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A COMPARISON OF THE MINISTRY OF ST. PAUL WITH THE  
MODERN MINISTRY IN RELATION TO THE PROBLEM OF CHURCH  
UNITY

By

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## INTRODUCTION.

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A COMPARISON OF THE MINISTRY OF ST. PAUL WITH THE  
MODERN MINISTRY IN RELATION TO THE PROBLEM OF  
CHURCH UNITY

INTRODUCTION

A. The Problem of This Study.

The problem of this study is to show that unity within the church today is best developed through the ministry, which is a special work initiated by God and officially authorized by the existing denominations.

Unity is not necessarily realized when various religious institutions unite in formal organizations. Unity comes in the processes of life and work. Therefore the responsibility is placed primarily upon the ministers in their life and work, to exemplify, foster and encourage church unity today.

B. The Importance of This Study.

The Church, the Body of Christ, is now rent asunder in its visible aspects. Attempts to unify it frequently seem to fail because of questions in the realm of religious authority. Sometimes one denomination strongly asserts that it, alone, is properly

authorized. Amalgamation by federation has been effected among some local churches<sup>and</sup> different denominations. Also, a kind of unity has been promoted by the regimentation of congregations through common assent to a creed, or through prescribed and identical forms of worship, or by correspondence of place and time for worship.

Desirable as are the combined efforts to lessen over-head expenses, and to produce congregational concord by creedal or theological harmony, or by common worship aided by stated prayers and services, significant unity in the church has not come in these ways.

True unity is inherent in Christian living. Of this life the ministry is a special, authorized part. It is incumbent upon the ministers, therefore, in all the churches, to appreciate their corporate life and work, and to make it real. Even their common recognition of this is an important step towards the realization of church unity.

C. The Organization of This Study.

1. Limitations

While this thesis lies in the field of Church Unity, the whole field would not only be too cumbersome for such a study, but also unnecessary. This thesis, also, impinges upon the subject of ecclesiastical authority, but here, too, the broad implications of religion and authority and of authority and the church, are too inclusive for our consideration.

The problem is delimited by necessity and it includes the study of an authorized ministry in clearly defined terms. By 'ministry' is meant that combination of activities recognized as the program of a church.

2. Sources.

For consideration of the authorized ministry of St. Paul we use the information provided by St. Paul himself, as he writes about his life and work among the churches. We use the Epistles which are in the Holy Bible.

The study of today's authorized ministry is made from official church documents of eight de-

nominations. The writings include: Constitutions, Canons, Decrees, Manuals, Annuals, and Books of Discipline, Common Prayer, and Worship.

C. Procedure.

We first consider an authorized ministry in St. Paul's day, and then that of our own day. Much may be learned from a study of the earliest stages of a growing thing. If swift transition is made from one epoch to another, one may easily see the important changes and the significant survivals.

Consideration is then given to the likenesses and the differences in the evidences and the bases of an authorized ministry in St. Paul's day and today. Some account will be taken of the factors for unity in each.

A recapitulation is made, then, of the main findings, some general conclusions are drawn, and with an appeal to make practical the findings of this study, the subject is concluded.



PART I. THE MINISTRY OF ST. PAUL.

Chapter I.

Introduction.

This study opens with that which originated it, namely, an investigation of the following Epistles: Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus and Philemon, to determine what these writings disclose relative to the ministry of St. Paul.

Another reason for beginning with St. Paul's ministry is that Romanists and Protestants, alike, acknowledge his ministry as authorized, and recognize the Epistles as the best documents to tell us about it.

To concentrate upon what St. Paul wrote of his activities in the churches and of his associations with individuals connected with the churches, all personal reference material was separated from the general and the doctrinal passages. All sentences that contained the word, " Paul ", and all sentences in which were used the pronouns in the first person, both singular and plural, such as: " I ", " Me ", " My ", " Myself ", " Mine ", as well as: " We ", " Our ", " Us ", and " Ourselves ", were segregated, analyzed and classified. These fell into two general

groupings; the passages that presented the evidences of St. Paul's authorized ministry, and those which showed what he considered to be the bases of his authority.

PART I.

THE MINISTRY OF ST. PAUL.

Chapter I. Introduction.

Chapter II. The Evidences of St. Paul's Ministry

Chapter III. The Bases of St. Paul's Ministry.

Chapter IV. Summary and Conclusions.

## Chapter II.

### The Evidences of St. Paul's Authorized Ministry.

#### A. His Epistles.

##### 1. Personally Written.

The writings themselves are a testimony to St. Paul's authorized ministry for they are the earliest known official church documents. They follow the regulation form of the letters of that day.<sup>1</sup> The salutation of each Epistle mentions St. Paul, specifically, by name as its writer, and designates the addressee of each which is either a church, or churches; groups of Christians, or an individual Christian.<sup>2</sup>

A re-emphasis of the authorship is often found at the conclusion of an Epistle. For example:

"The salutation of me, Paul, with mine own hand".<sup>3</sup>

"I write unto you with mine own hand--- see with how large letters!"<sup>4</sup>

##### 2. Containing Titles of Authority.

These writings contain titles of authority

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1. Milligan; "N.T. Documents". pp 83-96.
2. Rom. 1: 1-7; I. Cor. 1: 1-3; II. Cor. 1: 1-2; Gal. 1: 1-5; Eph. 1: 1-2; Phil. 1: 1-2; Col. 1: 1-2; I. Thess. I;1; II. Thess.1: 1-2; I Tim. 1: 1-2; II. Tim. 1: 1-2; Titus 1: 1-4; Philemon 1-3.
3. I. Cor. 16:21; Col. 4:18; II. Thess. 3:17.
4. Gal. 6: 11.

which St. Paul applied to himself. The most obvious title is, "Apostle".<sup>1</sup> The next obvious, "Minister".<sup>2</sup> In two instances he gives himself the triple title of "Preacher, and Apostle and Teacher".<sup>3</sup> He also uses the official designation of "Ambassador",<sup>4</sup> but this is modified, for in another Epistle we note he writes, "Ambassador in Chains".<sup>5</sup>

There are humbler appellations, such as, "Prisoner"<sup>6</sup> and "Servant",<sup>7</sup> both of which refer, particularly to his relationship with Jesus Christ, but which are also very evident in his expressed relations to his fellow men. He was actually a prisoner at certain times in his life, and he certainly served, self-sacrificingly, both church and individuals throughout his entire ministry.

St. Paul's humility outweighed his desire for titles of impressive ecclesiastical importance.

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1. Rom. 1:15; 9:1; 11:13; I. Cor. 1:1; 4:9; 9:2; 15:9; II. Cor. 1:1; 11:5; 12:11; Gal. 1:1; Eph. 1:1; Col. 1:1; I. Tim. 1:1; II. Tim. 1:1; Titus 1:1.
2. II. Cor. 3:3,6; 4:1; 6:3; 8:19; 11:23; Eph. 3:7 Col. 1:23,25.
3. I. Tim. 2:7; II. Tim. 1:11.
4. II. Cor. 5:20.
5. Eph. 6:20.
6. Eph. 3:1; 4:1; II. Tim. 1:8; Philemon 1,9.
7. Rom. 1:1; Gal. 1:10; Phil. 1:1.

"I am the least of the apostles and am not meet to be called an apostle."<sup>1</sup>

"Christ Jesus came into the world to save sinners, of whom I am chief".<sup>2</sup>

"I am of Paul! (one saith) What is Paul?"<sup>3</sup>

### 3. Employing Authoritative Language.

In the Epistles St. Paul employed authoritative language. He wrote of marriage and made a law regarding one element of the matter,<sup>4</sup> and summed up his remarks on the subject with this statement:

"So ordain I in all the churches".<sup>5</sup>

At the close of the First Epistle to the Thessalonians he wrote:

"I adjure you by the Lord that this Epistle be read unto all the brethren".<sup>6</sup>

He used the term "I exhort" to the Church members and also to Timothy.<sup>7</sup> However, St. Paul expressly wrote that these were not arbitrary orders but that they were for their own benefit.<sup>8</sup> Two individuals, Timothy and Titus, especially, received

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1. I. Cor. 15:9.

2. I. Tim. 1:15.

3. I. Cor. 3:4.

4. I. Cor. 7:12.

5. I. Cor. 7:17.

6. I. Thess. 5:27.

7. I. Thess. 4:10; 5:14; I. Tim. 1:3; I. Tim. 2:1.

8. I. Cor. 4:14. I. Tim. 1:3; I. Tim. 2:1.

definite orders from St. Paul, for example:

"I charge thee preach the word"<sup>1</sup>.

"I charge thee keep the commandment".<sup>2</sup>

"I left thee in Crete that thou should-  
est set things in order and appoint elders  
as I gave thee charge."<sup>3</sup>

St. Paul made frequent use of authority  
by implication. His expressions, "I say",<sup>4</sup> "I  
beseech",<sup>5</sup> and "I desire",<sup>6</sup> show to others what he  
wishes them to do, yet not by dictatorial commands.

An effective authority was also conveyed  
by his use of imperatives, for example:

"Stand fast and hold the traditions  
which ye were taught".<sup>7</sup>

He had confidence that those whom he  
addressed would fulfill his expectations, not be-  
cause he impressed them with the power of his  
authority, but because he appealed to their affections.

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1. II. Tim. 4:1.
2. I. Tim. 6:13.
3. Titus 1:5.
4. Rom. 3:26; 9:1; 10:18,19; 11:1,11; 12:3; 15:8;  
I. Cor. 6:5; 7:6,8,12,29,35; 10:19; 20,29; 15:  
50; II. Cor. 7:3; 9:6; 8:13; 11:16; Gal. 5:2,16;  
2:6; 3:17; 4:1; Eph. 1:10,17; II. Tim. 2:7.
5. Rom. 12:1, 15:30; 16:17; I. Cor. 1:10; 4:16;  
16:15; II. Cor. 5:20; Eph. 4:1; Gal. 4:12; I. Thess.  
5:12; 4:1; II. Thess. 2:1.
6. I. Tim. 2:8; 5:14.
7. II. Thess. 2:15.

"I write, having confidence in thine obedience knowing that thou wilt do even beyond what I say".<sup>1</sup>

"I speak not by way of commandment, but as proving the sincerity of your love".<sup>2</sup>

## B. His Solutions to Church Problems.

### 1. Internal Divisions.

One problem St. Paul had to meet was internal divisions, especially evident in the Corinthian church. It seemed that there certain members called themselves by party names, saying they were "of Paul", "of Cephas", "of Apollos", or "of Christ".<sup>3</sup>

St. Paul challenged the validity of these divisions by asking them:

"Were ye baptized into the name of Paul? Is Christ divided? Was Paul crucified for you?"<sup>4</sup>

He directs their thoughts to unity by the fact that it was Christ who was crucified for them, and that it was His name whereinto they were baptized. Further, ~~he~~ exhorts them to humility,<sup>5</sup>

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1. Philemon 21.
  2. II. Cor. 8:8.
  3. I. Cor. 1:12; 3:4-5.
  4. I. Cor. 1:13.
  5. I. Cor. 4:6.



and indicates that any subversion of allegiance to Christ is very undesirable and unworthy.<sup>1</sup> He states, also, that neither he nor any other person is other than a messenger of the Gospel of Jesus Christ,<sup>2</sup> and plainly shows that he does not wish to assume, himself, nor have another assume, any position which Christ, alone, should hold in their minds.

## 2. Irreverent Conduct.

Another problem was irreverent conduct, respecting not only behaviour in church, but also any demeanor unbecoming a Christian. Among his general exhortations he writes:

"Let your manner of life be worthy of the Gospel of Christ".<sup>3</sup>

"Let us walk becomingly, as in the day".<sup>4</sup>

St. Paul puts a social meaning in Christian conduct, especially as he writes about the eating of food sacrificed to idols.

"Let no man put a stumbling block in his brother's way--- for if because of thy meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy

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1. I. Cor. 6:15.
2. I. Cor. 1:17.
3. Phil. 1:27.
4. Rom. 14:13.

meat him for whom Christ died".<sup>1</sup>

Thus he shows that self-discipline is not only for private satisfactions, but to be exercised for the good of the group. He indicates also that he, himself, is willing to do exactly as he advises the others.<sup>2</sup>

Again respecting the social situation St. Paul recommends withdrawal from certain "undesirables" under special circumstances.<sup>3</sup> However, this is not for their abandonment, but that they may be ashamed of themselves, through their enforced isolation, and amend their ways.<sup>4</sup>

Respecting some individuals, St. Paul had to give some specially severe disciplines. One church member had married his step-mother, which was the equivalent of fornication. So, even in absentia, St. Paul excommunicated him, saying he had already judged him, "to deliver such a one to Satan to save his spirit."<sup>5</sup>

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1. Rom. 14:13
2. I. Cor. 8:13.
3. II. Thess. 3:6.
4. II. Thess. 3:14,15.
5. I. Cor. 1-5.

Two others, Hymenaeus and Alexander had "thrust from themselves faith and a good conscience", and this was equivalent to blasphemy. St. Paul likewise excommunicated them.<sup>1</sup>

Two women were disturbing the peace of a congregation by their contentions. These St. Paul personally exhorted, in the general epistle to that church, to be "of one mind", and he also besought those in the church to assist them to this end.<sup>2</sup>

### 3. The Eucharist.

Distressing to St. Paul was the disorderly Eucharist, caused by divisions which he was reluctant to believe existed.<sup>3</sup> The disorderliness was the crowding at the table, and partaking of the elements in excess, both faults being caused by an unworthy motive for attending.<sup>4</sup> His solution to this problem was first to insure a right motive. This he did by claiming that he had received knowledge of this rite by revelation from the Lord, and that he had relayed it to the church.<sup>5</sup> He wrote, therefore, that it was a serious matter to partake in an unworthy manner at so sacred a function,

- 
1. I. Tim. 1:19-20.
  2. Philippians 4:2-3.
  3. I. Cor. 11:18.
  4. I. Cor. 11:19-34.
  5. I. Cor. 11:23-26.

"Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord"<sup>1</sup>

Each one must judge for himself, before God, as to his state of worthiness, St. Paul affirms. He concludes the discussion with authoritative directions, that physical hunger should be satisfied at the home tables, so that <sup>there</sup> be no more crowding at the communion table. All this is advised, he wrote, for their protection against a just, hard, judgement upon them should they not act appropriately.<sup>2</sup>

#### 4. "Another Gospel".

St. Paul had to meet, also, the problem of "another gospel". The members of the churches were influenced by some preachers who brought them "another Jesus--- a different spirit--- a different Gospel".<sup>3</sup> He tells the church members to consider these preachers and compare them with himself. These, he writes, who seek glory for themselves<sup>4</sup> are "false apostles, deceitful workers, fashioning themselves into apostles of Christ",<sup>5</sup> and are making themselves appear as ministers of righteousness.<sup>6</sup>

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1. I. Cor. 11:27.
2. I. Cor. 11: 28-34.
3. II. Cor. 11:4.
4. II. Cor. 11:12.
5. II. Cor. 11:13.
6. II. Cor. 11:15.

On the other hand, altho it is all 'foolishness'<sup>1</sup> St. Paul writes he glories also on his own behalf, and rightly. He proves a good case respecting his true authority.<sup>2</sup> He meets the problem of these heretics by warning the people of them, and by giving them advice on how truly to judge strange preaching. He adds that he will confirm all this by a personal visit,<sup>3</sup> which he realizes should have been made long ago, since they now "seek a proof that Christ speaketh" in him.<sup>4</sup>

Galatian church members also were troubled about a "different gospel".<sup>5</sup> This variety of gospel laid emphasis on the need for doing the works of the law.<sup>6</sup> St. Paul shows great surprise that the "foolish, bewitched, Galatians"<sup>7</sup> had allowed themselves to be so influenced by that which was not even a Gospel,<sup>8</sup> but was a bondage<sup>9</sup> and practically a nullification of the power of the Gospel of Christ.<sup>10</sup>

To meet this problem he openly, in the

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1. II. Cor. 11:1,16; 12:11.
2. II. Cor. 11:5-12:13.
3. II. Cor. 12:14-13:4.
4. II. Cor. 13:3.
5. Gal. 1:6-7
6. Gal. 3:3.
7. Gal. 3:1.
8. Gal. 1:7.
9. Gal. 3:1.
10. Gal. 5:4.

letters, scores the preachers of the old legalistic ideas, and hopes in their zeal they might destroy themselves.

"I would that they that unsettle you, would even go beyond circumcision".<sup>1</sup>

He pronounces strong anathemas on all those who now pervert the Gospel, as he gave it to them, and on all others who preach any other Gospel. Anathema was the utmost in his official condemnations.

#### 5. Financial Problems.

Two financial problems were connected with the churches of St. Paul's day; ministerial support and benevolences. He discusses the question of his support with the Congregation at Corinth. He writes that it would have been quite in order for him to have accepted material support from them, but he did not take advantage of this privilege<sup>3</sup> purposely. He preferred to toil, working with his own hands.<sup>4</sup> He took no pay from them<sup>5</sup> to protect both himself and the church from captious criticism-- a local danger at that time.<sup>6</sup>

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1. Gal. 5:12.

2. Gal. 1:8-9.

3. I. Cor. 9:11-12. II. Thess. 3:7-9.

4. I. Cor. 4:10; I. Thess. 2:9; II. Thess. 3:8.

5. II. Cor. 11:7,9; 12:13.

6. II. Cor. 11:10.

Later he did accept relief from the brethren in Macedonia,<sup>1</sup> which shows he then took a less independent attitude about church support for himself.

Regarding benevolences he explains the reasonableness and the need for taking a collection, on the principle of the desired equality of abundance.<sup>2</sup>

To meet the problem of leading the people to contribute he encourages them by examples of generosity, shown in the Macedonian church,<sup>3</sup> and in the highest possible example of unselfishness, the gift of our Lord Jesus Christ, Himself, for their sakes.<sup>4</sup> Then he gives directions for the gathering of the "bounty" for the Jerusalem saints,<sup>5</sup> and for the taking of the money to its destination.<sup>6</sup> He directs that more than one individual must go with this money.<sup>6</sup>

On a similar occasion Titus is to be

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1. II. Cor. 11:8,9.
2. II. Cor. 8: 13-15.
3. II. Cor. 8: 1-5.
4. II. Cor. 8: 9.
5. I. Cor. 16: 1-2.
6. I. Cor. 16: 3-4.

sent with another brother.<sup>1</sup> The reason for this care and protection is especially mentioned-- "to take thought for things honorable in the sight of men".<sup>2</sup>

C. His Assumption of Responsibility for the Churches.

We have seen that the Epistles testify to St. Paul's authorized ministry, as do also his dealings with the churches in respect to their problems. And yet another evidence is his sense of responsibility towards the church, a responsibility which he felt from the time of their inception.

He writes that he "begat" them in the Lord, through the Gospel<sup>3</sup>, that on occasion he had to feed them as "babes", with "milk",<sup>4</sup> and he calls them his "little children".<sup>5</sup> Continuing to use analogies he writes that he has "espoused" them to "one husband".<sup>6</sup> He also looks forward to the time when they, and he, himself, will all have attained unto "the stature of a full-grown man" in the unity

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1. II. Cor. 8: 18-19.
  2. II. Cor. 8: 20-21.
  3. I. Cor. 5: 15.
  4. I. Cor. 3: 1-3.
  5. Gal. 4:19.
  6. II. Cor. 1:2.



of the faith.<sup>1</sup>

He assumes responsibility in their behalf also because he has laid a "foundation",<sup>2</sup> and "planted"<sup>3</sup> -- signifying their origin.

So, with this pressure of almost sole responsibility for the churches through this continued relationship in progressive stages, it is no wonder he writes:

"The anxiety for all the churches, which presseth upon me daily"<sup>4</sup>

D. His Emphasis on the Inter-Relationships of Himself and the Individual Members of the Churches.

Always a fine evidence of authoritativeness is the effectiveness of the leader upon those whom he leads. St. Paul showed authority towards individual church members as well as over the churches, as groups of Christians. And just as he felt a connection with the groups, so also he acknowledged a relationship between individual Christians and himself. He writes of four such inter-relationships:

1. Each is a sharer in Christian living.

-----

1. Eph. 4:13.
2. I. Cor. 3:10.
3. I. Cor. 3:6.
4. II. Cor. 11:28

2. Each is identified with the Deity in a mutuality of experience.
3. Each is a part of the whole.
4. Each is under obligation to obey the general imperatives issued to the churches.

St. Paul declares that all believers share in life, and in death,<sup>1</sup> and in many of the happy things of life, such as: joy,<sup>2</sup> love,<sup>3</sup> glorying,<sup>4</sup> comfort,<sup>5</sup> forgiveness,<sup>6</sup> peace,<sup>7</sup> and grace.<sup>8</sup> Howbeit grace is shared by them because of their association with him in his bonds,<sup>9</sup> and afflictions.<sup>10</sup>

Similarly he partakes of the consequences of their weaknesses and stumbling<sup>11</sup> and in all of their sorrows.<sup>12</sup>

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1. II. Cor. 7:3.
2. II. Cor. 2:3.
3. I. Thess. 3:12. I. Cor. 16:24.
4. II. Cor. 1:14; 8:24; Phil. 1:26.
5. Rom. 1:12.
6. II. Cor. 2:10.
7. Eph. 1:14.
8. Philippians 1:7.
9. Phil. 1:7.
10. Phil. 4:14.
11. II. Cor. 11:29.
12. II. Cor. 2:5.

Next, each one is identified with the Deity in a mutuality of experience, with Christ, with the Holy Spirit and with God.

In relation to Jesus Christ, the mutuality to Jesus is explained by constant reference to Him as "Our Lord",<sup>1</sup> and the statement that "We are Christ's".<sup>2</sup> St. Paul also explains that all believers share in the things of Christ, such as His grace<sup>3</sup> (and particularly His grace of giving<sup>4</sup>) His Love,<sup>5</sup> His Name,<sup>6</sup> His revelation,<sup>7</sup> His day,<sup>8</sup> His testimony,<sup>9</sup> and His life.<sup>10</sup>

In the Epistles St. Paul also expresses the realization of salvation through Christ's redeeming

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1. Rom. 1:4; 4:24; 5:1,11; 7:25; 8:39; 15:30; 16:20; I. Cor. 1:2,7,8,9,10; II. Cor. 8:9. Gal. 1:3, 6:18; Eph. 6:24; 5:20. I. Thess. 1:3; 5:28; II. Thess. 2:16; 3:18; II. Tim. 1:8; Philemon 25.
2. II. Cor. 10:7.
3. Rom. 16:20; I. Thess. 5:28; II. Thess. 3:18; Gal. 6:18; Philemon 25.
4. II. Cor. 8:9.
5. Rom. 8:35. " 2 Cor. 5:14.
6. I. Cor. 1:2; 1:10.
7. I. Cor. 1:7.
8. I. Cor. 1:8.
9. II. Tim. 1:8.
10. II. Cor. 4:10; Col. 3:4.

act,<sup>1</sup> His delivering from wrath,<sup>2</sup> His self-giving,  
act,<sup>3</sup> His being made to be sin,<sup>4</sup> His sacrificial  
act,<sup>5</sup> His absolving act,<sup>6</sup> His liberating act,<sup>7</sup>  
His all-sufficient act.<sup>8</sup>

Again, as well as sharing in the benefits  
of Christ's redemptive work, all share in Christ's  
sufferings. St. Paul, himself, is no exception.<sup>9</sup>

In relation to the Holy Spirit the mutuality  
is to be found in the activities of the Holy Spirit  
who gives access to God through Christ,<sup>10</sup> makes  
intercession for the believers,<sup>11</sup> lives in them,<sup>12</sup>  
and is poured upon them richly.<sup>13</sup> The Spirit also

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1. Gal. 2:14; 3:13. Eph. 1:7.
2. Rom. 4:25; Gal. 1:4; I. Thess. 1:10.
3. Titus 2:14. Gal. 1:4. Eph. 5:5.
4. II. Cor. 5:21.
5. I. Cor. 5:7.
6. Col. 1:13; Eph. 1:7
7. Gal. 5:1.
8. I. Cor. 1:30.
9. II. Cor. 1:5.
10. Eph. 2:18.
11. Rom. 8:26, 34.
12. II. Tim. 1:14.
13. Titus 3:6.

bears witness to the believers' family status with God and Christ, as child, and brother or sister.<sup>2</sup> He is an 'earnest' of the believer's future inheritance.<sup>3</sup> He also assists in regard to the infirmities of Christians and greatly aids their praying.<sup>4</sup>

The believers are each identified with God as they share in the benefits that come through His activities. "He loved us",<sup>5</sup> writes St. Paul, "He chose us to be holy,"<sup>6</sup> "He will raise us all",<sup>7</sup> Also: "He is as a Father",<sup>8</sup> "He is our Saviour",<sup>9</sup> "He is one God, of Whom are all things, and we unto Him."<sup>10</sup> "We are His workmanship",<sup>11</sup> and "His fellowworkers",<sup>12</sup>

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1. Gal. 5:25.
  2. Rom. 8:16.
  3. Eph. 1:14.
  4. Rom. 8:26.
  5. Rom. 5:5,8. Eph. 2:4; II. Thess. 2:16.
  6. Eph. 1:4. I. Thess. 4:7.
  7. I. Cor. 6:14. II. Cor. 4:14.
  8. Rom. 8:15. Col. 1:12,13.
  9. Titus 2:10; 3:5; II. Tim. 1:9. II. Cor. 5:18.
  10. I. Cor. 8:6.
  11. Eph. 1:10.
  12. I. Cor. 3:9.

and "His vessels (receptors) of mercy",<sup>1</sup>

Christians also are inter-related because God foreordains and chooses us to be His adopted children, saved through Christ.<sup>2</sup> He has delivered, and will still deliver us.<sup>3</sup> He gave us a ministry of reconciliation.<sup>4</sup> Moreover, He has placed us in spiritual relationships one with another and with Him,<sup>5</sup> and has blessed us in these mutualities.<sup>6</sup>

God gives us all things generously,<sup>7</sup> of joy,<sup>8</sup> good works to do,<sup>9</sup> power,<sup>10</sup> victory,<sup>11</sup> comfort,<sup>12</sup> grace,<sup>13</sup> and peace,<sup>14</sup> And, as if to emphasize to the believers the last two gifts mentioned, St. Paul writes in all but two of the

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1. Rom. 9:24.
2. Eph. 1:5. Gal. 4:3.
3. II. Cor. 1:9. II. Thess. 5:9.
4. II. Cor. 5:18.
5. Eph. 2:6.
6. Eph. 1:3.
7. I. Tim. 6:17.
8. II. Thess. 3:9. Rom. 5:11.
9. Eph. 2:10.
10. Eph. 1:19; 3:20; II. Tim. 1:7.
11. I. Cor. 15:57. II. Cor. 2:14.
12. II. Cor. 1:4.
13. Eph. 1:6,7. Titus 2:12.
14. Rom. 5:1. I. Cor. 7:15.

Epistles, the greeting: "Grace and peace to you!"

In making these statements St. Paul always uses the pronoun "us", which indicates that he does not set himself apart from the others in this recognition of Christian inter-relationships; that each is identified with Jesus and with the Holy Spirit and with God, in a mutuality of experience--in life itself.

St. Paul in yet another way expresses this interrelationship. He employs figurative language. He writes that "we", the believers (again including himself), are one "Body" in Christ,<sup>1</sup> by baptism,<sup>2</sup> and are alive,<sup>3</sup> and growing.<sup>4</sup> Thus we are all members one of another.<sup>5</sup> Symbolically we are as parts of a temple,<sup>6</sup> and as particles of a sweet savor.<sup>7</sup> Each is a part of the whole.

Lastly, there is inter-relationships among the Christians and himself, individually, in that each is under obligation to obey the general imperatives issued to the church through these

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1. Rom. 12:4.
2. I. Cor. 12:13.
3. Eph. 2:5. I. Thess. 5:10.
4. Eph. 4:13,14.
5. Eph. 4:25. II. Cor. 1:21.
6. II. Cor. 6:16.
7. II. Cor. 2:15.

Epistles. Though St. Paul sends these imperatives, he uses the words "Let us" and so places himself under obligation, also, to obey all injunctions.

These imperatives are general exhortations to good conduct. Some are expressed affirmatively, and some negatively. Negatively, all are alike responsible not to permit such things as: vain-glory,<sup>1</sup> discouragement,<sup>2</sup> foolhardiness,<sup>3</sup> judging one another,<sup>4</sup> fornication,<sup>5</sup> sloth,<sup>6</sup> and partaking of evil deeds.<sup>7</sup> Affirmatively, all Christians are exhorted to peace,<sup>8</sup> and spiritual defense and preparedness,<sup>9</sup> acknowledging Jesus Christ as the Protector.<sup>10</sup> He encourages them to be determined to progress in the approved way,<sup>11</sup> to conduct one's

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1. Gal. 5:26.
2. Gal. 6:9.
3. I. Cor. 10:9.
4. Rom. 14:13.
5. I. Cor. 10:8.
6. I. Thess. 5:6.
7. Rom. 13:12.
8. Rom. 14:19.
9. I. Thess. 5:8.
10. Rom. 13:12.
11. Phil. 3:15.



life in a frank, open manner,<sup>1</sup> to be watchful and sober.<sup>2</sup> He issues imperatives concerning self-cleansing, as to both flesh and spirit,<sup>3</sup> to "our" ministry,<sup>4</sup> to mutual edification,<sup>5</sup> to adherence to truth and sincerity.<sup>6</sup> All this he urges, is to be done with an expectant attitude towards the future glory of God and Christ, a glory yet to be revealed.<sup>7</sup>

Thus with all admonitions St. Paul brings a sense of unity in the common obedience binding upon all believers.

According to the evidences considered up to this point, it is seen that St. Paul shows his ministerial authority by his Epistles, by his masterly handling of the churches' problems, by his assumption of practically sole responsibility for their origin, growth, and continued care, and

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1. Rom. 13:13.
  2. I. Thess. 5:5.
  3. II. Cor. 7:1.
  4. Rom. 12:7.
  5. Rom. 15:2.
  6. I. Cor. 5:7.
  7. Titus. 2:13.

by his emphases on vital inter-relationships which he claims exists among all Christians, including himself, such as: their sharing in Christian living, their identity with Jesus, with the Holy Spirit, and with God, in a mutuality of experiences, and their common obligation to obey the general admonitions and exhortations issued to the churches.

Having shown these evidences of St. Paul's authorized ministry the next Chapter considers his own explanation of the bases for such a ministry of authority.

### CHAPTER III.

#### THE BASES OF ST. PAUL'S AUTHORIZED MINISTRY.

##### A. His Spiritual Experiences.

Of first importance among the bases of his authority, St. Paul places the appearances to him of the risen Lord.<sup>1</sup> The incident of the Damascus road is not referred to by name, nor in detail, as we find in Acts IX. But in the Epistles St. Paul emphasizes this initial experience in another way, by giving proof of the great change which it made in his life.

This experience was not the only spiritual event which related him closely to Jesus. There was a continuous, life-long experience, a "thorn in the flesh" which the Lord would not remove, though St. Paul prayed earnestly that such might be the case. The Lord said to St. Paul "My grace is sufficient for thee"<sup>2</sup> and St. Paul was enabled to withstand the "thorn".

St. Paul writes freely of his life before and after his transforming religious experience.

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1. Rom. 9:1. I. Cor. 15:8,11. II. Cor. 12:1-4,7-9. Gal. 1:16.
  2. II. Cor. 12:7-9.

He had been a blasphemer, a persecutor, and a harmful character.<sup>1</sup> He had been zealous regarding the Hebrew law and traditions.<sup>2</sup> Now he used his great zeal in behalf of the Christian churches and of individual Christians, with boldness in God<sup>3</sup> and through the grace of God.<sup>4</sup> Not seeking a protected life, he was always in imminent danger,<sup>5</sup> and endured a perpetual kind of "death" and "life."<sup>6</sup> He interpreted all this as a 'sacrifice,'<sup>7</sup> and his 'scars' as the 'Stigmata' of our Lord.<sup>8</sup>

He wrote that sometimes he appeared as a spectacle and a fool for Christ's sake,<sup>9</sup> and as a malefactor.<sup>10</sup> And in the Epistles is his testimony that he was afflicted on every side,<sup>11</sup> often seemingly beyond endurance,<sup>12</sup> beaten, whipped, stoned, shipwrecked, overworked, imprisoned,<sup>13</sup>

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1. Gal. 1:13,23. I. Thess. 1:13. I. Cor. 15:9.
  2. Phil. 3:5. Gal. 1:14.
  3. II. Cor. 3:12; 7:4. I. Thess, 2:2.
  4. I. Cor. 15:10. Col. 1:29.
  5. I. Cor. 15:29.
  6. II. Cor. 4:11.
  7. II. Tim. 4:6.
  8. Gal. 6:17.
  9. I. Cor. 4:9-10.
  10. II. Tim. 2:9.
  11. II. Cor. 7:5.
  12. II. Cor. 1:8. II. Thess, 3:1.
  13. II. Cor. 11:23-25.

in perils everywhere, enduring watchings, fastings, hunger, thirst, cold, and nakedness.<sup>1</sup> He had been silenced and driven out by his kinsmen, the Jews,<sup>2</sup> and had suffered persecution,<sup>3</sup> losses,<sup>4</sup> and desertion.<sup>5</sup>

He writes that before his conversion experience he had considered himself "blameless".<sup>6</sup> After the event he calls himself "chief of sinners".<sup>7</sup> A strict Hebrew, he could trace his lineage to Abraham,<sup>8</sup> and he lived in the traditions of the Jewish religion. He had been circumcised,<sup>9</sup> and had held to the policy of non-association with the Gentiles. Now he becomes an ardent apostle to, and an associate of, these despised Gentiles.<sup>10</sup> It seemed to him a part of the "Mystery" of Christ,<sup>11</sup>

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1. II. Cor. 11:26-27. I. Cor. 4:10; 6:4-7.
  2. I. Thess. 1:16.
  3. II. Thess. 3:11.
  4. Phil. 3:8.
  5. II. Tim. 1:15; 4:16.
  6. Phil. 3:5.
  7. I. Tim. 1:15.
  8. Rom. 11:1. Phil. 3:5. II. Cor. 11:22.
  9. Phil. 3:5.
  10. Gal. 1:16. 2: 8-9. Rom. 11:13. Eph. 3:8,13.  
I. Tim. 2:7. II. Tim. 4:17.
  11. I. Cor. 2:7. Col. 4:3. Eph. 3:3,9.

for him to become the bearer of the Gospel to the Gentiles.

B. His Call.

St. Paul's explanation of his call is that before he was born,<sup>1</sup> God separated him unto the Gospel,<sup>2</sup> through His grace,<sup>3</sup> and that of Christ,<sup>4</sup> for Christ also appointed him.<sup>5</sup>

St. Paul expresses the limitations which come with his exclusive devotion to the work; he applies to himself the terms of "Servant",<sup>6</sup> and "Prisoner",<sup>7</sup> and considers his call not only an initial leading out into the work, but also a persistent and insistent dynamic.<sup>8</sup> The proof of God's call to him is that God sustained him in the ministry.<sup>9</sup>

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1. II. Tim. 1:3. Gal. 1:15.
2. Rom. 1:1; I. Cor. 1:1, 4:9; II. Cor. 1:1. Eph. 1:1; Gal. 1:15; Col. 1:1; I. Tim. 1:1; II. Tim. 1:1.
3. Eph. 3:7.
4. Rom. 1:5.
5. I. Tim. 1:12.
6. Titus 1:1. Rom. 1:1; Gal. 1:10. Phil. 1:1; 2 Cor. 4:5.
7. Eph. 3:1; 4:1. II. Tim. 1:8. Philemon 1,9.
8. I. Cor. 9:16.
9. I. Cor. 2:4,12. II. Cor. 3: 5,6; 4:1; 5:5,11. Phil,4:13.

C. His Commission.

After his "call" St. Paul first sought spiritual understanding,<sup>1</sup> and later went to Jerusalem and conferred with Peter and saw also James.<sup>2</sup> It was made clear to him that his commission was to preach the gospel.<sup>3</sup> He also speaks of it as "the gospel of God".<sup>4</sup> and "gospel of Christ",<sup>5</sup> Then considering it as his particular work, he terms it "my gospel",<sup>6</sup> and again, socializing it, "our gospel".<sup>7</sup> He also claims that this gospel is by revelation from God.<sup>8</sup> Another interpretation of his commission is that he is to "preach Christ",<sup>9</sup> and Him crucified,<sup>10</sup> and not as the human Jesus Christ, "after the flesh",<sup>11</sup> but as the Lord.<sup>12</sup> He does not aim

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1. Gal. 1:16-17; I. Cor. 2:13.
  2. Gal. 1: 18-19.
  3. Rom. 15: 19-20; 1: 1,8,9,15,16; I. Cor. 9:16, 18, 23; II. Cor. 11:7; Phil. 1:6; Gal. 1: 11, 12; 2:2; 4:12; Col. 1.23; Eph. 3:7. I. Thess. 2: 4,9; I. Tim. 1:11.
  4. I. Thess. 2:9.
  5. Rom. 1:8,9; 15: 19.
  6. Rom. 2:16; 16:25. II. Tim. 2:8.
  7. I. Cor. 9:23. II. Cor. 4:3. I. Thess 1:5.
  8. Gal. 1:12. Rom. 15:18. I. Cor. 2:6,7,13; 11:23.
  9. II. Cor. 1:19; Col. 1:28.
  10. I. Cor. 1:18,23; 2:2; 15:3.
  11. I. Cor. 1:18; 2:2.
  12. II. Cor. 4:5.

to "preach" any human being:

"Neither preach we ourselves, as Lord".<sup>1</sup>

His authorized ministry is not only based upon the preaching of the Gospel, but also upon the fact that through his ministry--through his preaching--results have been accomplished. The evidences of the work are the Christians themselves, whom he calls "The seal of my apostleship in the Lord",<sup>2</sup> "my joy and crown",<sup>3</sup> "our hope, our joy, our crown of glorying".<sup>4</sup>

#### D. His Personal Conduct.

St. Paul's manner of living forms another basis of his authorized ministry, for it was by the fine quality of that conduct that his authority was strengthened and maintained. His conduct is consistent with his writings.<sup>5</sup>

St. Paul writes that his very speaking was as in the sight of God,<sup>6</sup> in Christ,<sup>7</sup> and not

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1. II. Cor. 1:24; 4:5.
  2. I. Cor. 9:2.
  3. II. Cor. 3:2.
  4. I. Thess. 2:19.
  5. II. Cor. 10:10.
  6. I. Thess. 2:3. II. Cor. 12:19.
  7. II. Cor. 2:17.



for the praise of people.<sup>1</sup> It was sincere,<sup>2</sup> definite,<sup>3</sup> practical,<sup>4</sup> fearless,<sup>5</sup> and intelligible, for even if he spoke in a strange language then he used interpreters.<sup>6</sup>

He spoke in love,<sup>7</sup> as further evidenced by his considerateness, so that his remarks and manner were always appropriate to those whom he was addressing. He writes unto them as "carnal",<sup>8</sup> or as unto "children",<sup>9</sup> or "lawyers"<sup>10</sup> or "the wise".<sup>11</sup> Always in harmony with what they showed themselves to be, or plainly desired that he think them. His most obvious adjustment to his addressees is the statement that he speaks to them "after the manner of men".<sup>12</sup>

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1. Gal. 1:10. I. Thess. 2:4.
2. I. Cor. 15:11; II. Cor. 4:13; 11:31.
3. I. Cor. 1:18.
4. II. Tim. 1:13.
5. Rom. 1: 15,16; Phil. 1:6; II. Cor. 3:12; 7:4.
6. I. Cor. 14: 6,18,19.
7. I. Cor. 13:1; II. Cor. 11:21.
8. I. Cor. 3:1.
9. II. Cor. 6:13.
10. Rom. 7:1.
11. I. Cor. 10:15.
12. I. Cor. 9:8,10; Gal. 3:15; Rom. 3:5; 6:19;

St. Paul made a point of general good behaviour which he defines in the Epistles<sup>1</sup> as including the following restraints and motivations: doing no social wrongs,<sup>2</sup> showing readiness,<sup>3</sup> not interfering with another man's territory, or work,<sup>4</sup> and relating his actions to a great spiritual dynamic, acting "in pureness, in knowledge, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God, by the armor of righteousness on the right hand and on the left--".<sup>5</sup>

He did not aim to be impressive in demeanor, as "lording it over them",<sup>6</sup> but continually stroved to be exemplary,<sup>7</sup> and to act for their good, which purpose he frequently affirmed.<sup>8</sup>

#### E. His Knowledge.

The Epistles contain St. Paul's appreciation of knowledge, as enhancing his authority. He wrote

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1. II. Thess. 3:7.
2. II. Cor. 7:2.
3. II. Cor. 8:19.
4. Rom. 15:20; II. Cor. 10:15.
5. II. Cor. 6:6-10.
6. I. Thess. 2:5. II. Cor. 1:24; 4:5.
7. Rom. 11:13; I. Cor. 4:1,17; II. Cor. 1:6,12; 4:2,11; 5:11; II. Cor. 6:3; 8:21; 11:5; 12:11, 13:6. I. Thess. 1:5,6. II. Tim. 3:10.
8. Phil. 1:25; 4:17. II. Cor. 10:15; II. Thess. 3:8. II. Tim. 2:10.

of his own early background, education and training. He states that he was a Hebrew, of the tribe of Benjamin, and of the seed of Abraham <sup>1</sup>. He writes that he was a Pharisee <sup>2</sup>, and precocious in the Jews' religion. <sup>3</sup> Beyond these advantages, he claims, he has an added wisdom, a spiritual 'mystery', <sup>4</sup> and writes that he has learned a 'most excellent way', <sup>5</sup> all of which he shares with others. He does not give the impression that he knows everything, but states that he has much to which to attain, and that he expects to improve steadily in knowledge, and other gifts which are similar. <sup>6</sup> He encourages others to increase their knowledge <sup>7</sup> and gives his verdict as to the worth of the Holy Scriptures. These, he writes, were 'written for our learning' and are also to be for our everlasting example,

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1. Rom. 11:1
  2. Phil. 3:5.
  3. Gal. 1:13,14.
  4. Eph. 3:4. Col. 4:3,4.
  5. I. Cor. 12:31.
  6. I. Cor. 13: 9, 12. I. Cor 2: 6,7,12,13.
  7. I. Tim. 4:6, 13. 6: 13.
  8. Rom. 5:4
  9. II. Cor. 10:6.

and for our "admonition".<sup>1</sup>

F. His Appreciation of the Churches' Responsiveness.

He is never casual about what others have done for him. His expressions of appreciation extend to churches, and to the individuals who have meant so much to him. He is grateful to all the churches for their existence,<sup>2</sup> makes special mention of the churches in Macedonia,<sup>3</sup> Galatia,<sup>4</sup> and Philippi.<sup>5</sup> He speaks of their faith,<sup>6</sup> their acceptance of his word to them,<sup>7</sup> and he rejoices in them.<sup>8</sup> He writes <sup>that</sup> they are dear to him,<sup>9</sup> and in praising them, mentions his faith in them.<sup>10</sup> He has fear for them, too, lest they become corrupted.<sup>11</sup> He regrets that he had to discipline

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1. I. Cor. 10:11.
2. I. Tim. 1:2. II. Tim. 1:3; 2:13,14.
3. II. Cor. 8:1-3.
4. Gal. 4:14.
5. Phil. 4:14-16.
6. Eph. 1:15.
7. I. Thess. 2:13.
8. Rom. 16:19. II. Cor. 7:9,16. Phil. 1:18; 4:10. Philemon 7.
9. I. Thess. 2:8. II. Cor. 3:2; 6:11; 12:15; Phil. 1:7,8.
10. II. Cor. 7:16.
11. II. Cor. 11:3.

them,<sup>1</sup> but now he forgives them,<sup>2</sup> planning to keep in close touch with them, through messengers (his fellow workers) or by personal visit.<sup>3</sup> He hopes, when he finally sees them, they will not be found to be unrepentant nor failing to come up to his expectation of them.<sup>4</sup> At the same time he puts himself, with them, under the same standard.

"I fear when I come I should myself be found of you such as you would not."<sup>5</sup>

There are other instances where he writes that he expects the best in them.<sup>6</sup>

St. Paul shows further his appreciation of churches and individuals. He asks them to pray with him<sup>7</sup> for his ministry,<sup>8</sup> for his preaching,<sup>9</sup> for his deliverance from evil men,<sup>10</sup> and

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1. I. Cor. 4:21. II. Cor. 2:4; 7:8.
2. II. Cor. 7: 9-11.
3. Gal. 4:20. I. Tim. 3:14. I. Thess. 2:17,18; 3:5.
4. II. Cor. 12: 20-21.
5. II. Cor. 12: 20.
6. Rom. 1:13. Phil. 1:27.
7. Rom. 15:30. I. Thess. 5:25.
8. Col. 4:3,4.
9. Eph. 6: 18-20.
10. II. Thess. 2: 16.

about his future visit to them.<sup>1</sup>

He also prays for them,<sup>2</sup> in behalf of their wisdom and knowledge,<sup>3</sup> their worthiness,<sup>4</sup> and that they do no evil.<sup>5</sup> He prays with respect to their hearts' establishment,<sup>6</sup> for their power,<sup>7</sup> love,<sup>8</sup> and endurance,<sup>9</sup> and even for their perfecting.<sup>10</sup>

With universal outlook St. Paul writes that not only should prayers ascend for themselves and for himself, but also for all people.<sup>11</sup> And the mutual petitioning should be done in a peaceable spirit.<sup>12</sup>

Individuals receive words of gratitude and appreciation through the Epistles. St. Paul names forty-six men and women who have been especially helpful. He writes of Achaicus, who refreshed his spirit, and now causes him to rejoice again because he is coming with Fortunatus and Stephanas.<sup>13</sup> He admires

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1. Rom. 15:32.
2. I. 9. Col. 1:3. I. Thess. 1:2,3.
3. Eph. I: 15-17. Col. 1:9.
4. II. Thess. 1:11.
5. II. Cor. 13:7.
6. I. Thess. 3:13.
7. Eph. 1:19.
8. Phil. 1:14.
9. Eph. 3:12.
10. II. Cor. 13:9.
11. I. Tim. 2: 1-3.
12. I. Tim. 2:8.
13. I. Cor. 16:17-18.

the self-sacrificing couple, Aquila and Prisca,<sup>1</sup> whom he calls fellow-workers<sup>2</sup> with a church in their house.<sup>3</sup> He mentions Ampliatus, "my beloved in the Lord,"<sup>4</sup> Andronicus, kinsman and fellow-prisoner, and of note among the apostles,<sup>5</sup> Apphia, our sister and Archippus, our fellow-soldier,<sup>6</sup> Artemas, whom he sends on errands,<sup>7</sup> and Barnabas, who like St. Paul, supported himself and accepted no pay from the churches.<sup>8</sup> Once he writes that Mark and Luke are sending their greetings through the letter.<sup>9</sup> At another time he writes that Luke is with him and Mark is useful to him for ministering.<sup>10</sup>

He calls others of his helpers "fellow-workers". Such are Aristarchus,<sup>11</sup> Clement,<sup>12</sup>

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1. I. Cor. 16:19.
2. Rom. 16: 5.
3. I. Cor. 16:19. Rom. 16:5.
4. Rom. 16:8.
5. Rom. 16:7.
6. Philemon 2.
7. Titus 3:12.
8. I. Cor. 9:6.
9. Philemon 24.
10. II. Tim. 4:11.
11. Philemon 24.
12. Phil. 4:3.

Demas,<sup>1</sup> who later left him,<sup>2</sup> Epaphras,<sup>3</sup> and Urbanus.<sup>4</sup> Still others of whom he speaks well are: his "brothers",<sup>5</sup> his "children"<sup>6</sup> in the faith, his kinsmen,<sup>7</sup> and a host, Gaius, by name.<sup>8</sup> He does not fail to show appreciation of his personal aides, Tychicus,<sup>9</sup> Epaphroditus,<sup>10</sup> Onesimus,<sup>11</sup> and Phoebe.<sup>12</sup>

St. Paul's carefulness in remembering names and deeds, and his way of including them, mostly at the conclusions of his Epistles, indicate the appreciation of a busy executive, rather than of one who expects a kind of deference because of his superior official position.

G. His Concern For Those Without The Church.

His ministry is also based on his own

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1. Philemon 1:24.
2. II. Tim. 4:10.
3. Col. 1:7.
4. Rom. 16:9.
5. I. Cor. 1:1. Rom. 16:13. Phil. 2:25.
6. I. Tim. 1:2,18. Titus 1:4. Philemon 10.
7. Rom. 16: 7,11,21.
8. Rom. 16:23.
9. Eph. 6: 12,21.
10. Phil. 2: 20,25,27,28.
11. Philemon. 11;18.
12. Rom. 16:1.



truth and sincerity, which he evinces in his concern for those without the church. For although he was especially sent to the Gentiles he did not forget his own people. Of them he writes:

"I could wish that I, myself, were anathema for my brethren's sake, my kinsmen according to the flesh",<sup>1</sup>

and that they might be saved.<sup>2</sup> He understands their mistaken zeal, for he was once in the same situation.<sup>3</sup>

St. Paul writes that it is not his place, but God's, to judge those that are "without",<sup>4</sup> but his attention and energy are in the interest of all people.

"I please all men in all things, not seeking mine own profit, but of the many, that they may be saved."<sup>5</sup>

He realizes that his ministry is influential with Jews and Gentiles, and in fact with all. He regards his authorized ministry not only for a special class of people, for he writes:

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1. Rom. 9:3.
2. Rom. 10:1.
3. Rom. 10:2.
4. I. Cor. 5:12.
5. I. Cor. 10:33

"By manifestation of the truth, we, (are)  
commending ourselves to every man's con-  
science, in the sight of God."<sup>1</sup>

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1. II. Cor. 4:2.

## Chapter IV.

### Summary and Conclusion.

The Epistles which have been considered give St. Paul's own account of his dealings with the churches of his day. He presents many evidences of his authorized ministry. These are: his personally writing to the churches, under titles of authority; and employing authoritative language; his taking upon himself the solution of church problems, such as internal divisions, irreverent conduct, the Eucharist, "another" Gospel, and the questions of ministerial support and church benevolences; his assumption of responsibility for the origin, growth and continued care of the churches; and his particular emphasis on the inter-relationships of himself and every believer in sharing the Christian life; in being identified with the Deity (Jesus Christ, the Holy Spirit and God) in a mutuality of experience, and (using figures) showing that each Christian is a part of the whole; and finally, his writing that all believers, including himself, are under obligation to obey the general imperatives issued to the churches in the letters.

St. Paul was called upon to vindicate his authorized ministry, and presents many bases for his work. First, his spiritual experiences, the first of which was revolutionary, others being more continuous and of gradual influence; then, his call, which set him apart exclusively for this ministry; his commission, which defined his message, his preaching; his personal conduct, which strengthened and maintained his authority; his knowledge, inclusive of early training and education, which enhanced it; his appreciation for the churches' responsiveness, which furthered it; and finally, his concern for those without the church, and not in his particular field of endeavor, which showed an unselfish spirit and a universal outlook--an excellent inner basis for ministerial authority.

These, then, are the evidences and bases of St. Paul's authorized ministry.

PART II.

THE MODERN MNISTRY.

Chapter I. Introduction.

Chapter II. The Evidences of Today's Ministry.

Chapter III. The Bases of Today's Ministry.

Chapter IV. Summary and Conclusions.

PART II. THE MODERN MINISTRY.

Chapter I.

Introduction.

This thesis does not deal with the usual questions of ecclesiastical authority, such as: "Is there only one, true, authorized ministry?" and "Is there only one, true, authorized church?" The attempt to answer these questions lies in a field of religion and ecclesiastical authority that is too broad for the scope of this study. The fact remains, however, for all practical purposes, that not only one church, but many churches today maintain what purports to be, and what actually is, an authorized ministry.

This study continues with a consideration of selected, current, basic church documents, which officially reveal the evidences and bases of today's authorized ministry as maintained in these denominations: Northern Baptist, Congregational-Christian, United Lutheran (Synod of New York), Methodist Episcopal, Presbyterian, U.S.A., Protestant Episcopal, Reformed Church in America, and the Roman Catholic.

Romanists and Protestants, alike, today ac-

knowledge, although not mutually, the one of the other, that certain church activities comprise an authorized ministry, and that these functions are being carried on in an orderly, sanctioned fashion, under the rules of one or more official and approved documents, and because they have been approved and accepted as official they convey the true information and correct interpretation of the organized life of the church today, and of the authorized ministry of today.

The attempt is made to parallel the points that have been considered in Part I. -- The Ministry of St. Paul.

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## Chapter II.

### The Evidences of Today's Ministry.

#### A. Official Church Documents.

##### 1. A Product of the Group.

The documents selected for this study are in themselves testimonies of today's authorized ministry, for they are the products of the ministry. They contain several denominations' accepted standards and any departure for these standards is an offense occasioning the churches' discipline.

All the denominations claim, in these documents, that the Holy Scriptures are a revelation from God, and are the only infallible, sufficient, and standard guide and rule for faith, life, and practice.

Each publication states that nothing within its scope is contrary to the Scriptures.

These official documents are not cast in any uniform mold. Some, for example, are in legal form:

( No. 1.) The Constitution of the United  
Lutheran Synod of New York.

( No. 2.) The Constitution of the Reformed  
Church in America.



(No. 3.) The Constitution and Canons for the Government of the Protestant Episcopal Church in the U.S.A.

(No. 4.) The Canons and Decrees of the Sacred and Oecumenical Council of Trent.

Others are more informal and resemble books of reference or information. These also contain "Orders of Public Service, Chunch and Ministerial Services", and "Worship and Ritual". But their use is not definitely required.

(No. 5.) Manual of the Congregational and Christian Churches.

(No. 6.) Doctrines and Discipline of the Methodist Episcopal Church.

Again, some denominations adopt as official, their books of ritual or liturgy, which contain the orders of service and rubrics which are to be followed in the Ministry.

(No. 7.) The Book of Common Prayer (according to the use of the Protestant Episcopal Church in the U.S.A.)

(No. 8.) The Liturgy of the Reformed Church in America.

The Presbyterian Church, U.S.A., publishes one volume named,

(No. 9) The Constitution of the Presbyterian Church in the U.S.A. "being its standards subordinate to the word of God, viz:

The Westminster Confession of Faith.

The Larger Catechism  
The Shorter Catechism  
The Form of Government  
The Book of Discipline  
The Directory for the Worship of God."

The Baptist denomination has no Constitution or similar basic document (excepting the New Testament). However, some authority is credited to:

(No. 10.) The Annual Reports of the Northern Baptist Convention.

2. Containing Statements of Their Authenticity.

(The numbers refer to the documents as they are listed on the previous pages.)

- (No. 1.) Adopted in 1929. Amended to June 20, 1935. Approved by three merging Synods.<sup>1</sup>
- (No. 2.) Approved by the General Synod, 1916.<sup>2</sup>
- (No. 3.) Adopted in General Conventions, 1789-1934.<sup>3</sup>
- (No. 4.) The Council of Trent, December 13, 1545-December 4, 1563. (LePlat's copy, the authenticated edition, published in Rome, 1564.)<sup>4</sup>
- (No. 5.) Approved in 1926 by the Executive Committee of the General Council.<sup>5</sup>
- (No. 6.) Approved Edition- latest publication, 1936.<sup>6</sup>
- (No. 7.) Originally ratified in Convention, 1789. Amended and published in 1929 in the present acceptable form. The Custodian certifies to this Edition.<sup>7</sup>

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1. Const. of United Lutheran Synod. N.Y. (p.1)
  2. Const. of Reformed Church. (Prefatory Note)
  3. Constitution and Canons of the P.E. Church. (pp3,18)
  4. Canons and Decrees of the Council of Trent. Trans. by Waterworth.
  5. Manual of the Congrega-Christian Churches. (p.iii)
  6. Doctrines and Discipline of the Methodist Episcopal Church (back of title page.)
  7. P.E. Book of Common Prayer. (p.ii)

(No. 8) Officially adopted, 1906.<sup>1</sup>

(No. 9) Certified by the Attestation of the Stated Clerk, The certificate dated June 1936.<sup>2</sup>

(No. 10) Bound and indexed Annual Reports for Permanent Record.

The Methodist Discipline and the Canons and Decrees of the Council of Trent contain record of having been approved by dignitaries of those churches. The Discipline definitely states that it has been approved by thirty-seven Bishops, two Missionary Bishops, and five Central Conference Bishops, and is edited by a special Book Editor, assisted by another Bishop and the Secretary of the General Conference.<sup>3</sup>

The Canons and Decrees of Trent were subscribed to by two hundred and fifteen Fathers of the Council, consisting of four Cardinal Legates, two Cardinals, three Patriarchs, twenty-five Archbishops, one hundred and sixty-seven Bishops, seven Abbots, and seven Generals of Orders.<sup>4</sup>

### 3. Employing Authoritative Language.

The Canons of the Council of Trent, through-

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1. Liturgy of the Reformed Church. (Introductory Note)
2. Constitution of the Presby. Church. (.iii)
3. Doctrines and Discipline of the M.E. Church (title p.)
4. Canons and Decrees of the Council of Trent, (at the close of the document.)

out, abound in anathemas:

"If any one saith that (and here the heresy is stated) let him be anathema."

The Decrees of the Council of Trent are stated as follows:

"This Holy Synod decrees".

And the Reforms of the Council of Trent contain the words:

"The Holy Synod ordains".

The Council of Trent, during its proceedings issued several Bulls. These are always couched in the same language of authority. The conclusion of those then issued read:

"Wherefore, let no onesoever infringe this letter of our grant, or with rash daring go contrary thereto. But if anyone shall presume to attempt this, let him know that he will incur the indignation of Almighty God and of the blessed Peter and Paul, His Apostles".<sup>1</sup>

The language of the other documents is not so forceful. The Methodist Discipline is perhaps the most authoritative: "It is his duty" and "It is expected". In the Rubrics of the Book of Common Prayer occur the words, "Then he shall". In the Reformed Church Liturgy, "Then he may" and "Then

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1. Waterworth Trans. Canons and Decrees, Trent.p.67.

he shall". "It is", is the most prevalent expression, a bare statement of fact, used in the Presbyterian Church Constitution. And the expressions: "It shall be", "He shall be", are found in the Congregational Manual, and in the Constitution of the Protestant Episcopal Church and the Reformed Church.

B. Today's Solution to Church Problems.

1. Internal Divisions.

Divisions within the churches still continue and lead to disruption. New Sects are continually formed, some of which are named for their leaders--today's "Cephas and Apollos".

However, two elements of unity are the baptismal formula used in every denomination which reminds Christians today that they are baptized into the name of Jesus:

"I baptize thee into the name of the Father and of the Son, and of the Holy Ghost".<sup>1</sup>

and the Communion Service which re-emphasizes the fact that Christ died in behalf of the believer.

These documents present real evidence that

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1. Presbyterian Constitution p. 447.
- Methodist Discipline p. 555.
- Congregational Manual p. 202.
- P.E. Bk. Common Prayer p. 279.

this unity generally thought of as residing in spiritual bonds, takes on organized forms. The purpose that prompts one of these publications is:

"To cultivate a desirable degree of unity in the life of the church."<sup>1</sup>

Then also, The United Lutheran Synod of New York is organized

"To conserve the unity of the true faith--to give outward expressions to the spiritual unity---to awaken, coordinate, direct and supervise effectively the united energies of the congregation-----"<sup>2</sup>

## 2. Irreverent Conduct.

That problems of this nature are current today is proved by the documents under consideration. In them we find various offenses named:

"blasphemy, assault or acts of violence, adultery, fornication, perjury, lying, slander, theft, forgery, violation of vows, desertion of office, intrusion on the office of another, scandalous traffic, schism, simony, and drunkenness."<sup>3</sup>

"Marrying within prohibited degrees".<sup>4</sup>

The Presbyterian Constitution defines an offense:

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1. Congregational Manual      preface iv
2. Lutheran Constitution      p. 2.
3. Reformed Constitution      p. 33.
4. Council of Trent      Sec. 24, Chap. V.

"Anything in the doctrine, principles, or practice of a Church member, officer, or judicatory, which is contrary to the Word of God or to those expositions of its teachings as to faith and practice which are contained in the Constitution of the Presbyterian Church in the U.S.A."<sup>1</sup>

The Protestant Episcopal Church lists certain offenses for which Bishops, Priests, and Deacons may be tried.<sup>2</sup>

For Bishops, Presbyters, Deacons, there are four kinds of Ecclesiastical Censure (given only by a Bishop): Admonition, Suspension, Deposition, Degradation.<sup>3</sup>

There are courts specially organized for trials of clerics, and also kinds of "supreme courts" called "Commission of Adjudication"<sup>4</sup> in one denomination and "Courts of Review"<sup>5</sup> in another.

These official church documents provide for excommunication when circumstances warrant it; and

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1. Presbyterian Constitution p. 386.
2. P. E. Canon p. 27.
3. P. E. Constitution Art. IX.
4. Lutheran (United Lutheran Churches of Amer.) Const. Art. XII.
5. P. E. Canon 29.

state:

"But if he repent not, he hath no more place among us. We have delivered our own souls."<sup>1</sup>

The Reformed Church Liturgy includes in its offices for Church Discipline, rites of exclusion and re-instatement:

"Excommunication and readiness of the penitent."<sup>2</sup>

### 3. The Eucharist.

To instill a worthy motive in partakers of the Lord's Supper is yet a problem today, therefore all denominations state that the rite was instituted by Our Lord. Furthermore they attempt to express in writing the meaning of the Lord's Supper and of a Sacrament so that all will better understand.

The result is many different rites and interpretations and this may mean confusion in the minds of many. Even when the ceremony is called a sacrament there is a variety of meaning.

A Sacrament is "a sure witness and effectual sign of grace"<sup>3</sup>

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1. M. E. Discipline General Rules.
2. Reformed Church Liturgy pp. 93-96.
3. P. E. Bk. of Common Prayer p. 595.



A Sacrament is "a sign of grace and God's good will".<sup>1</sup>

A Sacrament is "a holy sign and seal of the covenant of grace."<sup>2</sup>

The Lord's Supper, "A Holy ordinance."<sup>3</sup>

Others state that "The elements become symbols of Christ's body and blood."<sup>4</sup>

"The service is a remembrance."<sup>5</sup>

"Transubstantiation takes place."<sup>6</sup>

However, this mental confusion is the only type of disorder connected with the ceremony today. There is always an orderly ritual, reverent and beautiful, led by only sanctioned officials.

"The pastor shall administer the Sacraments."<sup>7</sup>

"Only Ministers lawfully ordained."<sup>8</sup>

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1. M. E. Discipline p. 28.
2. Pres. Const. p. 107.
3. Pres. Const. p. 319.
4. Congregational Manual p. 195.
5. Reformed Church Liturgy p. 40.
6. Council of Trent Sess. 23, Ch. III; Sess. 22, Sess 21 Ch. II.
7. Lutheran Const. p. 16.
8. Pres. Const. p. 109.

#### 4. "Another" Gospel.

Today we have the same gospel that was St. Paul's and we also have the Holy Bible. This makes for complication for there are many translations and versions. The Roman Catholics regard the Vulgate as the "Authoritative text for sermons and disputations."<sup>1</sup> The Protestant Episcopal Church selects the Authorized Version and the Revised Versions, English and American, and allows the "Marginal readings authorized for use by the General Convention of 1901."<sup>2</sup>

There are also many different approved interpretations:

"The Bible should be interpreted according to the unanimous testimony of the Fathers, and never misused for superstitious purposes."<sup>3</sup>

"The individual interprets truth and is subject to his own conscience as led by the Spirit of God."<sup>4</sup>

Certain denominations declare other documents authoritative, but not equal to the Bible. These are the catechisms, Confessions, Articles of

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1. Council of Trent Sess. 4.
2. P. E. Canon No. 43.
3. Trent, Council Session 4.
4. Congregational Manual p. 1.

Faith, Canons, a Formula, and tradition. All these it is claimed were written to explain and defend the church and Bible. Most of them have come down to the ministry of today from long years past. And today denominations require ministers to subscribe to certain of these historical documents as follows:

The Lutheran Church requires agreement to

Apostles, Nicene and other creeds  
Large and Small Catechisms  
Unaltered Augsburg Confession  
Smalcald Articles  
The Formula of Concord

The Reformed Church

Heidelberg Catechism  
Church Constitution  
Belgic Confession  
Canon of the Synod of Dort

Protestant Episcopal Church

Nicene and Apostles Creed  
Book of Common Prayer

Presbyterian Church

Westminster Confession of Faith  
Additional Declaratory Statement  
Larger Catechism  
Shorter Catechism

Methodist Episcopal Church

Nicene and Apostles Creed  
25 Articles

The Roman Catholic Church affirms belief in Church tradition. "The Scriptures---a source of Divine Revelation. At the same time in matters of faith and morals, the traditions of the church is, together with the Bible, the standard of supernatural revelation."<sup>1</sup>

#### 5. Financial Matters.

Today as in St. Paul's time, two very important problems are Ministerial Support and Benevolences.

From official documents at hand we see that some denominations will not permit the Minister to work while he is in charge of a church. The Reformed Church provides a definite, signed agreement (The Form of a Call) which stipulates a certain sum in so many payments, yearly, to be made to the minister.<sup>2</sup>

The Presbyterian Constitution also provides a similar form "The Call and Certificate."<sup>3</sup>

The Protestant Episcopal Church declares that if a minister engage in secular business

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1. Trent, Council Sess. 4.
2. Reformed Church Constitution. Sec. 65.
3. Presbyterian Constitution. p. 359.

without the consent of the Bishop it is the equivalent of abandoning the work of the ministry.<sup>1</sup>

The Council of Trent looked ahead in this matter of support, and decreed:

"Those enrolled in the Divine Ministry cannot beg, or exercise any sordid trade, No secular cleric shall be promoted to sacred orders unless he be in possession of an ecclesiastical benefice sufficient for his honest livelihood."<sup>2</sup>

As to benevolences, the other major financial problem, the minister has not so much personal duty as had St. Paul. For example in the Presbyterian Constitution we find the responsibility placed with the General Council:

"The General Council shall make suitable provision for--the coordination of the missionary and benevolent programs of the Church-- the promotion of Christian benevolence and stewardship throughout the Church; the cultivation of sound methods of Church finance and the development in all congregations, as well as presbyteries and synods of the highest possible spiritual efficiency."<sup>3</sup>

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1. P. E. Church Canon No. 37.
2. Council of Trent Session 21, Ch. II.
3. Presbyterian Constitution. p. 376.

Where there are funds retained in the local church, the care of them is generally in the hands of deacons.<sup>1</sup> In the Episcopal Church, the minister is allowed jurisdiction, without having to report further, over certain monies:

"The Alms and Contributions not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday a month---to be applied--to such pious and charitable uses as shall by him be thought fit."<sup>2</sup>

C. The Minister's Assumption of Responsibility For  
The Churches.

Today's ministry is not so much an assumption of responsibility as of delegated authority and quite definitely defined duties. Today even before one enters into the ministry he may read from the denominational documents what will be expected of him. For example, the Constitution of the United Lutheran Synod of New York presents the following duties ex-

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1. Presbyterian Constitution, p. 337.
  2. Reformed Church, Constitution, Sec. 41.  
Congregational Manual. p. 85,
  2. P. E. Church, Canon 21.

pected of its ordained ministers.<sup>1</sup> And in compiling this list (numbered for clearness) references to the preaching obligations and the conduct of worship services have purposely been omitted. (Preaching is to be considered later)

1. He shall care for his people as individuals and as a congregation.
2. He shall regularly give catechetical instruction.
3. He shall confirm.
4. He shall perform marriage ceremonies in accordance with the laws of God and of the State.
5. He shall visit and minister to the sick and infirm.
6. He shall bury the dead.
7. He shall install regularly elected members of the church council.
8. He shall, with the Council, administer discipline.
9. He shall supervise all schools and auxiliary organizations.
10. He shall seek out and encourage young men to prepare for ordination.
11. He shall use his best endeavors to stimulate piety in the individual family life of the people.

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1. Lutheran Constitution pp. 16-18.

12. He shall keep accurate parochial records of baptisms, confirmations, marriages, burials, members received by transfer, confirmation, or profession of faith, members dismissed, deceased or excommunicated.
13. He shall keep a roster of all communicant members of his charge, keeping the record of each congregation in a separate book, which shall be the property of the congregation.
14. He shall grant letters of transfer to members of his congregation when they are in good standing, and request him for the letters.

Besides these duties there are many involving group responsibility:

15. He shall become a member of the Synod with which the congregation is connected.
16. He shall annually report an accurate abstract of these (no.12) statistics to the Synod for publication in a Synodical table of Parochial reports.
17. He shall cooperate with the agencies and officers of the Synod and Conference in every way to educate the people and increase their liberality towards the causes recommended by the Synod or supported by (the United Lutheran Church in America) the largest group to which he belongs.
18. He shall promote a knowledge of the church and her work by the circulation of the literature of the church.
19. All ministers of the Synod shall attend all meetings of the Synod, the Ministerium, and the Conference to which they respectively belong. Nothing shall be regarded as a valid excuse except urgent necessity and positive inability to attend.

Ministers in this denomination not only attend the meetings mentioned but also thereby incur addition-



all duties.

20. Only ministers may be President and Secretary of a Synod.<sup>1</sup>
21. Ministers are eligible for positions on various committees, in the Ministerium (The ordained ministers of the Synod sitting in executive session). Some of the duties herein are:
  - a. To pass upon and report applications for ordination or reception of ministers.
  - b. To examine and try cases of heresy.
  - c. To hear and try cases in which appeal is granted.
  - d. To transact such other business as the Synod may refer to it.<sup>2</sup>
22. Ministers as members of the Synod may be appointed to the Executive Committee and this works closely with the following groups:
  - a. The Committee of Presidents.
  - b. The Mission Committee.
  - c. The Committee on Education for the Ministry.
  - d. The Examining Committee.<sup>3</sup>
23. District Conferences,<sup>4</sup> held from time to time, embrace the ministers and congregations of the Synod located within a given territory. The Ministers are always subject to other responsibilities in this direction.

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1. Constitution: United Lutheran Synod of N.Y. pp. 405.
2. Ibid: p. 7.
3. Ibid. pp. 9-14.
4. Ibid. pp. 7-14.

Even in resigning the pastor in this church is not independent. He must consult and report final decision to the Synod and Conference through their Presidents.<sup>1</sup>

This list of pastoral duties is the largest in the documents reviewed. Other denominations include many of them, with some differences it is interesting to note: The Ministry is to be entered upon for life.<sup>2</sup> The Minister has over-sight of other preachers in his pastoral charge.<sup>3</sup> He must go into every house in pastoral work.<sup>4</sup> He must report the subscribers to the six denominational publications.<sup>5</sup>

Another denomination requires that he use "the utmost endeavor to promote the work and welfare of the Church, (that particular denomination).<sup>6</sup> Herein he is installed as a pastor and teacher.<sup>7</sup>

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1. Lutheran, Constitution (N.Y. Synod) p. 17.
  2. Bapt. Hiscox, Directory: p. 64.
  3. Council of Trent, Session 23. Chapt. IV.
  3. Methodist: Discipline, p. 213.
  4. Ibid. p. 174.
  5. Ibid. p. 217.
  6. Reformed Church, Liturgy. p. 67.
  7. Ibid. p. 65.

In another denomination the minister must instruct children in the Catechism and then examine them publicly before the congregation.<sup>1</sup>

With the exception of the Congregational-Christian Church the denominations require that before being ordained the minister must subscribe to some statement of conformity showing his acceptance of the doctrines, government and discipline of that particular denomination.<sup>2</sup>

The declaration of conformity which every ordained Bishop, Deacon, and Priest must say during the ordination service, before being ordained, is as follows:

"I do believe the Holy Scripture of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline and Worship of the Church."<sup>3</sup>

And so it would seem that today very little is left for the minister's initiative in some denominations, speaking practically of a twenty-four hour day. Spir-

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1. P. E. Church--Constitutions and Canons. (Canon No 21.)
2. Baptist Covenant (Locally accepted for congregation also)  
Presby. Constitution. p. 356.  
Reformed Church, Constitution: Sec. 18.
3. Prot. Epis. Constitution. Art. VIII.

itual freedom must necessarily be conditioned somewhat  
by these many duties.

E. Today's Emphasis on the Inter-relationships of  
the Minister and the Individual Church Members.

None of the documents under consideration in this part of the study express as beautifully as the Epistles, the inter-relationships between the minister and the church members. But there are some references to such mutualities even as St. Paul wrote of them:

1. Each is a sharer in Christian living.
2. Each is identified with the Deity in a mutuality of experience.
3. Each is a part of the whole.
4. Each is under obligation to obey the general imperatives issued to the churches.

One way that each believer is now, or can be, a sharer in Christian living is revealed in the Methodist Discipline, in the explanation of the "Classes".

"A company of men having the form and seeking the power of godliness united to pray together, to receive the word of exhortation and to watch over one another in love."<sup>1</sup>

These groups, or "Classes" are composed of twelve members, one of whom is styled a "leader". His duty, though he may not be the minister, is to

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1. Methodist, Discipline, p. 33.

see each person once a week, at the regular meeting.

"He is to inquire how his soul prospers, and to advise, reprove, comfort and exhort, and to receive what contributions each person is willing to give towards the relief of the Preachers, the Church, and the Poor."<sup>1</sup>

These friendly, weekly, meetings encourage practical, every-day, Christian living between Church members. And this same publication of the Methodist Church shows how the preacher, or minister, may share this type of mutuality in a similar way. The preacher, it is suggested, asks his people very definite questions about their spiritual welfare.

"Do you walk closely with God? Have you fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? Do you use all the means of grace, Prayer, Searching the Scriptures, The Lord's Supper, Fasting, Christian Conference, --yourself, and enforce the use of them on all other persons?"<sup>2</sup>

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1. Ibid.
  2. Methodist, Discipline p. 166.

Another way of mutual regard is suggested by the Manual of the Congregational and Christian Churches.

"The Christian is bound to respect the rights of others, to learn of others, to check his conscience by the conscience of others, and to join with others in the exercise of the common religious life."<sup>1</sup>

St. Paul wrote that all believers shared in the common events of life; in its joys and sorrows; in its weaknesses and stumblings. Can we say that the church, in its authoritative ministry today emphasizes this mutual sympathy?

The opportunity for enjoying the mutual understanding and comfort that comes from being with a sympathetic group is present wherever the ministry is established with beauty and authority.

In the churches' service books we find rituals that embrace a life from birth to death. These are the services for: Baptism, Confirmation, Marriage, Dedication of a Home, Thanksgiving of Women after Childbirth, Visitation of the Sick, Communion of the Sick, and the Burial of the Dead.

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1. Congregational Manual. p. 3.

When we join in some of these we share one another's joys and the happy events of life; and when we join in others we mutually grieve, and partake of one another's weaknesses, stumblings and sorrows.

Does today's authorized ministry proclaim as did St. Paul that each Christian is identified with the Deity in a mutuality of experience, and also with one another? In the General Rules of the Methodist Discipline is written:

"All Christians are to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely, for the Lord's sake."<sup>1</sup>

And all that St. Paul has written in the Epistles in explanation of this mutuality of experience with Christ, with the Holy Spirit, and with God, is the inheritance of every member of the Christian Church today. These things are also found in the approved service books of the denominations.

A few other references are interesting since they bear on the mutuality of the Believer with the

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1. Methodist, Discipline p. 35.



Holy Spirit.

"God touches the heart of man by the illumination of the Holy Ghost, for man is not able by his own free will."<sup>1</sup>

In the Liturgy of the Reformed Church, at the Service of Ordination, the charge to the minister contains the admonition:

"Take heed with thyself and the flock, over which the Holy Spirit shall make thee overseer. Love Christ and feed the sheep."<sup>2</sup>

The official church documents under consideration for this study could not be expected to contain much figurative language expressive of spiritual relationships. Inter-relationships are expressed in other ways, more frequently.

"The supreme aim of the Council shall be the development of the spiritual life of the Ambassadors of Christ and the deepening of their fellowship together in His work."<sup>3</sup>

"Instead of conceiving of themselves as associated in an aggregation, they have come very largely to look upon themselves as constituting an organism. Instead of being a heap of sand, each grain quite separate from the others though in the fellowship of the pile, they conceive of

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1. Council of Trent, Session 6. Chapt. I.V.
  2. Reformed Church, Liturgy, p. 68.
  3. Northern Baptist Convention, Constitution of the Ministers Council, Preamble.

themselves as individual cells in a living body."

"Each cell is no less an individual; but, being an individual, it is a greater unit because inter-related with many other units which in the exercise of their proper freedom constitute a living whole, of which Christ is the head".<sup>1</sup>

And since St. Paul's day another idea of corporateness has emerged in the Roman Church, which is extant today. The Church is the "Holy Mother Church"<sup>2</sup> and "The Common Mother"<sup>3</sup> making all Christians her children. In one more way are Christians united, both the ministers and the members of their congregations and that is in mutual obedience to the general imperatives issued to the church.

In a note on Article XXIII. in the Twenty-five Articles of the Methodist-Episcopal Church is the admonition:

"As far as it respects civil affairs we believe it is the duty of Christians, and especially of all Christian ministers, to be subject to the supreme authority of the country where they may reside.---And it is expected that all our Preachers and

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1. Congregational-Christian Manual. p. 4.
2. Council of Trent, Session 22. Chapter V.
3. Ibid, Session 13. Opening Decree.

People will behave themselves as peaceable and orderly subjects,"<sup>1</sup>

The Body, the United Lutheran Synod of New York is organized:

"To maintain discipline unto the fostering of holiness and fidelity in the ministry and people!"<sup>2</sup>

In the Protestant Episcopal Church obedience is enjoined by the Bishop's Charge, which he is required to deliver at least once in three years to the Clergy of his Diocese, on Christian doctrine, worship, or manners.<sup>3</sup>

This section, Part II. has concentrated on the latest official church documents that are basic in each of the eight outstanding church denominations included in the considerations.

The study has disclosed the evidences of today's authorized ministry. First, the writings themselves, for they are duly authenticated within themselves, and employ authoritative language. Other

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1. Methodist, Manual. p. 31.
2. United Lutheran Synod. of N.Y. Constitution. p.3.
3. Protestant Episcopal Canon No. 18.

evidences are the fact that this ministry takes in hand current church problems, delegates responsibilities, encourages and promotes a vital inter-relationship among all Christians; emphasizing that all believers are united in Christian living, that each one is identified with Jesus Christ, with the Holy Spirit, and with God, not in theory but in a mutuality of experiences; and that each is a part of the whole; and finally, that all, including ministers, are under common obligation to obey the imperatives set forth by the churches.

### Chapter III.

#### THE BASES OF TODAY'S AUTHORIZED MINISTRY.

##### A. Spiritual Apperception and The Call.

The documentary evidence selected for this study makes no direct reference to the need for ministers to have had such an experience as St. Paul had on the road to Damascus or at later times. Spiritual apperception is acceptable today in lieu of outstanding spiritual experiences.

The indirect references indicate that the denominations expect the ministers to have a real vital relationship to our Lord, in some measure. One denomination suggests questions to try persons who profess to be moved by the Holy Spirit to preach, or to enter the ministry.

"Do they know God as a pardoning God?  
Have they the love of God abiding in them?  
Do they desire nothing but God?  
Have they been truly convinced of sin, and converted to God, and are believers edified by their preaching?

Are they holy in all manner of conversation?  
Have they gifts, as well as grace, for the work? Have they in some tolerable degree, a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith?

Has God given them any degree of utterance?

Do they speak justly, readily, clearly."<sup>1</sup>  
If these "marks" are there, there is also sufficient proof that such a person is moved by the Holy Ghost.

And at the Ordination Services, the question is raised:

"Do you believe in your heart that you are truly called according to the will of our Lord Jesus Christ to the Ministry of Elders?"

The Answer: "I do so believe."<sup>2</sup>

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"Do you think in your heart, that you are truly called according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of the Priesthood?"

The Answer: "Yes, I think it."<sup>3</sup>

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The Baptists have always believed that God calls men into the ministry, and that a ministry must be spiritually endowed.<sup>4</sup> In 1924 a report

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1. Methodist, Discipline, p. 163.
2. Methodist, Discipline p. 600.
3. P. E. Book, of Common Prayer, p. 539.
4. No. Baptist Convention Report, 1935. p. 155.

began with this statements:

"This Convention affirms its belief  
that the ascended Christ determines  
His own ministry---".<sup>1</sup>

Definite spiritual and moral qualifications  
are looked for and required by the denominations, ac-  
cording to the documents considered. Educational  
qualifications may have lagged behind, but these, at  
least have always been considered important. These  
questions are asked of a preacher before his ad-  
mission into full membership of the Association  
Conference:

"Have you faith in Christ?  
Are you going on to perfection?  
Do you expect to be made perfect in love  
in this life?  
Are you earnestly striving after it?"<sup>2</sup>

and before his reception on trial, he is asked:

"Are you in debt so as to embarrass you  
in the work of the Ministry?"

"Will you wholly abstain from the use of  
tobacco?"<sup>3</sup>

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1. Ibid. 1924, p. 267.
2. Methodist, Discipline. p. 185.
3. Ibid. p. 183.

Desirable qualifications for the ministry are listed in detail by the Baptists,<sup>1</sup> and somewhat so by the Congregationalists.<sup>2</sup> The Episcopalians sum up the matter in three words "sober, honest, godly",<sup>3</sup> Their certificate in behalf of a candidate for the ministry states, as it must, that he is a "communicant of the church in good standing" and "that he possesses such qualifications as fit him to be admitted as a Candidate for Holy Orders."<sup>4</sup>

B. The Commission.

After the "Call" comes the entrance into the work of the ministry. Different denominations express in different ways the steps that lead to ordination. In the Roman Catholic Church these steps have always been carefully thought out, from the first. The Church clings to its heritage in these matters. There are seven orders in the Roman Catholic Church, and only one in the Baptist denomi-

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1. No. Bapt. Conv. Report for 1931, p. 88.
2. Congregational Manual, p. 62.
3. P. E. Canon 2.
4. Ibid.



nation.

The Protestant Episcopal Church outlines the procedure to the Priesthood in its Canons,<sup>1</sup> and we herewith present it in outline, to contrast it to the more simple steps described in the Manual of the Congregational Church.<sup>2</sup>

A young man desiring to enter the ministry must first consult with his immediate Rector, or some Presbyter, telling the grounds of his desire for admission to the ministry, the circumstances that bear on his qualifications and those that tend to affect his course of preparation. He is subjected to a thorough inquiry as to his physical, mental, moral, and spiritual qualifications, and if the Presbyter approves of the results of all these investigations the young man is told to "persevere." If he is not accepted, the procedure stops at this point.

The Postulant-Elect then reports to the

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1. P. E. Canons; 1,2,3,8.
2. Congregational, Manual pp. 44,61,62.

Bishop of the Diocese where he has been living the three preceding months. Here he is subjected to a thorough examination by a physician appointed by the Bishop. He must also give information to the Bishop as to his full name and age, the length of time in residence in the diocese; when and by whom baptized, confirmed, and admitted to Holy Communion; whether he has ever before applied for admission as a Postulant or as a Candidate for Holy Orders; and on what grounds he is moved to seek the Sacred Ministry.

The Bishop records this application with the date, in a special book, wherein he enters the name of each of the applicants and the fact of his approval or disapproval of them.

If the Bishop approves of the applicant, he informs him of the fact and also of the date of his admission as a Postulant. The latter then applies to the Standing Committee of the Diocese for recommendation to the Bishop to be admitted as a Candidate for Holy Orders. With this application the Postulant must submit the following papers:

1. An application signed by himself.
2. The Bishop's certification of his admission as a Postulant.
3. A certificate from the Theological Seminary where he is studying, or from the clergyman under whose direction he pursues his studies, showing that he has completed one year's work satisfactorily and is otherwise qualified to serve in the ministry of the church.
4. A certificate of character, signed by the Minister of the church to which the Postulant belongs, by a majority of the whole Vestry, and attested to by the Minister, or by the Clerk or Secretary of the Vestry.

Before his admission as a Candidate he must lay before the Bishop and the Board of Examining Chaplains satisfactory evidence of his educational achievements, which must fill the requirements.

Then the Board of Examining Chaplains shall report to the Bishop in writing whether these educational requirements have been fulfilled. The Bishop transmits this report to the Standing Committee, and they in turn recommend the Postulant for admission to Candidateship, by a testimonial. The Bishop, upon accepting their recommendation, informs both the Candidate and the Standing Committee of the decision and enters, in a special book, the name of the Postulant now received as a

Candidate, with the date of his admission.

The Candidate must now become a deacon. And the Standing Committee must again, in cooperation with the Bishop go through a similar procedure to recommend him for ordination as a Deacon.

Then being a Deacon, other things are now required of him before he may become a Priest.

He must be at least 24 years old, and must have been a deacon for at least six months, and in no case less than one year from his admission as Candidate for Holy Orders.

He must first be recommended to the Bishop by the Standing Committee of the Diocese to which he belongs. For this recommendation he must present three papers:

1. Application giving date of birth, and signed by himself.
2. A Certificate from the Bishop declaring that the term of his candidateship and the time of his service in the Déaconate have been completed.
3. A certificate from the Ministry and Vestry of the Parish where he resides, testifying that he has lived a sober, honest, and godly life and has not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of the Church.

The certificate must also state that the signers representing the Vestry and the Minister think him worthy to

be admitted to the Sacred Order of Priests.

When the Standing Committee receives these certificates, if they are favorable, they recommend, in the form of a testimonial, their recommendation for his ordination to the Priesthood.

If the Bishop then has no objections on "grounds, physical, mental, moral, doctrinal, or spiritual", he shall take order for the ordination, and at the time of the ordination he shall require the Deacon "to subscribe and make, in his presence" the declaration of Belief and Uniformity. (quoted on p.69 of this Thesis.)

In the Congregational Churches, the Local Conference, or Association, or a Council of Churches called Council of Vicinage, serves in the matter of ordination of ministers. And if a Christian wishes to preach he is accredited through the Local Conference which gives him a certificate of licensure.<sup>1</sup>

The State Conference assists the Associa-

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1. Congregational, Manual, O. 44.

tions in matters relating to the qualifications of candidates for the ministry, providing study courses for them and periods of experience in actual work which serve to demonstrate whether or not the candidate is qualified for the ministry.

The ordination may be by a Council of vicinage or on call of a chairman, but preferably the local association is requested by the church to sit as a council for the ordination.<sup>1</sup> Ordination should not be sought until after the candidate has held a license to preach for at least one year, and has proved able. Students are not encouraged to seek ordination until their studies are completed.<sup>2</sup>

The occasion for ordination is the call of a church to become its pastor, or a call to the work of Director of Religious Education "when, and only when the equipment for the regular ministry is enjoyed."<sup>3</sup>

Candidates should be required by the churches that call the councils or associations

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1. Ibid. p. 64.

2. Ibid. p. 12.

3. Congregational, Manual, p. 62.

to ordain them, so previously to the ordination to present themselves with their credentials---"to the officers of the association or to a committee of the state conference when such is provided."<sup>1</sup>

The Manual states that licensure is granted to those who are in preparation for ordination, and applicants for license should be members of Congregational or Christian Churches. "Licenses also should not be granted until after at least one year in the Seminary."<sup>2</sup>

To. St. Paul, to preach the Gospel was his Commission. The "Gospel" to him meant both the message and the dynamic that made him say:

"Woe is me if I preach not the Gospel!" Today, the ministers have the same Commission-- to preach the Gospel, but the final impulsion to their task comes with a service of ordination, whereby they are officially sanctioned to enter into their work most fully.

Ordination cannot be received until cer-

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1. Ibid. (Congregational Manual, p. 62.)
2. Ibid.

tain requirements have been fulfilled. And also the filling of certain requirements have no validity without a consummating ordination. Therefore from the time of the "call", when the first steps are taken to realize ordination, the entire process might be today called the minister's "Commission".

Serious disputes about the significance of ordination make cleavages in the Church, as a whole. The Roman Catholic Church which declares that the Ordinations--or Orders--are a Sacrament do not consider as valid the ceremonies of the Protestants, who have no Sacramental Orders.

There are various expressions of the minister's duties:

"Publicly to call upon the name of the Lord in behalf of the whole congregation."<sup>1</sup>

"Explain and apply the Word of the Lord to instructing, admonishing, comforting, and reproving, according to everyone's need. Preaching repentance, towards God and reconciliation with Him through faith in Christ and refuting with the Holy Scriptures all schisms and heresies contrary to pure doctrine."<sup>2</sup>

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1. Reformed Church Liturgy. p. 66.
  2. Ibid.



The Methodist Discipline also brings in an attitude of defense regarding the Church and contrary doctrine.<sup>1</sup>

The Object, Duties, and Powers of the United Lutheran Synod of New York include:

"To ordain men to the holy office of the Ministry of the Gospel."<sup>2</sup>

The Roman Catholics say of the Priests that they are "Ministers of the Sacraments"<sup>3</sup> and that "Their's is the Ministry of the Keys"<sup>4</sup> and they include "They are to preach."<sup>5</sup>

#### C. Personal Conduct.

The giving of the Commission with the ceremony of the "laying on of hands", is impressive since one remembers St. Paul speaks of a similar ceremony.<sup>6</sup> And being duly impressed it seems as though no one could feel quite the same after

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1. Methodist Discipline. p. 660.
2. Lutheran Constitution. p. 2.
3. Council of Trent, Session XIV. Chapt. I. II. V.
4. Ibid. Session XIV. Chapt. V. and X.
5. Ibid. Session XXIII. Chapt. III. IV.
6. T. Tim. 4:14.

the ceremony as before.

The Northern Baptist Convention in a report mentions these desirable qualities in a minister: Unblemished character, irreproachable reputation, sound judgment, fitness of personality, giving evidence of genuine conversion and spiritual life, and every evidence that he has received an inward call from God, outwardly testified to by ordination.<sup>1</sup>

The Roman Catholics exhort the priests to live modestly with frugal table and modest furnishings<sup>2</sup>.

The Liturgy of the Reformed Church in its Ordination Service exhorts the newly-ordained minister to

"Be an example to believers in word, in conduct, in charity, in spirit, in faith, in purity. Give attention to reading, to exhortation, to teaching,"<sup>3</sup>

and quotes St. Paul:

"Neglect not the gift that is in thee";

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1. No. Bapt. Convention Report. 1931. p. 88.
2. Council of Trent, Session 25. Chapter I.
3. Reformed Church Liturgy. p. 68.

but does not go on to say "by the laying on of my hands." It continues:

"Meditate on these things. Give thyself wholly to them, that thy profiting may appeal to all. Take heed unto doctrine and continue steadfast therein. Bear patiently all suffering as a good soldier of the Lord Jesus Christ."

D. Knowledge.

There were times in the history of the Christian Ministry when learning was not considered so important. In an old Manual called "Baptist Church Directory", published in 1856, it is written:

"No certain amount of scholastic education, literary or theological, is necessary, for no given amount is an indispensable condition of ministerial fitness or of ministerial success."<sup>1</sup>

However, later on the passage reads:

"But the student should avail himself of the largest and most liberal culture practical under the circumstances."

Today's authorized ministry seeks to encourage learning among its ministers and those who are coming into the profession.

A special report of the Ministers Council of

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1. Baptist Hiscox, Church Directory. p. 71.

the Northern Baptist Convention, in 1936 brought in a report with a suggested General Study Course, a Theological Study Course, and Suggested Reading Lists. The Committee wrote, "The minister must not only be spiritually endowed, but must also be intellectually prepared."

The Methodist Church has outlined a four-year Course of Study for Local Preachers.<sup>1</sup>

The Protestant Episcopal Church has put into its Canons the outline of educational requirements for those who expect to be ordained in Holy Orders. It is included to show what one denomination has done to raise the standard of ministerial education.

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1. Methodist Discipline, p. 545.

The Normal Standard of Learning and Examination  
of Candidates for Holy Orders in the  
Protestant Episcopal Church.<sup>1</sup>

Before Examination to the Priesthood, the  
Candidate must pass examinations before the Examin-  
ing Chaplains in the following subjects:

1. Holy Scripture: The Bible in English;  
the New Testament in Greek; History of the  
Canon of Scripture; Biblical History, Exegesis.
2. Church History: From the beginning to the  
present time; with special knowledge of a  
period elected by the candidate.
3. Christian Missions: Their history, extent  
and methods.
4. Doctrine: Dogmatic Theology and the Evidences  
of the Christian Faith.
5. Christian Ethics and Moral Theology.
6. Liturgics: The Principles and History of  
Christian worship; the Contents and use of  
the Book of Common Prayer.
7. Ecclesiastical Polity and Canon Law, including  
the Constitution and Canons of the General  
Convention, and of the Diocese to which the  
Candidate belongs.
8. Ministration:
  - (a) The Administration of the Sacraments;  
and conduct of Public Worship.
  - (b) Homiletics.

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1. P. E. Canon No. 4.

- (c) Pastoral Care
- (d) Parish organization and administration including keeping of accounts.
- (e) Principles and Methods of Religious Education in the parish.

9. Elective Subjects:

- (a) Old Testament in Hebrew.
- (b) Biblical Theology.
- (c) History of Religions.
- (d) Sociology.
- (e) Psychology.
- (f) A modern language other than English and ability to minister therein.
- (g) Christian Archaeology.
- (h) Christian Biography.
- (i) Church Music.
- (j) Advanced Exegesis of the Greek New Testament.
- (k) Work of a specialized and advanced character in any recognized field.

E. Appreciation of the Churches' Responsiveness.

In the documents which are considered in this study, no individuals who have faithfully served in the churches, are especially mentioned. This is not amiss considering the almost legal aspect of the writings. They are not Epistles, which as we saw in the early part of the study, abounded in personal reference material.

Appreciation of Church members is shown in other ways. For example, they are given a share in the service of Installation of the Minister.

In the service of the Reformed Church, the presiding minister says:

"In the name, and by the authority of the Classis of --- I now declare that the pastoral relation between the Reverend--- and the Church of -----is fully constituted, and that the Reverend-----is the lawfully installed Pastor and Teacher of this Church. Since no man is of himself sufficient for these things, let us, upon God with Thanksgiving."<sup>1</sup>  
call

And they pray together for his Ministry even as St. Paul requested his fellow-Christians<sup>to</sup> pray for that which he was maintaining among them.

It is part of the Installation Service of the Presbyterian Church, for all the ministers present to personally welcome, by formal handshaking, the newly-installed pastor. The presiding ministers announces this intention by saying:

"We give you the right hand of fellowship to take part in this Ministry with us."<sup>2</sup>

Personal appreciation is today, probably easier to express than in St. Paul's time, because of more ways of communicating and only one denomination refers to pastoral epistles:

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1. Reformed Church, Liturgy, p. 7-21.
2. Presby. Book of Common Worship. p. 115.

"Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his Congregation on a Lord's Day, not later than one month after the receipt of same.\*1

And as the Bishop is required to write and send the Charge, so he can require the Clergy to read it to the people.

Again, the House of Bishops occasionally produce a Pastoral Letter. And it is the duty of every Minister having a pastoral charge to read it to his Congregation on some Sunday at any hour and service he desires. But the letter must be read not later than one month after its receipt.

These are a few examples of the way organization is used in the churches today to encourage cooperation, and the sense of mutuality among church members.

#### F. Concern For Those Without The Church.

Jews and Gentiles were the two large groups for whom St. Paul was concerned in his ministry.

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1. P. E. Church, Canon 21.



A part of the duty of every minister in his authorized calling is to show his concern for, and to encourage the congregation in, missionary endeavors.<sup>1.</sup>

The official Church Liturgies, and services, as suggested, contain special prayers for missions and missionaries,<sup>2</sup> indicating that this work is a mutual responsibility, and will unify the ministers and the congregations in all churches where it is a vital part of the churches' program.

However, ministers no longer have to bear the burden of oversight of missionary funds and the administration of them. Domestic and Foreign Mission Societies are organized in every denomination, with large departments, and special personnel. The United Lutheran Synod of New York has expressed officially its interest in those yet without the church, in their Constitution:

" The objects, duties, and powers of this church include-- to awaken the united energies of

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1. Presbyterian Constitution. pp. 125-126.
2. P.E. Book of Common Prayer, p. 38.
3. Congregational Manual, p. 235

the congregations in the extension of the Kingdom of God by the support of Home, Foreign, and Inner Missions, under the Administration and Functions of The United Lutheran Church in America. " 1

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1. United Lutheran Synod of New York, Constitution, p.2.

## Chapter IV.

### Summary and Conclusions.

The documents which have been considered in this section give us information about today's authorized ministry from the basic, primary sources, approved by the denominations, and in their latest editions.

The study has revealed the following evidences and bases of today's authorized ministry.

First, the documents themselves are an important evidence. Taken together they show there is a great force of sanction, tradition and approval behind the churches, divided by denominational titles, though they may be.

Things written and things accomplished are alike, the evidences of the authorized ministry. The documents reveal that the church has solutions for its current problems, and that it delegates authority of great significance, chiefly in the ministerial functions. An authorized ministry is also evidenced by the inter-relationships of the individual members of the church, and the minister is one with them in this respect. All the documents acknowledge that Christ is the head of

the institution, which is a living organism.

The bases of today's authorized ministry are firmly fixed by the documents which represent the consensus of opinion, and the course of church history. They are written in a form officially sanctioned and therefore are powerful in influence today.

The bases of an authorized ministry today are: spiritual apperception and the call; the commission, which defines the minister's major duty; personal conduct, which enforces the commission; knowledge, which aids the maintainance of authority; appreciation of the churches' responsiveness, which makes for authority that is agreeable and unifying; and the concern for those without the church, which keeps the authorized ministry from narrowness and selfishness.

Conclusion.

There are elements of unity in these two studies; in activities and in leadership; in work that is accomplished and recorded; in problems acknowledged, and the solutions found to meet them .

In St. Paul's day the leadership was in

one person. In the other period leadership is of and by the group. In both periods the authorized ministry is found to be God-initiated; it is revealed through Jesus Christ; it is God-linked, and it is a part of a life process.

PART III

THE FACTORS FOR CHURCH UNITY IN THESE MINISTRIES.

- Chapter I.           The Likenesses and Differences  
                          in the Evidences of These  
                          Ministries.
- Chapter II.           The Likenesses and Differences  
                          in the Bases of these Ministries.
- Chapter III.          The Elements in Both Which are  
                          Significant for a Realization of  
                          Church Unity Today.

### PART III.

#### THE FACTORS FOR CHURCH UNITY IN THESE TWO MINISTRIES.

##### Chapter I.

##### The Likenesses and Differences in the Evidences of These Two Ministries.

Is the authorized ministry of today one and the same with that of St. Paul's day? It may be said to be so if the evidences and bases are alike in both in all essentials. The first consideration will be of the evidences.

The first evidences, the writings, are alike in that they are written about church interests, to churches, or to church members. They are alike authentic, by internal evidence, and they employ authoritative language. Alike they were when written, and are now retained, as the treasured records of the church and basic to their organization. Their very existence acknowledges a kind of corporateness among them all, in their purposes, to maintain authority, to establish precedence.

The most outstanding difference between them is that the first documents express the opinions and authority of one individual, while the second express the authority and the opinions of groups, only. Thereby the documents reflect an adaptation to social and organizational standards of their day, the difference indicating adjustment only and no variation in real significance.

The solution of church problems is the next evidence. Both the Epistles and today's official dicta seem to have been

constructed to deal with ecclesiastical difficulties: 1) Internal Divisions. 2) Irreverent Conduct. 3) The Eucharist. 4) Another Gospel 5) Financial Matters. The solutions now, as then take on forms suitable to local situations and current thought. Today St. Paul's Epistles also, are often quoted in regard to these church problems. This is a factor marking unity.

Considering the assumption of responsibility, St. Paul took the initiative and carried his responsibility almost single-handed. Today's ministers assume delegated duties. They do not initiate their programs nor are they their own authorities in the churches. Various groups, with their denominational traditions and representatives outline the ministers' responsibilities, but they also assist him to complete his tasks. Cooperation among human beings, as well as <sup>dependence</sup> upon God is given great emphasis today.

St. Paul also had this idea of cooperation. He referred to it in various ways as inter-relationships among the believers and between himself and them.

Today the Roman Catholic Church alone, continues the idea of separation between the clergy and the laity in many aspects. Other denominations are eager to break down any existing barriers between the ministers and their people.

This inter-relationship is expressed by St. Paul as



a partaking of a common life, as human beings, and as Christians living the Christian life together. Also, they are spiritually united in a mutuality of experience with Jesus Christ, with the Holy Spirit, and with God. Each is a part of the whole, and all are under the common obligation to obey the general admonitions and commands of the church. The evidence of such inter-relationships is one of the most stable of both St. Paul's and today's authorized ministries. The Christians are still the " seal" of the minister's apostleship.

In these similar evidences, then, is disclosed an energizing force, producing a continuity of spiritual life in the believers of all centuries. This makes of both St. Paul's authoritative ministry, and today's, one continuing influence, a unity of influence.

## Chapter II.

### The Likenesses and Differences in the Bases of These Two Authorized Ministries.

Considering now the bases of an authorized ministry of St. Paul's day and today we find that they are the same: 1) The Spiritual Experiences. 2) The Call 3) The Commission, 4) Personal Conduct. 5) Knowledge 6) Expression of Appreciation of One's Fellow-workers. 7) Concern for Those Without the Church.

One outstanding difference is noted between the first-mentioned basis. Today, spiritual apperception is accepted in lieu of great spiritual experiences. Such experiences as St. Paul had do not seem to be expected or required today, whereas he states plainly that his vision of the risen Lord and his subsequent spiritual experiences, including a continuous close relationship to Him, were the most important bases of his ministry.

But both St. Paul and today's ministers have a "call", that is, they come to a rational decision to turn from some previously selected interest to an allegiance to Jesus Christ as Lord, and to begin a life-work in the Ministry.

All the documents likewise testify that both St. Paul and today's ministers define the particular work of the ministry, as preaching the Gospel. This is the com-

mission. Today this includes upholding denominational doctrines and creeds. Included as another part of that same commission may well be that preliminary training required today for entrance into the authorized ministry. Student field work and study are the same commission in different aspect.

But the commission is explicitly given in the ordination and installation services of today. These are not so much emphasized in the Epistles. But the Roman Catholics claim that St. Paul was officially approved by St. Peter in Rome and that this amounted to ordination. Interestingly, St. Paul does not mention it in his Epistles in any way in connection with his authority.

Another basis of the authorized ministry, today and in St. Paul's time greatly valued is a fine type of conduct. The kind that harmonizes with the preaching and teaching of the Gospel.

Both in St. Paul's day and today a liberal education is declared a good undergirding of the call and the commission. Today's denominational documents specify general academic requirements, as well as professional. St. Paul spoke appreciatively of his early training and education even though it was directly opposed to Christianity, in many ways.

St. Paul found a good basis in the expression of his appreciation of others' cooperation. Similar expressions

are equally basic today. But today they are too little used. A Bishop's letter once in three years! And in some denominations no pastoral letters at all!

St. Paul had the interest and help of comparatively few people. Today the ministry includes the cooperation of numerous groups, local and national who assume, especially, the burden for missionary endeavors. St. Paul considered "missions", if that may be used to name his interest in those outside the church, almost as a "family affair". Today's missionary family is over the world.

Therefore it seems that the bases of an authorized ministry in St. Paul's day and today are much the same. The common elements that bind the two are an individual's experience of Jesus Christ, the Lord, who appeals to, or "calls" persons into the ministry. These receive the commission, and carry it out into all the expressions of a life: in work, in personal conduct, in pursuit of knowledge, in social courtesy, and in missionary spirit.

Together, then, in the evidences and the bases are the elements of unity **surviving** from St. Paul's day until now and to continue, making of different aspects of the ministry, one unified work and one unified life. And that life among believers as well as between the ministers and the believers-- all one in Christ, not in theory but in living.

### Chapter III.

#### The Elements in Both Which Are Significant For A Realization of Church Unity Today.

In order to ascertain the significant elements for unity, consideration must first be given to defining or explaining unity and considering any laws which govern it. Unity is not union. There is a greater difference between them than is usually recognized. Several denominations may organize into one deliberative council. This is a union. There may, or there may not be unity among the members. Union is an arrangement.

Unity is a force. An illustration from Physics may help to explain it.

" In our attempts to ascend from a phenomenon to its cause, we assume the existence of physical agents or natural forces acting upon matter, such as gravitation, heat, light, magnetism, and electricity.

Since these physical agents are disclosed to us only by their effects, their intimate nature is completely unknown.

We cannot say whether they are properties inherent in matter, or whether they result from movements impressed on the mass of subtle and imponderable forms of matter diffused through the universe.

The latter hypothesis is generally admitted.

This being so, it may be further asked:

Are there several distinct forms of imponderable matter, or are they in reality but one and the same?

As the physical sciences extend their limits, the opinion tends to prevail that there is a subtle, imponderable and eminently elastic fluid called the ether, distributed through the entire universe. It pervades the mass of all bodies, the densest, and most opaque, as well as the lightest and most transparent.

It is also considered that the ultimate particles of which matter is made up, are capable of definite motions, varying in character and velocity, which can be communicated to the ether.

A motion of a particular kind communicated to the ether can give rise to the phenomena of heat. A motion of the same kind but of greater frequency produces light, and it is pretty certain that a motion different in form or in character is the cause of electricity.

Not merely do the atoms of bodies communicate motions different in form or in character to the atoms of ether, but the latter can impart it to the former. Thus the atoms of bodies are at once the sources and recipients of the motion.

All physical phenomena referred to a single cause, are but transformations of motion." 1

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1. Ganot, Elementary Treatise on Physics. p.3

Certain statements in this quotation from the field of Physics literature may be considered analogous to the spiritual realm . To carry out the analogy slightly: Unity is a force "not confined to any given area!" We see the Spirit of God also not confined. "The ultimate particles of which matter is made up are capable of definite motions, varying in character and velocity, which can be communicated to the ether". Is this not like the Christian faith in different " motions", in different denominations?

Although in this paper many references have been made to the two ministries.--of St. Paul's day and of today, do we not really mean only the one authorized ministry of which both these are only aspects in history and in time? Unity is here in the church.. It is here in the evidences and in the bases of an **authorized** ministry. And the same authority and the same ministry were effective in St. Paul's day.

We have discovered a close parallel between the two aspects of the one and the same authorized ministry therefore.

The likenesses have been shown to be in things fundamental. Both are God-initiated, revealed through

Jesus Christ. Both mean a life linked to God and therefore in actual experience both St. Paul's ministry and that of today are parts of one uninterrupted life.

It is most logical that the ministers should know they are responsible, more than others, to continue this unity. They should recognize it among themselves, as a group, and then in the larger circle, of all church dignitaries and officials. The ministers are the established, authorized leaders of the people and they should exemplify unity among themselves to encourage it among the Christians at large.

This unity is not necessarily in arrangement nor in organization, but in a life. The life, too, may afford a variety of expression. But as "all physical phenomena" are "referred to a single cause", and are "but transformations of motions", so all the varieties but express individual lives existing in the power of God, through the salvation that the Gospel, the ministerial commission, proclaims.



PART IV.

CONTENTS

SUMMARY AND CONCLUSIONS.

1. Introduction

## PART IV.

### SUMMARY AND CONCLUSION.

It has been the purpose of this study to determine and evaluate the elements of unity in the church today, in its authorized ministry.

Two sets of primary sources were used: St. Paul's Epistles in the Bible, and some of today's official church documents. Parallel analyses revealed that elements of unity are to be found in the evidences and the bases of an authorized ministry in both its earliest days and today. These findings were evaluated in the light of what is known about unity in general, and about church unity in particular.

The final truth at which the study arrived is that these elements of unity have survival value and therefore are the best possible factors today for the realization of church unity. These elements may be particularly potent through the official ministry of today's churches.

This study has produced no new panacea for our divided church, the Body of Christ, now rent asunder, but the study has endeavored to re-discover under the pressure and complexity of today's church administration and organization, the strong, simple undergirding factors, and the enduring unifying elements which often lie hidden and neglected.

It is hoped that this study had led to a fresh recognition and a new appreciation of these elements of unity.

Especially has it been attempted to present an inspirational appeal by introducing the work and personality of St. Paul from exclusive reference to the Epistles. St. Paul's ministry and name bring to our consciousness indescribable qualities and potencies which surpass any subsequent authorized ministry, or representative of the ministry.

It is also hoped that this study will prove practical for today's situation in the church, and that a re-emphasis on the elements of unity found to be already existing in our authorized ministry, may be appropriated anew throughout the church of Christ.

Then may today's authorized ministry go forward in happy fellowship, to greater faith and works, by the grace of God as He continues to help.

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