

The calling of the Church is to be holistic. The ultimate goal should not be just to raise leaders within the Church but to create a community of faith within each society. The relationship of the Para-Church goes hand in hand with the Church. The Para-Church creates stability and facilitates growth while the Church promotes new developments and methods of missions. The Para-Church organizations are Christian organizations that promote social welfare and evangelism. Due to this, it is important that they are both seen as important factors in ministry.

Goheen explains that “the fourfold dynamic that drives Newbigin’s thought are gospel, story, missional people, and missionary encounter with culture¹”. The Church and Para-Church need to work in harmony to allow for all dynamics of faith to be experienced. Due to the fact that God’s vision and goal for us as His people is to spread the Gospel on a global scale, there truly needs to be a sense of teamwork in order to accomplish such goals. Within a Church and Para-Church, there are different communities that form. For example, as stated in the lecture, there are assemblies brought by God’s calling (otherwise known as ekklesia) and there are ceremonial communities as a whole (otherwise known as edah). Within these communities, there are important roles being placed for everyone yet ultimately the goal is the same and will always be to spread the gospel on a global scale.

Along with the assemblies such as ekklesia and edah, there are structured fellowships known as modality and sodality. “Modality is a structured fellowship with no distinction between gender or age whereas sodality involves an adult second decision beyond modality membership and is limited by either age, gender, or marital status”². This structure, however, seems very discriminatory and restricting. In my personal opinion, I do not see this being a very successful

¹Goheen, Michael W., and Nicholas Thomas Wright. *The Church and Its Vocation: Lesslie Newbigin's Missionary Ecclesiology*. 2018.

²Lecture 2-Biblical Theology of the Church

form of fellowship especially in our modern time and age. However, it is true that I see these separations and distinctions in a church setting.

For me personally, I do not believe that there should be any distinction between gender, age, or marital status no matter the structure or hierarchy of the community. I truly believe that as long as those who are passionate about ministry are fully trained and well-taught, there is no reason for them to be considered for a more leadership position. As Goheen mentions, as long “as the church understands the gospel and the biblical story as public truth-truth for all nations, all people, and all of cultural life-that it will be equipped for its missionary encounter”³. Therefore, no matter the differences, everyone should have the same opportunities to become part of a person of missions.

Ultimately, man’s goal in life is to become a means to spread the good news and the Gospel. There are many Para-Church organizations that work with Churches to create a more effective means of missions. However, I personally would love to see more development in organizations that help with children’s education and women in need. I truly believe that the children are our future so it is important to make sure that all children have the same and equal opportunities to become amazing and motivated beings who will further spread the Gospel and Word of God. Therefore, I believe that the Church and the Para-Church should work together cohesively to walk towards a more positive and effective means of missions. At the end of the day, “the mission of the church is a summons to all people ‘to respond to a word of calling by believing and acting, specifically, by becoming part of the community which is already committed to the service of the Builder⁴’”. It is important for our community to further develop

³Goheen, Michael W., and Nicholas Thomas Wright. *The Church and Its Vocation: Lesslie Newbigin's Missionary Ecclesiology*. 2018.

⁴Goheen, Michael W., and Nicholas Thomas Wright. *The Church and Its Vocation: Lesslie Newbigin's Missionary Ecclesiology*. 2018.

these structures and organizations in order to continue to progress effectively towards God's ultimate vision and goal for us.

Works Cited

Goheen, Michael W., and Nicholas Thomas Wright. *The Church and Its Vocation: Lesslie Newbigin's Missionary Ecclesiology*. 2018.