The Spiritual Turn in Protestant Practical Theology

Spirituality within the Matrix of Experience, Tradition, and Transformation

Eszter Csenge Szászné Lázár

Supervisor: Prof. Dr. Balázs Siba

Table of Contents of the Dissertation

Table of Contents

1. Introduction

The topic of this doctoral dissertation was chosen with regard to both its scholarly relevance and its research feasibility. Practical theology, as an autonomous discipline, is particularly sensitive to socio-cultural transformations, a fact that can be traced throughout its own history. Between major intellectual and philosophical shifts and the emergence of new interpretive frameworks within practical theology, close interconnections can consistently be observed. Drawing on Thomas Kuhn's theory of scientific paradigm shifts, one may ask whether the diversity of practical theology is not comparable to the scientific revolutions observed in other disciplines, such as mathematics.

The dissertation focuses on a turn that has been unfolding within Western theology for the past fifty years, the impact of which has become evident in Hungary during the last fifteen years. This extended temporal horizon allows for scholarly investigation, while simultaneously complicating the picture with greater nuance. Over these decades, the world has undergone a series of technical and cultural transformations that continue to pose profound challenges to societies: the proliferation of the internet, the exponential growth of satellite technologies, global pandemics, inhumane methods of warfare driven by military developments, as well as the expansion of Web 2.0, social media, smart devices, and artificial intelligence. These phenomena prevent us from treating this fifty-year span as a homogeneous unit, and thus the literature on Western spirituality is correspondingly diverse.

Just as fifty years ago scholars spoke of the *postmodern*, while today many prefer to speak of the *nonmodern*, so too do we see how philosophy continues to search for adequate terminology to capture the nuances of intellectual-historical epochs and the emerging philosophies that are now shaping public discourse. This very nuance requires scholarly caution: one cannot observe such a phenomenon only from a distance without recognizing, upon closer inspection, that even within a single turn contradictions may coexist. Nevertheless, an attempt has been made here to delineate the contours that unmistakably bear the imprint of a broader intellectual-historical shift.

The nonmodern, which places modernity itself in brackets, fundamentally questions the assumptions upon which theology has built for decades—developmental theories, categorical classifications, order and systematization, closed boundaries, and temporal linearity—each of which has now become contested. Theology is thus compelled to seek responses to these challenges arising from a new intellectual-historical paradigm, challenges that manifest first

and foremost in practice, particularly in pastoral ministry. In summary, the choice of this topic is justified by both its scholarly feasibility and its contemporary relevance.

2. Research Objectives and Hypotheses / Research Questions

Objectives of the doctoral research:

1. To demonstrate that the spiritual turn in practical theology is closely related to the phenomenon celebrated in social philosophy as the nonmodern turn.

2. To outline the specific areas of theology (especially practical theology) affected by this shift, with particular emphasis on the modes of knowing God, the relation to theological tradition, and the goals of theology—most notably the total transformation of the human person.

3. To show, finally, how this turn influences the discipline itself and in what forms this influence becomes manifest.

Hypotheses of the doctoral dissertation:

The central hypothesis of the dissertation is that the emerging intellectual-historical shift in Western culture—namely the nonmodern paradigm, which transcends the postmodern/modern dichotomy and introduces a new framework for ordering reality—correlates with the spiritual turn in practical theology.

Secondly, it is argued that this turn functions as a synthesis of the previously dichotomized *kerygmatic* and *empirical* turns, which had long been perceived in terms of thesis–antithesis opposition.

Thirdly, the dissertation seeks to show that the spiritual turn entails not only changes in practice, but also significant shifts in theological language, as well as in the permeability of denominational and religious boundaries, thereby reshaping the very theology that informs practice.

3. Research Methodology

This dissertation is descriptive in nature, presenting a specific phenomenon—the spiritual turn in Protestant practical theology—through a theoretical–phenomenological approach. Methodology plays a decisive role in the treatment of the topic, and its choice was guided by the research objectives outlined above.

While the theme could have been investigated empirically—for instance, through in-depth interviews with pastors who encountered this approach during their theological training, or with participants in programs such as *Spirituality and Mission*—this was not the chosen path. Instead, the research focused on theoretical analysis.

Accordingly, the selection of secondary literature concentrated on works most relevant to Protestant practical theologians. Since this was not a historical investigation, historical studies were consulted only insofar as they contribute to current discourse. The dissertation analyzed the discourse on spirituality as it emerges from German, Anglo-Saxon, American, and Scandinavian Protestant practical theology—contexts that exert influence on Hungarian Reformed and Lutheran theology.

By employing methods of content analysis and discourse analysis, the study sought to illuminate and compare key claims and hypotheses through which the interrelation between the spiritual turn in practical theology and the nonmodern turn in social philosophy becomes discernible. Practical expressions of spirituality were therefore treated on a theoretical level only; their concrete practices, effects, and manifestations were not the focus.

In sum, the dissertation constitutes a descriptive work grounded in theoretical research, combining a qualitative–phenomenological approach with discourse analysis in order to examine the content of the practical theological discourse and to draw conclusions from it.

4. Summary of Literature Review

The literature forming the basis of this research is primarily international, as relatively little has been published in Hungary on this subject, though available Hungarian sources have been included where relevant. The dissertation relies chiefly on secondary literature, meaning that it did not engage directly with primary sources but instead examined scholarly writings on spirituality as they appear within practical theology. On this basis, it sought to identify underlying problems that may alter the internal structure and fundamental assumptions of practical theology, and in the long term, even reshape ministerial practice.

Had the dissertation focused primarily on spirituality itself, the relevant devotional and spiritual writings would have been placed under scrutiny. In that case, one might have analyzed the works of authors ranging from Teresa of Ávila, through the Reformers, Pietists, and Puritans, to C. S. Lewis, examining how these texts shaped religious practice. However, this study

pursued a different path: not the immediate devotional impact of such works, but rather the scholarly discourse within practical theology in which spirituality has become a central concern.

Thus, the conclusions of this dissertation are based on works of practical theologians dealing with spirituality, and from these sources insights were drawn regarding how theological education and the discipline of practical theology itself are being reshaped under the influence of the spiritual turn. Although the history of spirituality has been studied extensively, no comprehensive Hungarian historical study has yet been produced, nor was this dissertation intended to serve such a purpose. Instead, the focus lies on the spiritual turn as it unfolds within practical theology—a subject on which, at the time of submission, no comprehensive study had yet been published.

5. Summary of Content and Research Findings

The doctoral dissertation offers a change of perspective regarding the challenges of practical theology. On the one hand, it seeks to illuminate the intellectual-historical and social-philosophical context that shapes society and thereby constitutes the environment of practical theology itself. On the other hand, it highlights the cardinal points that define this turn. At the outset of the dissertation, it was deemed necessary to clarify the key concepts, since *spirituality* is a comprehensive category that is employed in a wide variety of ways.

   1.   **Conceptual Clarification**

The first step was to define the concept of spirituality. The very diversity of definitions made clear the highly nuanced nature of the subject. The conceptual ambiguity stems from a paradox that at the same time provides the synthesis that resolves the tension between the kerygmatic and empirical turns—an idea that can be traced back to Rudolf Bohren—namely, that the Holy Spirit and the human spirit, without excluding one another and without being confused with one another, yet without being separated, cooperate in the life of the believer. This paradox constitutes the foundation of spirituality. The anthropological and pneumatological perspectives, each emphasizing one side of the paradox more strongly, serve to alleviate the tension and make it more accessible to understanding. In my research, I have sought to argue that oversimplifications which unilaterally emphasize either the divine or the human factor ultimately lead to one of the definitional dead ends of spirituality. Spirituality is the work of the Holy Spirit in the life of the human being, which may manifest itself in attitude, disposition, feelings, modes of thought, or practices.

2. Experience

The question of experience was examined in terms of humanity's relation to God. In this section, I sought to demonstrate that spirituality rehabilitates the category of experience, in a way that significantly differs from both kerygmatic and empirical approaches. While human experience is indeed present in the empirical approach, it is interpreted exclusively within a human context—without reference to God. The rehabilitation of experience correlates with the new questions posed in the era beyond postmodernity, where truth is understood as subjective reality. Consequently, the primary question is no longer "What is true?" but rather "What is beautiful?" Connected to the aesthetic turn of practical theology, this reorientation directs the individual, through lived experience and encounter, toward spirituality and the experience of the transcendent.

The nonmodern perspective seeks its ideal reality solely in individual experiences, remaining open to metaphysical and transcendent dimensions. The spiritual turn resonates with this new approach by broadening the horizon: beyond the intellect, it opens toward emotions and the senses, thereby enriching theology—which had previously been dominated by verbal constructs—with a more holistic perspective. The dissertation has demonstrated that such a holistic approach has surfaced repeatedly throughout church history, at times flourishing, at times provoking tension and intense debate. Behind the exclusivism of rationalism, one may discern its insistence that only theology grounded in reason could be considered academically legitimate, thereby relegating religious sentiment to the family and private sphere.

The rehabilitation of experience thus began as a critique of modernity. It first emerged in the anthropocentric orientation of the empirical turn, and subsequently—in the spiritual turn—as a possible form of relating to God.

In discussing experience, I distinguished between external and internal experiences, which in terms of spirituality imply different perspectives: on the one hand, the *totaliter aliter* encounter with God, and on the other, the mystical experience of union. Experience may be oriented toward God Himself as well as toward His works, though in practice these often intermingle. On this basis, the following model was developed:

External experience	Internal experience
Senses: eyes, ears, mouth, skin, nose	Senses: heart, internal organs

Experience of God: encounter with the numinous, intuition, perception of reality	Experience of God: encounter with the mystical; experience of unity, emotion
Experience of God's work: awe of the created world, general revelation	Experience of God's work: healing, liberation, salvation, experiential awareness

The essence of external experience lies in the fact that the boundary separating the human being from the transcendent Other remains intact. In encounters with the *numinous*, the two parties stand face to face, and their relationship is constituted in the act of encounter, the central event of which is communication: in response to God's address, the human being replies, and this becomes crystallized as experience.

By contrast, in mystical experience the boundary between God and the human being is dissolved, and the encounter manifests as a unitive experience. Here we distinguished between experiences of God Himself and experiences of God's works. On this basis, we differentiated between spiritual experience of the invisible world created by God and the direct experience of God. Moreover, we distinguished between the Creator and Sustainer's works and God Himself, since spiritual experiences often do not entail a direct encounter with God but rather an impression mediated through the created world, or through experiences of liberation or healing.

Conclusions:

1. Internal experience of God takes the form of a mystical unitive encounter.

2. External experience of God manifests as a *totaliter aliter* encounter in which the boundary between God and the human being remains.

3. Human beings may have spiritual experiences of God's works, which are often interpreted as transcendent experiences, but in fact these concern encounters with God's invisible creation, i.e., with creatures rather than with the Creator Himself.

4. Reading Scripture also constitutes an experience, insofar as God addresses the human being through His Word (involving both sensory perception and interpretation).

5. Perception is never purely objective; it is influenced by the individual's pre-dispositions, faith, and orientation.

3. Tradition

In the following chapter, attention was drawn to the fact that the relationship to tradition is also shaped by the shift from modernity to nonmodernity. Whereas in modernity the key to progress lay in surpassing or breaking with tradition, for the nonmodern paradigm tradition constitutes a valuable resource rather than a burden to be overcome. Thus, within the spiritual turn, tradition regains importance; yet the difference lies in the fluid boundaries characteristic of nonmodernity, which render traditions permeable and mutually accessible.

Accordingly, the spiritual turn—through a linguistic turn—retrieves the history of spirituality and constructs its terminology by drawing from multiple traditions, doing so across denominational and religious boundaries. Protestant practical theology thus not only reclaims its pre-Reformation heritage, but also crosses denominational lines and draws upon the practices and theoretical frameworks of post-Reformation Roman Catholic, Orthodox, Greek Catholic, and other Protestant traditions, while also incorporating elements from other religions—such as Zen Buddhism, yoga, or the breathing techniques underlying them.

Two pathways of knowledge emerge here: one acquired through learning, the other through experience. While experience remains bound to the subject, learning often entails the reception of transmitted knowledge from an external authority. Hence, experiential learning essentially involves emancipation from external authority. In modernity's conception of tradition, the boundaries between cultural and religious/denominational traditions are closed and impermeable. By contrast, in the nonmodern epistemological framework, experience constitutes the primary path to knowledge, as opposed to authority-based transmission. Consequently, the spiritual turn—akin to the nonmodern perspective—embraces only a *patchwork tradition*, since it seeks interpretive frameworks on the basis of experience.

This permeability of traditions introduces new challenges for denominational and religious identity. The central question for works on Protestant spirituality thus becomes: what, precisely, renders spirituality Reformed or Lutheran—or, in general, Protestant?

Conclusions:

1. The spiritual turn reclaims the heritage of the pre-Reformation era.

2. The spiritual turn crosses denominational boundaries and draws from other Christian traditions.

3. The spiritual turn engages with the traditions of other religions, thereby becoming an instrument of interreligious dialogue.

4. Transformation

The fourth chapter inquires into the problems to which the spiritual turn seeks to offer solutions, as well as the goals it formulates. These aims are not primarily ecclesial (though they inevitably exert secondary effects upon communities and churches), but rather concern the individual and the dimension of subjectivity. Experience and the interpretive framework sought for it—provided by an individually assembled palette of traditions—serve the purpose of facilitating a fundamental change in the individual. The literature refers to this as *transformation*, which the practical theology of the spiritual turn identifies as its primary goal.

Transformation entails the re-formation of the whole person; it goes beyond mere understanding, aiming instead at the manifestation of the message of Scripture and of the Spirit of God in one's life. From a nonmodern perspective, change is not a process of linear development, for discontinuity is observable between the individual before and after transformation. The change may be initiated either by new knowledge or by a personal experience. Transformation is always radical and fundamental, though it is not necessarily a momentary event; it may instead unfold as a longer process, at the beginning and end of which the two states of the self are scarcely recognizable as belonging to the same person. Once transformation has occurred, there is no return—only transition: there is no continuity between the two states, yet ongoing transitions may still occur between different realities.

Conclusions:

1. Transformation cannot be induced by the narration of others' experiences. Access to transformation is not granted by hearing others' stories, testimonies, or accounts of their experiences. Such narratives do not themselves engender transformation, since it can only be undergone personally. If conversion and sanctification are understood as such transformative experiences, then accounts of them do not automatically produce the same effect in others. Thus, these narratives are not to be regarded as *ex opere operato*. While testimony does not in itself guarantee effect, it nonetheless remains necessary. The essence of the spiritual turn lies in the re-shaping of faith and life, in the radical transformation of personality (conformity to the image of Christ), and in the alteration of values, preferences, and worldviews. This is envisaged as a Spirit-driven process unfolding across a broader span of time.

The transformed believer's fundamental system of values, faith, and presuppositions about the world undergo such a shift that they would be incomprehensible to their pre-transformation self. Discontinuity is thus a defining element of the process.

For preaching, the implication is that proclamation remains a vital task, but without the presence of the Holy Spirit it is ineffective. In the New Testament, the apostles preached what they themselves had seen, heard, and experienced; thus preaching is always preceded by personal experience. This critiques the exclusivity of theological intellectualism based solely on cognitive faculties—a tendency often criticized as "dry," "withered," or even "spiritless." The critique, however, targets exclusivity rather than intellect itself, for, as has been elaborated, there exists also an epistemological transformation effected through knowledge acquisition.

Transformation is intrinsic to the nonmodern paradigm.

The nonmodern conception of change stands in sharp contrast to that of modernity. This contrast may be summarized in the following table:

Modern	Nonmodern
Primary change	Secondary change
Growth	Crossing-over
Continuity	Discontinuity
Integration of the shadow	Negation of the shadow
Becoming a better person	Becoming a new person
Fulfillment of one's own life story	Participation in the divine narrative
Learnable	Experiential
Possibility of control	Loss of control
Construcitivism	Deconstructivism
Image of a successful person	Transformed self

The Evolutionary Paradigm of Modernity and Its Nonmodern Counterpart

The evolutionary, growth-oriented paradigm that took root in modernity exerted a decisive influence upon theology, and within it, practical theology as well. The idea of continual growth in faith, the liberal theological approach of the nineteenth century that culminated in the vision of "becoming a better person," illustrates how the theological mindset of a given era can embody the cultural and scientific axioms of its time. Only the historical tensions and tragedies of the early twentieth century forced theologians to abandon the conviction that continual growth and progress could provide adequate answers to the realities around them.

12

Nevertheless, the question remains worth posing again and again: to what extent does modernity continue to shape our thinking? The distinction between *primary* and *secondary change*, as outlined by Paul Watzlawick, offers a useful tool to illustrate the paradigm shift within practical theology regarding transformation.

Modernity delineated for us a paradigm in which the conditions for primary change were given, enabling human beings to engage in the possibility of continual growth—a paradigm that provided continuity for the subject. Within this continuity, every element of the process could be integrated, and everything contributed to growth. Even the integration of the darker side of the human self could serve as a legitimate means of becoming a better person. There was no rupture in this process—or if ruptures occurred, they could be organically assimilated. Crises, breaks, and sins all served the purpose of development.

The key lay in learnability, for everything carried developmental potential: through effort and learning, higher levels could be reached. This reflects a strongly constructivist stance, wherein the fulfilled human destiny is embodied by the image of the successful individual who has achieved everything.

In contrast, the nonmodern paradigm operates with the notion of exteriority: there is no linear development here, but rather a passage between dimensions and reality-hybrids. These transitions entail discontinuity, which means they cannot necessarily be integrated into a linear narrative of historical development. This approach represents a strongly deconstructivist standpoint, one in which the human being is far more likely to experience states of loss of control, yet which simultaneously includes the possibility of transcendence. Such a process cannot be learned; it can only be lived and undergone.

For spirituality, this philosophical perspective proves significant, for it frequently regards these ideas as sources of inspiration, fundamentally reshaping theological thinking. Within spirituality, transformation is understood not as growth in faith or in personality, but as a transition into a reality that transcends the framework of human existence.

Thus, transformation as a goal illustrates how the nonmodern paradigm reshapes our understanding of individual change in contrast to modernity, and how this reconfiguration exerts an impact on practical theology.

5. The Impact of the Spiritual Turn on Practical Theology

In the final chapter we demonstrated how the rehabilitation of experience, the blurring of boundaries between traditions, and transformation understood as the goal of holistic and radical change in the individual, together represent a shift in the science of practical theology and in the education of pastors.

This section argued that the spiritual turn does not seek to supplant theological intellectualism rooted in scholastic traditions and in the pursuit of conformity to the standards of objective scientific rigor since the nineteenth century. Rather, it demands a complementary presence within theological education. A curriculum enriched with retreats and courses encouraging diverse forms of living faith would provide pastors with complementary knowledge, which they could later apply in their ministry.

The chapter also examined how these two approaches appeared throughout the history of spirituality, whether in monastic theology grounded in mysticism or in Pietism. Yet the spiritual turn offers more than a basis for the spiritual formation and retreat practice of pastors: it assists various disciplines in reclaiming their theological roots through changes in their terminology. For instance, pastoral care—when compared to the empirical turn—may now draw not on borrowed concepts and methods from psychology, but on its own theological tradition, employing tools such as spiritual direction.

Conclusions:

1. The spiritual turn proposes spiritual competence as a complementary addition alongside theological competence.

2. Spirituality relates to theology in a manner analogous to the way 150 hours of personal experience complements theoretical training in psychology.

3. Spirituality primarily addresses the inner work of the individual—namely, the pastor—who, as a result, can then authentically turn outward in mission, which is always directed toward the other. The spiritual approach assumes that the foundation of successful pastoral service lies in the pastor's own formation and that it is this personal transformation that affects others.

4. The temptation of spirituality lies in the danger of becoming self-referential.

5. The spiritual turn challenges the assumption that science must strive exclusively for objectivity; it seeks to transcend the evolutionary paradigm of linear progress, and to counter purely intellectualist, rationalist approaches that demystify and disenchant reality. Instead, it takes seriously the *totaliter aliter* nature of God and the fact that His Spirit is living and active.

Thus, spirituality primarily sets as its goal the spiritual formation of the theologian, and only secondarily the influence exerted upon their surroundings—an influence essential for mission, without which credibility is lost. The Apostle Paul referred to himself as "the foremost of sinners" (1 Tim 1:15b), which indicates that the foundation and criterion of his mission lay in his own experience of conversion and sanctification, in his personal spiritual formation. Without mission, spirituality risks becoming a self-enclosed pursuit in which community and relationship with others are neglected in favor of an isolated quest for individual spiritual growth.

	Mission	Spirituality
Orientation	Outward orientation (being-for-others)	Inner work (the community also exists for me)
Target group	The primary emphasis lies on the impact upon the other	The primary emphasis lies on the work carried out within oneself
Temptations	Objectification: winning over the other	Neglect: only I matter
Benefit	Missional sense of vocation	Sanctification

We have seen that spirituality, in this complementary role, is highly constructive for ministerial training. It provides perspectives for pastoral ministry that can contribute to the growth of a given community, as it takes seriously the new spirit which is no longer necessarily able to engage with the tools and answers of modernity.

6. Conclusions, practical and theoretical applicability

The doctoral research can be useful for practical theologians. On the one hand, it may lead theologians out of the tension between the kerygmatic and the empirical approaches in practical theology; on the other hand, it can help to better understand what responses can be offered to the new challenges posed by the non-modern. Furthermore, it seeks to bridge the oft-cited gap

between theological education and pastoral ministry by proposing the introduction of spiritual competence.

7. Summary

The spiritual turn, which is the subject of this doctoral dissertation, was triggered by the social changes set in motion by the postmodernity emerging at the end of the 20th century. Practical theology, as the discipline most closely related to ministerial practice, encounters the key issues and problems of a given social context and seeks answers and solutions in cooperation with other theological subdisciplines. The philosophy of the non-modern permeates our thinking about human life, faith, modes of thought, and epistemology.

Practical theology seeks to answer the most pressing challenge facing congregations: which path should they take? Either they pursue the survival of communities rooted in modernity, which shows a declining tendency, or they search for new ways to reach the younger generations living within multiple realities, easily crossing cultural, denominational, and religious boundaries, in order to foster growth.

To understand why these three concepts were highlighted in relation to the spiritual turn, it is important to see that multiple realities are in fact the consequence of the contemporary individual's relation to tradition. Today we are capable of inhabiting multiple traditions at once. This is possible because inheritance no longer takes the form of a linear transmission "from father to son," but rather, through the openness of experience, doors and gates are opened to other cultural, denominational, and religious traditions.

In the pre-postmodern era, grand narratives served as effective tools for transmission, reinforcing the boundaries of a given community, even rendering them closed. Experience – as an epistemological path gaining strength also in Protestant practical theology – increasingly gained ground over cognitive knowledge acquisition. It aligns more closely with the individual image that seeks to experience and live through matters personally, rather than being directed or taught by authority.

The spiritual turn rehabilitated experience in relation to God for practical theology: the senses, the body, and the emotions became involved in the process of knowing God. Yet in the dissertation's chapter on experience, a sharp distinction is made between experiences of God's work and of God Himself, as well as between external and internal experiences.

In the chapter on tradition, a non-modern attitude reflecting multiple realities was unfolded in relation to how practical theology integrates the spiritual turn. We see that, on the one hand, practical theology reaches back to the pre-Reformation heritage, while on the other hand, following the Reformation, it also draws from the traditions of other Christian denominations and religions by incorporating certain practices, linguistic expressions, and theological approaches.

We also see that the use of sources is organized around the pressing social issues of our time: narcissism, information and stimulus overload, performance pressure, and boundlessness.

In the third main chapter, the aim of the spiritual turn was developed using the concept of **transformation**. Transformation does not mean perfection or completion in accordance with developmental models, but rather transition, radical change, a paradigm shift. In the infinity of possibilities and the state of hybridity, we no longer speak of the fulfillment of a given, linear life path, but of a change that permeates everything, a crossing into another reality.

In the context of transformation, the goal is not the cultivation of a moral life, religious sentiment, or the acquisition of knowledge, but the total and radical change of the human being, which affects the whole person.

Finally, we examined the impact of this new approach on the discipline of practical theology and on ministerial training. We see that it indeed forms a synthesis between the kerygmatic and empirical approaches within practical theology. By incorporating the elements of the new philosophical context and responding to its challenges, spirituality seeks to establish a new way of thinking both within and beyond academic frameworks, thus compensating for some of the earlier shortcomings of practical theology.

8. Publications:

Szászné Lázár Eszter Csenge: A lelkipásztori hivatás krízise – Német modellek és magyar párhuzamok, in: Kamarás István OJD (ed.): *Egyházszociológiai szövegek és feladatok,* Advent Kiadó és Adventista Teológiai Főiskola, Budapest, 2024

Szászné Lázár Eszter Csenge: *Empirikus fordulat a lelkigondozásban – különös tekintettel a bűn fogalmára*, szakdolgozat, KRE-HTK, Budapest, 2019

Szászné Lázár Eszter Csenge: Hová tűntél tekintély? – A ’68-as autoritáskrízis és az empirikus fordulat kapcsolata a gyakorlati teológiában*, in: Furkó Péter (ed.): *Az önképtől és tudásreprezentációtól a hatalommegosztásig. Tanulmányok a bölcsészettudomány, a*

hittudomány és a jogtudomány területeiről, Károli Gáspár Református Egyetem, L'Harmattan Kiadó, Budapest, 2019

Szászné Lázár Eszter Csenge: Posztmodern és spiritualitás. A protestáns gyakorlati teológia dilemmái, in: Dezső Tamás, Pócza István (ed.): *Batthyány Lajos Alapítvány Doktori Ösztöndíjprogram Tanulmánykötet 2020/2021,* Batthyány Lajos Alapítvány, Budapest, 2022, 852-877. (2022/a)

Szászné Lázár Eszter Csenge: Protestantizmus és tradíció, in: Dezső Tamás, Pócza István (szerk.): *Batthyány Lajos Alapítvány Doktori Ösztöndíjprogram Tanulmánykötet 2021/2022,* Batthyány Lajos Alapítvány, Budapest, 2022, 468-480. (2022/b)

Szászné Lázár Eszter Csenge: Spiritualitás és kegyesség: Nyelvelméleti megállapítások különös tekintettel a protestáns gyakorlati teológia spiritualitás szavának megjelenésével kapcsolatos nyelvi jelenségre, in: Dezső Tamás, Pócza István (ed): *Batthyány Lajos Alapítvány Doktori Ösztöndíjprogram Tanulmánykötet 2022/2023*, Batthyány Lajos Alapítvány, Budapest, 2023, 440-453.

Szászné Lázár Eszter Csenge: Ünnep mint lelki betöltekezés, in: Siba Balázs, Szabóné László Lilla, Lányi Gábor (ed.): *Lelki éhség. Protestáns spiritualitás a 21. században,* Kálvin Kiadó, Budapest, 2021, 189-201.

Szászné Lázár Eszter Csenge: Der umstrittene Beruf, in: Korcsmáros Enikő (ed.): *A Selye János Egyetem 2018-as konferenciájának tanulmánykötete – Teológiai szekció,* Komárom, 2018

Szászné Lázár Eszter Csenge: Mindenek szerzője, Isten: Az autoritás teológiai aspektusai, in: *Magyar Művészet: A Magyar Művészeti Akadémia Elméleti Folyóirata,* 12/2, 2024, 35-42.