VAIHARAI

(The Dawn)

A Theological Half-Yearly

Vol.11 No.1 Jan - Jun 2006

Contents

	Editorial	1
1.	Priest: A Minister Ordained to be a Good Shepherd - Fr. Raymond Joseph	5
2.	Pastoral Care of Christ's Faithful - Fr. Y. Irudayaraj	22
3.	Pastoral Governance in the Church - Fr. Michael Amaladoss, S.J.,	31
4.	Temporal Goods and Pastoral Governance - Fr. Sebastian S. Karambai	45
	Book Review	58

VAIHARAI

(The Dawn)

A Theological Half-Yearly

Vol.11 No.1 Jan - Jun 2006

The Church with a Human Face in the Pastoral Care

In the last three decades, the Church in India has witnessed an awesome quantitative growth. The number of full time personnel, especially bishops, priests and religious has considerably increased. The institutional base of the Church has significantly expanded. More new dioceses, parishes and mission stations have been established. The Church has also been instrumental to some extent to the new awakening of the excluded and marginalised within and outside the Church. This multi-dimensional growth of the Indian Church is truly amazing and heartening.

One, however, is also equally disappointed and dismayed to see at the level of qualitative growth. Lull and lethargy have invaded the pastoral care of the people more and more. Pentecostal movements and sects have made a big inroad into the catholic fold. The mass exodus of the catholics to such movements goes unabated. The witnessing character of the worshipping communities leaves a lot to be desired. A sizable number of priests who are animating the Christian communities appear to be content with the celebration of the same routine rituals. Quite a few educated catholics also seem to move away from the ecclesiastical bodies to find green pastures elsewhere. They seem to think that they do not have enough space within the present structures and the style of functioning of the Catholic Church to exercise their baptismal rights and duties. Hence, they keep a distance from the Church and do what they can in the secular organisations and movements.

This dismal picture of the Church, however, should not demoralise and disorient us. We should consider this as an opportunity to work with a renewed commitment and dedication at various levels. One such level is to render the pastoral care with a human face and to enrich the style of administration in the Church with more human values. The imagery or metaphor that can effectively challenge, animate and imbue us with a spirit of strong commitment in our pastoral work is that of the "Good Shepherd." It expresses every dimension our pastoral work should have. In this way it is a rich metaphor.

Fr. Raymond skilfully traces the development of the meaning of this metaphor both in the Old and New Testaments in the socio-political context of Israel. He pointedly highlights its adept use both in the secular and religious history of Israel. The imagery of the Good Shepherd, he argues, "used both in the OT and the NT not only emphasises the true nature of a leader of the society in which we live, but also enlightens us in the functions and qualities of a Christian pastor." Finally he enlists a few challenges posed by this metaphor to pastors today.

Describing the "Good Shepherd" as the most relevant pastoral model today, Fr. Y. Irudayraj draws our attention to the pastoral and canonical implications of this model. Though he points out the canonical implications, he consistently maintains the crying need of being human in our pastoral work. Total availability, house visiting, pastoral caring to the divorced and remarried are a few important themes his paper discusses. In the final analysis, he emphatically affirms: "Hence the people of today need more than ever the leadership of good shepherds, sacred ministers who are capable of representing Christ, the only one good shepherd in whom all the other shepherds are included."

Pastoral governance, in general, refers to the administrative style in the Church. It has more a juridical than pastoral bent. In other words, it indicates the way the leadership is exercised in the Church. Pastoral governance is closely associated with pastoral care. Where there is poor pastoral governance, the pastoral care may not be very

effective. A good pastoral governance will certainly enhance the pastoral care.

Presuming this dynamic relations between pastoral care and pastoral governance, Fr. M. Amaladoss, interprets pastoral governance as leadership and indicates the way in which this leadership should be exercised. He argues that exercise of leadership does not rest solely on the exemplary qualities of the leader but also on the structures in the matrix of which the leadership is exercised. Hence as much as the Church expends its resources on forming the pastors and pastoral workers, it should also take effort to establish collegial structures which would facilitate the exercise of leadership in a more meaningful and appropriate manner. He concludes his paper with the cautionary note: "It is time that the church discovers itself as community and as a model for human community in the world – even in the socio-political sphere. The poor and the powerless are no longer resigned to their fate and are clamouring for participation at every level. This is true also of the members of religious congregations and of the lay people in the church. Will we rise up to this challenge?"

In the Church's mission to build up the communities of kingdom of God temporal goods play an indispensable role. Hence Church cannot dispense with temporal goods. On the contrary, temporal goods should be creatively placed at the service of the mission of the Church. Pastoral governance understood as animating leadership should also pay serious attention to the management of the temporal goods. In this context, with reference to the Canon Law, Fr. Sebastian Karambai explains how to administer the temporal goods for the effective mission of the Church. He speaks on the topics like the purpose and administration of temporal goods,

We register our heartfelt thanks to Fr. Cruz M. Hieronymus, the out-going editor, and his team for their invaluable service to the promotion *Vaiharai.* We appeal to the readers to continue to patronise *Vaiharai* as they have been doing so far.

Fr. S. Sebastian
Editor