l l e r, op. cit. p. 65.

search should be scholarly journals, handbooks, bibliographical guides, general surveys, dictionaries, encyclopedias and linguistic tools such as dictionaries, paleographic aids, bibliographical dictionaries, theological and Church-Historical dictionaries and encyclopedias, historical atlases and guides to historical geography²⁵

PRIMARY SOURCES, TEXT DATABASES AND MATERIALS IN MICROFORM

Secondary sources remain important for completing a research topic. This does not mean that primary sources are ever less important. No! The thesis must be adequately grounded in primary sources. Firstly, regarding ecclesial subjects, the scholars must know about *Patristics* and *Patrology*. In various countries a lot of volumes are published relative to that discipline, but as Bradley and Muller say

Students should be especially alert to the value of both the contents of and the indices to the major series edited by Jacques-Paul Migne, the *Patrologia Latina* and *Patrologia Graeca*. The *Patrologia Latina* extends from the earliest church writings in Latin up to the death of Innocent III in 1216. ...*Patrologia Graeca* goes from earliest times up to the eighth or ninth century"²⁶

The sources of the periods of the Medieval Church, the Reformation, the Post-Reformation and XVI-XVIII Centuries are available in various archives and libraries, particularly in Europe and elsewhere in the world. Today's modern techniques allow us to keep records in a computerized form but also as microforms. This is a great achievement and helps the process of academic research. Nonetheless, the traditional use of archives is still important and in many cases they must be consulted. It is worthwhile knowing that anyone wanting to use archives must observe the appropriate rules and procedures²⁷

First and perhaps foremost among computerized databases is the so-called TLG project (the *Thesaurus Linguae Graecae*).

²⁵ Ibid. p. 63-99.

²⁶ Ibid. p. 102-103.

²⁷ Ibid. p. 100-125.

This project has collected and entered into a computer the standard scholarly editions of all Greek authors who wrote from the time of Homer (ca.750 B.C.) to A.D.600²⁸

This project is complete, though it continues to be upgraded with better editions of the same texts, and the inclusion of a few previously omitted texts, such as the Greek *Physiologus*. The authors are currently working on completing the Greek writings up to 1453. Similar attempts are being undertaken regarding the Latin texts (*Patrologia Latina*), which already exists in a composite production, first as a four disk facsimile copy of Migne's edition of the Latin Fathers, and then as an ongoing edition of the *Corpus Christianorum*, comprising much more recent editions of all the texts, with an extension into the rich literature of the Middle Ages. Many important texts are to be found in the huge collection flowing out of Germany, the *Monumenta Germaniae Historica*²⁹

TECHNIQUES AND SKILLS IN RESEARCH AND WRITING

As regards the primary sources, one should know the differences between archives and antiquarian libraries. If the researchers have to deal with critical editions of original documents, they must not only be aware of the modernity of the editions they rely on. Everybody tends to presuppose that the newest critical edition is the best one. In order to evaluate resources and materials it is needed

to cultivate the ability to identify the important books and articles and distinguish them from the unimportant ones³⁰

In this case it is advisable to know that the best secondary and tertiary documents are usually the articles published the more recently, and so on, backwards in time. Exceptions will be apparent for the researcher who has taken the trouble to consult more than one of the reviews of a given article or book. Migne's sources, for example, were often quite old editions, even in his own day. He simply reproduced them, years or centuries later. Some

²⁸ Ibid. p. 109.

²⁹ Ibid. p. 110-111.

³⁰ Ibid. p. 127.

modern editions of the classics and the Fathers are not generally preferred to somewhat older editions of the same texts. One must be sensitive to the edition one uses. In general, students need to be sensitized to the date of first publication of any books, particularly reprints, which they consult and use, and of the degree to which new editions are new, and better.

The process of taking and collecting notes is also very crucial and here the researcher must question how his/her material is to be organized and articulated. When the student feels that enough reliable material exists, or has even been collected, he/she has immediately to make the attempt to write the first paragraph or chapter, or at least, an „off the cuff” summary of the whole project. This task is typically difficult and challenging, a complete change of mentality and of the previous habits of work. One cause of trouble can then be that students want to show how smart and advanced they are and be drawn into a closed pattern of criticism of their sources and attacks on the scholarly opinions which they have run up against. They can be prematurely drawn into the cut and thrust of academic debate. Therefore, Bradley and Muller say:

Their work should be primarily constructive rather than destructive, though in most fields there will undoubtedly be some underbrush that needs to be cleared away. Attacking previous authorities, however, is often needless, tendentious, or captious. Undue criticism of past scholarship, besides being ungracious and distasteful, is a certain sign of vanity, a quality that young scholars in particular should seek to avoid³¹.

After competing at least two of the stages of the whole process of research the next ones create fewer problems. The conclusion should be short, analytical and descriptive. When the work is being rounded off, the virtue of modesty should be observed and the following question should always be kept in mind: „Exactly what did I argue in the essay?”³².

Footnoting systems differ from school to school and from university to university, so the particular style required by the accrediting body must be learnt fairly early, and followed strictly. All scholars know about such things and follow the house styles of publishing houses and of the institutions to which they are currently attached. Similar requirements surround the rules for

³¹ Ibid. p. 136-137.

³² Ibid. p. 137.

formatting bibliographies. In fact, the bibliographic system and the footnoting (or end-noting) system are intimately related³³

Finally, it is necessary to return to the possibility of research through computer access. What programs are the best right now, how one can best operate with each one – this is all a matter for another treatment. It can be said, however, that every month an increasing amount of the world's printed literature is becoming accessible through such search engines as Google. It should also be noted that for many years the riches of libraries like the British Museum have been opened up, century by century, on microfilm, and libraries like the enormous Vatican library have been (or are being) transferred to computer-readable formats, if not always for general use. The world for researchers is rapidly changing.

GETTING LECTURES READY, WRITING MONOGRAPHS AND ARTICLES

The course outline is the first thing that the lecturer should know of, or create. Then it is advisable to develop appropriate student notes, which can make teaching and lecturing interesting for the recipients and satisfying for the teacher as well. The lecture itself must be of such a character as to keep the listeners busy: keeping them taking notes, asking questions, viewing supplementary material, e.g. maps, looking at quotations from the relevant sources etc. Finally – eye contact with listeners is helpful in mutual communication and understanding. The lecturer should by all means avoid reading in *extenso* from his notes, or indeed from any other text lifted from books or other primary sources. Polishing the lectures is a must, but to a great extent the teacher best develops his skills when he involves himself in the business of writing and publishing articles, monographs, books and dissertations. This should be an ongoing process. It is for individuals to consider and to plan the practicalities of all this by negotiating with publishers, assessing the financial aspects of publication, and sorting out other associated problems³⁴

³³ Ibid. p. 126-151.

³⁴ Ibid. p. 152-166.

ROZWAŻANIA J. E. BRADLEYA I R. A. MULLERA
NA TEMAT STUDIUM HISTORII KOŚCIOŁA

S t r e s z c z e n i e

Uprawiając obecnie historię Kościoła, należy w jej studium uwzględnić cztery ważne komponenty: historię Kościoła jako instytucji; rozwój doktryny chrześcijańskiej; kontekst społeczny (np. enklawy etniczne, ekumenizm, miejsce kobiet w społeczeństwie) i historię idei (symbole kulturowe i mentalność). Według J. E. Bradleya i R. A. Mullera z USA, całą historię powszechną można by nazywać historią Kościoła, boć przecież dramat upadku człowieka, jego osądu, zbawienia itd. ujmowane są na kanwie historii ludzkości.

Uprawiający historię Kościoła muszą posługiwać się odpowiednimi narzędziami i stosować taką metodę, która pozwala na obiektywizm i bezstronność. Ważne też jest, by uwzględniać osiągnięcia z przeszłości i dyscypliny bliskie jej zagadnieniom. Mimo że czasem granice, jakie między nimi zachodzą, są mało widoczne, należy je uwzględniać i przestrzegać. Technika badań ma być tego rodzaju, by pozwalała na interdyscyplinarność, bo historia Kościoła uwzględnia całą gamę zagadnień. Stąd historiografia kościelna jest przebogata, ale to nie znaczy, że zawsze była wystarczająco obiektywna i krytyczna.

Według Bradleya i Mullera w przeszłości widoczne były trzy grupy, które uprawiając historię, nie zawsze dbały o należyty krytycyzm: byli to teolodzy katolicki, radykalni przedstawiciele Reformacji i grupa autorytatywnych interpretatorów Reformacji (jakby „Urząd Nauczycielski” Reformacji). Najbardziej zagorzali w tych postawach byli protestanci z XVI i XVII w. I ten model postaw zauważalny jest jeszcze do dziś, szczególnie wśród studentów historii Kościoła w USA. Problem ten uświadomił sobie niemiecki historyk epoki Oświecenia, Johann Lorenz von Mosheim (1694-1755), i przestudiował go w latach 1726-1755 w pracy pt. *Założenia w studium historii Kościoła: starożytność i czasy współczesne*. Zwrócił on wtedy uwagę na dwa ważne elementy w studium historii Kościoła: faktografię i genetyzm. Kolejnym krytykiem był A. G. Tholuck (1799-1877), również niemieckiego pochodzenia, który zwrócił uwagę na następny i ważny element studium historii: pragmatyzm. Dalsze rozważania historyków: P. Schaffa, H. Boyntona Smitha i J. De Witta, zobowiązywały badaczy do uwzględniania aspektów społecznych w historii.

Historia ma dwa wymiary: przeszłość, która się wydarzyła, i akademicki wgląd w owe wydarzenia. Historyk winien roztrząsać przeszłość ciągle od nowa, bo interpretacje z przeszłości zakładają pomyłki. Ten aspekt wiąże się ściśle z kwestią poprawnego obchodzenia się i radzenia sobie ze źródłami, które dzielimy na pierwszorzędne, drugorzędne i trzeciorzędne. Obiektywizm to kolejny wymóg w badaniach historyka. Należy unikać stronniczości, uprzedzeń, subiektywizmu, relatywizmu, założeń z góry i opinii uprzednio przez innych wygłoszanych czy znanych oraz rozumieć studiowaną przeszłość. Obiektywizm historyka Kościoła kształtuje się na bazie znajomości innych dyscyplin: religioznawstwa, prawa kanonicznego, chrystologii, sakramentologii, eklezjologii itp. Nieznający tych przedmiotów nie potrafi pisać o Kościele obiektywnie. Rozumienie przeszłości to u historyka klucz do sukcesu; to tak, jak rozumienie przez kogoś terażniejszości w obcej dla niego kulturze.

Każdy student historii Kościoła musi wiedzieć, co to jest patrologia, mieć wystarczającą wiedzę na temat źródeł średniowiecznych, z czasów Reformacji i poreformacyjnych oraz tych z XVII i XVIII w., które znajdują się w różnych bibliotekach Europy i innych części świata. Ponadto dobrze jest też wiedzieć, że w chwili obecnej komputerowy system TLG (*Thesaurus Linguae Graece*) zawiera wszystkie tytuły greckie od Homera poczynając, a na 1453 r. kończąc. Podobne próby zebrania wszystkich tytułów w języku łacińskim w jedną całość są

w toku. Po Migniu zaistniała seria *Corpus Christianorum* i wielka kolekcja niemiecka *Monumenta Germaniae Historica*.

Prowadzenie wykładów, opracowywanie monografii i artykułów to kwestie niebagatelne, stąd wykładowca najpierw sam musi wiedzieć, co chce słuchaczom przekazać; winien podać jakieś notatki dla studentów; winien trzymać uwagę słuchaczy w formie sporządzania przez nich *ad hoc* zapisów, stawiania pytań, okazywania zainteresowania dodatkowym materiałem; winien utrzymywać ze słuchaczami kontakt wzrokowy, a nie czytać wykładu *in extenso*. Ponadto, jeśli wykładowca chce się rozwijać, nie może poprawiać wykładów jedynie przez szlifowanie ich samych, ale przede wszystkim przez pisanie artykułów, rozpraw itp.

Key words: models of historiography, methodology of doing Church history, history of historiography.

Słowa kluczowe: modele historiografii, historia Kościoła – metodologia, dzieje historiografii.