

Conclusion - a short
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Conclusion: A Short Summary in Terms of the Foundations of the Ordained Ministry Therefore, from the passages that I have reckoned above we find that Paul is called to preach. He is not to be just any other preacher on the wayside, but the Lord himself calls him as servant and minister, he has been disclosed the Eucharistic revelation which essentially was revealed to the closest of disciples, and is called for a Eucharistic centered life. Paul makes sure that the members of the earlier church always respect the ministers and servants and they are given prominence, as we find in the case of Timothy and Epaphradithus mentioned in the epistle to Philippians. In addition, he solemnly affirms that preaching Christ at any cost is the duty of the minister and the servant. When one reads the initial chapters of the epistle to Philippians we find the apostle rejoicing that Christ is being preached even though out of jealousy and competition.

That the ministerial ordination does not stop with just Paul himself is evident in the passages where the Apostle asks Timothy to rekindle the Holy Spirit, which has been received through the laying of hands by the Apostle himself, in his epistle to the ardent disciple. (2 Tim: 1/6) This laying of hands is a charism through which God communicates. This charism is found 'in' them whom the hands were laid. So in the epistles, the laying of hands brings about the induction into the office of the ministry. We find a close link between the transmission of the right doctrine and the laying of hands. We find the first seven deacons being inducted by the twelve into the ministry by laying of hands. Thus we find the transmission of ordained ministry as well as its institution (Part 3).

Now we come to the ultimate question of the aim of this ministry according to Paul, which has also been dealt with in his letters. Paul says that as an <https://assignbuster.com/conclusion-a-short-summary-in-terms-of-the-foundations-of-the-ordained-ministry-based-on-the-overview-i-have-written/>

Apostle he has been selected by the Lord with the “ ministry of the uncircumcised” as Peter had been entrusted with the “ ministry of the circumcised”. Even at the council of the apostles, Paul argues that the message of Christ is universal, for the righteousness of the faith imparted by Christ (Gal: 2/1-10). He did not desist until John, Cephas and James extended him that “ right hand of fellowship” (Part4). The minister is always doing the work of reconciliation. (2 Cor: 5/18). Therefore, every minister is called to this ministry. The “ steward of the mysteries of Christ” (1 Cor: 4/1), Paul knows that he is invested with the authority of God (2 Cor: 13/10) to build up the Church. How faith is handed down and lived is something that is not easily conceived. Baptism and the Eucharist play a central role in living the faith. The call to a deeper faith and towards baptism is engendered by catechesis. The word of God should always be presented in deeds as well as through words of the mouth. This is so as the gospel is the universal message of abounding grace and salvation to humankind. Therefore, for the life that is to follow the apostolic tradition of the church, and continue it till the ends of time, the ministry of preaching was ordained (Part 3).

" You are a chosen race, a royal priesthood, a holy nation, Gods own people, that you may declare the mighty acts of him who called you out of darkness into his marvelous light." Says the apostle Peter. This reminds the whole church of our duty; the duty with which we have been bound by the all-encompassing love of our Lord to proclaim the gospel to the ends of the world. The pre-eminent apostle to the world’s Gentile population has very clearly laid the foundations for the ordained ministry in the New Testament through his epistles (Part 4).

Works cited:

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PART 3 APOSTOLIC SUCCESSION AND ORDAINED MINISTRY. 2009. October 20, 2009. PART 4 CHURCH TEACHING THAT REMAINS IN THE TRUTH. 2009. October 20, 2009.