



the History of the Evangelist ministry in the Catholic Apostolic Church

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Zurich. On his website “ad fontes” Folkmar Schiek has publicly called upon the Work Group “History of the New Apostolic Church” (WG HNAC) to provide source references in the article “Perfecting the Ordinances—Historical Observations on the Ministry of Evangelist in the Catholic Apostolic Church” (OF 8/2007). The History Work Group responded to this with an Announcement of a supplementary article.

At the time, the History Work Group mentioned that an academic article on the Evangelist ministry had been scheduled for release. The latter was partially based on newly available internal sources of the Catholic Apostolic Church in England.

We are now pleased to make this article available. Please read our preface to the article first.

1. Preface to article

2. Article: “Perfecting the Ordinances” – Historical Observations on the Ministry of Evangelist in the Catholic Apostolic Church

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Neuapostolische Kirche
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“Perfecting the Ordinances” – Historical Observations on the Ministry of Evangelist in the Catholic Apostolic Church

On the evangelist ministry we read in the Great Testimony that the evangelist bears “the sign of the coming kingdom, and so of the coming judgment, and the sign of the ordained refuge, the Church of Christ, wherein alone is salvation”. We further read that he fulfils this commission by “healing the sick, casting out devils, raising the dead and when, by preaching of the word, confirmed by the signs and miracles which God should work by him, he has drawn the hearts of the heathen to be joined to the Church, receiving them by baptism into the Church”. The example of Philip (Acts 8), we read, shows that “having accomplished this, his office is ended, and straightway he proceeds on his mission of preaching the Gospel in other places”.

The statement that the evangelist is to hasten might lead us to think of him as a missionary to heathen nations. As it was, the apostles of the Catholic Apostolic Church restricted their address to Christian nations. They hoped to rebuild the Christian Church on its original foundations and lead it to perfection. After their separation on 16 July 1835 Apostle Carls had expressly addressed them as “apostles for the heathen through the length and breadth of Immanuel’s land”. In the nineteenth century every inhabitant of these nations who was not a Jew (who would only receive baptism if he became a Christian), a Baptist (who would be baptized as an adult) or a Quaker (who interpreted baptism as an inward experience) was