

From Fragmentation to Communion: impact of Pauline Perception and Praxis on Ministries

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Abstract: In this article from subaltern perspective, the author studies the impact of Pauline perception and praxis on ministries. He asserts that the conflicts and opportunities presently encountered by the people, especially of the subaltern sectors in our country, are multifaceted. The diagnostic framework for grappling with these complex issues could be evolved through the following three snapshots: (1) Universalist Outlook Vs. Particularist Outlook (2) Institutional Authority Vs. Charismatic Authority (3) Accumulation of Power Vs Democratisation of Power.

The people of God, as the very living extension of the murdered but Risen body of the Eucharistic Lord with the self-emptying spirit unto death, are none but the community-building community thrown amidst conflict-ridden situations with historical uncertainties. Their role is to function as the members of the enlivening God of history in bringing out the fullness of life as envisaged by the same very Lord of history. Whatever be one's identity, status, birth or opportunity, each of the members of the battered and fragmented body of Christ has to be incorporated as the harmoniously integrated body of Christ as a unified and living cosmotheandric organism of Christ. This leads from Fragmentation to genuine Communion.

Keywords: Universalist Outlook, Particularist Outlook, Institutional Authority, Charismatic Authority, Accumulation of Power, Democratisation of Power, Fragmentation, Communion, subalterns.

1.0 Conflict Situations

The conflicts and opportunities presently encountered by the people, especially of the subaltern sectors in our country, are multifaceted. The diagnostic framework for grappling with these complex issues could be evolved through the following three brief snapshots:[1]

- (1) Universalist Outlook Vs. Particularist Outlook
- (2) Institutional Authority Vs. Charismatic Authority
- (3) Accumulation of Power Vs Democratisation of Power

1.1 Universalism Vs. Particularism

The regional (particularism) voices of dissent[2] against the federal nature of Indian Nation (universalism) have indeed occupied the centre stage. Sidelining such regional voices will endanger even the survival of the Union Government of India today. The century old debate on pro-Reservation (particularism) and anti-Reservation (universalism) does not manifest any sign of receding back. Rather its emotional flames are fanned with fresh vigour when subaltern assertion and elite affront confront each other on the same issue.

The so-called Uniform Civil Code sought to be promulgated by those seeking to promote Cultural Nationalism acclaim the virtues of universalism. But those trying to uphold Secularism in the Indian context insist on the guarantee by the Constitution of India to affirm and protect the minorities and the pluralistic demography ((linguistic, religious, or ethnic). They underscore the merits of particularism. In the traditional age-old caste-ridden jurisprudence[3] the punishment gets more rigorous when meted out to the people of lower status than to those of higher status for the same crime (particularism). The jurisprudence of the Indian Penal Code governed by the Constitution of India articulates that every one is equal before law (universalism). But those who have the capacity to influence others at various levels through money and muscle power do escape the legal dragnets. Assertive cultural expressions of subaltern people against the imposed globalised cultural tenets are the impressive instances of constant dialogical space between the universalistic outlook and particularistic mindset.

All the above phenomena bear witness to the fact that, whenever convenient, universalism or particularism is deployed by the privileged as a weapon of oppression against others deemed to be inimical. In turn, the subalterns too deploy the same universalism or particularism as their weapon of assertion against the oppression they encounter.

1.2 Institutional Authority Vs. Charismatic Authority

Institutions could have a wide spectrum of impact upon people whom they seek or claim to serve. The wide range of the impacts could be short-listed as follows: (1) Killer Institutions, (2) Ambiguous Institutions, (3) Enlivening Institutions. For instance, different people may name the following list of the institutions in accordance with their ideological positions: Indo-US Nuclear Agreement, various Human Rights Organisations and NGOs with intervention on behalf of the deprived, the institution of marriage both for enlivening and dowry-sucking, the Naxalite networks both for serving the poor and killing spree, or the Union Carbide (Bhopal). The crux of the issue behind such labelling is whether an institution is perceived to have served or betrayed the people.

Similarly Charisms could have a wide spectrum of impact upon people whom they seek or claim to serve. The wide range of such impacts could be short-listed as follows: (1) Killer Charism, (2) Ambiguous Charism, (3) Enlivening Charism. Among the illustrious personalities with popular appeal like Aiswarya Rai, Amitabh Bachchan, Rajnikanth, Rajkumar both entertaining and amassing wealth, Adolf Hitler, Bal Thackeray, Narendra Modi, L.K. Advani, Mother Tresa, Ambedkar, Nelson Mandela could be labelled according to how they have served or betrayed the people.

No charism can function effectively to reach out to people at large without the help of institutional elements. And similarly no institution can humanly be utilized for people without the help of the charismatic elements. But the crux of the question is what type of creative combine of 'Charismatic Institution' or 'Institutional Charism' is to be ingeniously worked out in a given moment of history for adequately addressing the complex problems encountered especially by the subaltern people.

1.3 Accumulation of Power Vs. Democratisation of Power

“[A]ggressive assertion of ethnic claims and identities worldwide often make the world community drift into a ‘Clash of Civilizations’.”[4] In this context, regarding the question of leadership, we find “old paradigms and presuppositions inadequate to engage with the phenomenal and unpredicted changes happening at this juncture of human history. New paradigms are not yet crystallized.”[5] One wonders who exactly operates as the epicentre of people’s power: George Bush, Osama-bin-Laden, Manmohan Singh, Prakash Karat, Narendra Modi, Persecuted Minorities, Karunanidhi, Jeyalalitha, Bal Thakaray, Amithab Bachchan, Mayavathi, Mulayam Singh Yadhav, Buddhadev Bhattacharya, Mamta Banerjee, Ratan Tata or Naxalite Comrades? Ironically every one from all cues claim authority wielding some form of power, legitimate or illegitimate, in the name of serving people.

“‘Empowerment’, especially when divorced from a consideration of what constitutes ‘power’, seems to be a sanitized buzz-word of the mid-1990s, yet as Wright (1994: 163) has noted, the word itself has been part of the discourse of debureaucratisation for some two or more decades.”[6] Terms like ‘power/ authority’ are deployed by the power centres with dominant ideologies to indulge in anti-people excesses in the name of constitutional legitimacy.[7] The same terms are deployed by multiple spaces of civil society with ideologies of healthy secularism attuned to the Indic cultural sensibilities to promote human rights irrespective of the victims’ identities of caste, class, or creed.

2.0 India of 21st Century and Paul of 1st Century

Even amidst the divergent contexts between the India of 21st century in the South Asia and Paul of 1st century of the Graeco-Roman World, the convergent dialogical space is the ethical need for journeying from the prevailing culture of fragmentation towards the ushering-in of the culture of communion. It is here that we seek to set the stage for a constructive, critical, and creative dialogue between Paul and India in view of establishing community-building communities. Though we cannot exhaustively treat all the aspects of both the Indian and the Pauline world, our point of departure in

this brief paper is the perception and praxis of MINISTRIES as transpired mainly through Pauline Epistles in the Second Testament. This could be done by raising the following three questions in the light of the conflict situations delineated in sections above (1.1-1.3):

- * How to critically resolve conflicts created both by Universalism and Particularism?
- * What could be the creative paradigms of encountering the dictatorship of both Charismatic Authority and Institutional Authority?
- * How could we construct the mindset of democratic distribution of power against the ever-growing obsession with accumulating power both at the personal and collective levels?

3.0 Ministries for Community-Building

The three sections below (2.1-2.3) attempt at identifying the constructive paradigms from the Pauline world by way of grappling with the questions raised above (section 2.0).

3.1 Dialogue between Universal and Particular

3.1.1 Both Are Needed

We come across the following four types of Jewish / Gentile Christianity in the Second Testament settings:[8] (1) Gentiles who became Jews, (2) Gentiles living in Israel, (3) Gentiles not under the Law, (4) Jesus has replaced Judaism. In the light of Rom 9:4-5; 10:1-42; 11:17-24; 2 Cor 11:22; Gal 2:4,9,11-14; 3:10-13; 5:3; Phil 3:2-21, scholars have placed Paul in all the above four realms while attempting to construct the nature of his Jewish identity vis-à-vis his ministry to the Gentiles.

Paul was blameless in observing the Law even to the extent of persecuting the followers of Jesus. (Phil 3:6, 10). Though the Law is good in itself, it is exploited by the gripping reality of Sin (Rom 7:7-25). Zeal for the Law led him to believe in the Crucified Christ, the very root of righteousness for the accursed humanity (Gal 3:13-14). Sin and Death came to dominate humanity even before the Law came into existence. Giving of the Law did not erase Sin and Death (Rom

5: 5-21). The 'in-Christ' experience of conversion is the complete subversion of what he valued in the past (Phil 3: 8). Paul could not have freed himself from the clutches of the Law but for the divine intervention through Christ (Rom 8:1-3; Phil 3:9-14). The Gentiles need not feel superior to unbelieving Israel. It is the divine strategy to instil faith into the Gentiles through the disobedient Israel (Rom 11:13-32). It is the faith of Abraham (though with the signature of circumcision in his own body), which has made him the father of both the circumcised and uncircumcised believers (Rom 4:11-12). But the Judaizers of Jerusalem belong to the slave descendents of Abraham (Gal 4:21-31). "Paul is no less committed to the view that salvation comes to both Jew and Gentile through faith, but he leaves the story of Israel's salvation open to further saving acts of God." [9]

3.1.2 No Question of Domination by Both

In the dialogue between the universalism and particularism, we come across in Paul's perception at least the three expressions of the Gospel.[10]

- * This *gospel* for the Gentiles "for the uncircumcision" (Gal 2:7) to bring liberty from the curse of law and from subjection to the law as a means of righteousness (2:16-5:12).
- * This *gospel* for the Jews 'for the circumcision' represented by the Jerusalem-centred 'pillar' headed by none other than Peter. It was somewhat tolerant towards the legitimate space of the non-necessity of the circumcision to the Gentiles. Paul seems to be a bit perturbed that this expression of the Gospel, though might be appropriate for the intra-Jewish world, might lead to the greater degree of hair-splitting subjection to legalism (Gal 2: 2:4-10).
- * This *gospel* as propagated by the proponents of the Palestine-based legalistic right wing was committedly against any possibility of the law-free Gentile mission. Whether Peter conceded to this *gospel* or not (Gal 1:7), Paul has vehemently condemned this as the perversion of the Gospel of Christ (Gal 1:8; 2:4-5; 5:12).

3.1.3 Creative Dialogue

In the light of the discussions above we come across the following trends of Pauline insights leading him to identify what is absolute/ relative or universal/ particular, or non-negotiable/ negotiable in the cross-cultural contexts of the complex Graeco-Roman world of the 1st Century:

- * The gratuitous gift of God's initiative through the murder and the resurrection of Jesus Christ to embrace all peoples across the globe irrespective of their ethnic, geographic or linguistic origin is the Gospel of Jesus Christ.
- * For the Jews, the same Gospel of universal embrace came to be expressed through their long traditions in historic continuity with the Abrahamic covenantal discourses and Mosaic cultural discourses evoking the memory of the Exodus-event.
- * But the universal embrace of the Gospel of Christ can in no way be imprisoned within the religio- cultural confines of the Jerusalem/ Palestine-based Jews.
- * The criterion for assessing the validity of the Gospel of Christ is God's embrace of humanity through Jesus-event, but never the self-laudatory Jewish religio-cultural superiority or the impressive eloquence or brilliant organizational powers of individual proclaimers of the Gospel.
- * Anyone or any thing falling short of recognizing the centrality of the Jesus-event in the salvific intervention of God (justification, reconciliation, or redemption) represents 'false apostles', servants of Satan', different gospel', or perversion of the Gospel' (cf. 2 Cor 10-13; Gal 1:6-9).
- * In the light of the Gospel of the divine embrace through Jesus Christ, neither the Jewish superiority/ inferiority nor the Gentile superiority/ inferiority is the bone of the contention. But the uniqueness of Gentile history/ traditions or of the Jewish history/ traditions has their due space in the whole economy of salvation. "Never become a slave; Never enslave others" seems to be the universal appeal of the Gospel of Jesus Christ.

3.2 Discernment of Authority (Charismatic Vs. Institutional)

3.2.1 Paul's Introspection

Paul's call as an Apostle is portrayed as an aggressive intervention enacted by God's sovereignty after the models of the call narratives with the commission from God in the First Testament. It seemed to have transformed this committed Jewish fundamentalist into a decisive witness to proclaim the Gospel of Christ to all nations. By no means, his Apostleship was inferior to that of the Twelve constituted as Apostles before him by earthly Jesus (1Cor 9:1; 15: 5-8).[11] In Pauline understanding, the Apostle, as the unique witness of the risen Christ, becomes the foundation of the Church (1 Cor 3:11).[12]

Paul's leadership went ahead in full steam in establishing the community-building communities. His energies were perennially fuelled by the grip of his ineffable 'in-Christ' rootedness. His ability to set the stage for creative dialogue between the Gospel from the Palestinian cradle with the grand mix-up of peoples across the 1st century Roman colonies with Hellenistic cultural sensibilities is quite amazing. This could not have been possible but for the creatively spontaneous process of cross-fertilization of the multiple cultures, with their respective spiritual energies, linguistic variations, and semantic nuances operative in the very fabric of his dynamic personality.[13]

3.2.2 Pluralistic Blend of Charism & Institution

While browsing through 1 Cor (12-14 especially), 2 Cor, and Rom, one might get the first impression that these communities were depending solely on charismatic leadership.[14] But in the light of some of the exhortations (1 Thess 5:12; 1 Cor 16:15, 18) we do come across the necessity of recognizing the authority of the appointed leaders devotedly taking care of the churches. And further the addressees are "all the saints in Christ Jesus who are in Phillipi, with the bishops and deacons" (Phil 1:1). One has to perceive whether 'the bishops (overseers) and deacons (overseers and helpers)' are

deployed here to connote their respective functions or respective titles. Apparently the installing authority is not mentioned here. We come across the serving leaders[15] (ministry-‘the leader’ in NRSV is rendered as ‘if you are put in charge’ in NJB) is supposed to possess the special gift of the Spirit along with other multiple varieties of the charismatic gifts received by prophets, teachers, exhorters, or charity offerers. (Rom 12:7-8). “And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.” (1Cor 12:28)[16]

3.2.3 No Antinomy between Charism & Institution

In the light of the above ministerial trajectories as early as 52-63 ACE in Pauline communities, we come across the nebulous continuity and discontinuity between the Charismatic authority (ordained by the Divine) and Institutional authority (appointed by humans).[17] It is emphatically concluded by James D.G.Dunn as follows:[18]

At no time did Paul conceive of two kinds of Christians- those who have the Spirit and those who do not, those who minister to others and those who are ministered to, those who manifest charismata and those who do not. To be a Christian in Paul’s view was to be charismatic. One cannot be a member of the body without being the vehicle of the Spirit’s ministry to the body.

What exactly is the criterion for the validity of any authority-Charismatic or Institutional? The only overriding criterion for evaluating the outcome of the exercise of the multiple forms of charismatic gifts is the loving compassion (1 Cor 13). *Agapē* is not merely charitable acts or compassionate attitude or empathetic relationship. “Love is, perhaps, more of radiation, a wave phenomenon, rather than matter”.[19]

3.3 Democratisation of Power

3.3.1 Leadership as Network

The in-depth Pauline realization that the local community as a well-integrated as the charismatic community gets eloquently expressed through the powerful metaphor of 'the body of Christ' in his letters. Especially in the early ones it is not the universal Church but the very local Church or Churches which are referred to (Rom 12; 16:16; 1 Cor 7:17; 12:27; 16:1, 19).[20] The communities founded, sustained and supported by Paul have been, by and large, functioning at the initial stage of charismatic outburst of energies from its members.[21] These spontaneous and enthusiastic offers of each one's natural gifts, talents, and skills have to be effectively streamlined for the causes of the common good (1 Cor 12:7, 11).

We do come across the following three circles of co-workers mentioned by their respective personal names in Pauline ministerial endeavours:[22]

1. Inner Circle: Co-missionaries like Barnabas, Silas, and Timothy who accompanied Paul during his journeys.
2. Second Circle: Independent co-workers like Priscilla, Aquila, and Titus who executed the directions of Paul in their respective communities.
3. Third Circle: Representatives from the local Churches like Epaphroditus, Epaphras, Gaius and others commissioned by Paul to build their respective communities.

The range of roles and functions assigned to these multilayered responsibilities are as follows:[23] Co-missionaries with Paul for a long or short while (Gal 2:1; Phil 2:19; Col 4:6-8; 1 Thess 1:1; Acts 15:2, 19:2), Emissaries for collecting and distribution of donations for the famine-stricken Jerusalem community (2 Cor 8:19; Acts 20:4-6), Well-placed women and women for hosting the prayer sessions and bread-breaking gatherings (Rom 16:3-5). One cannot but commend his enabling leadership in terms of "recruitment of capable, flexible, and committed people. He was generous in rewarding their performance and developing their competencies." [24]

3.3.2 Delegation of Authority

Though no designation is attributed to Timothy and Titus, they seem to have been authorized as delegates of Paul, the Apostle (1 Tim 1:3; Tit 1:5). Timothy is expected to function in place of Paul in counteracting heretical teachings (1 Tim 3:11), ordering the public worship (1 Tim 2:1-15), appointing bishops and deacons (1 Tim 3:1-13), regulating the enlistment of the widows for monetary help (1 Tim 5:9-16), and ordaining, with due discernment, credible elders with appropriate remuneration (1 Tim 5:17-22). Titus was instructed to appoint elders who could preach sound doctrine while refuting heretical teaching (Tit 1:5-9). He was assigned to accomplish the same task (Tit 1:10-2:2). His duty was to ensure the credible Christian way of life expressed through edifying deeds and the avoidance of unproductive dissensions (Tit 2:3-3:11). The delegate of the Apostle is not merely the preacher through his words but through his deeds as a credible leader (Tit 2:7-8).

3.3.3 Roles of Elders, Bishops, and Apostles still Evolving

The early Christian communities were in the making amidst conflicts. The story of the first Apostolic Council held in Jerusalem addresses the problematic of cultural diversity. It gets transpired through Acts in terms of agreement reached by the parties or representatives concerned (Acts 15:20) perhaps as the common minimum programme. The same event seems to be perceived through the eyes of Paul, not as a triumphalistic victory over the Jewish fundamentalists of Jerusalem or Judaisers. While stressing that a commandment of circumcision was not enforced (Gal 2:3), his “emphasis fell upon the demonstration of unity, symbolized by the collection for the Jerusalem church, a matter to which he often refers in his epistles (Rom 15:25; 1 Cor 16:1; 2 Cor 8-9).”[25]

In the later days in Pastoral Epistles, we encounter the ‘offices’ or ‘quasi-offices’ like “elders” and “deacons” in the churches (1 Tim 3:8-13; 4:14; 5:17-19; Tit 1:5).[26]

Interestingly 1 Tim 3:11 perhaps refers to the wives of the deacons or deaconesses. But no role of women is referred to in the context of the function of the “bishop” in 1 Tim 3:1-7. The relation of the “bishop” (1 Tim 3:1-2; Tit 1:7- both times

in the singular) with the “elders” looks rather tenuous or unfixed. Perhaps, there are several elders from among whom they are appointed to rule (1 Tim 5:17) in contrast with some others who do not rule. One is not sure whether this possibility of fixing some elders to rule as ‘bishops’ was based upon those who have the organizing capacities, or hosting the prayer sessions or bread-breaking gatherings, or those having the credible qualities and virtues inspiring others.

Priestly ordination does not seem to have gained a great significance in the Pauline churches. For Paul the Spirit has surmounted the old Jewish distinction between priest and people and left it behind. All Christians have ministry and any member may be called upon to exercise any ministry. “Pauline church cannot be described as sacerdotal with only some having ministry and particular ministries confined to a few.”[27] However, the central role of “charisma” (1 Tim 4:14; 2 Tim 1:6) differs from what we hear of Jewish ordination supposed to be conferred on those who supposedly grow in wisdom with disciplined study under the rigorous formation of authorized Rabbis. The clear-cut divisions of job descriptions regarding the bishops, elders, or apostles assume complex legalistic turns and twists in the days to come when the Institutional Authority started manifesting its domination above the Charismatic Authority of the members of the churches.

4.0 Ministerial Orientations for India Today

Upon the foundations of the ‘in-Christ’ roots Paul builds up the role and function of the constructive power play in the ecclesial community to be rooted in Christ. And upon the ecclesial roots, he builds the personal and collective ethical behaviour in tune with organic rootedness in Christ whose organic link is the ecclesial community. Learning from the Lord Christ who voluntarily humbled himself to be ignominiously murdered as the criminal in public, the community members are supposed to “[D]o nothing from selfish ambition or conceit, but in humility regard others as better than yourselves.” (Phil 2:3).[28] “It is a distinctive pattern of Christian life that no other New Testament writer has so forcefully proposed.”[29] With these creative Pauline leadership potentials of evoking faith response to the divine initiatives, one could visualize some of the paradigm shifts in the ministries undertaken in the 21st century Indian context.

4.1 Constructive, Critical, and Creative Paradigm Shifts

Pauline World of 1 st Century	Indian World of 21 st Century
<ul style="list-style-type: none"> • Radical shift from legalistic Torah-centric ethnic obsession to freedom-centred all-embracing Divine embrace through the self-sacrificing murder of the Risen Jesus • From the claim of the privileged status due to Jewish birth with its associate traditional cultural and practices to the Christian praxis of inclusive culture promoting egalitarian ethos (Gal 3:26-28) • From the dictatorship of charismatic authority with its dramatic expression to bringing in the unintimidating virtue of the community-building <i>Agape</i> as a way of life (1 Cor 13). • From the insistence on the accumulation of power by virtue of one's office or charism to the prime agenda of distribution of power in tune 	<ul style="list-style-type: none"> • Need for moving from Christo-centrism through Theo-centrism leading to Life-centrism irrespective of one's caste, creed, colour, nation, gender • From claim of attributed status by birth (caste and gender) to the attributed status of concretely achieving the victim-centred ethics of enlivening others • From the dictatorship of tyranny of traditional, feudalistic, capitalistic, nationalistic, intimidatory, arms-twisting, institutional, legalistic leadership towards participatively collective leadership with consensus from the grass-roots of the last and the least. • From the ever-growing ethos of accumulation of power to the distribution of responsibilities for the agenda of community-building founded on one's achieved ethical performances of other-

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| <p>with one's legitimate role and function primarily in the exercising of the community-building</p> <ul style="list-style-type: none"> • Claims of universal or particular are to be tempered with the divine heart-beat of promoting unity in diversity • From holiness centred on circumcision to that on baptism into Christ | <p>oriented humanization through self-transcending leadership qualities</p> <ul style="list-style-type: none"> • Supremacy of the universal or particular has to be perennially explored with the discernment of the Spirit promising salvation to all through the differing divine strategies: one for the powers that be and other for the disempowered • From holiness centred on ordination ritual to that on baptism to that on the very birth as human beings as co-born with mother Nature, co-worker with other humans, and creator with God. |
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4.2 Further Explorations

In the light of the above Paradigm shift that we identify Paul's perception and praxis of ministries in his 1st century Graeco-Roman world, let us spell out some of the broad orientations for our multi-religious, multi-cultural, multi-caste, and multi-linguistic contexts of India today.

- * Identification of conflicts operative in every sector of the people we are missioned to serve.
- * Committed accompaniment with those who are on the losing ground, with a spontaneous sense of solidarity
- * Contemplation of alternative visions through the eyes of the victims
- * Encountering the oppressive mind-sets with prophetic credibility and courage
- * Empowering the victims with prophetic compassion

- * Evolution of new ways of democratization and distribution of power by critically deconstructing the patterns of accumulation of power in the existing hierarchical structures
- * Identification of new methods of rereading the life-protecting oral and written resources operative in the reservoirs of the religious-cultural and intellectual traditions of people across the globe
- * Strengthening the civil society from the underside of history for right intervention at the right moment against those forces causing conflicts engendering fragmentation of the people
- * Enlightening that the divine embrace of universal salvation operates with differing strategies- one for the dominated and another for the dominant
- * Being empowered only when enabling the victims to empower themselves with our role merely as hidden catalysts for such constructive societal transformation

The people of God, as the very living extension of the murdered but Risen body of the Eucharistic Lord with the self-emptying spirit unto death, are none but the community-building community thrown amidst conflict-ridden situations with historical uncertainties. Their role is to function as the members of the enlivening God of history in bringing out the fullness of life as envisaged by the same very Lord of history. Whatever be one's identity, status, birth or opportunity, each of the members of the battered and fragmented body of Christ has to be incorporated as the harmoniously integrated body of Christ as a unified and living cosmotheandric organism of Christ.[30]

Notes

- [1] By doing so, we do not claim to have portrayed an all-comprehensive picture of the complex nature of the Indian situation in the current scenario.
- [2] Regional parties from various states cannot be bypassed by the so-called national parties in India today. Some of them cry hoarse even with militant war cry against the Centre from some states (Jammu & Kashmir) or the neighbouring states (Karnataka Vs. Tamil Nadu on Cauvery) or those migrant people from other states (Raj Thackery Vs. non- Maharashtrians in Maharashtra).
- [3] They are transpired through the texts of various *Dharma Shastras*. Of all of them *Manu Dharma* is vehemently under fire by the subaltern discourses even today.

- [4] Antony Kalliath, "Preface", in *Christian Leadership: The Shifting Focus in Theological Education*, Antony Kalliath (ed.), Bangalore: Dharmaram, 2001, p.7..
- [5] Ibid.
- [6] Angela Cheater, "Power in the Postmodern Era", in *An Anthropology of Power: Empowerment and Disempowerment in Changing Structures*, Angela Cheater (ed.), London: Routledge, 1999, p.1. also cf. S. Wright, *Anthropology of Organisation*, London: Routledge, 1994.
- [7] The anti-minority animosity with its outburst of violent campaign of hatred let loose by the Rightist fundamentalists in Orissa and Karnataka in the recent months is the typical example.
- [8] Cf. Raymond Brown & John P.Meier, *Antioch and Rome*, New York: Paulist Press, 1987, pp. 1-9.
- [9] PHEME PERKINS, *New Testament Introduction*, Bombay: St.Paul's, 1992, p. 216.
- [10] Cf. James D. G Dunn, *Unity and Diversity in the New Testament: An Enquiry into the Character of Earliest Christianity*, London: SCM Press, 1993- second edition- second printing, pp.23-24.
- [11] Neither the genuine epistles of Paul nor the Acts of Apostles spell out the formal authority of the originally chosen and sent out as Apostles. Cf. R.Eduard Schweizer, "Ministry in the Early Church", in David Noel Freedman & Others (eds.), *The AnchorBible Dictionary- Vol. IV*, New York: Double Day, 1992, p. 838.
- [12] This uniqueness of the witness proclaiming salvation to the listeners goes beyond the nature of eye witness of an event at a particular historical moment. It is clearly differentiated from other visions or auditions in his later days (2 Cor 11:16-17; 12:1-4).
- [13] Lucien Legrand, *The Bible on Culture: Belonging or Dissenting?* Bangalore: Theological Publications in India, 2001, pp. 115-151, especially pp. 143-146.
- [14] There are proposals made even to the extent of suggesting that the institutional leadership was definitely a development in the post-Pauline Church. Cf. H. von Campenhhausen, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*, London: Adam & Charles Black, 1969.
- [15] Rom 12:7-*diakonian*- 'ministry' (NRSV)= 'gift of practical service, (NJB); Rom 12:8 - *proistamenos* - 'the leader' (NRSV) = 'put in charge' (NJB).
- [16] Though RSV personalizes all the impersonal form of charisms, NRSV restores the text, both with personal and impersonal categories, in tune with the original Greek text.

- [17] Cf. Cf. R.Eduard Schweizer, "Ministry in the Early Church", in *The AnchorBible Dictionary*, David Noel Freedman & Others (eds.), Vol. IV, New York: Double Day, 1992, pp. 838-839.
- [18] James D. G. Dunn, *Unity and Diversity in the New Testament: An Enquiry into the Character of Earliest Christianity*, London: SCM Press, 1993 - second edition- second printing, p. 114.
- [19] For an effective articulation on "Love rather than Integrity" cf. Krister Stendahl, *Paul Among Jews and Gentiles*, Philadelphia: Fortress, 1979, pp. 52-68, especially p. 55.
- [20] Perhaps the same metaphor of the body of Christ might be extended to refer to the universal Church in the course of time in the post-Pauline era. Cf. Eph 4.
- [21] Cf. C.G.Kruse, "Ministry", in *Dictionary of Paul and His Letters*, Gerald F.Hawthorne, Ralph P. Martin & Daniel G. Reid (eds.), Illinois: Inter-Varsity Press, 1993, pp. 602-608.
- [22] Joseph Anikuzhikattil, "Paul the Missionary", *Ephrem's Theological Journal*, Vol. 12/ 1, March 2008, 15. Also cf. Rom 16:1-21; 1 Cor 3:9; 16:10, 15-18; 2 Cor 8:23; Phil 2:25; 4:2-3; Col 4:10-11;
- [23] Loyola, Michael John & Bhaskar Antony, *Thodarnthu Oruhiren* (in English- Let me Keep on Racing), Dindigul; Vaigarai, 2008, pp. 48-50.
- [24] Tresa Joseph, "Apostle Paul the Daring missionary", *Kristu Jyoti* 25/2 2008, p. 116.
- [25] Krister Stendahl, *Paul Among Jews and Gentiles*, Philadelphia: Fortress, 1979, p. 68.
- [26] "Strikingly different from Paul is the fact that here there is no place for female elders or bishops (1 Tim 2:11-15). However, the ministry of intercession by "enrolled" widows (1 Tim 5:5'9) is taken seriously." R.Eduard Schweizer, "Ministry in the Early Church", in David Noel Freedman & Others (eds.), *The AnchorBible Dictionary- Vol. IV* (New York: Double Day, 1992), 839.
- [27] James D. G. Dunn, *Unity and Diversity in the New Testament: An Enquiry into the Character of Earliest Christianity*, London: SCM Press, 1993- second edition- second printing, p. 114.
- [28] Also cf. Rom 12: 9-21. [29] Cf. Joseph A. Fitzmyer, *According to Paul: Studies in the Theology of the Apostle*, New York: Paulist Press, 1993, pp. 89-105 especially p. 105; Also cf. U.B. Müller, "Der Christus Hymnus Phil 2:6-11", *ZNW* 79 (1988), 17-44.
- [30] Cf. S. Soosaimanickam, *Narcheithiyin Thoothuvar* (In English- *The Apostle of the Gospel*), Dindigul: Vaigarai, 2008, pp. 138-173.

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