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Editorial

Leadership

Leadership has been distinctively interpreted in the secular and ecclesiastical circles. While in the secular it is more of animation, in the ecclesiastical, it is a vocation and a charism. In the Catholic perspective, leadership is never autocratic or selfish; it respects and calls forth the talents and skills of all; it acknowledges creative initiatives and nurtures a culture where diverse talents are nourished, promoted and celebrated. Occasionally, choosing a leader is quite risky and necessitates an additional discernment. Moreover, 'service' has been a synonym for leadership in the contemporary Catholic arena. Obviously, leadership ability matures through mistakes, constructive criticism and reflective conversations. In the secular as well as in the church history, however, we encounter autocratic as well as servant leaders.

This issue contains a few articles on leadership, mainly from the Christian perspectives. Some of them also integrate secular theories and perspectives on leadership to the Christian thinking.

Christina Kheng highlights issues that have arisen from leadership development in the Catholic Church. She discusses some problems associated with the ways in which secular and religious teachings on leadership have been appropriated and the underlying lack of attention to inter-disciplinary methodology. Christoph Stenschke offers a critical appraisal of Christian leadership based on the Miletus speech of St Paul in Acts, in which he gives an account of his own ministry so as to serve as an example for church leaders from Ephesus. In contrast to the values of ancient Greco-Roman leadership, Paul emphasises the necessity for leaders to exemplify the values which they demand of others.

Sahayaraj Stanley, making a critical appraisal of two unethical business leaders, shows servant leadership as the best alternative and antidote to the evils of unethical corporate culture. He concludes that

future corporate leaders need to be servants as well as mystics, engaged in the marketplace. Manoj John Thattacherry argues that we can find some paradigms of the present-day Christian leadership among the ancient Syriac Church Fathers. Based on what the Syriac scholar Aphrahat has written 'On Shepherds,' he elaborates on psycho-social dimensions of Christian leadership and introduces models of Christian leadership in the work of Aphrahat.

The following articles deal with various topics. Todd A. Salzman and Michael G. Lawler offer proposals for dealing with dissent in the Church. They present two models in the Catholic tradition for dealing with dissent, namely, hierarchical model which is rigid, and which considers dissent as a threat, and the communion model which deals with dissent through synodal dialogue. They also propose that instead of the term dissent, disagreement can be used. Gerald O'Collins discusses why Matthew Chapter 28 uses the name of Jesus instead of addressing him 'Lord' or 'Son of Man,' and elaborates upon its implications. He argues that the name not only holds together the final chapter but also unifies the story of Jesus' teaching, healing, and other activities in his ministry.

Antony Kuruz Kilaiton Thommi evaluates what *sensus fidelium* means in the real-life situation of the faithful and makes use of the issue of divorce and remarriage as a test case to explore its scope in moral theology. Thimothy Chapman presents Lúcas Chan as a pioneer of biblical ethics, and employing his method of seeing biblical ethics through the lens of virtue, develops an ethics of discipleship. Arguing that changes are natural to Catholic liturgy, John Mathew identifies a few recent changes in liturgy that have happened as a consequence of Covid-19. Joseph Thannickal considers music as a tool in the formation of Seminarians and argues that the Church will lose if she ignores music's impact on candidates and seminarians

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