

**CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI**

**FACULTY OF HUMANITIES**

**THE CHALLENGES INVOLVED IN CANDIDATING FOR THE MINISTRY  
OF THE METHODIST CHURCH GHANA: A CASE STUDY OF THE  
KUMASI DIOCESE**

**PROJECT WORK  
(LONG ESSAY)**

**BOATENG KWASI ALEXANDER**

**ACHEAMPONG ERIC OPOKU**

**DEPARTMENT OF THEOLOGY**

**JUNE, 2022**

**THE CHALLENGES INVOLVED IN CANDIDATING FOR THE MINISTRY  
OF THE METHODIST CHURCH GHANA: A CASE STUDY OF THE  
KUMASI DIOCESE**

**BY**

**BOATENG KWASI ALEXANDER - 13021841**

**ACHEAMPONG ERIC OPOKU - 13021702**

**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY  
COLLEGE, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR  
THE AWARD OF THE DEGREE OF BACHELOR OF ARTS IN THEOLOGY  
WITH ADMINISTRATION.**

**DEPARTMENT OF THEOLOGY**

**JUNE, 2022**

## DECLARATION

We hereby declare that this project work report is the result of our own original research except for sections of which references have been duly made and to the best of our knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

Sign: .....

Boateng Kwasi Alexander  
(Student)

Date: .....

Sign: .....

Acheampong Eric Opoku  
(Student)

Date: .....

Sign: .....

Dr. S.B. Adubofuor  
(Supervisor)

Date: .....

Sign: .....

Dr. S.B. Adubofuor  
(Head of Department Theology)

Date: .....

## **DEDICATION**

This work is dedicated to The Methodist Church Ghana

It is also dedicated to Miss. Georgia Koomson for her love and Support.

## **ACKNOWLEDGEMENT**

All praise and thanks to God, the Father now be given, the Son and whom who reign with them in highest Heaven, the one Eternal God. We are grateful to Yahweh for taking us through the academic journey. We bless his name for the strength and wisdom. We are grateful to our mentor, daddy, lecturer and supervisor Dr S.B. Adubofuor for his meticulous supervision, ensuring that the work conforms to professional academic standards. You really made time for us; we could not have completed this work without you. You were ready to receive us even at your private time. God richly bless you.

Once again, we want to express a sincere appreciation to the Most Rev. Prof. Emmanuel Asante who made time out of his busy schedules not once or twice for interviews. Daddy, you have made us to understand more than the candidature procedure. God bless you. In the final phase of editing, we are indebted to the Very Rev. Samuel Opoku (Superintendent Minister Kwadaso Circuit) who rendered invaluable assistance for editing.

We are thankful to the following for their time and the resources provided: Rt. Rev. B.K. Asare. Rt. Rev. Sampson Yamoah, Rt. Rev. Stephen Kwaku Owusu, Very Rev. Dr. Kris Ewontomah, Very Rev. Sampson Obeng and Rev. Gaius Takyi-Adjei (DYO Kumasi). Our gratitude extends to the Very Rev. Emmanuel Twumasi-Ankrah, Rabbi, you allowed us to walk to your office at any time asking questions upon questions. Your support to this work cannot be overlooked.

Most importantly we could not have come this far without the support of our parents: Jonathan K. Mensah, Victoria Gomashie, Afia Brago and Kwame Acheampong. Our profound gratitude to our lecturers of the Theology department for their support.

## TABLE OF CONTENTS

<b>DECLARATION</b>	...	...	...	...	...	...	...	...	<b>i</b>
<b>DEDICATION</b>	...	...	...	...	...	...	...	...	<b>ii</b>
<b>ACKNOWLEDGEMENT</b>	...	...	...	...	...	...	...	...	<b>iii</b>
<b>ABSTRACT</b>	...	...	...	...	...	...	...	...	<b>iv</b>
<b>TABLE OF CONTENTS</b>	...	...	...	...	...	...	...	...	<b>iv</b>
<b>CHAPTER ONE: GENERAL INTRODUCTION</b>	...	...	...	...	...	...	...	...	<b>1</b>
1.1 Background to the Study	...	...	...	...	...	...	...	...	1
1.2 Problem Statement	...	...	...	...	...	...	...	...	3
1.3 Research Questions	...	...	...	...	...	...	...	...	4
1.3.1 <i>Principal Question</i>	...	...	...	...	...	...	...	...	4
1.3.2 <i>Secondary Questions</i>	...	...	...	...	...	...	...	...	4
1.4 Aim and Objectives	...	...	...	...	...	...	...	...	5
1.4.1 <i>Objectives</i>	...	...	...	...	...	...	...	...	5
1.5 Scope and Focus of the Study	...	...	...	...	...	...	...	...	5
1.6 Research Methodology	...	...	...	...	...	...	...	...	6
1.6.1 <i>Method of Data Collection</i>	...	...	...	...	...	...	...	...	7
1.6.2 <i>Sampling Procedure</i>	...	...	...	...	...	...	...	...	7
1.6.3 <i>Analysis of Data</i>	...	...	...	...	...	...	...	...	8
1.7 Literature Review	...	...	...	...	...	...	...	...	8
1.7.1 <i>Ministerial Calling</i>	...	...	...	...	...	...	...	...	8
1.7.2 <i>Ordained Ministry: a Vocation or a Job?...</i>	...	...	...	...	...	...	...	...	10
1.7.3 <i>The Priesthood of all Believers</i>	...	...	...	...	...	...	...	...	11
1.8 Significance of the Study...	...	...	...	...	...	...	...	...	13
1.9 Organization of Chapter or Structure of the Work	...	...	...	...	...	...	...	...	13

1.10 Definition of Terms	...	...	...	...	...	...	...	14
<b>CHAPTER TWO: HISTORY OF METHODIST CHURCH GHANA - KUMASI DIOCESE</b>	...	...	...	...	...	...	...	<b>15</b>
2.1 Introduction	...	...	...	...	...	...	...	15
2.2 History of Methodist Church Ghana	...	...	...	...	...	...	...	15
2.3 History of the Kumasi Diocese, Methodist Church Ghana	...	...	...	...	...	...	...	17
2.4 Conclusion	...	...	...	...	...	...	...	18
<b>CHAPTER THREE: THE PROCESS OF CANDIDATING INTO THE MINISTRY OF THE METHODIST CHURCH GHANA</b>	...	...	...	...	...	...	...	<b>19</b>
3.1 Introduction	...	...	...	...	...	...	...	19
3.2 The Lay Preacher in the Methodist Church Ghana	...	...	...	...	...	...	...	19
3.3 How to become a Lay Preacher in the Methodist Church Ghana	...	...	...	...	...	...	...	20
3.4 Procedure for becoming a Minister in the Methodist Church Ghana...	...	...	...	...	...	...	...	20
3.5 Provisions Made in S.O. 54 for Ministerial Candidates...	...	...	...	...	...	...	...	21
3.6 Examination of Candidates	...	...	...	...	...	...	...	22
3.6.1 <i>Written Examinations</i>	...	...	...	...	...	...	...	23
3.6.2 <i>Oral Examinations</i>	...	...	...	...	...	...	...	24
3.6.3 <i>Trial Service</i>	...	...	...	...	...	...	...	24
3.6.4 <i>Booklist and Synod Interview</i>	...	...	...	...	...	...	...	25
3.6.5 <i>Connexional Interview (Final Interview)</i>	...	...	...	...	...	...	...	26
3.6.6 <i>The Philosophy behind the Questions</i>	...	...	...	...	...	...	...	27
3.7 Factors that determine the Number of Candidates to admit into the Ordained Ministry Yearly	...	...	...	...	...	...	...	28
3.7.1 <i>Vacancy available at the Trinity Theological Seminary</i>	...	...	...	...	...	...	...	28
3.7.2 <i>Number of Ministers Going on Superannuation</i>	...	...	...	...	...	...	...	29
3.7.3 <i>Number of Societies Ready to Host Resident Ministers</i>	...	...	...	...	...	...	...	29
3.8 Analysis of the Chapter	...	...	...	...	...	...	...	30

<b>3.9 Conclusion</b>	...	...	...	...	...	...	...	...	30
<b>CHAPTER FOUR: THE CHALLENGES INVOLVED IN CANDIDATING INTO THE MINISTRY OF THE METHODIST CHURCH GHANA</b>									
	...	...	...	...	...	...	...	...	<b>32</b>
4.1 Introduction	...	...	...	...	...	...	...	...	32
4.2 High Level of Competition	...	...	...	...	...	...	...	...	32
4.3 Marriage Concern	...	...	...	...	...	...	...	...	35
4.4 No Access Course for Candidates before writing the TTS Entrance Examination	...	...	...	...	...	...	...	...	35
4.5 Final Selection Procedure (Connexional Interview)	...	...	...	...	...	...	...	...	36
4.6 Preparation of the Candidates	...	...	...	...	...	...	...	...	37
4.7 Financial Challenge	...	...	...	...	...	...	...	...	38
4.7.1 <i>Registration and Examination Cost</i>	...	...	...	...	...	...	...	...	39
4.7.2 <i>Cost of Set Books</i>	...	...	...	...	...	...	...	...	39
4.7.3 <i>The Financial Strength of the Church to absorb the cost of Training the Ministerial Candidates</i>	...	...	...	...	...	...	...	...	40
4.8 Higher Academic Requirement	...	...	...	...	...	...	...	...	41
4.9 Conclusion	...	...	...	...	...	...	...	...	42
<b>CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS</b>									
	...	...	...	...	...	...	...	...	<b>43</b>
5.1 Summary	...	...	...	...	...	...	...	...	43
5.2 Conclusion	...	...	...	...	...	...	...	...	43
5.3 Recommendations	...	...	...	...	...	...	...	...	44
<b>BIBLIOGRAPHY</b>	...	...	...	...	...	...	...	...	<b>46</b>
<b>APPENDICES</b>	...	...	...	...	...	...	...	...	<b>51</b>



## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.1 Background to the Study

Just as it is very difficult to secure employment in both public and private sector in Ghana, so as admission into the ordained ministry is highly competitive especially among candidates from the Historical Churches in Ghana such as Roman Catholic, Presbyterian Church of Ghana, Methodist Church Ghana and the Church of Pentecost.

Hundreds of candidates yearly seek admission into the ordained ministry;

unfortunately, the Churches in Ghana are unable to admit all the candidates into their ordained ministry notwithstanding contributions some of the candidates had made to the Church. This is not different from the global problem of unemployment of which Ghana is not exempted. It can be deduced from the words of Paul Boafo that “a basic prerequisite for the ministry is a clear understanding of the minister’s calling. How does a person enter into ministry? Does a candidate receive a divine calling from God or simply choose a career? What does the office itself require of the candidate?”<sup>1</sup> Like some biblical characters in both the Old Testament and New Testament such as Jeremiah, Amos, Moses and the disciples of Jesus, most people would identify the calling as such. “All Christian ministers should be conscious of God’s plan for their lives as revealed in their call to ministry. This conviction about the will of God makes the call to ministry more a choice of career not based on personality interventions but an acknowledgment of a divine appointment.”<sup>2</sup>

---

<sup>1</sup> Paul Kwabena Boafo, *Keeping the Charge: Reflections on John Wesley’s Notes for Preachers* (Accra: Alpharoyal Publication 2018), 1.

<sup>2</sup> Boafo, *Keeping the Charge*, 1.

Notwithstanding the divine calling, there are challenges with the admission of candidates into the ordained ministry among the main stream churches in Ghana. Interview conducted from these churches indicates that, the system is oversubscribed every year. “The Church of Pentecost for instance in 2021 admitted one hundred (100) candidates to be trained as ordained ministers. Interview with three Area heads in Ashanti region confirmed that 96 candidates were presented by Ashanti region alone thus Regional Coordinating Committee (RCC) which consist of 12 areas out of 67 areas in Ghana, 18 candidates (18.75%) were admitted by the Church”<sup>3</sup>. This affirms how competitive the process has become. The above situation is not different from what the Presbyterian Church of Ghana experienced. An interview with some senior members of the Ashanti Presbytery review that “from 2019 to 2021, the presbytery presented 117 candidates to the national for admission into the ordained ministry. Unfortunately, only 23 representing 19.66% were absorbed into the ordained ministry.”<sup>4</sup> On this note, one can deduce that there is a challenge of unemployment for ordained ministers in the Church.

One of the common avenues through which one can easily gain employment in Ghana today is “Religious entrepreneurship” thus when religion is used as a means of employment and job creation. The number of people who want to be employed as ministers in the Methodist Church Ghana far exceeds what the Church can admit. The detail is provided in chapter four, page 32.

Candidating for the ordained ministry has become a way of seeking employment in the Church. This kind of employment is backed by a salary structure with retirement

---

<sup>3</sup> Interview with three Area Heads of the Church of Pentecost in Ashanti on 31<sup>st</sup> January and 1<sup>st</sup> February, 2022.

<sup>4</sup> Interview with some Senior Members of the Ashanti Presbytery of the Presbyterian Church of Ghana on 2<sup>nd</sup> February, 2022.

benefits regulated by the central administration of the Church. The Methodist ministry has become more clerical; to be a minister is basically a preacher of the Gospel and taking pastoral care over a Society in the Methodist Church Ghana.

The problem of the state's inability to absorb graduates into the government sector is not different from what the Methodist Church Ghana experiences year in and year out as hundreds of candidates seek the opportunity to be employed as ministers.

It must be noted that, there are several societies without ministers in the Diocese yet qualified members who are willing to join the ordained ministry are rejected year in and year out. The Kumasi Diocese currently has forty (40) circuits<sup>5</sup> which is also made up of various societies. Circuits such as Brodekwano, Foase, Nyinahin, Essuowin and Kuntense have only two each ministers to care for over fourteen societies. "The Kumasi Diocese currently holds ministerial staff strength of 158 active ministers and 49 non active ministers to shepherd a total Societies of 600."<sup>6</sup> This has raised a lot of questions and issues in the church concerning the criteria the Church uses to admit candidates into the ministry, to the extent of some rejected candidates migrating from the church to establish their own church, with others also joining different churches. This should not just become a matter of concern but it calls for in-depth research into the matter.

## **1.2 Problem Statement**

Hundreds of candidates yearly seek the admission for the ordained ministry of the Methodist Church Ghana within the Connexion. Between the year 2015 and 2021,

---

<sup>5</sup> Circuit in the Methodist Church Ghana is a supervising body of two or more societies within a jurisdiction of the church for easily administrative purpose. It is supervised by a superintendent minister.

<sup>6</sup> Kumasi Diocese 60<sup>th</sup> Annual Synod Representative Agenda 2021, 8-12.

Kumasi Diocese alone presented “386” candidates (68, 63, 61, 56, 59 and 89) respectively, out of 20 Dioceses and one Mission Diocese, 116 (32, 19, 26, 13, 10 and 16) respectively passed the Trinity entrance exams. From the 116 only 56 were admitted to be trained into the Ordained Ministry for the period under consideration, thus 12, 8, 4, 7, 9 and 16 respectively”<sup>7</sup> representing 15.22%. Unfortunately, 51.73% of candidates were not admitted and 84.78% of the said candidates were rejected.

In this research work attention would be focused on the challenges involved during the Candidating process from the societal level through to the connexional level. This work seeks a deepened understanding on why some candidates are rejected on several occasion notwithstanding the scarcity of ministers in the Church both urban and rural Societies.

### **1.3 Research Questions**

These research questions are focused and arguable questions around the statement of the problem as stated in 1.2 above. Answers to below formulated questions should be able to solve the research gap.

#### **1.3.1 *Principal Question***

What are the challenges involved in candidating for the ministry of the Methodist Church Ghana?

#### **1.3.2 *Secondary Questions***

1. What is the historical background of the Kumasi Diocese of the Methodist Church Ghana?

---

<sup>7</sup> Records book for submission of admission forms, Diocesan office Kumasi, accessed 03 November, 2021

2. What is the procedure for candidating into the ordained ministry of the Methodist Church Ghana?
3. Why are many ministerial candidates rejected (2015-2021) from entering into the ordained ministry of the Methodist Church Ghana?

## **1.4 Aim and Objectives**

The aim of this work is to examine the challenges involved during the candidating procedure and its impact on the Church.

### **1.4.1 Objectives**

1. To give account on the historical background of the Kumasi Diocese of the Methodist Church Ghana and state its current stage.
2. Examine the procedure of candidating for the ordained ministry of the Methodist Church Ghana.
3. To access the number of candidates from 2015-2020, and find out the number admitted, the number of declined candidates, then the reasons for declining those candidates.

## **1.5 Scope and Focus of the Study**

The scope of this study is Kumasi Diocese of the Methodist Church which is the third Diocese after Cape Coast and Accra respectively in terms of oldest Diocese of the Methodist Church Ghana. Although there are nineteen diocese of the Methodist church Ghana and one Mission Diocese throughout the Connexion, Kumasi Diocese is among the most vibrant and a larger population per the demarcation of the church. According to a report from the 60<sup>th</sup> Annual Synod at Wesley Cathedral from Thursday 29<sup>th</sup> April to Sunday 2<sup>nd</sup> May, 2021, “the Diocese has a total population 130,471 as of

2021 and expected a growth rate of 7% for 2021.”<sup>8</sup> All things being equal one can estimate a total population of 149,110 as of the end of 2022 if the 7% growth rate was achieved.

The focus is on the number of candidates who seek admission into the Methodist Ministry every year and the number of candidates the Church is able to absorb into the ministry and the challenges involved.

### **1.6 Research Methodology**

The research method employed is qualitative method. The study used phenomenological and case study approach. As explained by Bryman, this method gives room for systematical measure of variables and test hypotheses.

The method once again allows to explore concepts and experiences in more detail and acquire deeper understanding of the problems at hand and also have idea about the number of candidates who have passed through the scheme successfully and those rejected and the number of times the attempt was made.

According to Alan Bryman, Qualitative research is a research approach that usually emphasized words rather than quantification in the collection and analysis of data. “As a research strategy it is inductivist, constructionist, and interpretivist, but qualitative researchers do not always subscribe to all these three features.”<sup>9</sup>

As stated by Creswell in his work, qualitative inquiry and research design,

“We conduct qualitative research because a problem or issue needs to be explored. Qualitative Inquiry and Research Design exploration is needed,

---

<sup>8</sup> Kumasi Diocese 60<sup>th</sup> Annual Synod Representative Agenda 2021. Committee on Ministry report. 81.

<sup>9</sup> Alan Bryman, *Social Research Methods* 3<sup>rd</sup> ed (New York: Oxford University Press, 2008), 366.

in turn, because of a need to study a group or population, identify variables that cannot be easily measured, or hear silenced voices.”<sup>10</sup>

The qualitative methods will eventually answer questions that do not easily come together to provide a single, well integrated picture of the situation.<sup>11</sup>

### **1.6.1 Method of Data Collection**

Primary data from interviewees and the Diocesan office are used to obtain and retrieve information on the number of candidates that apply for the vocation every year and the number absorbed into the scheme by the Methodist Church Ghana. Data was collected through interviews with respondents. Structured interview questions were used to collect the personal views of the respondents regarding the challenges involved in candidating for the Methodist ministry. Tape recorders were used to record the interviews. The recorded interviews were transcribed and thoroughly analyzed to derive the exact information needed for this work.

The secondary data was obtained from both printed and online journal articles, books, magazines, Synod and Conference agenda and the Church’s historical documents.

### **1.6.2 Sampling Procedure**

The sampling procedure used is probability sampling under which Simple Random sampling was adopted to pick the interviewees. In all twenty people were interviewed, this includes: Five Bishops who are part of the final selection panel. they were sampled in order to attain their requirement from the candidates. to see, three Superintendent Ministers who are responsible for the candidature of candidates to the ministry, two ordained ministers, 3 Seminarian who have successful passed candidate

---

<sup>10</sup> John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* 3<sup>rd</sup> ed (Los Angeles: SAGE Publication Inc 2013), 71-72.

<sup>11</sup> Sobh, R. and C. Perry, “Research Design and Data Analysis in Realism Research”, *European Journal of Marketing*, Vol. 40 (Publisher: Emerald Group Publishing Limited, 2006): 3-10.

procedure recently, 6 candidates who did not meet the standard during their first attempt were interviewed in order to ascertain and examine their perception about the entire candidating procedure.

### **1.6.3 Analysis of Data**

Data analysis was employed to summarize collected data. It involves the interpretation of data gathered through the use of analytical and logical reasoning to determine patterns, relationships or trends and responses from the various interviews conducted. Through this, more light had been thrown on the information gathered from the field during the research and the opinion of other scholars have equally been considered.

## **1.7 Literature Review**

The type of literature review adopted in our work is “Thematic view”, since this enables us to present and compare several theories or concepts focused on the subject of discussing. Our theme on this has basically be grouped into the three thematic areas; ministerial calling, priesthood of all believers and the ordained ministry as a vocation or a job?

### **1.7.1 Ministerial Calling**

One would agree with Boafo and Asante on the idea that the ministerial calling is the root of ministry. “A basic prerequisite for the ministry is a clear understanding of the minister’s calling. It is the conviction of the Methodist people that the office of the Christian ministry depends upon the call of God. This call to the ministry is first or else the ministry a man or a woman can offer is mockery.”<sup>12</sup> “At the root of every

---

<sup>12</sup> Paul Kwabena Boafo, *Keeping the Charge: Statement on the Privileges and Responsibilities of a Minister* (Accra: Alpharoyal Publications 2011), 1.



genuine ministry is the call event. The call event established an intimate relationship between the one who was called, and the one who did the calling, that is, God. He lives solely for the ministry to which he had been consecrated.”<sup>13</sup> It can be deduced from the assertion that both scholars considered the “ministerial calling” as a pivot in the ministry, Boafo regards the ministerial calling as a basic prerequisite for the ministry and Asante also sees it as the root of every genuine ministry.

Foster and Henderson, described the ministerial call as ‘The Secret Call and a life transforming event’ “This is those inner nudging of the Spirit that leads a person to consider a specific vocation as a way of living out his or her call to ministry. For some, the call comes as a life transforming event while for others it comes slowly and with great wrestling.”<sup>14</sup> This view is different from the view of Boafo and Asante, who are of the opinion that, the ministerial call must be known to others. It must be noted that the Methodist Church Ghana affirms same view with Boafo and Asante.

The one who is called is one who has been set apart (consecrated) for ministry by God and had become a private tool in the hands of God who has chosen and appointed him or her. Even though both scholars regarded the “ministerial calling” as a pivot in the ministry they did not bring out the challenges involved in the ministerial calling of a candidate.

Boafo once again stated that “this calling is explained to be that the candidate for the ministry is one who has within him a feeling of divine compulsion to share the glory of the Christian Gospel with others through the ministry rather than through any other vocation.”<sup>15</sup> This view sounds similar to the view of Dabney, who observed the

---

<sup>13</sup> Emmanuel Asante, *Gems from the Preacher’s Pedestal* (Accra: SonLife Press, 2017), 17.

<sup>14</sup> Garnett Foster and David Henderso, *Discerning Your Call and Your Gifts For Ministry of Word and Sacrament* (Louisville: Published by Preparation for Ministry Office Presbyterian Church, 2009), 7.

<sup>15</sup> Boafo, *Keeping the Charge*, 2.

‘ministerial call’ as “an expression of the divine will that a man should preach the gospel.”<sup>16</sup>

### **1.7.2 Ordained Ministry: a Vocation or a Job?**

William Little, H.W. Fowler and Jessie defined vocation as “the action of God in calling a person to exercise some special (esp. spiritual) function, or to fill a certain position; divine influence or guidance towards a definite (esp. religious) career.”<sup>17</sup> According to New Webster’s Dictionary and thesaurus of the English language, vocation is a conviction that one is called by God to do a particular kind of work, that one is fitted for it and has a duty to do it.”<sup>18</sup> It is clear from the definition given by the authors that a vocation is directly related to a call of God to execute a task. Even though William Little and his colleagues regarded it as spiritual and religious, the Webster’s definition can be equated to any work.

On the other hand, the above scholars defined job as “a specific piece of work especially done for pay as an occupation as steady source of livelihood.”<sup>19</sup> “A piece of work especially a specific task done as part of the routine of one’s occupation for an agreed price.”<sup>20</sup> In describing the ministry as occupation, we cannot help, but associate ourselves with Asante as cited from Steward Ranson, Alan Bryman and Bob Hinings from their work, *Clergy, Ministers and Priests* concluded as: “So, the ordained ministry is decidedly an occupation in a flux.”<sup>21</sup>

---

<sup>16</sup> Robert Lewis Dabney, *What is a Call to the Ministry?*

<sup>17</sup> William Little, H.W. Fowler and Jessie Coulson, *The Shorter Oxford English Dictionary* (Oxford: Clarendon Press, no date), 2486.

<sup>18</sup> New Webster’s Dictionary and Thesaurus of the English Language, 1101.

<sup>19</sup> New Webster’s, 525.

<sup>20</sup> Little, Fowler and Coulson, *The Shorter Oxford English Dictionary*, 235.

<sup>21</sup> John W. De Gruchy, *Theology and Ministry in Context and Crisis: A South African Perspective* (London: Collins, 1986), 19.

Notwithstanding the idea communicated by the documents cited above which describe the ordained ministry as a vocation, the researchers are of a view that the ordained ministry in the contemporary society has become a job rather than a vocation. The mainstream Church like the Methodist, Presbyterians, Church of Pentecost etc. have a well-structured salary administration (basic salaries, allowance, retirement benefits, etc.) which is sanctioned according to grades and seniority in the ministry. In our regard this is not different from the salary administration in relation to payment from jobs. In reference the 10<sup>th</sup> Biennial/48<sup>th</sup> Conference Agenda of the Methodist Church Ghana -representative session. See appendix 1 for detail of benefits.

### ***1.7.3 The Priesthood of all Believers***

The priesthood of all believers is based on New Testament (N.T) concept. Per the account of the author of Hebrews, Christ is the High Priest who ends the Old Testament (O.T) concept of priesthood as recorded in Hebrews 7:17, 21-28. Asante's statement is not in vain but is in accordance with the statement of the author of Hebrews "The Apostolic Fathers frequently emphasized that every Christian lay person possesses a priesthood grace. All these arguments have been adduced to emphasis that ministry must be considered from the perspective of the priesthood of all believers, the calling of the whole people of God."<sup>22</sup>

The N.T. points to the reality accomplished. In 1 Peter 2:5, "And like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (RSV) Then the passage goes on to say, "But you are a chosen race, a royal priesthood....." (1Peter 2:9). The Apostle John said, "To him who loves us and has freed us from our sins by his blood and has

---

<sup>22</sup> Emmanuel Asante, *The Call to Serve a Theological Reflection on Ministry* (Accra: SonLife limited, 2019), 156.

made us a kingdom, priest to his God and Father,” (Rev. 1:5b-6 RSV) Revelation 5:10 also says “and hast made them a kingdom and priest to our God and they shall reign on earth.” (RSV). Obviously, the idea of the “priesthood of all believers” is crucial for the health and effectiveness of the Church of Christ. Possibly one cause for its negligence is that the “priesthood of all believers” is perceived as a negative or controversial subject. It indicates the rejection of the ordained ministry.

In this context, Asante seems to differ with the views of Luther and Ewald. To Asante, “even though we have underscored the concept of the priesthood of all believers as the perspective from which ministry is to be considered, this emphasis is not intended to play down the significant role of the ordained ministry regarding the mission of the Church.”<sup>23</sup> In the same regard, the researchers equally agree with Ewald that “we take some from among these born priest and call and elect them to these offices that they may discharge the duties of the office in the name of all of us.”<sup>24</sup> the researchers regard the ordained ministry as an appointment by God not man, even though men have to confirm the call, and equally agree with Asante that “the ordained ministry has meaning only in relation to the Church.”<sup>25</sup>

The Methodist Church Ghana believes in the priesthood of all believers but has Ordained Ministers who have to perform a special assignment such as the sacrament of which the laities are not permitted to perform. On this note, the researchers agree with Emmanuel Asante, “priesthood is never used in the New Testament (NT) in respect of the ordained ministry. However, the NT also defines the church as priesthood. All members of the Church are understood as priest.”<sup>26</sup>

---

<sup>23</sup> Asante, *The Call to Serve a Theological Reflection on Ministry*, 157.

<sup>24</sup> Ewald M. Plass, *What Luther Says* (Saint Louis: Concordia Publ. House, 1959), 1140.

<sup>25</sup> Asante, *The Call to Serve a Theological Reflection on Ministry*, 158.

<sup>26</sup> Asante, *The Call to Serve a Theological Reflection on Ministry*, 158.

As observed by Wainwright, the relationship existing between the ordained and the general ministry of the Church as a whole can be grouped into the special and multi-faceted ministry: “The special or ordained ministry brings the multi-faceted ministry of the whole church to a sharp or concentrated expression in such a way that all Christians may be stimulated and enabled to exercise the church’s ministry”.<sup>27</sup>

It is not out of context when Emmanuel Asante had argued in his book, *The call to serve*, a theological reflection on ministry that: “Ministry, in its broadest sense, denotes the service to which the whole people of God is called. As such, it is hardly limited to the ordained ministry.”<sup>28</sup>

### **1.8 Significance of the Study**

This work will be useful to both the candidates for the ordained ministry since it provides information on the procedure, and questions asked during the interview and why such questions are asked at all levels. Also, this work will help the Church as a whole to identify and put measures in place to overcome the challenges involved during the candidature process for the ordained ministry of the Methodist Church Ghana. In the academia, this research work will equally provide space for other researchers to research more about the effects of the challenges involved during the candidature process for the ordained ministry of the Methodist Church Ghana.

### **1.9 Organization of Chapter or Structure of the Work**

This work is divided into a total of five chapters. Chapter one is the general introduction of the work, Chapter two is the historical background of the Methodist

---

<sup>27</sup> Wainwright Geoffrey, *The Ecumenical Movement: Crisis and Opportunity for the Church* (London: Grand Rapids, 1983), 99.

<sup>28</sup> Asante, *The Call to Serve a Theological Reflection on Ministry*, 140.

Church Kumasi Diocese, Chapter three is about the process of candidating into the ordained ministry of the Methodist Church Ghana Chapter four, deals with the challenges involved in the candidating procedure, then chapter five consist of a summary of the study, conclusion, and recommendations

### **1.10 Definition of Terms**

**Society:** The congregation of a Methodist Church. The decision-making of the Society is Leaders Meeting.

**Circuit:** “The group/area of the church that is supervised by a superintendent minister.”<sup>29</sup> The highest decision-making body of the Circuit is Quarterly Meeting.

**Diocese:** The boundaries which are usually close to that of a political/administrative region. It is a collection of two circuits or more under supervision of a Diocesan Bishop. **Synod:** The highest decision-making body of the Diocese.

**Connexional:** The national body or Conference of the Methodist Church Ghana (MCG). And the highest decision-making body for the MCG is called Conference.

**Candidate:** “Someone who has applied to go to the seminary.”<sup>30</sup>

**Lay Preacher:** “Lay men and women who have passed oral and written examination and are licensed to preach in the Methodist Church.”<sup>31</sup>

**S.O:** It is the Constitution and Standing Orders of the MCG.

---

<sup>29</sup> Casely B. Essamuah, *Genuinely Ghanaian: A History of the Methodist Church Ghana* (Accra: Africa World Press, 2010), xiii.

<sup>30</sup> Essamuah, *Genuinely Ghanaian*, xiii.

<sup>31</sup> Essamuah, *Genuinely Ghanaian*, xiv.

## **CHAPTER TWO**

### **HISTORY OF METHODIST CHURCH GHANA - KUMASI DIOCESE**

#### **2.1 Introduction**

As already discussed in chapter with the data presented in the background and the problem statement, there is difficulties involved in candidating for the ministry in the historical churches in Ghana.

This chapter contains the history of the Methodist Church Ghana, the rise and growth of Methodism in Ashanti, the contributions of Mr. James Hayford, a representative of the British Merchant Company Administration in Kumasi, who started a Methodist Fellowship of a sort in Kumasi, the missionary work of the Rev. Thomas Birch Freeman, in 1839.

#### **2.2 History of Methodist Church Ghana**

The request made by Fante boys through Captain Potter gave birth to the arrival of the Wesleyan Methodist Missionary Society in Cape Coast. As indicated by Bartels, Methodism in Ghana took root in a soil which had been tilled, if intermittently, by successive generations of different denominations from as far back as fifteenth century.<sup>32</sup> The Castle originated the Bible Band in Cape Coast, or ‘The Meeting’, whose search for Christian truth brought the first Methodist Missionary to Gold Coast, had been pupils at the school. Its members had prepared themselves for this important role over a long period of time. It was they who brought help to the country from the Methodist Missionary Society.<sup>33</sup> “We see them resolved to study the Word of God as the best rule for Christian living – they were Methodists before they were

---

<sup>32</sup> F.L. Bartels, *The Roots of Ghana Methodism* (New York: The Syndics of Cambridge University Press in Association with Methodist Book Depot, LTD, 1965), 1.

<sup>33</sup> Bartels, *The Roots of Ghana Methodism*, 6-7.

received into the Methodist Church. It is regrettable that Joseph Smith and William de Graft, the Fante leaders of the group, are not given places of honor in the history of Methodist Church Ghana.”<sup>34</sup>

The Methodist Church in Ghana couldn't have realized without the Britain Conference, Methodism in Ghana a product of the work of the Wesleyan Methodist Missionary Society from Britain. It was the request of the old students of the Anglican castle school at Cape Coast which brought the Rev. Joseph Rhodes Dunwell who arrived in Ghana (then Gold Coast) on 1<sup>st</sup> January, 1835 from England to commence work as the first Wesleyan Methodist missionary. There were already-made nucleus congregations of enthusiastic young men in four localities, with Cape Coast as centre.”<sup>35</sup> The Fante boys made their request for a Bible to Captain Potter, sea-captain of Congo. When he arrived back in his home church, he told the story of the group of young men at Cape Coast who were united and seeking for salvation. Potter wanted immediate action from his fellow Methodists that a missionary should be appointed to the then Gold Coast.

In answer to Captain Potter's intervention, the Wesleyan Methodist Missionary Society dispatched Joseph Rhodes Dunwell, a twenty-seven-year-old tea-dealer in Rye Lane, Peckham, south-east London, he had been a member of the Methodist Church for eight years, spending three as a local preacher in London Circuit of Southwark.”<sup>36</sup> Dunwell arrived at Cape Coast on 1<sup>st</sup> January, 1835. On June 24, 1835, he died, entrusting the church to Joseph Smith, John Hagan, Thomas Hughes, John

---

<sup>34</sup> Essamuah, *Genuinely Ghanaian*, 7.

<sup>35</sup> 180<sup>th</sup> Anniversary Celebration Brochure of Wesley Cathedral, Adum-Kumasi (Kumasi, Geosaka Multi Print 2018), 8.

<sup>36</sup> Bartels, *The Roots of Ghana Methodism*, 9.



Mills, Elizabeth Smith, John Martin, William Brown, John Aggrey, and Hannah Smith.<sup>37</sup>

“It was firmly established around 26<sup>th</sup> March, 1835 with the co-operation of a group of Christians called the ‘Meeting’.”<sup>38</sup> “THE ACCOLADE, “FOUNDER OF GHANA METHODISM” BELONGS to an Englishman, son of an African father who worked in Ghana from 1838 to 1890.”<sup>39</sup>

### **2.3 History of the Kumasi Diocese, Methodist Church Ghana**

The Kumasi Diocese as it is now known was born out of the missionary activities by the Wesleyan Methodists in Ashanti, led by the Rev. Thomas Birch Freeman, in 1839.<sup>40</sup> “Thomas Birch Freeman, born to an African-West Indian father, and British mother, decided to extend the Church to Ashanti in 1838 and it took him some time to journey from the Coast to Ashanti.”<sup>41</sup> Before Freeman arrived in Kumasi, Mr. James Hayford had started Methodist Fellowship in Kumasi. Freeman had several challenges on his first missionary trip to Kumasi, but was eventually allowed in 1839 by Nana Kwaku Duah. This happened after he had waited 48 days at Kusa and Fomena. By 1842 the Asantehene had permitted Freeman to establish mission post. He was provided land by the King, “this land includes the Diocesan Headquarter.”<sup>42</sup>

“The historic realization of Autonomy by the Methodist Church Ghana in July, 1961 saw the birth of five new Districts, with the Kumasi District inclusive. The

---

<sup>37</sup> Essamuah, *Genuinely Ghanaian*, 10-11.

<sup>38</sup> Methodist Church Ghana, Kumasi District Brochure for the thanksgiving service in honour of Otumfour Osei Tutu II (Kumasi: Cita Printing Press LTD, 1999), 11.

<sup>39</sup> Essamuah, *Genuinely Ghanaian*, 11-12.

<sup>40</sup> Joseph M.Y. Edusa-Eyison, *The Methodist Church Ghana 50 years of Autonomy: Achievement and Challenges* (Accra: CIACO LTD, 2011), 4.

<sup>41</sup> Methodist Church Ghana 40<sup>th</sup> Conference Brochure (Kumasi New Era Press LTD, 2002), 15.

<sup>42</sup> The Methodist Church Conference brochure 2014, Kumasi Diocese at a Glance (Kumasi: Geosaka Multi Print, 2014), 12.

Subsequent adoption of the biblical pattern of Episcopacy by the Methodist Church Ghana in 1999, transformed the Kumasi District into the KUMASI DIOCESE as it is now known.”<sup>43</sup>

“There are currently 40 circuits in the Diocese making it the biggest in the whole Connexion. In 2020, the population of the Diocese was 130,471, with estimated growth rate of 7% in 2021 which is 18, 639 then if all things being equal the total population of the Diocese as of 2021 is 149, 110.”<sup>44</sup> It is however worthy of note that; three Dioceses, Sunyani, Obuasi and Effiduase were carved out of the then Kumasi District. There is proposal at Conference to carve another Diocese from the current Kumasi Diocese which will be called Kumasi North Diocese, its demarcation is completed and Conference has given the approval for it to start in 2024.

## **2.4 Conclusion**

The Methodist Church Ghana which was planted 187 years ago with-its humble beginning from the Coastal belt is one of the dominant Churches in Ghana. It is interesting to note, the Methodist Church Ghana can even boast of Northern America Mission Diocese. From the historical account, there was missionary mortality but the local Fante men and women were prepared to occupy the gap and keep the faith. This is among the reasons the Methodist Church Ghana gives equally opportunity to both the Lay Ministry and the Ordained Ministry. The researchers conclude by saying glory be to God for the seed sown by Mr. James Hayford, Thomas Birch Freeman and others had yielded a great fruit to the benefit of Asanteman and the country as a whole.

---

<sup>43</sup> Edusa-Eyison, *The Methodist Church Ghana 50 years of Autonomy*, 19.

<sup>44</sup> 60<sup>th</sup> Annual Synod Representative Agenda 2021, Report from Committee on Ministry, (COM 81)

## **CHAPTER THREE**

### **THE PROCESS OF CANDIDATING INTO THE MINISTRY OF THE METHODIST CHURCH GHANA**

#### **3.1 Introduction**

The chapter two gave us a brief history of the Methodist Church Ghana and the Kumasi Diocese. The contribution made by the Fante men were highlighted.

The details of the chapter include who is a lay preacher, how a person becomes a lay preacher in the Methodist Church Ghana, and it also deals with the procedure for being a candidate into the ordained ministry of the Methodist Church Ghana, not forgetting the methods of examination. finally, the factors that determine the number of candidates to be admitted into the ministry yearly.

To candidate for the ministry of the Methodist Church Ghana, simply means seeking entrance into the ordained ministry of the Church. In other words, it is a means of seeking employment as a minister in the Church.

#### **3.2 The Lay Preacher in the Methodist Church Ghana**

The Methodist Church Ghana has basically two forms of ministry. Thus the Ordained Ministry and the Lay Ministry. The Ordained ministry consists of the Clergy and the Lay Ministry consists of lay men and women who have the call to preach the gospel of Christ, hence called Lay Preachers. Previously, the name was Local Preachers but in March 2014, the Lay Ministry Directorate sent a recommendation to General Purpose Committee (GPC) through the Advisory Team (General Directorate for Ministries) to change the name from ‘Local Preachers to Lay Preachers’. The said recommendation is quoted below “That the designation of the name ‘Local Preachers

Examination’ be revised to ‘Lay Preachers Examination to reflect its international recognition.”<sup>45</sup>

As indicated in S.O. 631 (2c) there is also” Local Preachers On-Trial.”<sup>46</sup> This refers to those who had not be licensed, but had been given Note to Preach.<sup>47</sup>

### **3.3 How to become a Lay Preacher in the Methodist Church Ghana**

Being a lay preacher in the Methodist Church Ghana involves going through a series of training to equip the person to preach and teach the sound Gospel of Christ and the Apostolic teachings. In order for the Church to be sure that the said person is teaching and preaching in accordance with the beliefs of the Church, there are provisions in S.O. 631(2) which gives detail account on the procedure involved for one to become a Lay Preacher in the Methodist Church Ghana. Extract of which is stated here:

- a. Every prospective candidate for the office of Lay Preacher shall be interviewed by the Circuit Superintendent, who, if satisfied with his/her character and gifts shall give the candidate a “Note to Preach”.
- b. After not less than three months on trial the candidate shall appear before the Lay Preachers’ Meeting. The Meeting shall have a written report on the services conducted by the candidate, the Meeting then decide whether the candidate shall be a Local Preacher-On-Trial.
- c. After not less than a period of one year on trial the candidate appears before the Lay Preachers’ Meeting again. During such period, the candidate is expected to pursue studies as instituted by the Conference, and shall take the Part one of the examination. The successful candidate shall pursue the part two of the said examination.
- d. The successful candidate shall conduct a Trail Service.<sup>48</sup>

### **3.4 Procedure for becoming a Minister in the Methodist Church Ghana**

To some, the ministry of the Methodist Church Ghana is regarded as prestige among others. But before one is accepted into the ministry, there is a due process to follow.

---

<sup>45</sup> The Methodist Church Ghana, *General Directorate for Ministry Lay Ministries Directorate, Report to March, GPC* (Accra: The Methodist Church Ghana, 2014), 1.

<sup>46</sup> The Constitution and Standing Orders of the Methodist Church Ghana, published by the Conference of the Methodist Church Ghana 2000, 96.

<sup>47</sup> The Constitution and Standing Orders of the Methodist Church Ghana, 96.

<sup>48</sup> The Constitution and Standing Orders of the Methodist Church Ghana, 96.

“Before anyone can be received even upon trial among us, it is necessary, that he should have been a member of the Society for some considerable time; that he/she should have acted as Lay Preacher; that he/she should be recommended by Quarterly Meeting to Synod, and by that to the Conference.”<sup>49</sup> The S.O classifies the candidates of the ordained ministry into two, thus S.O. 54 and S.O. 55. The S.O. 54 is a provision for candidates not exceeding age 40 at the time of candidating, and the S.O. 55 is for Senior candidates above the age 40 but not exceeding 50 years at the time of candidating.

The S.O. 54 had been used by the Church from the onset but the S.O. 55 was introduced to give room to senior candidates into the ministry.<sup>50</sup> But with the current development of the church, the entry age as stated in S.O. 54 and 55 have changed to 35 and 45 respectively. “The age limit of S.O. 54 candidate is 35 and that of S.O. 55 is 45.”<sup>51</sup> This is to enable the Church to engage energetic young people into the ministry who were serve the Church for longer period before superannuation due to high cost of training ministers.

### **3.5 Provisions Made in S.O. 54 for Ministerial Candidates**

It is incumbent on every candidate candidating for the ministry to pass through the following procedure as stated in the S.O.54, the extract of which is cited below but the detail is attached as appendix 2

1. A candidates shall have been a Fully Accredited Lay Preacher for at least a year before he/she appears as a candidate before Synod.

---

<sup>49</sup> The Methodist Church Ghana, *Statement on the Privileges and Responsibilities of a Minister*, 4.

<sup>50</sup> Interview with Rt. Rev. B.K. Asare and Rt. Rev. Yamoah, 20<sup>th</sup> April, 2022.

<sup>51</sup> The Methodist Church Ghana, *Tit bits from March, 2022 GPC, Cape Coast Diocese* (2022), 1.

2. The Superintendent of the candidate's Circuit shall be satisfied that he/she has suitable gifts and graces for the Ministry.
3. The Superintendent shall make his/her nomination to Quarterly Meeting with a written statement concerning the candidate.
4. A recommended candidate shall then take the examinations under the direction of Board of Ministries.
5. The successful candidates shall appear for oral examination before the Candidates Sub-Committee of the Board of Ministries.<sup>52</sup>

It is therefore incumbent on candidates candidating for the ministry to be adequately prepared for the entire procedure.

### **3.6 Examination of Candidates**

It must be noted that examination of candidates into the ministry is not the practices of the contemporary Methodist alone but during the day of the Early Methodist, candidates into the ministry were tested a case in point is noted by Boafo who affirms:

John Wesley leaves no doubt as to where one starts when dealing with the nature of ministerial leadership that he expects. Within the Methodist Movement, after 1746, Wesley tested the call of all who think they were moved by the Holy Ghost to preach by asking a series of three questions every year. These were the traditional examination questions on gifts, grace and fruits. The first set of questions deals with "grace" and asked:

- Do they (the preachers) know God as a pardoning God?
- Have they the love of God abiding in them?
- Do they desire and seek nothing but God?
- And are they holy in all manner of conversation?<sup>53</sup>

One must equally be aware that even though there were examinations in the days of early Methodists' the system was not complicated and challenging as compared to the

---

<sup>52</sup> The Constitution and Standing Orders of the Methodist Church Ghana, 37-38.

<sup>53</sup> Boafo, *Keeping the Charge*, 5.

current procedure one must pass through. Mathematics and Pastoralia were not part of the examination during the 1970's. But Mathematics was later introduced to test the logical reasoning of the candidates. Moreover, during the 1970's, there was nothing like candidating for so many times, [more than once], what has currently been termed first, second, and third. Some even attempt it for seven times. It was noted that the increasing number of candidates per year is the cause of these new subjects. This may be partly due to the population growth of the country.<sup>54</sup>

### **3.6.1 Written Examinations**

According to S.O. 54 (4 and 13) a recommended candidate from Quarterly Meeting shall then take the following tests under the direction of Board of Ministries.

- a. A written examination on the Bible; [Old Testament and New Testament]
- b. A written examination on General Knowledge;
- c. A written examination to test his/her understanding of English and Mathematics

Candidates who are passed forward by Synod will take a written examination under the direction of the Board of Ministries in Christian Doctrine Pastoralia.<sup>55</sup> In all, candidates under S.O. 54 take seven (7) written examinations. On the other hand, candidates under S.O. 55 take three written examinations. As stated in S.O. 55 sub clause 4(e) "he/she shall take written examinations in Bible Knowledge, Methodist Doctrine and Pastoralia under the direction of the Board of Ministry."<sup>56</sup> With the current development of the Church the mode of examination has changed effective 2022/2023. "The Church examination for the S.O. 54 will include, Doctrine and

---

<sup>54</sup> Interview with Rt. Rev. B.K. Asare and Rt. Rev Yamoah on 20<sup>th</sup> April, 2022.

<sup>55</sup> The Constitution and Standing Orders of the Methodist Church Ghana, 37.

<sup>56</sup> The Constitution and Standing Orders of the Methodist Church Ghana, 39.

Pastoralia. S.O. 55 exams will include; Doctrine, Pastoralia, Bible knowledge, English and General Paper.”<sup>57</sup>

It was disclosed during the interview session with a candidate, that the examination questions are very relevant since they are used to examine their cognitive and analytical skills. But their problem was that no preparatory classes were organized by the church, the only thing that is provided is the course content. “To some of us it is a contributing factor to our poor performance during the exams. As compared to all other mature entrance examination by some universities and other tertiary institution, access course is organized for the candidates before the examination. So why not the Church adopting same?”<sup>58</sup>

### **3.6.2 Oral Examinations**

A candidate who passes the examination in (4) above shall proceed to Synod under (6) and (7) below and shall be examined under the following

### **3.6.3 Trial Service**

As part of the process for the candidating, the candidate is expected to “take a complete service, if possible, in the candidate’s own language under the direction of the Bishop of the Diocese. A report on the service shall be prepared by four people appointed by the Bishop to be present at the service. One of the four shall be a Layperson; at least one of the four shall be a minister in Full Connexion.”<sup>59</sup> It was revealed by some candidates that “the result during the Trial Service is not disclosed to them. The only information they usually have is the discussion held with the panel after the service but their result is not disclosed.”<sup>60</sup> But upon interview with the

---

<sup>57</sup> The Methodist Church Ghana, *Tit bits from March, 2022 GPC, Cape Coast Diocese*, 1.

<sup>58</sup> Interview with three candidates on 10<sup>th</sup> February and 13<sup>th</sup> March, 2020.

<sup>59</sup> The Constitution and Standing Orders of the Methodist Church Ghana, 37.

<sup>60</sup> Interview with 6 candidates on different date.



hierarchy of the Diocese, it was disclosed that, the result of the said examination is published in the Ministerial Agenda of Synod every year. A section of the agenda is attached in appendix III.

### **3.6.4 Booklist and Synod Interview**

There are three compulsory books to be read by all persons candidating for the ministry, it started from 2020/2021-2023/2024.

- Quashie, John Abedu & Mark S Aidoo, *Biblical Preaching in a Contemporary African Setting*, (Tema: Kabkork, 2018)
- Bofo, Paul K., *Keeping the charge: references on John Wesley's notes for preachers* (Kumasi: Great Impressions, 2014)
- Asamoah Gyadu, Kwabena, *Christianity and Faith in the pandemic era*. (Accra: Step Publishers, 2020) In addition to the above, candidates are expected to read two other books for the interview<sup>61</sup>

The candidate shall appear before the Synod to give account of his/her Christian experience and call to the Ministry, and shall be examined orally his/her knowledge of the Bible and doctrine and his/her attachment to our doctrine and discipline. Marks shall be awarded for this examination, for the book list as stated in S.O. 54 (5)<sup>62</sup>

Candidates are expected to appear before a panel set by the Synod which is mostly chaired by the chairman for the Coordinating Office for the ordained ministry of the Diocese with other senior ministers of which some of them are past Bishop, to be interviewed as stated in S. O. 54 (6) and (7)

- a. Submit book list to the Bishop of the Diocese.
- b. Submit written sermon to the Connexional Candidates' Secretary who will send a report on it to the Bishop of the Diocese.<sup>63</sup>

---

<sup>61</sup> 11<sup>th</sup> Biennial/49<sup>th</sup> Conference Agenda-Representative Session (Accra: Alpharoyal Publications Limited), 87.

<sup>62</sup> The Constitution and Standing Orders of the Methodist Church Ghana, 37.

<sup>63</sup> The Constitution and Standing Order of the Methodist Church Ghana, 37.

### **3.6.5 Connexional Interview (Final Interview)**

After the candidates have passed through all the written and some oral examination, the successful ones are expected to appear before a panel which is made up of the hierarchy of the Church. This consists of the Presiding Bishop being the Chairman, the Lay President, Administrative Bishop, all the Diocesan Bishops, and General Directors of ministries and board. Among the questions asked at this level is ‘Tell us your call’. The call has been a fundamental with the ministry and most of the question is focused on it. “A basic prerequisite for the ministry is a clear understanding of the minister’s calling. it is the conviction of the Methodist people that the office of the Christian ministry depends upon the call of God. This call to the ministry is first or else the ministry a man or a woman can offer is mockery.”<sup>64</sup>

During an interview with some candidates who were not absorbed by the Church into the ordained ministry, six out of the twelve representing 50% are of the view that, apart from the written examination and the Connexional interview, all the other oral examinations do not count. They also indicated that the result of this examination is not published as compared to the written examination which is always published for candidates to see and assess their performance. These were some of their questions. “Why should someone be examined and the result is not known to him/her? Where on earth does this thing exist? Does it mean there is some hidden agenda?”<sup>65</sup> But the researchers want to say that interviews results are not usually published but in most practices the successful candidates are informed of the next step.

---

<sup>64</sup> Interview with Most Rev. Prof. Emmanuel K. Asante on 29<sup>th</sup> November, 2021.

<sup>65</sup> Interview with six declined candidates.

### 3.6.6 *The Philosophy behind the Questions*

It is an exploration process by which the candidate and the Church test the call. The Church wants to be sure of the candidate's leadership potentials. It is expected of candidates to show example of faith and discipleship and the capacity to represent the Church at all levels when the need arises. Does the candidate have the ability to communicate? The candidates must demonstrate the ability to express themselves. Also, eagerness to learn and intellectual capacity. Above all, is the candidate seeking God's mission in the world? Is the candidate sufficiently mature in faith and self-awareness to demonstrate commitment to spiritual life and discipline to corporate prayer and worship.<sup>66</sup> At this point one may associate himself with Boafo that,

“This process enables the Church to test and confirm the call. Due to the hard and winding nature of this process many candidates wonder what exactly the Church would be looking for in them. In all the process, the Methodist Church is looking to affirm candidates with whom God has placed some important gifts and graces.”<sup>67</sup>

In reference to 10<sup>th</sup> Biennial/48<sup>th</sup> Conference “GDM [General Directorate for Ministries] was asked to review the criteria for the award of marks during the candidature interviews. The following is the reviewed criteria:

- |  |                   |
|--|-------------------|
| • Appearance   | 5%                |
| • Articulation/Grammar/Command of English language           | 8%                |
| • Candidates call  | 12%               |
| • Knowledge of Methodist doctrine /Experience as a Methodist | 10%               |
| • Knowledge and Understanding of Scriptures                  | 15% <sup>68</sup> |

---

<sup>66</sup> Interview with Most Rev. Prof. Emmanuel K. Asante on 29<sup>th</sup> November, 2021.

<sup>67</sup> Boafo, *Keeping the Charge*, 12.

<sup>68</sup> The Methodist Church Ghana, *10<sup>th</sup> Biennial/48<sup>th</sup> Conference Agenda Representative Session* (Accra: Alpharoyal Publication, 2018), 29.

### **3.7 Factors that determine the Number of Candidates to admit into the Ordained Ministry Yearly**

From the interview conducted with the hierarchy of the Church, it was revealed that, the Methodist Church Ghana does not just admit or absorb candidates into the ordained ministry of the Church. There are determining factors which accounts for the number of candidates to be absorbed yearly. Among the factors are the vacancy available at the Trinity Theological Seminary, number of ministers going on superannuation, numbers of Societies with Manse and strength to host a residence minister, number of ministers called home within a particularly year.

Per the findings from literature and interviews, the researchers are of the view that, notwithstanding the above factors, there is still room for improvement.

#### ***3.7.1 Vacancy available at the Trinity Theological Seminary***

The Trinity Theological Seminary is an ecumenical tertiary institution responsible for the training of ministers for the Protestant Churches such as The Methodist Church Ghana, Presbyterian Church of Ghana, Anglican Diocese of Accra, Africa Methodist Episcopal Zion, and Evangelical Presbyterian Church of Ghana. These churches are considered as the sponsoring churches of the institution. The Seminary every year gives quota to the above churches as to the number of students the church can bring into the institute for pastoral training. This most at times determines the number of candidates to be absorbed into the ministry of the Methodist Church.<sup>69</sup>

The researchers are of the view that the Church can upgrade the status of Freeman Centre for Leadership Training and Development to reduce the above challenge.

---

<sup>69</sup> Interview with Most Rev. Prof. Emmanuel Asante (Formal Presiding Bishop) on 29<sup>th</sup> Nov, 2021, Very Rev. Sampson Obeng (Synod Secretary of Kumasi Diocese) on 7<sup>th</sup> Feb, 2022 Very Rev. Samuel Opoku (Chairman Coordinating office, Ordained ministry) on 22<sup>nd</sup> Oct, 2021.

### **3.7.2 Number of Ministers Going on Superannuation**

The Superannuation is a retirement period for a minister of Connexion who has attained the age of Seventy (70). They are considered as non-active ministers. On the other hand, a minister can equally go on voluntary Superannuation under the health condition or medical reason of the minister or any member of his/her nuclear family.”<sup>70</sup>

The following figures has been deduced and presented in a tabula form.

**Table 2 Number of Ministers who have gone and are going on Superannuation**

<b>Year</b>	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	<b>Total</b>
<b>No of Min.</b>	42	24	30	22	32	32	29	28	26	21	27	<b>313</b>

Source: The Methodist Church Ghana, 11<sup>th</sup> Biennial/49<sup>th</sup> Conference Agenda

This affirms that the church has appropriate plan for its human resource and it is not on assumption.

### **3.7.3 Number of Societies Ready to Host Resident Ministers**

During an interview session with the Synod Secretary of the Kumasi Diocese, it came to light that “the Methodist Church Ghana before stationing a minister in a Society, the church has to consider the strength of the said Society to host a resident minister. The number of Societies available to host a minister also determines the number of candidates to be absorbed into the ordained ministry of the church for a particular period”.<sup>71</sup> From the interviewee point of view the church has to do due diligence before posting a minister to a Society in order to safe-guard the living condition of the minister. Even though there are some Societies without residence minister, it doesn’t

---

<sup>70</sup> The Methodist Church Ghana, 11<sup>th</sup> /49<sup>th</sup> Conference Agenda-Representative Session (Accra: Alpharoyal publication 2020), 31.

<sup>71</sup> Interview with Very Rev. Sampson Obeng (Synod Secretary of Kumasi Diocese) on 2<sup>nd</sup> February, 2022.

mean these Societies are not giving pastoral care since there are Caretakers and Lay Preachers who minister to the said Societies.

### **3.8 Analysis of the Chapter**

It can be deduced that the Lay Preachers are highly equipped by the Church per the provisions in the S.O which qualifies candidate into the office. It is therefore apprehensive that most candidates with these qualities are being denied the chance to the ordained ministry due to some reasons stated above.

Per the responses of some rejected candidates, they find it difficult to accept why the Church will say they don't qualify for the ministry and yet still allow them to use the Church's pulpit. But the hierarchy of the Church is of the view that if a candidate is not absorbed into the ministry, it doesn't necessarily mean such candidate is not a good material for the ministry but the rejects are equally a means to identify the call of a candidate by the Church. One may equally agree with the hierarchy of the Church on the bases that as the candidates persistently candidate for the ministry, they are absorbed into the ministry.

### **3.9 Conclusion**

It must be noted that the entire procedure runs on the wheels of the examinations. But considering the nature of questions asked during the examinations and the philosophies behind it, it requires that a candidate must be academically sound and have analytical ability to pass through the procedure successfully. The procedure is very demanding and needs adequate preparation both psychologically, spiritually, financially, and academically to be able to pass the various examinations not forgetting that, the final interview is the decider.

Thus, the candidate and the examining authorities must bear in mind that this process helps the Church to examine and affirm the call of the candidates. One would strongly agree with Boafo that “The nature of the divine calling by the Wesleyan tradition is ever present hence the Wesley’s were constantly mentoring and examining the preachers to ensure the discipline and faithfulness to their calling.”<sup>72</sup> On this note the whole exercise must be seen and approached as a spiritual exercise. Even though it is human institution, the necessary measures must be put in place to avoid human interference.

---

<sup>72</sup> Boafo, *Keeping the Charge*, 10.

## **CHAPTER FOUR**

### **THE CHALLENGES INVOLVED IN CANDIDATING INTO THE MINISTRY OF THE METHODIST CHURCH GHANA**

#### **4.1 Introduction**

The previous chapter spelled out the process involved in candidating for the Methodist Ministry. And responses from field and sections of provisions in the S.O.

This chapter is about the challenges involved in candidating into the ministry of the Methodist Ghana. Some of these are high level of competition, the number of examinations and the methods of examination, how the results of the said examinations are treated, the cut-off age for candidating, issues of marriage before entry or immediately after training, and maturity expected from the candidate by the church., preparations towards the examinations, the selection procedure, the philosophy behind the questions. The analysis includes interviews collected during the field work, and examination of other documents such as provisions in the constitution and standing orders of the Methodist Church Ghana.

#### **4.2 High Level of Competition**

Due to the number of candidates who apply for the admission into the ministry annually, the Church is unable to absorb all the candidates into the ministry at ago as per the data below. Due to this the church has put some mechanism in place to shortlist the candidates for the ministry and the procedure has become very challenging for candidates. Because the entire procedure had become very competitive and the church has put measures in place to do the short listing “Do the candidates have the ability to communicate, all candidates must demonstrate the ability to express faith naturally and effectively in a way that are appropriate,



accessible and sensitive to situation.”<sup>73</sup> It is very challenging for a candidate to be selected with the above qualities after passing all the required exams due to the competitive nature of the process because all candidates claim they have been called into the ministry and defending their calling therefore become very necessary. The burden of proof is highly challenging to a candidate to stand before council of Bishops to be examined orally to affirm his/her calling by the Methodist Church Ghana. The table below indicates the number of candidates that apply for the admission into the ministry of the Methodist Church from 2015 to 2022, those who passed the various written exams, those who made it to the Connexional (final interview). As indicated by the report of the Conference for the respective years.

**Table 3. Number of Candidates who apply annually and the Number Selected**

<b>Year</b>	<b>Total number of candidates</b>	<b>Candidates who passed the exams (For Final Interview)</b>	<b>Selected Candidates</b>	<b>Percentage (%) of Candidates who Passed the exams</b>	<b>Percentage (%) of Candidates Selected</b>
2015	338	192	61	56.80	31.77
2016	374	115	54	30.75	46.96
2017	427	249	68	58.31	27.31
2018	426	165	78	38.73	47.27
2019	465	136	79	29.25	58.09
2020	406	108	74	26.60	68.52
2021	436	203	76	46.56	37.44
2022	473	289	68	61.10	23.53

Source: Candidates Secretary Office and Conference & GPC Agenda

<sup>73</sup> Boafo, *Keeping the Charge*, 13.

The above table is therefore presented in a histogram below to give a pictorial reflection of the challenges involved in candidating for the ministry. See appendix IV for the graph.

From the table 3, it can be deduced that the number of candidates keep on increasing every year. The number of candidates who apply or seek admission into the ministry is not different from what is happening at the public sector when the various portal for recruitment is over-subscribed. One can relate the over-subscribed figures to the economic problem of unemployment in the country as reported. “The World Bank projected Ghana’s unemployment rate amid the youth as 12% representing 1.3million, about half of the population in Ghana who number 5.4million are regarded as unemployed.”<sup>74</sup> This means the problem of unemployment is at a high rate in Ghana, everyone is looking for available opportunity to find the way out of this “economic disaster”. Due to the high level of competition no matter how adequately a candidate is prepared it is difficult for him/her to be absorbed into the ministry due to the numbers.

From the table 3, it can be deduced that year 2022 witnessed the best performance of the candidates so far (61.10%) during the written exams, but it is the year with less percentage of candidates selected (23.53%) even in terms of numerical, it is not the least. On the other, in 2020 the general performance of the candidates was at the lower side (26.60%), it witnessed the highest percentage (68.52%) of candidates absorbed into the ministry. In reference to table 2, it can be observed that, the number of ministers who have superannuated may have influence on percentage of candidates absorbed into the ministry. The performance of the candidates is not consistent, from the table it can be seen that it drops and increases the following year.

---

<sup>74</sup> Aaron O. Neill “Aaron O. Neill “Unemployment rate in Ghana 2020”. Accessed 8<sup>th</sup> November, 2021 <https://www.worldbank.org/en/news/press-release/2020/09/29>.

### **4.3 Marriage Concerns**

The Methodist Church Ghana does not encourage or allow celibacy in the ministry. Equally, the issue of marriage is not clearly stated in the constitution that an unmarried person cannot candidate for the ministry of the Methodist Church Ghana. However, from the traditional background, marriage is considered as a sign of maturity. In the Africa perspective, a person especially a male who is not married at age forty (40) is considered delaying. Such a person may be considered as someone who is not responsible. Even at the family sitting such people's contributions are not taken seriously since they are considered as immature in terms of family life. It is therefore a challenge to candidate who is seeking for the office of the ministry if not married since the church is considering maturity in all angles of life. Even though it not mentioned as a written requirement, it could be taken as one of the "unwritten requirements". Someone may contest that there are candidates who were absorbed into the ministry before marriage, but on such situation those candidates are advised to prepare towards marriage either before "Commission or right after commission". "During the eighties and the nineties there was a restriction and a timeline given to candidates to get marry before the ordination but now there is no restriction but the candidate is advised to get marry as soon as possible."<sup>75</sup> This is to help prevent the minister from sexual misconduct among the church members especially the youth.

### **4.4 No Access Course for Candidates before writing the TTS Entrance**

#### **Examination**

As the normal practice among the tertiary institutions in Ghana, Access course is organized by the institution before the candidates write the entrance examination. But

---

<sup>75</sup> Interview with Rt. Rev. B. K. Asare, Past Bishop of the Methodist Church Ghana, on 16<sup>th</sup> May, 2022.

this is not the practice with the TTS entrance exams. Candidates are left under the mercies of the world to study on their own which have mostly affected their performance not because they are not good materials for the ministry and the church but because they did not get the right preparation before the examination. Notwithstanding the fact that there are recommended or set books of studies, this does not take away the importance of the access course, because other tertiary institutions such as Christian Service University, University of Ghana, KNUST, and others, equally make the provision of recommended text books for studies but go further to organize access course for the candidates taking their entrance examinations even though access course for institutions like University of Ghana and KNUST are organized by private individuals.

The researchers are of the view that, the absence of the access course for the candidates therefore become a great challenge for the candidates to pursue their calling in the ministry because failure to pass the TTS entrance examination is total elimination from the candidature process. Because most of the candidates attributed their inability to pass their examination to the absence of access course.

#### **4.5 Final Selection Procedure (Connexional Interview)**

The criteria for selection at this level is not known to the candidates. In every game the rules of qualification are made known to the participants. In like manner, in every examination the pass mark is known to the candidates. All the provisions in the S.O. regarding the selection procedure is silent about it. It is therefore very difficult for candidates to know what is required of them and how to bullet themselves during the Connexional and Final selection interview.

The only thing mentioned in S.O. 54 and 55 is the votes to ascertain but as to the marks to ascertain is not mentioned. As stated in S.O 54 (17) “the Conference shall vote on each candidate and the votes of three-quarters of those present and entitled to vote shall be necessary for acceptance.”<sup>76</sup> Unfortunately, the criterion is not known to the candidates for them to make the necessary preparation towards it. This must be regarded as a challenge to the candidates and one of the factors causing them not to meet the standards and demands of the final selection panel. On the other hand, one can equally speculate that the criteria is not revealed to the candidates in order to use it as elimination by rough tactics.

The researchers are not undermining the importance of the procedure by the church since the entire procedure is considered as a mean of affirming the candidates call by the church. But the procedure is very cumbersome right from Leaders Meeting through the Connexional interview (Final interview) involves so much of commitment of both financial resource and other resources such as time.

#### **4.6 Preparation of the Candidates**

In reference to the chapter three (3) concerning the procedure, the various interviews and the philosophies behind the said questions asked during the entire procedure, calls for holistic preparation on the part of the candidates. It is expected of candidates to show example of faith and discipleship and the capacity to represent the Church at all levels when the need arises. Does the candidate have the ability to communicate; the candidates must demonstrate the ability to express themselves? Also, eagerness to learn and intellectual capacity. Above all is the candidate seeking God’s mission in the world? Is the candidate sufficiently matured in faith and self-awareness to

---

<sup>76</sup> The Constitution and Standing Orders of the Methodist Church Ghana (Accra: The Conference, 2000), 38.

demonstrate commitment to spiritual life and discipline to corporate prayer and worship.<sup>77</sup> This indicates that maturity of the candidates cannot be undermined. This makes the preparation of a candidate very crucial during the entire procedure. During our encounter with the candidates through the interviews, it was discovered that, most candidates do not have deep knowledge concerning the candidating procedure and its requirement, it is therefore unfortunate that most of the candidates were not adequately prepared to meet the standard set by the church. At this point one may associate ourselves with the word of Boafo that, “As a candidate you are offering yourself to God and the Church. Let me summarize here what the candidate must bear in mind. The Methodist Church is looking to affirm candidates with whom God has placed some important gifts and graces.”<sup>78</sup> With our critical assessment of the entire candidating process, one needs to be well informed of what he/she is embarking upon, thus the commitment involved both spiritually and physically. This will therefore enhance the candidates to understand the philosophies behind each stage of the candidature process and make the needed preparation.

#### **4.7 Financial Challenge**

One of the key challenges one cannot overlooked during the candidating procedure is the issues of finance. The element of finance in the process that needs to be cared for by the candidate includes the cost of set books recommended by the church, cost of registration, examination fees, cost of transportation, and medical examination cost. Notwithstanding this cost, they equally have a financial challenge.

---

<sup>77</sup> Interview with Most Rev. Prof. Emmanuel K. Asante on 29<sup>th</sup> November, 2021.

<sup>78</sup> Boafo, *Keeping the Charge*, 12.

#### ***4.7.1 Registration and Examination Cost***

Candidates candidating under S.O 54 are expected to register for two different examination, thus the TTS and the Church's exams. The cost of registration per a paper for the Trinity Theological Seminary (TTS) examination is GHC 80 and the cost of the church's exams is GHC 70.00 per paper. In all candidates for S.O 54, are expected to write five papers for the TTS entrance exams which will sum up to GHC 200.00, then two papers from the church which is also GHC 70.00 per paper, making it GHC 140. So, in all the examination fees alone is 340 as of 2021. This makes it difficult for candidates who are not financially sound to bear all this cost since many of the candidates are unemployed and the church too is not having the financial strength to support them.

#### ***4.7.2 Cost of Set Books***

The candidates are expected to buy the set books to prepare for the exams. As stated earlier in chapter three, the set books are not optional for the candidates since without it, it will be difficult for a candidate to study for the exams. On this note candidates are indirectly forced to buy the said books. Unfortunately for the candidates the authors for the books are examiners and part of the panel for the final selection interview, meaning failure of a candidate to buy such books is thought to be a deliberately attempt to fail both the written exams and the interviews.

These are the books with associated price in the market: Quashie, John Abedu & Aidoo, Mark S., *Biblical Preaching in a contemporary African Setting* – GHC 30.00. Boafo, Paul K., *“Keeping the Charge: Reflections on John Wesley’s Notes for Preachers”* – GHC 25.00. Asamoah Gyadu, Kwabena, *“Christianity and Faith in the Pandemic Era”* – GHC 35.00. It is anticipated that in all a candidate will spend not less than GHC 300.00 to buy books since there are other books such as Mathematics,

English, Old Testament Studies, and New Testament Studies, he/she will need to equip him/herself to pass various exams.

#### ***4.7.3 The Financial Strength of the Church to absorb the cost of Training the Ministry Candidates***

Notwithstanding the various cost incurred by candidates, the Church is equally burdened with financial challenges of training ministerial candidates. One of the inevitable challenges associated with the candidating procedure is the source of funding. Cost of tertiary education in Ghana of late is very high. Information available indicates during the 2021/22 academic year, a cost of training undergraduate student at the TTS per annum is GHC 4,000.00 and cost of training graduate student is GHC 6,000.00 and GHC 9,000.00 for Master of Divinity (MDiv) and Master of Theology (MTh) respectively.<sup>79</sup> In addition to the tuition's fees, the church also pays allowance to the students based on number of days spent on campus per semester. Currently a Seminarian is given GHC 15.00 per day excluding Saturday's and Sunday. It is therefore assumed that a semester is approximately three months, which is 90 days. If Saturday and Sunday are taken off, this will sum up to (15\*66) GHC 990.00 per semester and the annual allowance will sum up to 1,980.00 per head. This means that in 2016, the church spent (1,980\*54) GHC 106,920.00 as allowance on first years only. Notwithstanding the above a Seminarian is fed by the church twice a day which is also estimated as GHC 20.00 per day.<sup>80</sup> The feeding cost for the semester will also be (20\*90) GHC 1,800.00, then per academic year the church will spend GHC 3,600.00 on a Seminarian. Focusing on 2016 again means the church spent (3,600\*54) GHC 194,400.00 as feeding cost on the 54 candidates absorbed to be trained into the

---

<sup>79</sup> Trinity Theological Seminary fees per annum – 2021/2022 academic year.

<sup>80</sup> Interview with Seminarian on 2<sup>nd</sup> May, 2022.



ministry. Therefore, the feeding and the allowance alone stand at (106,920 +194,400) = GHC 301,320.00. Not forgetting that, the above cost excludes tuition fees.

#### **4.8 Higher Academic Requirement**

Another challenge which cannot be overlooked. When examining the challenges involved in candidating for the ministry of the Methodist Church Ghana is high level of academic requirement. Even though it is not explicitly stated in the Standing Orders of the Church, but looking at the practices and the entire procedure for the candidature, there is high level of academic requirement. This was ascertain based on the number of books the candidates need to study during the process. The content of the writing examination equally indicates that the requirement of the ministry is of high academic qualification. The researchers are not disputing the fact that at times the church absorbs those with lower academic qualification, but in terms of percentage, the higher academic qualification outweighs the lower. It is only in special cases that those with lower academic qualification are given exemption. This therefore becomes a great challenge for candidates with lower academic qualification seeking admission into the ministry of the Methodist Church Ghana. This is also not to dispute the fact that at times candidates with Master's Degree and PHD are sometimes not absorbed by the church per special reason when their calling is not confirmed by the church. Once again, one may equally acknowledge that the confirmation of a candidate's call into the ministry is not entirely measured by academic level but it has influenced on confirming candidate's calling by the church. The church beliefs that "the pulpit must be higher than the pews" meaning the minister must be more knowledgeable than the congregation.

## **4.9 Conclusion**

Notwithstanding the fact that there are number of societies within the Methodist Church Ghana without ministers and the few ministers are also overloaded in terms of providing pastoral care to the congregants, a greater percentage of candidates who apply for the admission into the ministry are not absorbed. This can be linked with the problem of the state's inability to absorb graduates into the government sector. This has contributed to higher number of candidates seeking the chance to enter the ministry. As a result, there is a higher competition among the candidates. The statistics provided indicates that, the highest number to be absorbed by the Church from 2015 to 2022 is 79 thus was during 2019. But the year with the highest percentage of in-take 2020 with 68.52% of 108 candidates who passed the TTS entrance examination.

The challenges involved in candidating into the ministry of the Methodist Church Ghana indicated already are the cut-off age, the criteria for selection at this level is not known to the candidates. Results of various examination taken by candidates are not at the disposal of the candidates.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

The Methodist Church is a leading Protestant Church in Ghana with 187 years of ministry in the country. A major challenge facing the Church is adequate pastoral care for its congregations. Unfortunately, many of those who candidate for the Church's ministry are denied according to the research findings.

Through the use of Qualitative approach, the researcher discovered: high level of competition due to large number of candidates applying for the ministry. Also, the written exams have become very academic for many of the applicants with lower qualifications. Finally, the Church lacks the requisite financial income to absorb all those who has applied. Hence the low in-take.

#### **5.2 Conclusion**

The Church has not been able to absorb hundreds of candidates seeking the opportunity to be admitted into the Methodist ministry. Among the factors contributing to the above situation is the global economic problem of unemployment which has caused a lot of people to seek for the religious entrepreneurship, this has made it difficult for the "Called Candidates" to get the opportunity into the ministry since there is higher competition due to the number of applicants.

On the other hand, the implication of the above challenges has resulted in losing some ministerial candidates who are very promising and a good ministerial material to some Churches because these candidates want to fulfil their ministerial calling. Not only that but others also go ahead to establish their own churches (ministry as it is

commonly called) to fulfil their ministerial ambitions. The sad aspect of this is, they don't move out alone, some go with their family members both nuclear and extended family, friends, and other energetic young people with ministerial ambition.

Among those who remain in the Church also become very bitter and agitative. Some of them become standing blocks to ministers stationed at their societies by trying to oppose the minister in everything he/she does. In order to achieve this, some even try to incite members against the minister. Among candidates who normally involve themselves in the said act are largely Caretaker and others who have hold key position in the Church such as stewards and evangelist.

Another challenge has to do with poor preparation on the part of some of the candidates. This makes it difficult for the candidates to meet the demands of the church. One cannot exclude the financial challenges involved in training a Methodist minister. It is estimated that the church spent not less than GHC 9580.00 annually to train an undergraduate candidate at the seminary. Other challenges associated with the candidating into the Methodist Ministry is higher academic requirement.

### **5.3 Recommendations**

1. We are kindly recommending to the Board of Ministries and the Candidates Secretary to adopt technological means of making examination results easily accessible to the candidates.
2. We equally recommend to candidates to prove their capabilities by explaining their calling in manners that is beyond doubt, suitable and sensitive into the ministry.
3. Candidates must respond to their calling early and should not be allowed to be delayed by other circular assignments which do not relate to their calling.

4. Candidates should organize themselves and seek the assistance of senior theologians in the Church both lay and clergy for access course at a fee which will be forfeit by the individual candidates to enhance their preparation of candidates during the examination.

## BIBLIOGRAPHY

### BOOKS

- Asante, Emmanuel. *Gems from the Preacher's Pedestal*. Accra: SonLife Press Ghana 2017.
- Asante, Emmanuel. *The Call to Serve a Theological Reflection on Ministry*. Accra: SonLife Ghana Limited, 2019.
- Bartels, F.L. *The Roots of Ghana Methodism*. New York: The Syndics of Cambridge University Press in Association with Methodist Book Depot, LTD, 1965.
- Bethami A Dobaian and Roger C. Pace. *Communication in Charge in Changing World*. New York: McGraw Hill Companies, 2006.
- Boafo, Paul Kwabena. *Keeping the Charge: Statement on the Privileges and Responsibilities of a Minister*. Accra: Alpharoyal Publications, 2011.
- Bryman, Alan. *Social Research Methods* 3<sup>rd</sup> ed. New York: Oxford University Press, 2008.
- Cooper, Donald R. and Pamela S. Schinder. *Business research methods* 7<sup>th</sup> ed. New York: McGraw-Hill 2001.
- Creswell, John W. *Qualitative Inquiry and Research Design: Choosing among five Approaches* 3<sup>rd</sup> ed. Los Angeles: SAGE Publication Inc, 2013.
- Dabney, Robert Lewis. *What is a Call to the Ministry?*
- De-Gruchy, John W. *Theology and Ministry in Context and Crisis: A South African Perspective*. London: Collins, 1986.
- Edusa-Eyison, Joseph M.Y. *The Methodist Church Ghana 50 years of Autonomy: Achievement and Challenges*. Accra: CIACO LTD, 2011.
- Essamuah, Casely B. *Genuinely Ghanaian: A History of the Methodist Church Ghana, 1961-2000*. Accra: Africa World press, Inc 2010.

Garnett, Foster and David Henderso. *Discerning Your Call and Your Gifts For Ministry of Word and Sacrament*. Louisville: Published by Preparation for Ministry Office Presbyterian Church, 2009.

Geoffrey, Wainwright. *The Ecumenical Movement: Crisis and Opportunity for the Church*. London: Grand Rapids, 1983.

Little, William, H.W. Fowler and Jessie Coulson. *The Shorter Oxford English Dictionary*. Oxford: Clarendon Press.

New Webster's Dictionary and thesaurus of the English language.

Plass, Ewald M. *What Luther Says?* Saint Louis: Concordia Publ. House, 1959.

The Constitution and Standing Orders of the Methodist Church Ghana, published by the Conference of the Methodist Church Ghana 2000.

The Methodist Church Ghana, *Statement on the Privileges and Responsibilities of a Minister*. Accra: Alpharoyal publications 2011.

## **JOURNAL**

Sobh, R. and C. Perry, "Research Design and Data Analysis in Realism Research", *European Journal of Marketing*, Vol. 40 (Publisher: Emerald Group Publishing Limited 2006): 3-10.

## **METHODIST DOCUMENTS AND INFORMATION PAPERS**

11<sup>th</sup> Biennial/49<sup>th</sup> Conference Agenda-Representative Session. Accra: Alpharoyal publications limited.

180<sup>th</sup> Anniversary Celebration Brochure of Wesley Cathedral, Adum-Kumasi.  
Kumasi: Geosaka Multi Print 2018.

60<sup>th</sup> Annual Synod Representative Agenda 2021, report from committee on ministry,  
Kumasi Diocese 60<sup>th</sup> Annual Synod Representative Agenda 2021.

Methodist Church Ghana 40<sup>th</sup> Conference Brochure. Kumasi New Era Press LTD,  
2002.

Methodist Church Ghana, Kumasi District Brochure for the thanksgiving service in  
honour of Otumfour Osei Tutu II. Kumasi: Cita Printing press LTD 1999.

Records book for submission of admission forms, Diocesan office Kumasi.

Statement on *the privileges and responsibilities of a minister*. Accra: FCMLD, 2011.

The Methodist Church Conference brochure 2014, Kumasi Diocese at a glance.  
Kumasi: Geosaka Multi Print 2014.

The Methodist Church Ghana, *10<sup>th</sup> Biennial/48<sup>th</sup> Conference Agenda Representative  
Session*. Accra: Alpharoyal publication 2018.

The Methodist Church Ghana, *General Directorate for Ministry Lay Ministries  
Directorate, Report to March, GPC*. Accra: The Methodist Church Ghana,  
2014.

The Methodist Church Ghana, *Tit bits from March, 2022 GPC, Cape Coast Diocese*

## **INTERNET SOURCE**

Aaron O. Neill “Aaron O. Neill “Unemployment rate in Ghana 2020”. Accessed 8<sup>th</sup>  
November, 2021 [https://www.worldbank.org/en/news/press-  
release/2020/09/29](https://www.worldbank.org/en/news/press-release/2020/09/29).



## **ORAL SOURCES: PERSONALITIES INTERVIEWED**

1. Most Rev. Prof. Emmanuel Kwaku Asante (Past Presiding Bishop Methodist church Ghana)
2. Rt. Rev. B.K. Asare (Past Bishop Methodist Church Ghana)
3. Rt. Rev. Sampson Yamoah, (Past Bishop Methodist Church Ghana)
4. Rt. Rev. Stephen Kwaku Owusu (Bishop Kumasi Diocese Methodist Church Ghana)
5. Very Rev. Sampson Obeng (Synod Secretary of Kumasi Diocese, Methodist Church Ghana)
6. Very Rev. Samuel Opoku (Chairman Coordinating Office for Ordained Ministry Kumasi Diocese and Superintendent Minister Kwadaso Circuit, Methodist Church Ghana)
7. Very Rev. Dr. Kris Ewontomah (Connexional Candidates Secretary, Methodist Church Ghana and Lecturer Trinity Theological Seminary Legon)
8. Very Rev. Dr. Karikari (Minister in Charge St Georges Kumasi)
9. Very Rev. Dr. Adusi Opoku (Freeman Centre for Leadership Development)
10. Very Rev. Emmanuel Twumasi-Ankrah (Lecturer Christian Service University Kumasi)
11. Rev. Emmanuel Banor (Circuit Minister Mpasatia Circuit)
12. Rev. Richard Amisaah (Freeman Centre for Leadership Development)
13. Samuel Takyi Burns (Ministerial Student Trinity Theological Seminary Legon)
14. Nana Agyenim Boateng (Ministerial Student Trinity Theological Seminary Legon)
15. Emmanuel Azure (Ministerial Candidate, Ayigya Circuit)

16. Ato Duncan (Ministerial Candidate Bohyen Circuit)
17. Samuel Boateng (Ministerial Candidate Obuasi Diocese)
18. Emmanuel Atakorah (Ministerial Student Trinity Theological Seminary Legon)
19. Sakyi Armah (Ministerial Candidate Circuit)
20. George Osei Tieku (Ministerial Candidate Circuit)

## **APPENDICES**

### **APPENDIX I**

#### **INTERVIEW GUIDE FOR THE HIERARCHY**

1. What is the ministerial staff strength of the Diocese?
2. How many Societies do the Kumasi Diocese have, and how many of these Societies are without a residence minister?
3. What is the current population of the Diocese?
4. What is the state of progress of those Societies without Residence Ministers as compared to those with a residence minister? (Assessing both Spiritual and physical growth?)
5. What qualifies someone as a Candidate for the Ordained Ministry in the Methodist Church Ghana?
6. What are the methods of examining Candidates into the Ordained Ministry of the Methodist Church Ghana?
7. What constitute the “**Call**” into the Ordained Ministry of the Methodist Church Ghana and why is question on the “**Call** “ asked at all levels of interviewing the Candidates?
8. What do you think may be some of the accounting factors of the constantly increase number of Candidates who candidate for the Ordained Ministry of the Methodist Church every year?
9. Does the current social problem of unemployment have any link with the above factor?
10. Does the Church have any challenge in relation to selection of the Candidates for the Ordained Ministry?

11. Do the above challenges, if any have any effects on the people migrating from the Church to other Charismatic and Pentecostal Churches?
12. What determines the number of candidates to be admitted into the Ordained Ministry yearly?
13. Does a relationship with a senior minister determines a Candidate's chance of admission into the Ordained Ministry of the Methodist Church Ghana?
14. Why is it that Candidates are not permitted to start from where they ended during the previous year but have to start the entire process again?
15. Is the reason for declining a Candidate made known to him/her, If not why?
16. Do the number of Candidates who are declined admission into the Ordained Ministry yearly have any effect on the Church?
17. Does the introduction of the Episcopacy system have any effects Candidates admitted into the Ordained Ministry?

## **INTERVIEW GUIDE FOR CANDIDATES**

1. How many years have you been a member of the Methodist Church Ghana?
2. Do you see yourselves as someone called into the Ordained Ministry of the Methodist Church Ghana?
3. Do you consider yourself as having the gifts and the grace for the Ministry?
4. How did you know that you have been called into the Ordained Ministry?
5. Were you into a leadership position before candidating into the ministry?
6. How many times have you gone through the candidating procedure?
7. Can you recall some of the questions were asked doing the written exams and the interviews?
8. To the best of your knowledge did you satisfy the requirement of the examiner and the interview panel?
9. Do you think the questions have any relevance on the ministry?
10. Were you informed why you were declined?
11. Do you consider your declined as an act of God or not?
12. Did your decline into the Ministry have any influence on your commitment to the Church activities?
13. Did your decline into the Ministry have any influence on your Christian life?
14. How did you feel after you realized you were not admitted into the Ordained Ministry?
15. Did it have any effect on you, and how did you manage it?
16. Do have you any challenges in relation to the candidating procedure of the Church?
17. Have you made these challenges known to the hierarchy of the Church in your own way?

18. How do you assess the Ordained Ministry of the Methodist Church Ghana?
19. Do you think the final selection procedure depends on “whom you know and who knows you”?
20. Do you consider the rejection as awaiting and a learning period to improve upon yourself?

## APPENDIX II

### SALARY ADMINISTRATION OF MINISTERS

#### 22. STATUS REPORT ON THE MINISTERS HEALTH MANAGEMENT TRUST AS AT 15<sup>TH</sup> AUGUST, 2020 FOR AUGUST 2020 GPC

##### A. STATISTICS ON CONTRIBUTIONS

Records received from dioceses at the head office as at 15<sup>th</sup> August, 2020 indicate the following;

Fully Paid Ministers	–	763
Partly Paid Ministers	–	86
Non Paid Ministers	–	235 (members yet to regularize status)

NB: Active ministerial population as at 15<sup>th</sup> August 2020 stands at **1084.**

##### B. STATE OF THE FUND AS AT 15<sup>th</sup> August 2020

###### 1. IMPLEMENTATION

The above records, indicate that some ministers are yet to pay up their initial contribution in full. This implies that only a section of the ministers (those who have paid in full) can access the fund after six (6) months of full payment. All ministers who paid in full as at February 2020 can access the fund under the agreed conditions. From “A” above, 321 brethren cannot access benefit from the Trust.

###### 2. ANNUAL CONTRIBUTIONS:

Upon November 2016 GPC directive to deduct contributions at source from the Central Payment Systems (CPS), the following deductions have been made.

<b>PARTICULARS</b>	<b>MONTH</b>	<b>AMOUNT</b>	<b>PAYMENT</b>
Ministers	2017	GHC203,500.00	Ecobank
Deductions CPS			
Other ministers – Directed Payment	2017/18	GHC758,090.00	Ecobank
Ministers on payroll	2018	GHC164,400.00	Ecobank
Ministers deduction –CPS	2019	GHC245,120.00	Ecobank
Ministers deduction –CPS	2020	GHC 55,300.00	Ecobank
Direct payment by members 2020		GHC 1,400.00	Ecobank

### **REIMBURSEMENT RECEIVED**

Reimbursement of GHC 50,000.00 was received from Easyfast Company in October 2019.

### **OUTSTANDING PAYMENT TO BE RECIEVED FROM CPS**

A total amount of GHC 213,600.00 in respect of 2020 members' contributions deducted by the CPS is yet to be received by the trust.

### **NB**

The board has given approval for CPS deduction to commence in respect of all who have not yet paid up the initial deposit and those indebted to the fund. This when executed will put all members on board.

### **3. ACCOUNTS/BANKING**

- i. The Trust's Account is with ECOBANK Ghana limited per GPC's directive. The account Name is **Methodist Ministers Health Management Trust** and the Account No. is **0013114503850201** with a balance standing at **GHC 102,152.42** as at 15<sup>th</sup> August 2020, the account is domiciled at the Ridge West Branch.



# APPENDIX III

CANDIDATES FOR THE MINISTRY													
NAME	DATE OF BIRTH	AGE	S.O	MARITAL STATUS	ACADEMIC Q'FICATION	CIRCUIT	SUGGESTED MARKS			QTLY'MTG VOTE			SYNOD VOTE
							BK LIST	ORAL	T. SER	F	A	N	A
Osei- Nyame Vandyck	12/12/88	28	54	S	B.A., M'TH	Kwadaso	2	1	2				
Festus Kofi Bessah	14/6/85	32	54	S	B.B.A (ACC)	Ankaase	1	1	2				
Mensah Boadi Bernard	12/2/87	31	54	S	B.SC.(AGRIC) SSCE	Kumasi	2	2	2				
Fosu Sampson	34/4/81	36	54	M	DIP.Ed	Brodek-wano	3	2	2				
Boateng Adu Emmanuel	10/10/88	28	54	S	BSC	Ayigya	2	2	1				
Sakyiama Ernest	7/12/80	37	54	W	M.PHIL, B.Ed CERT A'	Asuoyebo a	2	2	2				
Sarfo Boateng Theophilus	21/11/86	31	54	S	BSC(AC.ED)	Foase	2	2	3				
Samuel Takyi Burns	18/05/87	30	54	M	BBA	Santasi	2	2	2				



**METHODIST CHURCH GHANA  
MINISTERS' SUPERANNUATION FUND  
NOTES TO THE FINANCIAL STATEMENTS  
FOR THE YEAR ENDED 31 DECEMBER 2017**

	2017	2016
	GH¢	GH¢
<b>10. Accounts Payable</b>		
Audit fees	10,500	10,500
Ministers' Group Policy Insurance	3,590,910	1,507,235
Ministers' Housing Scheme	88,551	83,591
Methodist Dev Fund	37	37
Donewell Insurance Claims/Benefits	10,820	3,599
Newly Commissioned Ministers	8,010	0
	<u>3,708,828</u>	<u>1,604,962</u>
<b>11. Accumulated Fund</b>		
Contributors' Fund 1 January	3,717,339	2,808,674
Transfer from income and expenditure account	2,270,746	908,665
	<u>5,988,085</u>	<u>3,717,339</u>
<b>12. Income</b>		
Ministers' Contribution	3,589,933	1,851,681
Watch Night Collection	582,057	443,630
Interest on Local Investment	302,424	210,085
Dividend Received	368	2,944
Other Income	31,033	96,213
	<u>4,505,815</u>	<u>2,604,553</u>

## APPENDIX III

### PROCEDURE FOR CANDIDATING INTO THE MINISTRY AS STATED IN

#### S.O. 54 AND 55

**54. Candidates for the Ministry**

- 1) Except for very special circumstances, which shall be recorded in the Minutes of Synods a candidates shall have been a fully accredited Local Preacher for at least a year before he/she appears as a candidates before a Synod.
- 2) The Superintendent of the Circuit in which the candidate has his/her membership shall be satisfied that he/she has suitable gifts and graces for the Ministry. If in the previous two years the candidate has been a member in one or more Circuits, or if there has been a change of Superintendents in his/her Circuit, his/her present Superintendent shall obtain a written report on him/her from his/her previous Superintendent(s).
- 3) The Superintendent shall make his/her nomination to the September Quarterly Meeting with a written statement concerning the candidates, which shall have reference to age, piety, moral character, abilities for the ministerial office, knowledge and belief of our doctrines, attachment to our discipline and freedom from debt and other encumbrances. If the candidate is a relation of the Superintendent, the nomination shall be made by a colleague (being a Minister in Full Connexion) or, where there is no such colleague, by the Bishop of the Diocese.  
  
The Quarterly Meeting shall vote on the candidate, and he/she shall not be recommended to Synod unless he/she secures the votes of three-quarters of those present and entitled to vote. A record shall be made of the votes for, against, and neutral.
- 4) A recommended candidate shall then take the following tests under the direction of the Board of Ministries.
  - a) A written examination on the Bible;
  - b) A written examination on General Knowledge;
  - c) A written examination to test his/her understanding of English.
- 5) A candidate who passes the examination in (4) above shall proceed to Synod under (6) and (7) below and shall:
  - a) Submit a book list to the Bishop of the Diocese.
  - b) Submit a written sermon to the Connexional Candidates' Secretary who will send a report on it to the Bishop of the Diocese.
  - c) Obtain a certificate of health from a medical practitioner chosen by the Bishop of the Diocese.
  - d) Take a complete service, if possible in the candidate's own language under the direction of the Bishop of the Diocese. A report on the service shall be prepared by four people appointed by the Bishop to be present at the service. One of the four shall be a Layperson; at least one of the four shall be a minister in Full Connexion.
- 6) The Synod in its Ministerial Session shall have before it the following:
  - a) The Superintendent's recommendation (see (3) above);
  - b) The reports and vote of the Quarterly Meeting (see (3) above).
  - c) The report and marks of the tests (see (4) above);
  - d) The certificate of health (see (5c) above);
  - e) The reports on the written sermon and trial service (see (5) and (b) and (d) above).

- f) The booklists (see (5) above).
- 7) The candidate shall appear before the Synod to give account of his/her Christian experience and call to the Ministry, and shall be examined orally on his/her knowledge of the Bible and doctrine and his/her attachment to our doctrine and discipline, and on anything else that may assist the Synod to make decision to his/her candidature. The candidate shall be required to give an assurance of having read the Forty-Four Standard Sermons of John Wesley and his notes on the New Testament or their equivalent, and that he/she agrees with the system of doctrine therein contained. Marks shall be awarded for this examination, for the book list (see (5) above) and for the trial service (see (5d) above).
  - 8) A candidate shall normally be no more than 40 years old on the 1<sup>st</sup> October in the year of his/her candidature.
  - 9) No married candidate shall be recommended by the Synod to the Conference unless his/her marriage is under the ordinance and has been blessed in Church.
  - 10) At Synod a candidate shall be required to state that he/she has read the statement on the Privileges and Responsibilities of a Minister and that he/she understands it and accepts it.
  - 11) The Synod shall vote on the candidate, and he/she shall not be passed forward unless he/she receives the votes of three-quarters of those present and entitled to vote. A record shall be made of the votes for, against and neutral.
  - 12) The names of those passed forward by the Synod shall be sent to the Administrative Bishop of Conference with full records of their candidature and of the voting at each stage.
  - 13) Those candidates passed forward by Synod shall take a written examination under the direction of the Board of Ministries in Christian Doctrine, especially as set forth in the Forty-Four Standard Sermons, the Notes on the New Testament and the Methodist Catechism.
  - 14) They shall appear for oral examination before the Candidates Sub-Committee of the Board of Ministries which shall have before it the information required under section (6) above, the marks and voting at Synod and the record of the examination under section (13) above.
  - 15) The Sub-Committee shall consider each candidate and recommend that his/her offer be either accepted or declined. The Board of Ministries shall vote on each candidate, the votes for, against and neutral being recorded, and a simple majority of those present and entitled to vote shall be required before the candidate may appear before Conference.
  - 16) The Conference shall have before it the complete record of the candidature of each recommended candidate and shall have the right to require any or all of the candidates to be present in the Conference for further questioning.
  - 17) The Conference shall vote on each candidate and the votes of three-quarters of those present and entitled to vote shall be necessary for acceptance.
55. **Senior Candidates for the Ministry**
- 1) Senior Candidates are mature persons who have proved themselves by their Christian life and witness and who, by reasons of experience and attainment, are considered suitable to enter the Ministry without undergoing the full course of training prescribed for Candidates under S.O. 54. Senior

Candidates shall be selected by the procedure laid down in this Standing Order. If a Senior Candidate is more than 50 years of age on the 1<sup>st</sup> October in the year of his/her candidature, the Synod shall not resolve on his/her recommendation to Conference save for special reasons which shall be recorded in the minutes.

- 2) The Superintendent Minister of the Circuit in which the candidate has his/her membership shall nominate the candidate sending the name to the panel below (55 (3)) during September. The provisions of S.O. 54 (2) shall be complied with. A candidate shall have been a fully accredited Local Preacher for at least one year before he/she is nominated.
- 3) The candidate shall be interviewed by a panel consisting of the Bishop of the Diocese the Secretaries of the Diocesan Committee on Ministries, and the Superintendent Minister of the Circuit. If this panel allows the candidate to go forward, he/she shall be considered by the September Quarterly Meeting in accordance with S.O. 54 (3).
- 4) If the Quarterly Meeting recommends the candidate he/she shall
  - a) Be examined by a medical practitioner chosen by the Bishop of the Diocese, his/her candidature shall not proceed if the report is unsatisfactory.
  - b) Submit a booklist to the Bishop of the Diocese.
  - c) Submit a written sermon to the Candidates' Secretary who shall send a report on it to the Bishop of the Diocese.
  - d) Take a complete service, if possible in the candidate's own local language, under the direction of the Bishop of the Diocese. A report on the service shall be prepared by four people appointed by the Bishop to be present at the service. One of the four shall be a Lay person; at least one of the four shall be a Minister in Full Connexion.
  - e) If the candidate is passed forward by the Synod he/she shall take written examinations in Bible Knowledge, Methodist Doctrine and Pastoralia under the direction of the Board of Ministries.
- 5) The candidate shall appear before the Ministerial Session of Synod, which shall have before it the reports arising from (2), (3) and (4) above. The provisions of S.O. 54 shall apply to his/her examination by the Synod and the voting on his/her candidature.
- 6) The candidate shall be interviewed by the Sub-Committee of the Board of Ministries, which shall have before it the full record of his/her candidature, the information required in (5) above, and the results of the examinations in (6) above; and the provisions of S.O. 54 (5) shall apply.
- 7) The candidate shall be considered by the Conference as required in S.O. 54 (6) and (7).
- 8) If a candidate is accepted by the Conference the provisions of S.O. 57 shall apply and the Board of Ministries shall recommend for approval of Conference a scheme for his/her training as a Minister-on-Trial. The scheme shall include details of
  - a) The length of his/her training before he/she is stationed by Conference;
  - b) The course of studies he/she is to pursue;
  - c) The length of his/her probation, which shall normally be two years.



## LOCAL PREACHERS

### 631. Local Preachers

- (1) Any literate Full Member who appears to have a call to preach and gifts as a preacher shall be encouraged to seek the office of a Local Preacher. It is a part of the pastoral duty of Ministers, Catechists, Deacons and Leaders to look out for potential Local Preachers. The office may be held by men or women. For regulations concerning marriage see S.O. 742 (3) (c).
- (2)
  - a. Every prospective candidate for the office of Local Preacher shall be interviewed by the Circuit Superintendent, who, if satisfied as to character and gifts, shall give the candidate a 'Note to Preach', authorizing him/her in the first instance to assist in conducting service and afterwards to preach in the presence of a Local Preacher. This Note to Preach shall be valid for six months, but may be renewed. The Circuit Superintendent shall report such authorization to the next Local Preachers' Meeting.
  - b. After not less than three months from the receipt of the Note the Candidate shall appear before the Local Preachers' Meeting. The Meeting shall have before it a written report on the service or services in which the candidate has taken part, prepared by the Local Preacher or Preachers with whom he/she went to the services. The Meeting shall decide whether he/she shall become a Local Preacher-On-Trial.
  - c. After a period of not less than twelve months on trial the candidate shall again appear before the Local Preachers' Meeting. During the period on trial, the Local Preacher-On-Trial shall pursue such studies as are laid down by the Conference, and shall take such examinations as Conference shall prescribe.
  - d. At a convenient time before the meeting the candidate shall conduct a service in the presence of at least two Local Preachers and, if possible, a Minister. A written report shall be made on the conduct of service.
  - e. At the Local Preachers' Meeting the candidate shall give an account of his/her conversion and call to preach, and be examined on his/her

x. **Candidature**

GPC noted that four hundred and seventy-three (473) persons candidated for the Ordained Ministry. Of the number, S. O. 54 candidates were three hundred and seventeen (317) while S. O. 55 candidates were one hundred and fifty-six (156). Also, six (6) of the number were from the North America Mission and two (2) from the Holland circuit.

The schedule for writing the respective examinations were given as follows:

- a. January 14-15, 2022, for the Trinity Theological Seminary (TTS) and Mature Students Entrance Examinations.
- b. January 29, 2022, The Church's Examinations.

The costs for the examinations were GH¢ 400.00 (GH¢ 80.00 per subject) for the TTS Examinations and GH¢ 70.00 per subject for the Church's examination.

Also, the implementation of the revised Candidature processes approved by the EGPC will start from the 2022 Candidature year. This was intended to allow candidates and examiners to be adequately informed for the needed preparations. The specific dates for the Church's Examinations will be submitted to GPC in March 2022.

It was approved that Bro. Thomas Quainoo, a final year student of the Trinity Theological Seminary should do two (2) years of TEE followed by Three (3) years of probation.

xi. **Commissioning**

A service of Commendation and Commissioning will be held for final year Minsters-On-Trial in June 2022. The details – names, exact date and venue(s) would be made known during the March 2022 GPC.

xii. **Probation**

a. **Probationers' Studies**

It was noted that 59 deacons were commissioned in Ghana on 27<sup>th</sup> June 2021, while 8 were commissioned in the USA on 18<sup>th</sup> July 2021 to begin their probationers' studies. Altogether, they are 67.



## APPENDIX IV

