



**Between the 1<sup>st</sup> and 21<sup>st</sup> Century New Testament Church:  
Challenges and Prospects of Emerging Paradigms in the New  
Normal**

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**Abstract**

*The New Testament Church is the body of Christ characterised by believers who share a common faith and practice, usually meeting together within an identified community. Within the context of globalisation, advanced information technology, and now, post-Covid-19, the traditional construct of "the local assembly" meeting together in synagogues and from house to house in the 1st Century Church is being challenged and redefined by the threats of emerging global diseases and advanced communication systems in the 21st century. This paper uses comparative historical, literary and hermeneutical approaches to contrast, compare and contextualise the 1<sup>st</sup> and 21<sup>st</sup>-century Churches. This paper examines the emerging paradigms foisted on the 21st Century Church by developing global trends and their implications on the Church's ecclesiology. This study argues that global issues (such as the new-normal post-Covid-19) influence the universal Church's New Testament orthopraxy amidst unchanging purpose, apostolic doctrines, normative and traditions but developing contextualisation. This paper proposes that contextualised ecclesiology amidst emerging global issues will prevent the Christian faith from antiquing.*

**Keywords:** Church, Contextualisation and Hermeneutics, Emerging Paradigm, New Normal, New Testament



## **Introduction**

Among many other metaphorical descriptions of the Church in the Bible includes the house of God, the grand pillar of truth, the bride of Christ, an army, the body of Christ, the flock of God, the temple of God and the Holy Spirit (1 Cor. 3:16, 6:15-16, 10:16-17, Eph. 2:11-12, 1 Tim. 3:14-15). The word "Church" was also used in the Bible to mean the Church Universal or the Universal Body of Christ (Matt. 16:18; Eph. 1:22-23; 5:25); the Local Church (Acts 14:23; 1 Cor. 1:2); the House-Churches (Acts. 8:33, Rom. 16:5, 1 Cor. 16:19 col. 4:15) and the organised group of Churches (Acts 9:31). Dunn (1998) identified that Apostle Paul used the term Church in respect to house churches rooted in Christ and nurtured by the ministry of the apostolic teachings.

The New Testament Church is the body of Christ comprising members who share a common faith and practice, usually meeting together within an identified community. Many scholars have offered varying views of the term "Church". To mention a few, Grudem (2000) defined Church as "the community of all true believers for all time", while Enyinnaya (2011) defined the church "as a universal clan, which God is building around Himself consisting of individuals whom He has given birth through faith in Jesus Christ and who are indwelt and sustained by the Holy Spirit." The conclusive emphasis from these definitions is that the Church is the people and not the place or building where they meet.

The purpose of the Church has been a subject of diverse discourse among many scholars. Erickson (1985, 2013) described the roles of the Church to include evangelism, edification, worship, and social ministry (concerns and actions), while Grudem (1994) itemised the roles of the Church being a ministry to God (worship), ministry to believers (edification), and ministry to the world (evangelism and love motivated social actions). From the above, the overall purpose of the Church exists to discharge upward responsibilities towards God, inward responsibilities towards her members and outwards to the world.

The theological study of the structure and systems of the Church is generally referred to as ecclesiology. In simple terms, ecclesiology studies the believers' gathering and their practice of faith in Christ Jesus. Ecclesiology studies the purpose, significance, roles and functions, order, creed, traditions, beliefs and mission of the Church. It shapes the theological view of the Church as regards her upward devotion to God, the inward relationship among members and outward expression to the society. The activities and engagements of



the Church are the output of her ecclesiological view, hence, the fulfilment of God's eternal mission for the world through her.

Across all ages, scholars and theologians have argued as to what extent 'the world' influences the ecclesiological principles and practices of the Church. While some have argued that the Church, as the called out ones, *ecclesia*, is in the world but not of the world, others argue that the Church is God's agent of transformation in the world. This paper compares the 1<sup>st</sup> and 21<sup>st</sup>-century ecclesiology of the Church against the background of developing global issues and emerging crises such as the post-Covid 19 pandemics new normal. Through contextual hermeneutics, this writer attempts to opine critically that the Church's praxis can re-engineer the Church's ecclesiological worldview without prejudice to her orthodoxy. This article suggests how the mission of the Lord Jesus for the Church on the earth, as practised by the early apostles and church fathers, can be fulfilled within a different social context and age.

### **Distinctive Features of the 1<sup>st</sup> Century Church**

The 1<sup>st</sup> century Church spanned A.D. 33 – 100 from the upper room experience in the second chapter of Acts, where the Church was birthed till the days of the early Church fathers. The faith community recorded in the Acts of the Apostles rose from the Jesus movement into a community of distinct people who became perceived as threatening to the Roman Empire (Seccombe, 1997). They were the majority of Jews who converted from Judaism and a few Hellenistic enthusiasts who co-worshipped with them in their synagogues and hence, were converted into their faith in Christ. The first apostles led by Peter, James and John were the pillars who presided over the Church at Jerusalem before Paul joined the Antioch church and, together with Barnabas, became the apostles to the gentile nations. Soon, house churches were planted in all of Asia through the missionary efforts of this duo (Rom. 15:19), while they also met in synagogues of the Jews for joint worship (Chester, 1997). The early Church fathers preserved the doctrine and faith of the early Apostles by following Paul's admonition in 2 Tim. 2:2 to commit the apostolic doctrines only to faithful men who would later teach others likewise (Paget, 1997). Kane (1978) noted of these Christians that "it is hard to find a single place on the habitable earth that has not admitted to this tribe of men and is not possessed by it." The features of the early Church include:

1) Worship (*leiturgia*): The Sacrament (*eucharist*), hymns, word and prayer were the elements that characterised the early Church's fellowshiping with one another before God (Eph. 5:19, Col. 3:16) (Roberts Jr., 2008). They received the doctrines and continued in the



apostles' teachings as they met from house to house or in temples and synagogues, breaking the bread and giving to prayers (Acts. 2:46, 5:42).

2) Community (*koinonia*): The early Church was woven into a community of love where no one lacked anything, as everyone shared everything they had in common for the good of all. Discrimination based on gender, race, social status or political class was absent in this growing community of believers, attracting more Roman citizens of the Hellenistic world into the Gospel (Roberts Jr., 2008). Hellenistic Churches planted by Paul raised offering for Jerusalem during the great famine prophesied by the prophet Agabus as a sign of communality and bond of love between the two racially different groups in the early Church (Acts 4:34, 24:17, 1 Cor. 12:13, Gal. 3:28).

3) Witnessing (*kerygma*): Green (1970) writes that believers used informal conversations with passion for sharing the Gospel with anyone everywhere around them, reinforced primarily through their transformed personal character. He argues that they were obedient to civil rules, demonstrated a great life of integrity and lived a distinguished life that attracted others. They displayed unusual compassion and love in the face of gruesome persecution and execution, showing their loyalty to Christ and His cross. They preached the Gospel with signs and wonders following to silence the pagan gods of the pluralistic Roman culture (Acts. 4:2, Acts. 8:5; 25; 35, 1 Cor. 15:1-2)

4) Discipleship (*kathechesis*): Dujarer (1979) writes that in the New Testament, the verb form occurs eight times but not with the direct technical sense of a formal period of instruction as seen in post-apostolic period (Luk. 1:4; Acts. 18:25; 21:21, 24; Rom. 2:18; 1 Cor. 14:19; Gal. 6:6). Even though the noun form (*kathechsi*) never appears anywhere in the New Testament texts but traditions reveal that Clement of Alexandria, an early church father appears to have been the earliest to use the word "catechumen" as of a person receiving formal instruction in the Christian faith. Arnold (2004) observes concerning the importance of discipleship (catechism) to the early Christians that "the early Church sets for us a challenging example on how to train new believers and help them grow in Christ during the first three years of their walk with the Lord. It is hoped that evangelical churches would invest more time, thought, prayer, planning, and resources into healthy assimilation of new believers."

5) Pastoral Care and Accountability (*hegeomai*): Heb. 13:7, 17 & 24 charge Christians to obey those who have "rule over" them and who care for them through the spoken word of God as one who will give



an account as a watchman over the souls of men, a special assignment for pastors and church leaders. Apostle Paul in Acts 20:28-29 went further to charge the overseers (*presbuteros* and *episkopos*) to consider their Holy Spirit delegated role as a Shepherd to give heed by giving due diligence to watch over the flock, the Church and feed her as one purchased by the blood of Jesus. This oversight and accountability cost Ananias and Saphiras their lives when they lied to the Holy Ghost before Peter (Acts. 5:1-12).

6) Service & Ministry (*diaconia*): It is the concept of help ministry where the early apostles appointed servants (*douloi*) to render services that complement the ministry of the word and prayer by the apostles. It is the channel by which lay persons can use their talents, skills and ministry gifts to serve one another as members of the body of Christ. Rom. 12:5-11 lists these services as service, prophecy, teaching, exhortation, hospitality administration, and mercy or social actions. The challenge that the post Covid-19 new normal has foisted on the 21<sup>st</sup>-century Church is the disruption of the visible church communal order through which all the features mentioned earlier of the Church are best maximised. As Hauerwas (1981) puts it, "the truth of Christian convictions cannot be divorced from the kind of community the church is and should be." In agreement, Hoyland (2017) posits that the church community is where Christian virtue and the Gospel are formed, practised, embodied and made visible to the world. He further concludes that "indeed, it is the church as community which develops the character of Christians according to the virtues of the faith."

Before Covid 19, it appeared that the Church could not achieve these functions and purposes without the physical buildings. The Church believed that when the physical church community collapses, the Church has ceased to be one. Although Covid-19, like other emerging pandemic and global issues, threaten to collapse the physical architecture of the church community, realities after the pandemic have revealed the misjudgment of the Church's hermeneutics of ecclesiology.

### **Covid-19 and other Contemporary Issues shaping the 21<sup>st</sup>-Century Church**

1) Modernisation: Industrialisation, technological revolution and urbanisation are issues within the last two centuries that have shaped how Church is approached. Hoyland (2017) identifies that modernisation and its attendant effects cause "a host of socio-cultural changes with the centrifugal force that dislodges people, their beliefs, values and relationships, from traditional foundations, and thrusts them outwards into a bewildering 'cosmopolitan' world or a centripetal



force that drives them inwards in an attempt to retain or reclaim their physical and human roots, their common heritage and a distinctive identity." Industrialised technological revolution leads to urbanisation and globalisation, which are factors that displace people from environments and faith communities that are supportive of their Christian experience to intolerant and liberal environments that are hostile to their Christian confessions and identity. At the core of these is modernism rooted in the 18<sup>th</sup> & 19<sup>th</sup> century enlightenment period that seeks to secularise society, rationalise all phenomena and hold no brief for religiosity. Where the Christian population is upwardly mobile due to these elements of modernisation, there has been a considerable shift in the faith of believers from fervent to lukewarm and sacred to common as van der Ven (1996) identifies that "the segmentation of human relations characterises urban lifestyle." Since ecclesiology is based on *koinonia*, modernisation diffuses the communal nature of the 21<sup>st</sup> century compared to the early Church in the book of Acts of the Apostles.

2) Postmodernism: Allen (1990) defines postmodernism as simply 'after the modern world.' It has been described as an intellectual response to the modernistic era of Western civilisation that was influenced by the religious and philosophical culture of the pre-modern times predominated by the reformation ideology of the protestant movement. It presents a worldview antithetical to the culture of rational principles that holds an objective view of the truth. Postmodernism espouses relativism and pluralism that engender divergent cultural concepts, disrupting social order and communality. Regarding Christianity and the Church, postmodernism challenges the doctrines and creeds of the faith rejects all forms of objective reality and denies the idea that truth is absolute. In such context, all known fundamental cultures of the church conflict with postmodernism, be it *leiturgia*, *kerygma*, *kathechesis*, *hegeomai*, or *diaconia*. In the 21<sup>st</sup> century, postmodernists reject doctrinal instructions, pastoral oversight and, albeit, the art of sacrificial lifestyle required of a disciplined member of the Church.

3) Information Technology and Globalisation: The Internet, social media apps and other information communication technologies have led to the globalisation drive of the 21<sup>st</sup> century. Globalisation is a concept that considers the whole world as a single entity or a "global village". Messaging apps, blog sites, news websites and video streaming apps, among others, are trends that have promoted more distanced relationships between people even though they integrate real-time communication and friendships globally. Hearn (2013) rationalises that globalisation not only reflects the nature of how working, living, and interacting through secular means with the world



but also involves how the Church's communal life, partnership with each other, evangelistic missions, government, resource sharing, and ecumenism.

4) War, Terrorism, and Migration: Transatlantic migration due to war, terrorism, and socioeconomic turmoil of the developing countries from Africa, the Mideast and Asia have triggered an increasing upsurge of refugees, asylum seekers and internally displaced persons. According to United Nations World Migration report in 2020, as of June 2019, international immigrants were estimated to be 272 million globally (Mcauliffe and Khadria, 2019). Of these, 79.5 million were reportedly forced displacement, of which 45.7 million were internally displaced, 26 million were refugees, and 4.2 million were asylum seekers. These figures pose a serious concern for the Church and her ecclesiological re-engagement of these emerging paradigms in a revolutionary and innovative approach rather than a dogmatic recline. A clear example is how the Embassy of God Church, a mega-church acclaimed as the largest charismatic Church in Eastern Europe led by Pastor Sunday Adelaja amidst the Russian invasion of Ukraine in 2022, could continue as small cell groups and home Churches despite the ongoing war.

5) Emerging Diseases & Pandemics: Global diseases are emerging and re-emerging in a way that alters the socio-cultural architecture of the Church and the world. Since 2019 when the novel coronavirus SARS-CoV-2 was first isolated as the causative agent of the disease COVID-19 till the time of writing this paper in August 2022, as of 4:12 pm CEST, 30<sup>th</sup> August, there have been 599,071,265 confirmed cases, including 6,467,023 deaths reported to WHO and as at 24<sup>th</sup> August 2022, 12,449,443,718 doses of its vaccine have been administered (WHO, 2022). These experiences shaped how the Church has responded through the digitisation of Church services and programs due to the closure of worship places, restriction of international travel, and cancellation of public gatherings, especially in crowded spaces, as measures to contain the pandemic. During and after the lockdown, Churches are re-engaging and redefining how Church ordinances are administered to reshape their ecclesiology to fit into current trending global realities. The major challenge to these emerging paradigms is how the Church rethinks her traditions and rebirths her ecclesiology, a concern for her interpretive and appropriation roles of the sacred texts.

#### **Emerging Approaches from Hermeneutical Contextualisation of the Church's Practices to Post-Pandemic Challenges in the New Normal**

Nihinlola (2006) describes hermeneutics as the art and science of the process of interpretation that involves the determination of a text's



original meaning, which leads to the elucidation of its sense for modern readers. He used the terms "application" and "correlation" to describe how the theory of Biblical hermeneutics is implemented and how its principles and methods will be integrated. Historical and cultural gaps separate the 1st-century Christians and 21<sup>st</sup>-century Bible readers. Thus, contextualisation applies and correlates Biblical texts in a way that fits into the present-day realities of readers and interpreters. At the same time, hermeneutics answers the question of what, and contextualisation answers how.

At present, the main challenges of the post-pandemic new normal that stare in the face of the Church are the question of what the mission and the message of the Church are as well as the means and mode to achieve them. In response, Darrell L. Whiteman (1997) opines that appropriate Biblical hermeneutics shape the contextualisation of the Gospel in a dynamic approach that does not compromise the foundations of apostolic doctrines and practices in an evolving contemporary global society. This paper argues that while the Church's purpose, normative and worship are unchanging, contextualisation is developing and must be tailored to emerging global issues to prevent the Christian faith from antiquing. Therefore, these questions beg for answers: What is the Church? Is the Church visible or invisible? Can the Church be more flexible than dogmatic? Can emerging trends be maximised to the advantage of the Church's mission and purpose? In order to attempt these questions, comparative history, theological reflections and contemporary narratives are employed to enunciate this paper's perspectives.

Theologically, a redefinition of the term "Church" from orthodox and unorthodox standpoints suffices. While Calvin holds a high view of the Church as the *ecclesia*, the called-out people of God, who is both visible and invisible Church and describes the visible Church as the external means or aid by which God invites us into the society of Christ which is the invisible Church and holds us therein (Pillay, 2020); Barth describes her as "the one, holy, universal, apostolic Church that exists as a visible congregation which is assembled by God's Word, comforted and exhorted by God's Word, and which serves God's Word in the world (Barth, 1964)." These theological syntheses hold that though Jesus expressly fought for the physical temple, he likewise called for its dismantling in a paradox that inundates his assertion that the real worship takes place in the spirit of the individuals who make up the invisible Church beyond the physical buildings (John 2:13-25; 4:21-24). In response to the colonisation of the Gospel by Judaistic Christians in Jerusalem as well as the frequent imprisonment of Apostle Paul by the Roman government and the Sanhedrin councils in the synagogues he visited, he decried that the Gospel (a type of the invisible Church) cannot be in chains even though he (a type of the





physical Church) was in chains (2 Tim. 2:9). In contrast, the physical Church gathering may be jeopardised in the new normal post-pandemic, the spiritual community and fellowship continue through other means in a context beyond the four walls of a physical building as previously imagined by Ray Anderson, Eddie Gibbs and Ryan K. Bolger (Anderson, 2006; Gibbs and Bolger, 2005).

Historically, it is noteworthy that the Church began as a movement rather than an institution (Corpuz and Sarmiento, 2021). As such, they were not confined to the walls of a building, but meeting places as occasions demanded. As a movement, the early Church adapted the Gospel and worship to the given context or culture wherein it began, evidenced by house-to-house congregations, breaking of bread together, meeting in synagogues and the inclusion of the Gentiles without obligations to keep the Jewish laws built on the saving grace by faith in the finished works of Jesus Christ (Chupungco, 1997; Witherington, 1998; Payne, 2008). The Church became institutionalised after the Christianisation of Rome following the supposed conversion of Emperor Constantine and the merging of the Church and the State. Thus, Christianity became the official religion of the Roman Empire, and as such, Christianity became codified and contracted into a religion of edict, dogma, rituals, and walled cathedrals. Gaustad (2004) ably captures this problematic idea when he says, "the government establishment of religion, since the days of Constantine, had always been bad for religion."

The 21<sup>st</sup> century Church cannot misconstrue the necessitated shutting down of the physical Church buildings as a persecution of the Church or to mean apocalyptic extinction of the invisible Church as propounded by some during the pandemic. The post-pandemic new normal challenges the Church to rethink and re-engage measures that employ the 1<sup>st</sup> century Church's ideology of an invisible and indestructible Church in a disruptive emerging context of the 21<sup>st</sup> century. History lessons should remind the 21<sup>st</sup>-century Church how it survived and thrived well during past pandemics or persecutions. The Edict of Milan in 313 A.D. that ended State-sponsored persecution of the Church was preceded by the outbreak of several waves of plagues; the Antonine Plague (165 – 169 A.D.) and the Plague of Cyprian (249 – 262 A.D.) ; (Just, 2020). The Church emerged stronger afterwards with the development of apologetics, the formation of the canon of sacred texts, theology and the structure of the Church and the emergent apocalyptic view that influenced attitude toward martyrdom and death (Lukashenko and Biletska, 2021).

Contextually, the twin issues of the pandemic and digitalised globalisation are concepts the Church must re-engage in a more pragmatic approach. Hipps (2006) observes that the forms of media



and technology – regardless of their content – cause profound changes in the Church and culture, thereby creating challenges and opportunities in how the people of God are formed through media power. In tandem, demographics from Internet World Statics reveal that as of 30th June, 30th June 2022, 5.4 billion users are on the internet (Stats, 2022), most of whom are on social media chatting and video apps. This allows the Church to engage the world to whom she has been sent and to engage the culture with transformational ideals beyond the rhetoric of cathedrals and ordinances within a building or place. In the new normal, many churches have turned to electronic platforms to reach their members and seekers, opening up a faster and inevitable rise to and need for the digital Church (Bailey, 2019). Consequently, Churches had to adjust to digital worship, sacraments, sermons, tithes, and missions. We shall now explore the pandemic's impact in selected areas of the Church's work and ministry by illustrating the 'radical shifts' required of churches to embrace and 'survive' in their new reality of post-COVID-19 pandemic new normal.

#### **Prospects of Emerging Paradigms in the New Normal: Digitisation of Worship**

Janzen (2019) and Hearn Jr. (2013) have argued and proposed that the 21<sup>st</sup> century should be a "techno-missional Church" that uses technological advancement and information technology in the Church as an effective means of improving worship experience, Church functions and engagement of the larger unchurched society. A techno-missional Church is reshaping missional ecclesiology by leveraging I.T. tools through digital platforms for parishioners' and public worship engagement. During the pandemic, digital platforms presented a fast and easy approach to managing social interaction (Boguszewski et al., 2022). By so doing, digitisation of Church services and programs resulted in higher online participation than noticed before the pandemic and also presented the sceptics, the 'unchurched' and the out-of-church demographics to anonymously participate in worship during the psychologically compromising times of the lockdown and further after the pandemic.

Boguszewski et al. (2022) report that many found online digital spiritual engagements viable coping mechanisms during the pandemic's emotional and psychologically traumatising events. Gauxachs et al. (2021) reported a rise in online community membership of Churches due to the digitisation of Church activities. During the lockdown, Churches forcefully adapted to digitalised forms of worship, and Christian obligations, from sermonising to donations, supportive services, sacraments, evangelism and missions. An example was the Church of England. The Church of England reports that Covid-19 has widened the penetration of the Gospel on an unprecedented global



scale, and hitherto difficult-to-reach demographics have become accessible due to the global need for succour and emotional support during the pandemic (Bryson et al., 2020). They further report that the digitised Church system assuaged the effects of postmodernism on the worship experience where seekers had called for a liberalised system of worship and pastor-parishioner relationship, thus, revitalising anonymous prospecting of the Christian experience by others outside the Church. The Church, via the internet, became the rallying point and the centre for solidarity, socialisation and rationalisation of the pandemic and its effects that caught the world unaware. Likewise, the Church offered answers to many questions about why the pandemic posed by some while rendering social services for others who needed a cure, food and provisions supply and psychological support for some with the emotional burden (Bryson et al., 2020).

In Covid-19, the Church returned to the apostolic foundations of meeting in groups semblance to 1<sup>st</sup> century house-to-house Church, a movement void of the bureaucratic bottleneck of ecclesiastical order. In each family, every family head was the priest, and the priesthood of all believers is firmly expressed in tandem with John Calvin's Reformed theology. The Church opened in every home and online space outside the physical Church walls. Hence, more people were added to the Christian community of faith. The pandemic awakens the need for a Church to engage the culture through active and innovative participation. The prospects of post-pandemic trends are enormous. First, the Church can reconsider and break free from traditional dogmas to reinvent orthopraxy without undermining the principles of *sola scriptura* and *sola fide*. Second, the Church can re-engage the culture through an improved techno-missional relationship with others outside the Christian community facilitated by information and communication technology's access to people right in the comfort of their personal places. Third, the post-pandemic has emphasised, enlightened and empowered Christians as the invincible Church, who are required to be agents of transformation by participating in the work of the Great Commission, thereby eliminating the dichotomised laity-clergy roles. Fourth, the pandemic presents the Church with a greater influence than it wielded before the pandemic because more disciples-making activities can be executed through online messaging and social apps available in the 21<sup>st</sup> century.

### **Conclusion**

The paper compares the Church in the 1st and 21st centuries and argues that the Church must adapt to emerging global issues and technological advancements by developing a contextualised ecclesiology. The paper's theoretical framework is grounded in the ecclesiological doctrine and theological reflection that posits the



phenomenal existence of the 1st century Church as a Jesus movement needless of a walled building than a 21st century institutionalised religion which began as a contraption of the State-Church merger following the Edict of Milan by Emperor Constantine. The paper opines that the Church's challenge in responding to the post-pandemic new normal is the dilemma of appropriate hermeneutical contextualisation. Therefore, the study proposes historical, hermeneutical, and contextual approaches to construct appropriate responses and suggests adapting technological advancements to administer Church practices without compromising apostolic doctrines and the 1<sup>st</sup> century Church traditions. By contextualising Biblical texts to fit emerging global issues, the paper asserts that the Church can prevent Christianity from becoming an endangered religion out of touch with prevalent culture.

### **Recommendations**

This paper recommends:

1. A return to the ideals of the early Apostles, Church fathers, and Christians of the 1<sup>st</sup> century, where the purposes of the Church were actualised without barriers of time, culture or space.
2. A rise by the Church to the current disruptive post-pandemic global issues that challenge the orthodox ecclesiastical order through dynamic, unorthodox ecclesiological practices that adapt 21<sup>st</sup>-century innovations to the unchanging mission and message of the 1<sup>st</sup> Church.
3. A recalibration of 1st-century Christianity into the 21<sup>st</sup>-century culture and context that appeals to the concerns and challenges of the new normal.
4. A reinvention of the Church's dogma to accommodate practising the Christian void of traditions that undermine realities in the new normal but thoroughly grounded in the ideals of sound Biblical doctrine.

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