

A Review of the Literature on Pastoral Ministry Published in India during the last Twenty-Five Years

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Roland Gierth remarks in his thesis that R. H. S. Boyd's book *An Introduction to Indian Christian Theology*¹ does not contain one practical theologian:

The chapter 'What is Indian Theology?' (pp. 257-264) deals with the question, why Christianity is often such a dogmatic religion in India—but one of the important answers is not mentioned: Indian theology usually remains thinking about God, it hardly reflects the human addressee, it does not become practical theology.²

It is indeed true that no systematic works have been published on the pastoral ministry. There are books on certain aspects of pastoral ministry like evangelism, preaching, and so on, but not any on the pastoral ministry as a whole. The two important books connected with the ministry are William Stewart's *The Nature and Calling of the Church*³ which has a chapter on Ministry, and V. T. Kurien's *Pastoral Counselling*.⁴

Stewart draws attention to the three functions of the ordained ministry namely, pastoral, prophetic and priestly functions. The New Testament, Early Church, Reformation and union aspects of the ministry are discussed. Ministry is described in traditional terms. The section on 'The Ministry of the Church Tomorrow' deals with plans of union and problems connected with coming together into one Church. There is no mention of the Pastoral Ministry as liberation. The renewal, restructuring and repatterning of the traditional ministry is not discussed at all.

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¹ R. H. S. Boyd, *Introduction to Indian Christian Theology*, CLS, Madras, 1969.

² R. Gierth, *Pastoral Ministry in CSI Churches in Bangalore*, Postgraduate Diploma Thesis, UTC, Bangalore, 1974.

³ W. Stewart, *The Nature and Calling of the Church*, CLS, Madras, 1958.

⁴ V. T. Kurien, *Pastoral Counselling*, CLS, Madras, 1970.

Kurién views pastoral counselling in terms of the traditional pastoral ministry related to different stages in life and different types of experiences. He discusses the pastoral visitation of homes, of the sick, suffering and the bereaved, worship festivals, lay leadership training, and so on. The complex pastoral problems of modern society in relation to urbanization, industrialization, and so on, are not taken up.

Rajaiah D. Paul's *Chosen Vessels*⁶ gives an account of the Indian pastors of the 18th and 19th centuries. He discusses the pastoral problems and adventures of the ministers of the early Indian Church. It is a fascinating study of the pastoral concerns and situations of the last centuries, but the methods employed and the services rendered are not helpful for the present day.

The bulk of the literature on pastoral ministry can be traced in periodicals as editorials, articles, union negotiations, reports, constitutions of the United Churches and consultations on theological education. A survey of these articles written during the last twenty five years may be studied in three sections:

(1) The Fifties

These were the years soon after independence when the Christian Church was struggling to establish its own identity. The CSI had been formed in the year of independence but the pastoral ministry received no new impetus in the United Church. The Churches were interested in preserving the traditions of the United Churches and thus the discussion was on the nature of episcopacy and the form of unification or mutual acceptance of ministries, but when it came to pastoral ministry the traditional functions were outlined. *The Constitution of the CSI*⁷ gives the duties of the ordained ministry in traditional terms. The bishop is to have pastoral oversight, leadership in evangelism, teaching, worship, ordinations, authorization and discipline.⁷ The presbyter is to watch, visit, teach, warn, rebuke and encourage, maintain the doctrine and discipline of the Church. He is to be a leader in preaching the word in the congregation, in worship, he is to administer Holy Communion, teach and baptize, use every opportunity to preach the gospel to non-Christians, be diligent in private study and prayer and attend the Diocesan Council and meetings of the ministers convened by the bishop.⁸ Both these ministries of bishop and presbyter are introverted and related to carrying on the *status quo* without breaking into the open world and new forms of ministry.

Writing on 'The Role of the Church in Today's Village Life', I. W. Mooman comments that the training given for the ministry does not suit the village conditions where people cannot afford to have a well paid pastor. The theological students seem confused and embarrassed when asked about the relevance of the Gospel to these distressed people

⁶ R. D. Paul, *Chosen Vessels*, CLS, Madras, 1961.

⁷ *The Constitution of the Church of South India*, CLS, Madras, 1956.

⁸ *Ibid.*, pp. 21-29.

⁹ *Ibid.*, pp. 30-32.

in the villages. He goes on to make the most distressing point about the ministry and says, 'We do not suggest that the Church takes sides in political or economic issues, nor is the Church responsible for the relief of human need.'⁹ Here the political and economic issues and the misery of the village people are not considered to be an essential part of the concern of the pastoral ministry. Having said this, he goes on to suggest that men already making their living in the villages could be given short training and be used as voluntary ministers.¹⁰ Here the concept of the pastoral ministry is medieval with no relevance to the struggles, hopes and frustrations of the people for whom the ministry is intended.

Bishop Newbigin observes that the missionaries who planted our churches during the 18th and 19th centuries had the following ideas about the ministry:

- (1) The ministry must be a paid full-time service.
- (2) The ministers must have a good theological education of the same grade as that given in the West.
- (3) The ministry should be supported by the people.

The attempt has been made to discover how many people can support a minister and not how many people a pastor can effectively care for.¹¹ The function of the minister is seen as that of caring, without any concern for the social, economic and political condition of the people 'who have to be cared for'.

Rajaiah D. Paul writing on 'How can the Church help the Layman?' suggests that the Church should learn to use the layman not so much inside but outside the Church. He emphasizes that the clergy are the pillars of the Church and not the laity. Here there is a concern to see the ministers as equippers of the laity, but there is an unconscious over-emphasis on the place of the ministers in the Church. The idea that the Church can help the layman seems to see the Church as separate from the lay people who are also part of the Church. The clergy and the laity are together to engage in the ministry of the Church. There seems to be a concern to direct the attention of the laity away from the Church and for them to leave it alone to the ministers.¹² It is interesting that this layman, who in the fifties asked the laymen to function outside the Church, himself became the Secretary of the CSI and has contributed so much to its thinking and to that of the Indian Church as a whole.

⁹ I. W. Mooman, 'The Role of the Church in Today's Village Life', *NCC Review*, Vol. LXXIII, No. 9, September 1953, pp. 345-350.

¹⁰ *Ibid.*, p. 347.

¹¹ J. E. L. Newbigin, 'The Ministry of the Church', *NCC Review*, Vol. LXXIII, No. 9, September 1953, pp. 351-355.

¹² R. D. Paul, 'How can the Church help the Layman?', *NCC Review*, Vol. LXXII, No. 9, September, 1952, pp. 389-397.

Eber Priestley pleads that the pattern shown in the CSI constitution with respect to the bishop's leadership in evangelism be actualized and asks that 'the leadership of bishops be not shackled to an office chair.'¹³ The evangelistic task of the Church is described in traditional ways with no attention given to the conditions in which the people are living. These were the formative days of the CSI and all were concerned that the right image of episcopacy should be developed. Much is written about episcopacy and its function as a uniting agent in the Church. The articles in *Church Union News and Views* during this decade speak about the unification of the ministry, the historic episcopate and so on, but not about the pastoral ministry as such.¹⁴

Wenger has an article on 'The Place of Doctrine in the Pastor's Work' in which he emphasizes that the pastor must avoid theoretical advice and try to introduce his members to God as a friend or father. He warns against the two extremes of social lectures and of vague evangelism.¹⁵ Scopes advocates trained voluntary workers in order to supplement and complement the paid full-time ministry.¹⁶ The full-time paid ministry is not spontaneous and is suspected by non-Christians. There will always be a place for full-time ministers but they should not be many. The main work should be carried on by voluntary men trained for the ministry.

Not much creative attention was given to the pastoral ministry in the fifties. The main discussion was about the problems connected with union.

(2) The Sixties

At the close of the book *Christian Participation in Nation Building*, P. D. Devanandan and M. M. Thomas refer to the place of the ministry of the laity and point out that the ministry of the ordained within the Church must be considered in relation to that of the laity. They hope that that the reformation of the Church resulting from the emphasis on the lay ministry in the world will be more radical than the previous reformations in the history of the Church.¹⁷ This book, emphasizing Christian participation in nation building, does not, however, discuss the place of the pastoral ministry in the new nation building programmes.

¹³ E. Priestley, 'A United Church Evangelizes', *NCC Review*, Vol. LXXII, No. 9, September 1952, pp. 379-389.

¹⁴ W. Q. Lash, 'The Initial Unification of the Ministry: Amendments to the 'Plan' in 1955', *Church Union News and Views*, Vol. 1, No. 1, February 1956, p. 11. S. William, 'The Unification of the Ministry, Why another Sacrament?' *CUNV*, Vol. 1, No. 1, February 1956, pp. 12-14.

¹⁵ E. L. Wenger, 'The Place of Doctrine in the Pastor's Work', *NCC Review*, Vol. LXXVII, No. 10, October 1957, pp. 400-405.

¹⁶ W. Scopes, *Training Voluntary Workers: In the Service of the Christian Church in India*, NCCI, LPH, 1955.

¹⁷ P. D. Devanandan and M. M. Thomas, *Christian Participation in Nation Building*, NCC/CISRS, 1960.

The NCC Review has a statement on 'the pattern of ministry in India' adopted by the Consultation on the pattern of ministry, held at Bangalore in 1962.¹⁸ It discusses the pattern of the ministry, its support, training and urban and rural ministries. In the final paragraph there is a cautious introduction of the subject of the ordination of women in the following words:

Because of the controversial nature of the subject we have not attempted any discussion on the admission of women to the ordained ministry, but under the pressure of circumstances and the growing status of women in this country... we would urge an early consideration of this subject by the Church in India.¹⁹

Church Union News and Views has articles on episcopacy with special reference to the union negotiations. Bishop Chellappa emphasizes that the episcopal system has great pastoral value and that it safeguards unity better than other systems.²⁰ D. T. Niles discusses the historic episcopate from a Methodist point of view.²¹ Bishop Chellappa, in his address to the CSI Synod 1968, points out that episcopal leadership is not the only leadership and goes on to discuss the support, organization and integration of the resources available in India.²² J. Radhakrishnan has an article on 'Theological Implications of Laying-on of Hands.'²³ The general discussion on the pastoral ministry revolves around issues connected with the union of churches with enthusiasm for the ministry of the laity, but the pastoral ministry itself is not discussed in depth. The union negotiations have raised issues which encouraged emphasis on the traditional and structural patterns of the ministry, traditional not in terms of the Indian but of the denominational traditions derived from the related missions and their churches, but little or no attention is paid to the pastoral ministry in the Indian context.

The Proposed Constitution for the Church of Christ in South India has a section on the ordained ministry which emphasizes three main functions of the pastor: (a) to preach the Word of God, (b) to preach the Gospel to men of other faiths and (c) to fulfil the pastoral ministry

¹⁸ 'Pastoral Ministry in India', *NCC Review*, Vol. LXXXII, No. 8, August 1962, pp. 285-294.

¹⁹ *Ibid.*, p. 294.

²⁰ D. Chellappa, 'Episcopacy in the Church of South India', *CUNV*, Vol. 6, No. 2, May 1961, pp. 21-22; 'In what Sense is the Church Apostolic?' *CUNV*, Vol. 8, No. 2, May 1963, pp. 73-75.

²¹ D. T. Niles, 'Church Union in North India, Pakistan and Ceylon', *CUNV*, Vol. 7, No. 4, November 1962, pp. 52-56, 58.

²² D. Chellappa, 'Towards an Indian Church', *Ten Years Young*, ed. by A. M. Hollis, CLS, Madras, 1968; also in *NCC Review*, Vol. LXXVIII, No. 2, February, 1958, pp. 81-89.

²³ J. Radhakrishnan, 'Theological Implications of Laying-on of Hands', *CUNV*, Vol. 11, No. 1, May 1966, pp. 18-20.

in the sphere committed to him. Similarly the functions of the bishop are (i) apostolic mission, (ii) pastoral oversight, (iii) leadership in worship and (iv) administrative responsibility.²⁴

The Kretzmann Commission in Andhra observed that the pastoral ministry is not effective and that theological education itself needs to be reoriented to suit the changing situations in our country. Both the old students and the Church leaders are convinced that the present pattern of ministry is inadequate to meet the new challenges.²⁵

Much has been written about the training of voluntary workers. These were intended to help the minister. Indian theologians of the period were discussing the place of other religions and their theological implications for Indian Christian thought, but there does not seem to be anything significant written on the pastoral ministry itself. This was the decade in which the WCC Third Assembly met in New Delhi. All the writings in India focus attention on the theme of the Assembly, 'Jesus Christ the Light of the World'. *Indian Voices in Today's Theological Debate*²⁶ has no reference to pastoral ministry. In *Renewal and Advance*²⁷, Rajaiah D. Paul says that the blame for the present state of the Church is generally and to a large extent justifiably laid on the ministers of the Church. He observes that they are not able to attend to anything more than the routine work of their churches. The large number of congregations the ministers have to serve makes it difficult to have pastoral visits. He suggests that presbyters in pastoral work should not be given charge of the institutions and administrative responsibilities. D. A. Thangasawmy says that the present church structures are inward looking 'come' structures—which should be replaced by world oriented 'go' structures. He criticises the system of having one presbyter in charge of a number of scattered congregations, and also suggests new forms of ministry such as industrial teams and a tent-making ministry.²⁸

There is a feeling that the pastoral ministry is not adequate to meet the needs of the people. The Church in the world concept is a very important improvement in the thinking of the Christian Church in India. Theology, mission, voluntary workers' training, religion and society are the important themes of this decade.

(3) The Seventies

There is a great concern expressed about the pastoral ministry and training for the pastoral ministry. Cecil Hargreaves, in his article on 'The Shape of the Church and the Ministry in the Seventies', points

²⁴ *Proposed Constitution for the Church of Christ in South India CSI-Lutheran Inter-Church Commission*, CLS, Madras, 1969, reprint 1970, pp. 18-23.

²⁵ *Kretzmann Commission Report*, Rajahmundry, 1972, pp. 13-14.

²⁶ *Indian Voices in Today's Theological Debate*, CLS, Madras.

²⁷ *Renewal and Advance, Report of the CSI Commission on Integration and Joint Action 1963*, CLS, Madras, 1963.

²⁸ D. A. Thangasawmy, 'The Renewal of the Church for its Mission', *Renewal for Mission*, ed. by D. Lyon and A. Manuel, CLS, Madras, 1967, pp. 6-18.

out that the WCC and the Second Vatican Council emphasize the renewal of the Church at the local level. The congregation, pastorate or parish must be structured not just as an enclosed community for Christian worship and nurture but as an outward looking community shaped around the needs of the neighbourhood and the outside world. He suggests three important things for the renewal of the Church: (i) A strong emphasis on the importance of small groups; (ii) Leadership based not on authority but on innovation, sensitivity, change, human understanding and a group of organizational realities. 'Obedience and authority are no longer understood in terms of power but in terms of Communion'; (iii) Church worship which is relevant for the people. He suggests development of three types of ministry in the seventies: (a) Shared ministry, (b) Supplemental ministry and (c) Mutual ministry. Here is a call for a new understanding of the ministry relevant to meet the needs and opportunities of the Seventies.²⁹

M. M. Thomas, in his fascinating and revolutionary booklet *Salvation and Humanization*, calls for a new pattern of the Church combining Christian self-identity and secular solidarity with all men. He observes that the mission of the Church has been associated from early days with the humanization of the world.³⁰ The task of the Christian minister is to be understood in this larger context of salvation as humanization. In his valedictory sermon to the UTC graduates in 1974, Dr Thomas said that the Christian Church is called to discern, acknowledge and participate in a movement of the dynamic presence and activity of Jesus Christ in history to bring about in himself a new humanity and a new Christian. He indicates two fundamental implications of the faith in God's ever new movement to renew the world for the vocation of the Christian minister:

- (i) There can be no understanding or realization of God and salvation or the life and mission of the Church except in full solidarity with the world, with men in their struggles and achievements and hopes and frustrations.
- (ii) The world cannot realize its true being without the redemptive source of Christ to which the Church is a witness.³¹

Here the ministry is seen in relation to the larger concerns of society.

In this decade there is a keen interest in the pastoral ministry among theological faculties expressed through the several research studies, consultations and conferences. Bergquist and Kambar Manickam study the inherited forms of ministry in India, drawing out their impli-

²⁹ C. Hargreaves, 'The Shape of the Church and the Ministry in the Seventies', *NCC Review*, Vol. XCI, No. 8, August 1971, pp. 314-322.

³⁰ M. M. Thomas, *Salvation and Humanization, Some Crucial Issues of Theology of Mission in Contemporary India*, CISRS-CLS, 1971.

³¹ M. M. Thomas, 'The Core of the Gospel and Our Ministry', *UTC-Gumpikul Alumni Journal*, October 1974, pp. 25-33.

cations for theological training in the country.⁸³ They argue that the oft-made criticism that the ministry of the younger Churches is imported from the Western Church is not true.⁸³ The missionary situation led to a modification of ministry as a paternalistic one, entirely different from the pattern of ministry in the churches in the West. The Hindu culture with its *guru-sishya* system encouraged a paternalistic and hierarchical type of church structure. This modified model, altogether different from the pattern of ministry in the West and East and from the Biblical understanding of the ministry, became the standard pattern of ministry in all the denominational churches in India. They suggest that the patterns of ministry in India should be functional and contextual.

Ministry in the Hindu and Muslim religions should be carefully studied and a helpful Indian pattern has to be evolved. But in all this care should be taken to see that the servant ministry of Christ is the main thrust of the new pattern of ministry in India.⁸⁴ Bergquist also draws attention to a weakness in the prevailing pattern of ministry in the fact that the bulk of the church workers remain very poorly equipped, counted as 'second rank' ministers and trained to do little more than preach highly moralistic sermons. He suggests theological education by extension to ensure a more fruitful evangelical and liberating ministry.⁸⁵

S. W. Schmitthenner gives a survey of the A.E.L. Churches in Andhra and points out that the present ministerial structure is not adequate to meet the pastoral needs of distant congregations.⁸⁶ M. Victor Paul points out that there is a gross misunderstanding with regard to the concepts of the ministry, ordination and church, and so on. Ordination is often understood as a status to distinguish the pastors from the laity or as an administrative privilege.⁸⁷ Moderator N. D. Ananda Rao Samuel expresses the same view when he says that 'ministry has come to mean a kind of an authoritarian rule and power, a class of people who can command the lay people, with the laity always to be submissive, subservient and passive creatures.' He emphasizes that

⁸³ J. A. Bergquist and P. Kambar Manickam, *The Crisis of Dependency in Third World Ministries; A Critique of Inherited Missionary Forms in India*. CLS, Madras, 1974. Review article by P. Victor Premasagar in *The South India Churchman*, December 1974, pp. 13-14.

⁸⁴ e.g. B. V. Subbamma, *Christ Confronts India*, Madras, 1973, p. 35. says that the patterns of ministry and theological education were transplanted from the West to this country.

⁸⁵ J. A. Bergquist and P. K. Manickam, *op. cit.*, pp. 38-43.

⁸⁶ J. A. Bergquist, 'Village Ministries and TEE in India; A Case of Unfulfilled Potential', *NCC Review*, Vol. XCIV, No. 8, August, 1974, pp. 359-366.

⁸⁷ S. W. Schmitthenner, 'The Role of the Laity and the Ministry of Laity', *Renewal of the Ministry in Andhra Pradesh*, ACTC and APCC, 1974, pp. 18-33.

⁸⁸ M. Victor Paul, 'The Practical Side of Theological Education', *ibid.*, pp. 38-41.

the minister, like his master, should be a servant.³⁹ Similarly Sam Amirtham, in the CSI Silver Jubilee number, remarks that 'the idea of the ministers as the ones who minister and the congregations as those who are ministered to should be done away with. Together they are co-workers and ministers of Christ participating in the mission of God in the world.'⁴⁰

The Andhra Consultation on the Renewal of Ministry proposed a four fold team ministry to meet this situation where pastoral ministry is not adequate:

- (1) Lay Ministry
- (2) Development ministry
- (3) Local pastor
- (4) Teaching minister

The Consultation Report outlines a detailed programme for selecting and training for these different ministries and the actual programme to be implemented in the local churches.⁴⁰ The report of the National Study Consultation on Theological Training of the Whole Church and New patterns of Training, at Yeotmal in 1974, observes that 'the cries of the people are not being taken up and challenged by the Church, that men called to the ministry do not act as agents of change but continue the *status quo*.' They endorse the Andhra Programme as the most helpful one for the renewal of the ministry.⁴¹

The North India Churchmen has important observations about the ministry in its editorials and in the letters to the editor. Bishop R. S. Bhandare remarks that the bishops, presbyters and deacons are too much involved in the administration of property, funds and institutions. They are looked upon as centres of power and authority.⁴² Similarly K. P. Pothan observes that the bishops and pastors spend much of their time in committee meetings and other administrative enterprises relating to their offices or institutions and that there are several areas which are not visited by pastors at least once a year.⁴³ Dr I. E. J. David says that the bishops and the clergy should be totally involved in spiritual ministry and give up all administration.⁴⁴ Bishop

³⁹ N. D. Ananda Rao Samuel, 'The Need for Rethinking about Ministry', *ibid.*, pp. 16-18.

⁴⁰ S. Amirtham, 'Training for Future Ministry in the Church', *The South India Churchman*, Silver Jubilee Number, November 1972, pp. 58-61.

⁴¹ *The Report of the National Study Consultation on Theological Training of the Whole Church and New Patterns of Training held at Yeotmal, November 1-5, 1974*, p. 4.

⁴² *Ibid.*, p. 7.

⁴³ R. S. Bhandare, 'Liberate the Bishops and Clergy from their Bondage of Administration', *The North India Churchman*, Vol. IV, No. 9, July 1974, pp. 1-2.

⁴⁴ K. P. Pothan, 'Liberate the Clergy From the Bondage of Administration,' Letter to the Editor, *NIC*, Vol. IV, No. 9, September 1974, p. 16.

⁴⁵ I. E. J. David, 'The Future of the Church in India', *NIC*, Vol. IV, No. 10, October, 1974, pp. 3-4.

John Sadiq says that the CNI should consider the abolition of hono-
riffs and call people by the functions they perform—bishops, presby-
ters and deacons.⁴⁵ The Constitution of the CNI outlines the pastoral
duties of the bishops, presbyters, deacons and the laity, but these are
expressed in traditional patterns. These statements about the ministry
and the laity need to be expressed in terms of the present and future.⁴⁶

The Ecumenical Centre, Bangalore, published a book on *Pastoral
Ministry for Liberation*. This is a report of the Theological Students
Conference in 1973. It is suggested that the pastor may function along
three main lines as a liberator: (1) towards his prophetic role, (2) as a
man of worship and (3) as a man of service.⁴⁷ G. Van Leeuwen has an
article on 'Pastoral Ministry of Liberation' in *SAP* published by this
centre. He says that the pastors and priests are not people who make,
but people who undergo history, not instruments of change but instru-
ments of maintaining the *status quo*, not leaders of the great liberation
movement of God, but agents of the ongoing enslavement.⁴⁸

Bangalore Theological Forum has articles by Dr M. M. Carder and
Dr J. M. Gibbs on the use of the Bible in the pastoral ministry from
the conservative critical and radical points of view.⁴⁹

Father Joseph Vadakkan gives his experience as a pastor at Kuri-
chira challenging his parish members to share food with the poor as
part of the service of the Holy Communion.⁵⁰ Here is pastoral con-
cern expressed in relation to the needs of the people in and around a
local congregation. Joseph Neuner discusses the role of the missionary
priest in India and says that his should be a charismatic ministry, with
spiritual insertion into society and that he should be engaged in some
secular occupation. He emphasizes the priesthood of all believers
and says that the missionary should share his authority and responsi-
bility with the members of his congregation and work within a team.⁵¹

Alexander D. John questions whether the traditional pastoral visits
are outdated in city parishes. With the change of times, he advocates
that the mode of pastoral work should also be changed, to meet the

⁴⁵ J. Sadiq, 'Ministry in the CNI', Guest Editorial, *NIC*, Vol. No. 4, April, 1975, pp. 1-2.

⁴⁶ *Constitution of the Church of North India including Faith and Order of the Church*, 1975, pp. 16-18.

⁴⁷ Thomas, M. A., 'Pastoral Ministry for Liberation', ECC Publication Bangalore, 1973, p. 26.

⁴⁸ G. Van Leeuwen, 'Pastoral Ministry of Liberation', *SAP*, No. 3, Sept-
ember, 1973, pp. 40-53.

⁴⁹ M. M. Carder, 'The Use of the Bible in the Church's Ministry', *Banga-
lore Theological Forum*, 1972-2, pp. 17-49;

J. M. Gibbs, 'The Bible in the Church: A Radical View', *BTF*,
1974-1, pp. 1-28.

⁵⁰ J. Vadakkan, *A Priest's Encounter with Revolution*, CLS and CISRS, 1974,
pp. 158-159.

⁵¹ J. Neuner, 'The Missionary Priest', in *Service and Salvation*, Nagpur
Theological Conference on Evangelization, ed. by J. Pathrapankal, Theological
Publications in India, Bangalore 1973, pp. 547-564.

new challenges and opportunities.⁵³ Alexander Devasunderam points out that there should be complete reorientation of faith in order to engage in mission to modern man in the city.⁵³ There is a lot of periodical literature about urban industrial mission and city missions in the form of reports. The team ministry is generally adopted in these new areas.

It is interesting to note that during the last twenty five years at least three major union schemes have been worked out, but none of them have anything new about the pastoral ministry. The attention of the churches was drawn to the traditions of the past, but no attempt has been made to relate it to the present and future. The debate that followed the union was only with a view to justifying the patterns agreed upon, but not critically to evaluate the usefulness of these ancient patterns of the ministry.

The theological debate focused attention on the person of Christ, the nature of God, man, salvation and so on, but no attempt was made to study the theology of the pastoral ministry. The pastoral ministry has been relegated to the untrained or less trained teacher-catechists, while the theologically trained persons were involved with administration, committees and other organizational matters. The bishop is said to be the Chief Shepherd (pastor) under Christ,⁵⁴ but the administrative responsibilities do not give him any opportunity for this service. This is also the case with the ministers—the more theologically qualified a person is, the more distant he will be from the actual pastoral ministry. The church organization is set up in such a way that the ablest of the persons in a particular job are not able to do that job. Perhaps this is the reason for not having any creative writing in this field.

Religion and society have been studied in depth, but these concerns need to be related to the pastoral ministry. The whole discussion about development, conscientization, the new methods of pastoral counselling have to be related to the pastoral ministry.⁵⁵ *The UTC-Gurukul Alumni Journal* is the only journal related to the pastoral ministry. The articles published and sermon notes are most valuable for the pastor. Different language areas and cultural backgrounds need to have journals on the pastoral ministry to help discussion on pastoral concerns in that area.

Seminars on pastoral ministry related to the local issues would be of immense help in building up literature on the pastoral ministry. Pastoral ministry should be the main subject of study in theological training. Only recently UTC Bangalore has started an M.Th. course in pastoral theology. Research in different aspects of the pastoral ministry will deepen the understanding of issues and bring about effective ministry at the local church level.

⁵³ A. D. John, 'Are Pastoral Visits in City Parishes Outmoded?', *UTC-Gurukul Alumni Journal*, Bangalore, October 1974, pp. 5-11.

⁵⁴ A. Devasunderam, 'New Forms of Ministry in an Urban Situation', *ibid.*, pp. 45-48.

⁵⁵ *CSI Constitution*. See note 6, p. 21.

⁵⁶ B. J. Prashantham, *Indian Case Studies in Therapeutic Counselling*, Christian Counselling Centre, Vellore, 1975. There is discussion of the case studies, but these are not adequately oriented to the pastor and his ministry.