

Ghanaian Pentecostal Churches' Mission Approaches

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Abstract

Mission is first and foremost about God and God's historical redemptive initiative on behalf of creation. In this regard, the Third Lausanne Congress affirms that the Church is called to witness to Christ today by sharing in God's mission of love through the transforming power of the Holy Spirit. The World Council of Churches states that 'all Christians, churches and congregations are called to be vibrant messengers of the gospel of Jesus Christ'. How the Church participates in the mission of God is a question on which one should reflect. This article therefore discusses the mission approaches of Ghanaian Pentecostal churches. The article begins with a description of the Ghanaian mission strategic plan, their spiritual approach to mission, and then proceeds with other approaches in the light of Walls' 'five marks of mission' (i.e. evangelism, discipleship, responding to the social needs of people through love, transforming the unjust structures of society, and safe-guarding the integrity of creation) and Krintzinger's (and others') holistic mission approach (i.e. kerygmatic, diaconal, fellowship, and liturgical). This article argues that mission should be approached with a careful strategy.

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Introduction

The word mission is, first and foremost, about God and his historical redemptive initiative on behalf of creation. It also refers to all the specific and varied ways in which the church crosses cultural boundaries in order to reflect the life/identity of the Triune God in the world and, through that identity, to participate in his mission.¹ Mission is more than mere human activity – i.e. it is not reliant on the emotion, volition, and action of finite beings. Mission, rightly, belongs to God; and anything other than the *missio Dei* being the starting point and climax of redemptive action is no more than an impediment to the proclamation of the true gospel message.²

The concept of *missio Dei* says God is the agent of mission.³ From a Trinitarian mission approach, Newbigin defines mission as the proclamation of the kingdom of the Father, sharing the life of the Son, and bearing the witness of the Holy Spirit.⁴ Tennent refers to *missio Dei* as, ‘all the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the Triune God in the world, and through that identity, participates in His mission’.⁵ In this regard, the Third Lausanne Congress affirms that the church is called to witness to Christ today by sharing in God’s mission of love through the transforming power of the Holy Spirit.⁶ The World Council of Churches states that ‘all Christians, churches and congregations are called to be vibrant

1 Timothy C. Tennent, *Invitation to World Mission: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids, MI: Kregel Publications, 2010), p. 59.

2 J.G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth and the Nature of Christian Community* (Grand Rapids, MI: Eerdmans, 2010), Kindle Edition, p. 9.

3 World Council of Churches, ‘Together Towards Life: Mission and Evangelism in Changing Landscapes’, in Mélanie Lorke and Dietrich Werner (eds.), *Ecumenical Vision for 21st Century* (Geneva, Switzerland: WCC Publications, 2013), p. 191.

4 Lesslie Newbigin, *The Open Secret* (Grand Rapids, MI: Eerdmans, 1978), p. 31.

5 Tennent, *Invitation to World Mission*, p. 59.

6 *The Third Lausanne Congress on World Evangelization* (Cape Town, 16–25 October, 2010), pp. 5, 10.

messengers of the gospel of Jesus Christ, which is the good news of salvation'.⁷ In doing this, the church is to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relation to God and with neighbours through Jesus Christ.⁸ The ultimate goal of mission is to present 'love, equality, diversity, mercy, compassion and justice' throughout God's creation.⁹

In view of the missional assignment of the church, this article seeks to describe some of the mission approaches Ghanaian Pentecostal churches have put in place in their desire to participate in the mission of God. This examination will be done in the light of Walls 'five marks of mission' (i.e. evangelism, discipleship, responding to the social needs of people through love, transforming the unjust structures of society, and safe guarding the integrity of creation)¹⁰ and Krintzinger's (and others') holistic mission approach (i.e. kerygmatic, diaconal, communal, and liturgical).¹¹ The article will, however, first of all discuss mission and strategic planning as well as Ghanaian Pentecostals' spiritual approach to mission.

The views presented in this article are informed by a literature study on Pentecostalism in Ghana, with special reference to the classical Pentecostal churches, as well as a study of ecumenical documents on the subject under discussion. It is also informed by interviews with some leaders of Pentecostal churches in Ghana, as well as participant observation of how Ghanaian Pentecostal churches approach mission and church planting issues.

Mission and Strategic Planning

Newbigin asserts that the mission of the church is, in fact, the Church's obedient participation in the actions of the Father through the Holy Spirit by which the confession of Jesus Christ as Lord becomes the authentic confession of every person in their own tongue.¹² In order to accomplish this call, it is the

7 World Council of Churches, 'Together Towards Life', p. 53.

8 World Council of Churches, 'You are the Light of the World', *Statements on Mission by the World Council of Churches 1980–2005* (Geneva, Switzerland: wcc Publications, 2005), p. 4.

9 Andrew J. Kirk, *What is Mission? Theological Explorations* (London: Darton, Longman and Todd, 1999), p. 28.

10 Andrew Walls and Cathy Ross (eds.), *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd, 2008).

11 J.J. Krintzinger, P.G.J. Meiring, and W.A. Saayman, *On Being Witnesses* (Johannesburg: Orion Publishers, 1994), pp. 36–39.

12 Newbigin, *The Open Secret*, p. 22.

responsibility of the church of Christ to have strategies in place. Malphurs argues that, without mission strategies, the churches and their mission teams are only wasting their time. They cannot achieve much. He further states that ‘the strategy of the church is the vehicle that enables the church to accomplish her mission or overall goal, which is the great commission’.¹³ Van Rheezen, in like manner, states that ‘strategies form the final tier of missiology ... it is the practical working out of the will of God within a cultural context’.¹⁴ He further suggests that ‘developing a strong movement for God requires the accomplishment of three main tasks; these are evangelism, discipleship and leadership development for missions’.¹⁵

A study of the mission documents of Ghanaian Pentecostal churches, especially those of the classical Pentecostals as well as some neo-Pentecostal churches, show that they have well-planned strategies for mission. The vision and mission statement of the Church of Pentecost says they are committed to: ‘Planting and nurturing healthy churches globally. We exist to establish responsible and self-sustaining churches filled with committed, Spirit-filled Christians of character, who will impact their communities for Christ’. In the light of this, though Ghanaian Pentecostal churches (as any other Pentecostal movement) emphasizes the role of the Holy Spirit in mission and church growth, they have also learnt to put structures, plans and programmes in place in order to allow the various gifts of the Holy Spirit to operate in the fulfilment of the Great Commission.

In order to fulfil the missiological vision of the church, the Church of Pentecost’s five-year mission plan states: ‘The Church’s five-year goal shall be “Bringing the people closer to God”. This would help them know God as a loving and caring Father who is interested in and concerned about, their lives’.¹⁶ The mission plan of Christ Apostolic Church International states: ‘Knowing Christ and making Christ-like disciples of all nations, tribes and peoples and constituting them into the church for worship, edification and evangelism’.¹⁷ The Apostolic Church of Ghana’s missiological vision states:

13 Aubrey Malphurs, *Strategy 2000: Churches Making Disciples for the Next Millennium* (Grand Rapids, MI: Kregel Resources, 1996), p. 30.

14 Gailyn Van Rheezen, *Biblical Foundations and Contemporary Strategies: Missions* (Grand Rapids, MI: Zondervan Publishing House, 1996), pp. 139–40.

15 Van Rheezen, *Biblical Foundations and Contemporary Strategies*, p. 146.

16 Available online: <http://www.thecophq.org/index.php/the-church/vision-2013> [Accessed 28 September, 2013].

17 Available online: <http://cacihq.org/features/custom-css-styles/> [Accessed 28 September, 2013].

We are passionate about seeing individual lives connecting with Christ, being empowered by the Holy Spirit, equipped to fulfil their God-given purpose and released in mission for the glory of God. As each local Apostolic Church stays committed to equipping and releasing, there will be no end to the number of lives that will be built and the number of communities that will be transformed in Ghana and beyond.¹⁸

Finally, that of the Assemblies of God in Ghana says: 'To make Assemblies of God in Ghana a model New Testament Church that relevantly meets the Spiritual, Social, Moral, Economic, and Civic needs of the People within the 21st Century Context'.¹⁹

Just as the views presented above, some of the neo-Pentecostal churches also have well-planned mission strategies – especially the Light House Chapel International. However, that of the classical Pentecostal churches mentioned will form the context from which this chapter will operate.

In summary, one could argue that the mission strategy of Ghanaian Pentecostal churches is presented in evangelism, discipleship, leadership formation, and attending to the spiritual, social and economic needs of the people. The Ghanaian strategy suggests that mission should not be approached haphazardly; rather, it must be well-planned if it is to achieve its ultimate purpose.

Ghanaian Pentecostals' Spiritual Approach to Mission

The term 'spiritual approach' is used in this context to indicate the way that Ghanaian Pentecostal churches prepare themselves spiritually before, during, and after their mission, church planting, and evangelistic activities. Mission is not just about proclaiming the gospel – it encompasses spiritual preparation of both those involved in the mission activities and the converted souls. This approach is called 'mission spirituality' by the WCC and other scholars such as Bosch, Kim, Helland, and Hjalmarsen. Kim defines it as 'a kind of spirituality which is oriented to the world. It is not individualistic or other-worldly but an

18 Available online: <http://www.theapostolicchurch.org.gh/content/worthy-mention> [Accessed, 28 September, 2013].

19 Available online: <http://www.agghana.org/hq/gh/index.php/leadership> [Accessed 28 September, 2013]. Also see Assemblies of God, Ghana, *Constitution and By-Laws*, article 3, subsection 4 (Accra, Ghana: Assemblies of God Ghana, 2013), p. 4.

engaged spirituality that is lived out of mission'.²⁰ It is the means by which churches and individual believers participate in the mission of God, through the way they live in and by the Holy Spirit, in order to know the will of God in what he is doing in their context so they can do the same.²¹

Mission spirituality gives deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life, and has a dynamic of transformation through which the spiritual commitment of people is capable of transforming the world in God's grace. In doing this churches are called to discern the work of the life-giving Spirit sent into the world and to join with the Holy Spirit in bringing about God's reign.²² It is made up of spiritual resources from which mission springs: the experience of God that initiates, the reading of scripture that guides, and the prayer life that sustains the missionary or the movement in mission.²³ In Helland and Hjalmarson's view, 'it often carries an intercessory missional focus'.²⁴

The synoptic gospels made us aware of the fact that before Jesus Christ assumed his fulltime ministry on earth, He was led by the Holy Spirit into the wilderness for spiritual preparation for forty days and nights. Historically, the early church did nothing without prayer – they gave prayer a prominent place in their approach to mission. Helland and Hjalmarson define prayer as a 'channel of missional spirituality'. It often carries an intercessory missional focus for the spiritual benefit of individuals and churches for the advancement of the gospel.²⁵ In the book, *Perspectives on the World Christianity Movement*,²⁶ prayer was considered a missional approach one could use. On the issue of prayer, Kritzinger *et al.* argue that prayer is one of the points of departure for mission.²⁷

The New Testament presents prayer as a saturating medium for the mission of Jesus Christ, for the church as described in the Acts of the Apostles, and of Paul's instructions to the churches in relation to mission.²⁸ Ott *et al.* posit that: 'If the cornerstone of mission is the power of the Holy Spirit, and spiritual

20 Kirsteen Kim, *Joining in with the Spirit* (London: Epworth Press, 2009), p. 256.

21 Roger Helland and Leonard Hjalmarson, *Missional Spirituality. Embodying God's Love from the Inside Out* (Downers Grove: InterVarsity Press, 2011), pp. 23–27.

22 World Council of Churches, 'Together Towards Life', pp. 52, 56–57.

23 Kim, *Joining in with the Spirit*, p. 256.

24 Helland and Hjalmarson, *Missional Spirituality*, p. 114.

25 Helland and Hjalmarson, *Missional Spirituality*, p. 114.

26 R.D. Winter and S.C. Hawthorne (eds.), *Perspectives on the World Christianity Movement* (Pasadena, California: William Carey Library, 3rd edn, 1999), pp. 145–55, 733–41.

27 Kritzinger, Meiring, and Saayman, *On Being Witnesses*, p. 115.

28 Christopher J.H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, MI: Zondervan, 2010), pp. 257–59.

warfare in an age of conflict is the context of mission, then prayer is the way we express our dependence on the Holy Spirit for enablement in the middle of this vicious struggle.²⁹ In McQuilkin's view, 'prayer is the human conduit of divine energy for mission'.³⁰ With regards to the necessity of prayer in mission, from the beginning of each year, the leadership of many Pentecostal churches, especially the classical Pentecostal churches in Ghana, set a prayer agenda for mission projects and these prayer topics become part of the prayers of local churches. Should it be that there is any emergency mission issue, for example a missionary who has unfortunately found himself in a war zone, the church intercedes for such a person for God's protection and deliverance. They say that this approach is based on 2 Thess. 3.2. In addition to this, the Assemblies of God in Ghana, as part of their mission prayer topics, says: 'We are all vulnerable to the enemy's attacks. Missionaries on the front lines of ministry frequently face the brunt of those attacks. We need to pray for one another and for ourselves that we would remain true to our God-given mission'.³¹

Another common practice of many Ghanaian Pentecostal churches is that, during periods of crusades and conventions, their prayer teams are made to pray that God would work miracles through healing, signs, and wonders in the lives of people present at the crusade and the convention. Intercession is also made for the unsaved so that their eyes would be opened to the gospel and so that they will come to the knowledge of the saving power of Jesus Christ.

On other occasions, when the church is about to plant a new church at a new location or in a community, the prayer ministry is sent ahead of time to spend time praying in the community and on the site/place where the new church would be located. Sometimes, the prayer ministry would walk around and through the community, praying against demonic forces that would come against the mission work in the community.

On the issue of prayer for mission, one common song that you will often hear Pentecostals singing is:

Prayer is the key
Prayer is the key

29 Craig Ott, S.J. Strauss, and T.C. Tennent, *Encountering Theology of Mission: Biblical Foundation, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Publishing Group, 2010), pp. 246–48.

30 Robertson J. McQuilkin, 'The Role of the Holy Spirit in Mission', in Douglas C. McConnell (ed.), *The Holy Spirit in Mission Dynamics* (EMS 5; Pasadena, CA: William Carey, 1997), p. 31.

31 Available online: <http://www.agghana.org/hq/gh/index.php/missions> [Accessed 23 October, 2013].

*Prayer is the master key
 Jesus started with prayer
 And ended with prayer
 Prayer is the master key.*³²

The meaning behind this song is that mission without prayer is just a human activity and would never yield the needed results. Van Rheezen talks about the importance of prayer in mission when he says: 'Before, during and after missionary campaigns, prayer serves as the support base for both long term and short term mission endeavours'.³³

In conclusion, prayer and mission are inseparable. Prayer plays a very important role in every area of mission. This was the reason why the disciples could not start their mission until they were empowered by the Holy Spirit after days of prayer in the upper room. In like manner, Ghanaian Pentecostal churches have also given prayer a very important place in their approach to mission. This is seen during their preparation for any major mission programme – such as crusades, conventions, and church planting. Furthermore, they take their time to pray for a conducive environment for mission. They also pray for those involved in mission and their new converts so that they would become established in faith.

In the light of the above arguments, mission is not only a physical activity; it involves spiritual preparation before, during and after the mission project one wants to undertake. This spiritual engagement is a task for all those involved in the *missio Dei*, in whatever context we find ourselves. Ghanaian Pentecostal churches spiritual approach to mission could be related to how Jesus approach his mission activities while on earth, as well that of the early church in the acts of the Apostles. The four Gospels recorded the consistent prayer life of Jesus Christ. This pattern could also be found in the life of the early church.

This therefore implies that, if we really want to see the call for mission fulfilled, prayer for the help and the direction of the Holy Spirit should not be left out. We have also to consider the context of our mission venture and pray for our target group or community, and also pray against forces that will oppose the gospel and the salvation of souls. Finally, there should also be a consistent intercessory prayer for those involved in mission projects, as well as their families for divine protection and opportunities to share gospel as they ought to do.

32 The term 'master key', used in the context of this song, means prayer is the only means to unlock every closed spiritual door or hindrance.

33 Van Rheezen, *Biblical Foundations and Contemporary Strategies*, p. 51.

Evangelism

Walls call this approach to mission, in his five marks of mission, 'to proclaim the good news of the Kingdom'.³⁴ Evangelism is derived from the Greek word εὐαγγέλιον, meaning 'gospel' or 'good news'. It has to do with the proclamation, publishing, or spreading (announcing) of the good news/the gospel in order to turn people to the knowledge of Christ.³⁵ Walls states that it is the proclaiming of the life story of Jesus Christ as recorded in the gospels. That is the story of the love of God for creation, reconciliation, and forgiveness.³⁶

This is what Krintzinger *et al.* call the 'kerygmatic' dimension of mission. In their view it includes (but is not limited to) preaching, witnessing, and providing literature.³⁷ The World Council of Churches says that evangelism is a key to witnessing in mission. They believe that the church has received all that is necessary to witness to the gospel of Jesus Christ. This witnessing can happen, based on the example of the early church, either spontaneously or in more specific/fixed ways. In their view, the call to evangelize is not merely a call in words, but is witness in both word and deed (i.e. involving service and identification with others' life situations). They conclude that evangelism is therefore a humble proclamation of the grace of God and an entering into the daily struggle with the poor.³⁸ Its goal is the salvation of the world and the glory of the Triune God. Evangelism is mission activity which makes explicit and unambiguous the centrality of the incarnation, suffering and resurrection of Jesus Christ; without setting limits to the saving grace of God. It seeks to share this good news with all who have not yet heard it and invites them to an experience of life in Christ and to discipleship.³⁹

Davis argues that Pentecostalism is evangelism.⁴⁰ He made this assertion based on Jesus' statement: 'But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth' (Acts 1.8); and its subsequent fulfilment in the second chapter of the Acts of the Apostles. In Mk 16.15, Jesus

34 Walls and Ross, *Mission in the 21st Century*, p. 3.

35 Scott A. Moreau, *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), p. 341.

36 Walls and Ross, *Mission in the 21st Century*, p. 24.

37 Krintzinger, Meiring, and Saayman, *On Being Witnesses*, p. 37.

38 World Council of Churches, *You are the Light of the World*, pp. 7–9.

39 World Council of Churches, 'Together Towards Life', pp. 68–69.

40 Jimmy Davis, 'The Gift of the Evangelist: An Evangelist's Perspective', in T.E. Trask, W.I. Goodall, and Z.J. Bicket (eds.), *The Pentecostal Pastor: A Mandate for the 21st Century* (Springfield, MO: Gospel Publishing House, 1997), p. 295.

Christ commissioned the church to go into the entire world and preach the gospel to all creation.

Many classical Pentecostal churches in Ghana organize special mass evangelism programmes at least twice a year, specifically during the Easter and Christmas seasons. These mass crusades are called 'National Conventions', 'Regional Conventions', or 'District Conventions'; depending on the organizing body of church. The purpose of these mass crusades is to evangelize Christ to the unsaved, as well as to strengthen the 'one-on-one evangelism' of individual believers. Sometimes some of these crusades are held at places the church would like to plant a new church, increase the membership of a local church, or strengthen evangelism work that has been done in that particular community, district, or region. On such occasions, souls that are won are distributed to local churches, depending on the location of the saved souls, and follow-ups are done in subsequent weeks to ensure that the new converts stay in church.

What characterizes these mass evangelism programmes is the spreading of the gospel of Jesus Christ, backed with miracles, healing, and signs and wonders as reported in Luke's account of Philip's evangelism at Samaria. At such meetings, after the word of God has been shared, the sick are therefore invited by the preacher to receive healing. Thereafter, those who have been healed will mount the dais to give testimonies of their previous and current condition. According to Anderson, 'in examining the growth of the church worldwide, one thing is clearly evident, not only is the church flourishing, it is often growing as a direct result of the effects of "signs and wonders"'.⁴¹

Generally, Pentecostals believe that the coming of the Spirit brings the ability to do 'signs and wonders' in the name of Jesus Christ to accompany and authenticate the gospel message. The role of 'signs and wonders', particularly those of healing and miracles, is prominent in the Pentecostal mission praxis. Pentecostals see the role of healing as good news for the poor and afflicted.⁴² McClung points out that divine healing is an 'evangelistic door-opener' for Pentecostals. He states that 'signs and wonders' are the 'evangelistic means whereby the message of the kingdom is actualized in person-centred deliverance'.⁴³ Anderson is of the view that 'signs and wonders serve two main

41 Allan Anderson, 'Towards a Pentecostal Missiology for the Majority World', *Asian Journal of Pentecostal Studies* 8.1 (2005), p. 34.

42 Anderson, 'Towards a Pentecostal Missiology for the Majority World', p. 33.

43 Grant L. McClung, 'Truth on Fire: Pentecostals and an Urgent Missiology', *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, NJ: Logos, 1986), p. 49.

purposes. First, they demonstrate the power and divinity of Christ; second, they meet the needs of People.⁴⁴

One of the primary evidences of signs and wonders being manifested is through 'power encounters'. Wagner defines this 'power encounter' as 'a visible, practical demonstration that Jesus Christ is more powerful than the false god(s) or spirit(s) worshipped or feared by members of a people group. When these divinely appointed encounters occur, the church grows'.⁴⁵ According to Bosch, in terms of the New Testament, the exaltation of Jesus Christ is the sign of the victory Jesus has already won over the evil one. Mission, therefore, implies the proclamation and manifestation of Jesus' all-embracing reign which is not yet recognized and acknowledged by all, but is nevertheless a reality.⁴⁶

In view of the arguments presented, Ghanaian Pentecostals believe that a 'power encounter' in evangelism is not a new thing but has been in the body of Christ from the time of Jesus Christ through to the early church, and are still operational in the church today. They are of the view that signs and wonders should accompany the preaching of the word in evangelism, and that divine healing (in particular) is an indispensable part of their evangelistic methodology.

Campus Evangelism and Pentecostal Students Groups

Another missiological approach of classical Pentecostal churches in Ghana is the campus ministry approach. According to Larbi, until 1974, there was no Pentecostal fellowship in any of the institutions of higher learning in Ghana. The pioneering work of the Pentecostal Students Association in 1974 gave rise to the establishment of such fellowships on various campuses.⁴⁷ Currently, almost all the classical Pentecostal churches, and some neo-Pentecostal churches, have their student groups or ministries on various second cycle (Senior High Schools) and tertiary institutions in Ghana.

These groups serve as a means of keeping their youth in the faith, even as they are away from their local churches. It is also a point of contact and networking among the youth of the various churches. The groups are semi-autonomous as

44 G.L. Anderson, 'Signs and Wonders', in Trask, T.E., Goodall, W.I., Bicket, Z.J., (eds.), *The Pentecostal Pastor: A Mandate for the 21st Century* (Springfield, MO: Gospel Publishing House, 1997), p. 305.

45 John Wimber, 'Signs and Wonders in the Growth of the Church', in Peter Wagner, Win Arn, and Elmer L. Towns (eds.), *Church Growth State of the Art* (Wheaton, IL: Tyndale, 1986), p. 142.

46 David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), p. 40.

47 Emmanuel K. Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity* (Accra-Ghana: Blessed Publications, 2001), pp. 198–200.

they are allowed to have their own leadership structure and run their own programmes – both at the local and national level, but still have to report to the national leadership of their mother churches about their activities.

The only Pentecostal campus ministry which does not report to a specific mother church is the Campus Christian Family (CCF), a fellowship that was founded by some leaders from various neo-Pentecostal churches who did not have campus fellowships and could not find a branch of their local churches near to them. CCF had its first branch at the Kwame Nkrumah University of Science and Technology at Kumasi in 1991, followed by a branch at the University of Ghana in Legon in 1992. According to Fynn, a former executive at the University of Ghana's Legon branch, the CCF was jointly founded by churches such as International Central Gospel Church (ICGC), Victory Bible Church, Grace Outreach Church, and Action Christian Faith Chapel. Fynn reports that the reason why the CCF does not currently have a mother church is due to how it started – as a joint collaboration of the named churches. This, therefore, makes it difficult for one church to claim it as their initiative. Furthermore, many of the founding churches now have branches of their own churches on various campuses across Ghana.⁴⁸ In spite of the fact that the CCF does not have a mother church to which they report, their branches are now on almost all of the various tertiary campuses in Ghana.

On the side of the Christ Apostolic Church International, though the church is believed to be the mother of Pentecostalism in Ghana, they did not start a campus ministry until 2003 when Apostle Dr. Michael Nimo, in his term of Chairmanship, initiated the formation of the Christ Apostolic Association of Students. According to Pastor Nartey, it was initially a tertiary school campus ministry, born from the need to reach out to young intellectuals and their colleagues on various university campuses. However, CASA can currently be found in almost all the major universities, polytechnics, and secondary schools throughout the country.⁴⁹

Apart from the focus of these campus ministries on winning other non-Christian students for Christ, during the vacation periods of every semester they also go on mission and evangelism outreaches, in conjunction with their

48 Interview with Pastor Baffour and Pastor Colins, both of Revival Life Outreach Church, Father's Love Sanctuary, Ahenema Kokoben, Kumasi, Ghana. (23 November, 2013 on Skype). They were both former leaders and members of Campus Christian Fellowship, University of Ghana branch, Legon.

49 Interview with Pastor Curtis Nartey of Christ Apostolic Church International, Tema Community 4, Ghana in his office (19 December, 2013).

mother churches, either to plant a new church or to strengthen a local church which is struggling with growth.⁵⁰

In ministry and leadership these campus ministries have also served as a way of preparing the next generation of leaders for their local churches. Many times leaders of these groups are later recruited by their mother churches onto their pastoral or ministerial board at the end of their studies at the University. Another benefit of this is that many of them enter into ministry in various local churches as 'tent ministers'. For example, the current Youth Director of the Church of Pentecost, Pastor David Nyansah Hayfron, was the president of the Pentecostal Youth Association of the Church of Pentecost at Kwame Nkrumah University of Science and Technology, Kumasi Ghana from 1998 to 2004 whilst studying for a Bachelor of Pharmacy (and later a Master of Science in Pharmaceutical Analysis and Quality Control).⁵¹

The following are the names of the various notable Pentecostal campus ministries:

- **CASA** – Christ Apostolic Students Association
- **APOSA** – Apostolic Students Association
- **PENSA** – Pentecostal Students Association
- **AGSA** – Assemblies of God Students Association
- **CCF** – Campus Christian Family

Evangelism through Performing Arts

Another evangelistic method practiced by many of the youth groups in Ghanaian Pentecostal churches is the use of stage drama and gospel music shows. On many occasions, the show would be advertised through posters, community information centres, and local churches in the community in which the show would take place. Though this approach to evangelism is not effective in urban areas, it is very useful in the rural areas because apart from its evangelical purpose, it also serves as a form of entertainment for the indigenes of the community in which the programme is being held.

The Third Lausanne Congress position on evangelization through arts states that:

We possess the gift of creativity because we bear the image of God. Art in its many forms is an integral part of what we do as humans and can reflect

50 Statement available online: <http://www.penteagle.org/index.php/aboutus/strategic-plan> [Accessed 9 October, 2013].

51 Statement available online: <http://www.penteagle.org/index.php/aboutus/youth-director> [Accessed 9 October, 2013].

something of the beauty and truth of God. Artists at their best are truth-tellers and so the arts constitute one important way in which we can speak the truth of the gospel. Drama, dance, story, music and visual image can be expressions both of the reality of our brokenness, and of the hope that is centred in the gospel that all things will be made new. In the world of mission, the arts are an untapped resource. We actively encourage greater Christian involvement in the arts.⁵²

Drane has really done good work on this approach to mission. In his reflection, he states that this approach opens doors for people from various walks of life to attend such programmes, if it is well-planned. He, however, concluded that whatever creative way one wishes to present the gospel, the ultimate purpose should be that the Holy Spirit help the audience to understand the message the performers want to put across.⁵³

In Ghana, many of the youth groups that use drama as an evangelistic tool are mostly the campus ministries of the various Pentecostal churches. They take several months to plan and prepare for such programmes so that they can really present the gospel to the community in an undistorted manner through stage drama and musical show. This approach to mission in Ghana was greatly influenced by the introduction of European musical instruments and drama patterns from Western missionaries.⁵⁴

Some of the notable groups that have made good use of this approach in Ghana are: Agape Incorporated and Joyful Way Incorporated. One of the researchers had the opportunity to witness how Agape Incorporated used music and drama to bring people to Christ whilst he was in high school at Osei Tutu Senior High School in Akropong, Kumasi (Ghana). On that day many of the young men on campus gave their lives to Christ because the Holy Spirit ministered to them through that performance. This group has, as part of their vision, to reach people in various parts of Ghana with the gospel through music and drama. According to the current president of Agape Incorporated, 'since their beginning in 1983, one of their targets is to perform in at least nine (9) educational institutions in Ghana'.⁵⁵ In a similar way, Joyful Way Incorporated has travelled throughout Ghana, putting on performances in cities, villages,

52 *The Third Lausanne Congress on World Evangelization*, p. 23.

53 Olive Drane and M. Flemming, *Clowns, Storytellers, Disciples* (Minneapolis, MN: Augsburg Books, 2002), pp. 25–27.

54 John Collins, 'Ghana Christianity and Popular Entertainment: Full Circle', *History in Africa* 31.1 (2004), pp. 407–23.

55 Interview with Mr. Mark Nyame in his office at Asokwa, Kumasi, Ghana (14 January, 2014).

public places, educational institutions, churches, on radio and television, and where non-church-going youth could be found. Music evangelism became popular in Ghana through the pioneering work of this group.⁵⁶

In addition to the issue presented above, in the past three years, many Ghanaian neo-Pentecostal churches have also made good use of Lord Kenya as a means of attracting many young men to Christ. Lord Kenya was a famous Ghanaian Hiplife⁵⁷ musician who was converted through a personal encounter with Jesus Christ. Before his conversion, he was known to be a chain marijuana smoker and also to use other drugs. According to his personal account of his encounter with Jesus Christ, he said he had in his hand a stick of marijuana he was about to smoke when the Holy Spirit ministered to him on the 28th of October 2010.⁵⁸ After this turning point in his life, he began testifying about Jesus Christ to people through his musical shows. Many neo-Pentecostal churches have also opened up their doors to him to minister in their churches. Anytime people hear that Lord Kenya is going to minister in church 'A' or church 'B', many people attend such programmes. He insists (and a number of persons have testified) that many of his past fans have given their lives to Jesus Christ through some of his musical performances.⁵⁹

Mission through Media

John Wesley's statement, 'The entire world is my parish' is one of the quotes of many pastors and missionaries. Though this statement has a great inspiration to see mission from a wider perspective, the questions that comes to mind is: 'How possible can this be?' 'How much can one do?' and 'How far can the church go in this world of limited resources?'

Niemandt, in his inaugural address, shares that 'a missional church is a church sent to bring the Gospel everywhere and in everyday life'.⁶⁰ In order for this to be possible, the church has to move a step further from her traditional method of missions and evangelism and make good use of modern technological knowledge. According to Brawner, 'if the church is to effectively reach this

56 Available online: <http://myjoyfulway.com/About/History.aspx> [Accessed 5 December, 2013].

57 Hiplife is a Ghanaian music which fuses highlife and hip pop. It is also influenced by dancehall and reggae.

58 Interview with Lord Kenya at his residence at Atasemanso, Kumasi, Ghana (13 January 2013).

59 Lord Kenya, Audio Compact Disc *'From Getho to Church'* (2012).

60 Nelus Niemandt, 'Missional leadership – Entering the Trialogue' (Inaugural Address as Head of Department of Science of Religion and Missiology, University of Pretoria, 5 September, 2012), p. 4.

sight and sound generation for Christ, we must utilize the same media roads much more than what the society is using every day'.⁶¹ McLuhan argues that media is an extension of the human body, the microphone becoming an extension of the voice and the camera an extension of the eye.⁶²

The advent of information and communication technology did not only benefit the secular world, but also the church and, for that matter, mission and evangelism.⁶³ Through the use of electronic and print media, the gospel has reached many parts of the world. Mitchell reiterated that Ghana, for example, has cultivated an 'indigenous film and video culture'.⁶⁴ Kalu refers to this culture as 'an evangelical strategy for African Pentecostalism to engage with both the indigenous and contemporary culture through the use of media'.⁶⁵

In this regard, one of the approaches of many Ghanaian Pentecostal churches in the past fifteen years for the propagation of the gospel is the use of media (this researcher says that it has actually been only in the past ten years that many of the private electronic devices and print media started appearing on the Ghanaian scene). However, the Assemblies of God in Ghana begun their radio ministry, dubbed 'Bible Time', which aired on Ghana Broadcasting Cooperation, and was hosted by Rev. James Kessler in 1968.⁶⁶ The Church of Pentecost also started broadcasting 'The Pentecost Hour' on Ghana Broadcasting Cooperation Radio 2 in the 1970's, purposely to reach out to people with the gospel.⁶⁷

In spite of how the Classic Pentecostal churches are using this approach to propagate the gospel, the same cannot be said of many of the current generation of neo-Pentecostal churches. Due to the youthful zeal of many of the

61 Jeff Brawner, 'Meeting and Using the Media', in T.E. Trask, W.I. Goodall, and Z.J. Bicket (eds.), *The Pentecostal Pastor: A Mandate for the 21st Century*, (Springfield, MO: Gospel Publishing House, 1997), p. 369.

62 Marshall McLuhan, *Understanding Media: The Extensions of Man* (London: MIT Press, 1996), p. 13.

63 M. Pocock, G. Van Rheenen, and D. McConnell, *The Changing Face of Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Books, 2005), p. 299.

64 Mitchell Jolyon, 'From Morality Tales to Horror Movies: Towards an Understanding of the Popularity of West African Video Film', in Peter Horsfield, Mary E. Hess, and Adan M. Medrano (eds.), *Belief in Media: Cultural Perspectives on Media and Christianity* (Aldershot: Ashgate Publishing Limited, 2004), p. 110.

65 Ogbu Kalu, *African Pentecostalism: An Introduction* (New York: Oxford University Press, 2008), p. 103.

66 Available online: <http://www.agghana.org/hq/gh/index.php/about-us> [Accessed 26 June, 2013].

67 *Pentecost Fire and Hour Report* in December, 1974 annual report, 29. CoP Archives, Accra.

pastors, they have turned the use of the media into a platform for projecting themselves, their churches and how 'powerful' they are in order to bring more fortune to the lives of the people who will come to their churches. Sometimes they also use the media as a way of replying to their critics through insults and curses. Examples are:

- Rev. Ebenezer Opambor Adarkwa Yiadon of Ebenezer Miracle Worship Centre, Kokoben – Kumasi, Ghana versus Bishop Obinim of International God's Way Church at Kenyasi Bosore near Kumasi, Ghana.⁶⁸
- Rev. Ebenezer Opambor Adarkwa Yiadon of Ebenezer Miracle Worship Centre, Kokoben – Kumasi, Ghana versus Pastor, Akwasi Awuah.⁶⁹
- 'Pastor Kelvin Kwesi Kobiri, leader of the Charismatic Worship Center and Chief Executive of Live 91.9 FM in Accra on 29th June 2013 morning behaved as if he manufactures insults and has copyright over foul language.'⁷⁰

There are several other examples one can give on this issue that illustrate how prevalent this is among the current generation of Neo-Pentecostal pastors. Not a single week goes by that one does not hear of such reports in the news. However, we can confidently say that there are others who are genuinely using the media for the purpose of broadcasting the gospel.

Print Media Evangelism

Print media continues to be a primary vehicle for the expression of evangelistic Christianity. Printed materials with an evangelistic agenda fill a variety of niches within the publishing industry. As evangelicals have become more business-savvy, it is only natural that the most popular forms of mass communication should be adapted to carry the message of evangelical Christianity.⁷¹

68 Rev Adarkwah Replies Bishop Obinim: 'You Ain't Seen Nothing Yet'. Published on 1 December, 2009. Available online: <http://news.peacefmonline.com/religion/200912/33245.php> [Accessed 9 October, 2013].

69 "Prophet One" Goes Bananas, published on 16 June, 2013; available online: <http://thechronicle.com.gh/prophet-one-goes-bananas-im-even-going-to-insult-more/> [Accessed 9 October, 2013].

70 Peace FM Online, 'Mad Pastor In Dirty Insults'; published on 29 June, 2013; available online: <http://showbiz.peacefmonline.com/news/201306/167666.php> [Accessed 9 October, 2013].

71 Available online: <http://www.gubonline.org/printmediaevangelism.htm> [Accessed 13 October, 2013].

'Tract evangelism', which is one of the means of print media evangelism, began in Ghana through the influx of the Worldwide Mission Incorporated Gospel tracts and other evangelism tracts. 'An evangelism tract is a short, simple presentation of the gospel message, printed in convenient pocket size, designed for easy distribution and use. There is therefore probably no easier or more convenient way to share the Good News of Jesus Christ than through the use of gospel tracts.'⁷² The view for this approach to evangelism is that even if the person it was handed out to does not read it, somehow God will use the tract to minister to someone somewhere to become born again.

Apart from the contribution of foreign mission organizations sending gospel tracts to Ghana in English, which do not benefit those who cannot read English, the Assemblies of God, Ghana and the Church of Pentecost made it a point to use print media to present the gospel to people in at least the nine officially recognized dialects in Ghana, namely: Akan, Dagaare, Dangbe, Dagbane, Ewe, Ga, Gonja, Kasem and Nzema.

Historically, the Church of Pentecost became the first Pentecostal church in Ghana to start this project. It officially started with the launching of their first official magazine 'Pentecost Fire' on 6 March 1965.⁷³ Speaking at the third anniversary celebration of Pentecost Fire, the first General Secretary of the Church of Pentecost reported that:

This paper has been a great avenue through which men and women of all walks of life in Ghana and abroad have been reached with the word of God ... It points the way of salvation through faith in Christ Jesus. The baptism of the Holy Spirit for believers is brought home to its readers.⁷⁴

In 1978, a printing department was set up at the church's head office to cater to the printing needs of the church. In 1983 the printing department was turned into a limited liability company that was to be known as Pentecost Press Limited (PPL), with Rev. L.A. Nyarko becoming the first Managing Director.⁷⁵ PPL was established to print and publish Christian and educational literature (and stationery in general) in West Africa.

The Assemblies of God, on the other hand, established the Assemblies of God Literature Centre (AGLC) in 1970, located in Accra, through the help of the

72 Available online: <http://www.gubonline.org/printmediaevangelism.htm> [Accessed 13 October, 2013].

73 Larbi, *Pentecostalism*, pp. 189–190.

74 J. Egyir-Paintsil, *Pentecost Fire* 3.35 (1968), p. 2.

75 Interview with the Managing Director, Pentecost Press Limited (20 December, 2013).

Andersons. AGLC catered to the literature needs in the sub-region. It published the first Dagomba language version of the New Testament in 1973 through the assistance of Rev. and Mrs. H.S. Lehman and an indigenous Pastor, Daniel Wumbee. And later the printing of the gospel message in tracts in various dialects, especially the dialects in the Northern Region of Ghana.⁷⁶ The printing press was recently upgraded through a donation of modern printing equipment from Dr. Sos of the Assemblies God from the United States of America.⁷⁷

Debrunner reports that the Assemblies of God focused on the dialects of the Northern region for two reasons: the first reason was that the tract ministry started from the Northern region of Ghana; and second, by the time they began their translation project, the Basel mission had already produced literature in the *Akwapim* and *Ga* languages, and the Bremen mission Society had also produced the Ewe version of the Bible and other gospel literatures.⁷⁸

In view of the above arguments presented, the use of the print media therefore also became one of the means used by Ghanaian Pentecostal churches, especially the Classic ones, to propagate the gospel to people in their local dialects. This approach could be argued as the other side of what happened on the day of Pentecost: people were attracted to the gospel because they heard the disciples in the local dialects of the countries from which they came (Acts 2.5–11).

Discipleship

As part of the Great Commission, Jesus assigned the church to disciple believers. In this view, it is therefore impossible to participate in evangelism and church planting without discipleship.⁷⁹ They both move together. Bosch refers to mission as the disciple-making assignment of the Church.⁸⁰ According to Barna, every local church must have a philosophy of ministry that emphasizes the significance of discipleship and promotes a process for facilitating such maturity. The church must provide relational opportunities for congregants, matching those who need to grow with individuals and ministries that facilitate

76 Available online: <http://www.agghana.org/hq/gh/index.php/about-us> [Accessed 26 June, 2013].

77 Assemblies of God, Ghana, *Vision Magazine*, 1st ed. (Assemblies of God, Ghana, 2012), p. 43.

78 Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), p. 173. Also see David N.A. Kpobi, *Mission in Ghana: Ecumenical Heritage* (Accra: Asempa Publishers, 2008), p. 78.

79 Walls and Ross, *Mission in the 21st Century*, pp. 24–35.

80 Bosch, *Transforming Mission*, p. 56.

growth. Because serving people is such a crucial dimension of spiritual maturity, churches help people grow by giving them opportunities to meet the needs of others.⁸¹ Malphurs points out that the church is responsible for the disciple-making process, a process that makes sure that each disciple knows his or her divine design and where he/she can have the greatest ministry impact and function.⁸² Moreover, every Christian is also personally responsible to be one of Christ's disciples. Whilst Christ commands the church to make disciples, individual Christians must be committed to becoming disciples.⁸³

According to Apostle Sakyi, two steps are needed in developing disciples for ministry. The first step is to help each disciple identify his or her gift and the ministry where this gift can be expressed for the greatest benefit of the Church. The gifts of the Holy Spirit are given in a rough form and therefore need to be developed. The second step is to equip the disciple to use this gift.⁸⁴ Affirming this two-step approach, Lawless states: 'Equipping is much more than simply helping members determine their spiritual gifts ... A healthy church guides members to use their gifts in ways that are edifying to the church'.⁸⁵

In order to evaluate and follow the progress of the discipleship process, Revival Life Outreach Church in Kumasi, Ghana, has adopted Rick Warren's Saddleback Church discipleship programme and has named it Life Development School. The school has four classes: Membership Class, Maturity Class, Ministry Class, and Mission Class. Members are therefore encouraged to go through all the various classes, and at the end of each class, a certificate of completion is awarded to the participants. Each stage takes about six months to one year to complete, depending on the programme of the church. The purpose of this Christian education programme is to prepare the next generation of Christian workers and leaders for the church and the mission programmes.⁸⁶

Unlike Revival Life Outreach Church, which is a Neo-Pentecostal church, all the classical Pentecostal churches approach discipleship through their Sunday School programme. In other instances, where there is the need for the training

81 George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs: WaterBrook Press, 2001), p. 31.

82 Malphurs, *Strategy 2000*, pp. 33–34.

83 Malphurs, *Strategy 2000*, p. 47.

84 Interview with Apostle Joseph Sakyi of the Christ Apostolic Church International, Ghana in his office (Accra, Ghana on 21 December, 2013). He was the first apostolic missionary sent to South Africa by the Christ Apostolic Church International and is currently the Director of Christian Education of the church in Ghana.

85 Chuck Lawless, *Disciplined Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare* (Grand Rapids, MI: Kregel Publications, 2002), p. 113.

86 Revival Life Outreach Church, Kumasi, Ghana, *Christian Education Programme*.

of people for specific ministry and mission tasks, seculars are sent from their headquarters to various local churches, requesting them to appoint qualified people for the proposed special trainings. The frequency of how one is appointed for such training sometimes determines the person's possibility to become part of the workers and leadership of the church. It is also a way of checking the spiritual maturity of their members and their readiness to work in the church.⁸⁷

Leadership and Ministerial Formation

From a biblical perspective, discipleship has a link with missional leadership formation.⁸⁸ For example, many of the disciples of Jesus Christ became people who pioneered the spread of the gospel during the time of Jesus and also in the Acts of the Apostles. Although not every disciple would become a leader, discipleship serves as an essential part of the missional leadership formation of the church. In view of this argument, the Third Lausanne Congress Commitment says that 'the answer to leadership failure is not just more leadership training but better discipleship training. Leaders must first be disciples of Christ himself'. It further states that authentic Christian leaders must be like Christ in having a servant's heart, humility, integrity, purity, lack of greed, prayerfulness, dependence on God's Spirit, and a deep love for people.⁸⁹

Wagner argues that the second vital sign of a growing church is a 'well-mobilized laity'.⁹⁰ He also reports that 'many churches have confirmed that the most important institutional variable for the growth and expansion of the local church is leadership'.⁹¹ Van Rheezen articulates that 'congregational nurturing must always be preceded or coupled with leadership training. In the midst of this congregational nurturing, God raises leaders and places them in the body, just as he wants them to be'.⁹² According to Guder, the key to the formation of missional communities is their leadership. Church leadership formation is therefore fundamentally important for the missiological purpose in the world.⁹³

87 Interview with Apostle Joseph Sakyi of the Christ Apostolic Church International, Ghana in his office, Accra Ghana (21 December, 2013).

88 Walls and Ross, *Mission in the 21st Century*, p. 35.

89 *The Third Lausanne Congress on World Evangelization*, p. 36.

90 Wagner, *Your Church Can Grow*, p. 28.

91 Peter C. Wagner, *Planting Churches for a Greater Harvest* (Ventura, CA: Regal Books, 1990), p. 20.

92 Van Rheezen, *Biblical Foundations and Contemporary Strategies*, p. 164.

93 Darrell L. Guder, *Missional Church* (Grand Rapids, MI: Eerdmans Publishing Co., 1998), pp. 183, 185.

In spite of the view that leadership formation is important to mission, Sweet contends that leadership is not only about the leader. Leadership also includes those who are led and those who have chosen or agreed to follow the leader.⁹⁴ According to Niemandt and Breedt, 'leadership is shared interdependently in a body. With God as the head, the body works together, serving and protecting. The body metaphor of Romans 12 has already been used to illustrate the inter-relatedness of members of the Christian community and represents the best example of "body parts" fulfilling a function and even a leadership role when needed. Body parts therefore need each other to be a functional part of the body'.⁹⁵

The mission department of the Assemblies of God in Ghana, states that one of their mission agenda points is to train leaders to proclaim the message of Jesus Christ. In their view, because the heart of mission is to establish churches that will endure, believers need training in God's word so that they can care for those who are reached through evangelism.⁹⁶ In a similar view, many Ghanaian Pentecostal churches – especially the classical Pentecostal churches have put in place a system of leadership development for the purpose of ministry and mission in their churches. Unlike the neo-Pentecostal Churches, classical Pentecostal churches in Ghana have almost the same approach for leadership formation.

According to the Church of Pentecost:

The ministry is challenged by the dynamics and trends of the contemporary environment. This, therefore, calls for a constant upgrading and increasing of knowledge and skills in modern trends for all ministers. To be more effective in today's ministry is to engage in life-long learning processes, which are sharpened through prayer. Provision therefore needs to be made for relevant resources and training opportunities for the ministers. Hands-on training also needs to continue. Since this generation may be the last link between the old and the new, the task of the present leadership, amongst other things, is to 'apostolize' those ministers who did not have the opportunity to rub shoulders with the founding leaders within the modern context.⁹⁷

94 Leonard Sweet, *Summoned to Lead* (Grand Rapids, MI: Zondervan, 2004), p. 169.

95 J.J. Breedt and C.J.P. Niemandt, 'Relational Leadership and the Missional Church', *Verbum et Ecclesia* 34.1 (2013).

96 Available online: <http://www.agghana.org/hq/gh/index.php/missions> [Accessed 23 October, 2013].

97 Available online: <http://thecophq.org/index.php/the-church/vision-2013> [Accessed, 16 October, 2013].

In addition to the above, the WCC also share their view on the importance of theological education in their statement: 'a church without proper and qualified theological education systems tends to diminish itself or ends in Christian religious fundamentalism. A church with properly developed theological education qualifies itself for greater degrees of interaction and outreach to the different levels and challenges in its society, as well as to a deeper commitment to holistic Christian mission'.⁹⁸ The WCC therefore called for a massive quality improvement in the training of missionaries, which included drastic upgrades in academic level and expansion in terms of the disciplines covered, by intentionally moving beyond denominational lines in theological education, and promoting the establishment of centralized mission colleges jointly supported by different denominations and mission agencies.⁹⁹

To conclude, one could argue that evangelism is to be followed by discipleship as presented in the Great Commission. The purpose of discipleship is therefore to nurture believers for spiritual maturity and also to prepare them for leadership. This leadership formation for ministry and mission in Ghanaian Pentecostal churches was therefore discussed both in terms of informal and formal leadership formation. It was noted that, in Ghanaian Pentecostal churches, informal leadership formation does not take formal education into consideration. This training takes place in local churches. However, formal leadership formation is approached through proper theological education. The ultimate view of many Ghanaian Pentecostal churches for ministerial and leadership formation, be it formal or informal, is to prepare Christians for ministry and mission work, and also in turn train others for the next generation.

Liturgical Approach

The term 'liturgy' normally refers to a standardised order of events observed during a religious service, be it a sacramental service or a service of public prayer.¹⁰⁰ Worship and the sacraments play a crucial role in the formation of transformative spirituality and mission.¹⁰¹ Liturgy in the sanctuary only has full integrity when we live out God's mission in our communities in our daily

98 World Council of Churches, 'Leadership Formation in the Changing Landscapes of World Christianity', in *Ecumenical Vision for 21st Century*, p. 116.

99 World Council of Churches, 'Leadership Formation in the Changing Landscapes', p. 113.

100 John Bowker (ed.), *Oxford Dictionary of World Religions* (Oxford University Press, 1997), pp. 182–83.

101 Krintzinger, Meiring, and Saayman, *On Being Witnesses*, p. 38.

life. Local congregations are therefore compelled to step out of their comfort zones and cross boundaries for the sake of the mission of God.¹⁰² Marais submits that churches have to study their demography and react to it in order to be relevant to the communities they are serving in.¹⁰³

In the past fifteen to twenty years, one of the evangelistic approaches of some of the neo-Pentecostal churches has been the modernization of the church building, including new equipment for modern/contemporary worship and updated interior design. Though this approach is very expensive, it has really attracted many young elites and people in the middle and upper income classes to become part of those churches. The concept for this approach is what the researcher will call 'reaching the elites in their context without compromising the gospel'. The impression presented by some of the proponents of this approach is that 'some classes of people would never go to certain churches because they want to be in the context of their class, be it on an educational level, working group and/or social status'. Therefore the church must create room to bring in such people and, once you win them for Christ, they will become very useful and supportive to the church and will also evangelize 'people of their class'. This idea could also be related to the WCC statement:

While cherishing the unity of the Spirit in the one Church, it is also important to honour the ways in which each local congregation is led by the Spirit to respond to their contextual realities. Today's changed world calls for local congregations to take new initiatives. For example, in the secularizing global north, new forms of contextual mission, such as 'new monasticism', 'emerging church', and 'fresh expressions', have re-defined and re-vitalized churches. Exploring contextual ways of being church can be particularly relevant to young people. Some churches in the global north now meet in pubs, coffee houses, or converted movie theatres. Engaging with church life online is an attractive option for young people thinking in a non-linear, visual, and experiential ways.¹⁰⁴

The first church to start this approach in Kumasi (Ghana) was the Assemblies of God's Calvary Charismatic Centre in 1984, which was started by Rev. Ransford

102 World Council of Churches, 'Together Towards Life', p. 67.

103 Frederick Marais, 'Missional Culture as Midwife for Fresh Expression' at *New Community and Fresh Expressions of Church* (a conference organized by the department of Science of Religion and Missiology, Faculty of Theology, University of Pretoria, at NG Kerk Moreleta, 10 March, 2014).

104 World Council of Churches, 'Together Towards Life', p. 66.

Obeng. Though the church later broke away from the Assemblies of God, they still maintained the concept and the name Calvary Charismatic Centre. CCC is one of the churches in Kumasi which has reached many such people with the gospel, and now has over 2000 members.¹⁰⁵

Other notable neo-Pentecostal churches that have also made good use of this approach to mission are: Christian Action Faith Chapel International, founded by Archbishop Nicholas Duncan Williams; International Central Gospel Church of Rev. Dr. Mensa Otabil; Light House Chapel International of Bishop Dag Heward-Mills; Royal House Chapel of Apostle Sam Korankye Ankrah; and the Perez Chapel International (formally known as World Miracle Church International) of Bishop Dr. Agyin Asare.

Though this approach was initiated by the neo-Pentecostal churches, it is gradually penetrating into some of the more classical Pentecostal churches, as well as some of the mainline churches. According to Larbi, the Church of Pentecost initiated the concept of a Pentecost International Worship Centre (PIWC) because the elites and people of the middle and upper income classes in their churches were being attracted to the neo-Pentecostal churches.¹⁰⁶ Bishop Osei Bonsu of the Roman Catholic Church of Ghana also expressed the same sentiment when he said that 'the boring and uninspiring nature of Christian worship in the mainline churches is one of the reasons why some Christians are leaving the mainline churches in Ghana to join Pentecostal churches'.¹⁰⁷ In reference to Bishop Bonsu's concern on the issue of worship, one of the reasons for the use of ultra-modern facilities and equipment by the neo-Pentecostal churches mentioned in this subtopic is to enhance a 'lively style of worship' during church services and programmes.

Having discussed how some of the neo-Pentecostal churches have used this approach for mission purposes, the challenges with this approach – especially with the way some of the current neo-Pentecostal churches are desperate to use this approach but do not have the means – need to be discussed as well. One of the researchers had the opportunity to be part of one of the leadership meetings of one of the neo-Pentecostal churches in Kumasi Ghana, and the senior pastor mentioned that 'until we move from our current place of worship to our acquired land for worship with an ultra-modern facility, there are people who would not like to be members of our church'. Though the researcher was

105 Available online: <http://www.cccghana.com/pages/sections.php?siteid=ccc&mid=2&sid=2> [Accessed 14 December, 2013].

106 Larbi, *Pentecostalism*, pp. 201–204.

107 Joseph Osie-Bonsu, *The Inculturation of Christianity in Africa: Antecedence and Guidelines from the New Testament and the Early Church* (Frankfurt: Peter Lang, 2005), p. 14.

shocked by this statement, due to the financial status of the church, it was later revealed that the leader went for a bank loan which brought more financial pressure on the church. The reason was because they had to pay that loan with the limited financial resource of the church. From our observation, some of the pastors and churches who are not ready to go for bank loans do use manipulations and gimmicks to extort money from their members – in the end using the money gained in this way for their own personal benefit.

Diaconal Approach

The term diaconal approach is in reference to a service- or ministry-oriented approach to mission, which seeks to improve the quality of life of the poor, as well as institute changes in attitudes and structures which perpetuate injustice. This idea was taken from the Greek word *διακονία*, which is translated as ‘service’ or ‘minister’.¹⁰⁸ The mission of the church is not only to preach the gospel but also to be concerned about the welfare of the people within and outside the church.¹⁰⁹ The church is called to service (*diakonia*), in every geopolitical and socio-economic context, living out the faith and hope of the community of God’s people, and witnessing to what God has done in Jesus Christ. Through service the church participates in God’s mission, following the way of its Servant Lord. The church is called to be a diaconal community manifesting the power of service over the power of domination; enabling and nurturing possibilities for life; and witnessing to God’s transforming grace through acts of service that hold forth the promise of God’s reign.¹¹⁰

As part of his ministry Jesus Christ fed five thousand people; and, on another occasion, four thousand. Luke reports that God anointed Jesus of Nazareth with the Holy Spirit and power, and *he went around doing good* and healing all who were under the power of the devil, because God was with him. Jesus Christ therefore requires of the church to do same by feeding those who are hungry, clothing those who are naked, and visiting prisoners and the sick. This trend of ministry was one of the missional practices of the early church.

The Lausanne Occasional Paper 21 states that ‘only the gospel can change human hearts, and no influence makes people more human than the gospel does. Yet we cannot stop with verbal proclamation. In addition to worldwide evangelization, the people of God should become deeply involved in relief, aid,

108 Krintzinger, Meiring, and Saayman, *On Being Witnesses*, p. 37.

109 Walls and Ross, *Mission in the 21st Century*, pp. 35, 46–47.

110 World Council of Churches, ‘Together Towards Life’, p. 68.

development and the quest for justice and peace'.¹¹¹ A similar thought was shared in the Brussels Statement on Evangelization and Social Concern at the WCC in April 1999.¹¹² Bosch states that 'the first words the Lukan Jesus speaks in public (Lk. 4.18–19) contain a programmatic statement concerning his mission to reverse the destiny of the poor'.¹¹³ The Third Lausanne Congress refers to this approach to mission as a 'godly fulfillment of the mandate to provide for human welfare'. In this mandate, Gods people are commanded – by the law, prophets, Psalms, wisdom literature, Jesus, Paul, James, and John – to reflect the love and justice of God in practical love and justice for the needy.¹¹⁴

Though it is very common to hear in the news in Ghana about churches taking such an approach, since the focus of this research is on Pentecostal churches and for the purpose of proper documentation and availability of information, I will at this point focus on two of the classical Pentecostal churches (Assemblies of God, Ghana and The Church of Pentecost) for historical and administrative purposes.

Historically, the Assemblies of God in Ghana was the first Pentecostal church to start practicing social evangelism in Ghana, especially in the Northern Region of Ghana. As early as 1948, the female missionaries organised literacy classes for the indigenous women, while the men organised work crews, teaching their male counterparts to make swish blocks, door and window frames, and roof trusses. This improved the economic lives of the people tremendously.¹¹⁵ Between 1948 and 1950, the missionaries built three clinics in the Northern Region of Ghana.¹¹⁶ Currently these actions have expanded to include initiatives and projects in the northern part of Ghana in conjunction with World Vision International, Ghana and Compassion International, Ghana to help bring relief to various communities and also empower them economically.

According to the history of Church of Pentecost, the vision for social evangelism was started in 1945 by James Mckeown,¹¹⁷ and was affirmed in his letter

111 LOP 21: *Evangelism and Social Responsibility: An Evangelical Commitment*, available at <http://www.lausanne.org/en/connect/regions/europe.html?id=79> [Accessed 12 October, 2013].

112 'Brussels Statement on Evangelization and Social Concern', *Transformation*, 16.2 (April 1999).

113 Bosch, *Transforming Mission* (1991), p. 100.

114 *The Third Lausanne Congress on World Evangelization*, pp. 13–14.

115 *The Story of Assemblies of God – Ghana 1931 – 1981* (Accra: Assemblies of God Church, 1981), p. 12.

116 Debrunner, *A History of Christianity in Ghana*, p. 326.

117 Leonard Christine, *A Giant in Ghana: 3000 Churches in 50 Years – The Story of James McKeown and the Church of Pentecost* (Chichester: New Wine Press, 1989), p. 72.

to the churches in 1957, but could not materialize due to various challenges.¹¹⁸ The 1979 General Council meeting, held in Accra, created the Pentecost Relief Association; but its name was changed the following year to the Pentecost Welfare Association (PENTWAS) at the 1980 General Council meeting,¹¹⁹ and was later registered as PENTSOS in 1992.

Administratively, among various Pentecostal and Charismatic churches in Ghana, only the Church of Pentecost has a well-established unit for mission approach, with the name 'Pentecost Social Services (PENTSOS), based at the Church of Pentecost Headquarters in Accra, Ghana. It was registered as a non-governmental organisation with the Department of Social Welfare and Ghana Association of Private Organisations in Development in 1992. PENTSOS seeks to promote and support communities and individuals in their efforts at improving their socio-economic lives. It also seeks to provide charitable services to the deprived and marginalized communities and individuals, the disabled and the widowed; irrespective of colour, creed, or religious affiliation.¹²⁰

Many times the church's social activity has served as a bridge to evangelism. It also breaks down prejudice and suspicion, opens closed doors, and gains a hearing for the gospel. This was clearly noted by the Third Lausanne Congress; Occasional Paper 21 states: 'If evangelism and social responsibility are twins, their mother is love. For evangelism means words of love and social service/action means deeds of love, and both should be the natural overflow of a community of love. We do not think the local church can reach out to its neighbourhood with any degree of credibility unless and until it is filled with the love of God.'¹²¹

Mostly during festive seasons, many of the churches in Ghana do organize parties for the less privileged in the communities of their operation. Some include medical outreaches – e.g. eye screening, dental care, HIV screening and counselling. Others also assist by sending donations to orphanages, prisons, and hospitals across the country; depending on the plan of the national and local churches.

118 Chairman's circular letter, dated 29 November 1957. Church of Pentecost Headquarters Archives, Accra.

119 The Church of Pentecost, Minutes, General Council Meeting, Koforidua, 1983. (CoP HQ Archives, Accra, Ghana).

120 Statement available online: <http://www.thecophq.org/index.php/the-church/social-services> [Accessed, 3 October, 2013].

121 LOP 21: *Evangelism and Social Responsibility: An Evangelical Commitment*; available online: <http://www.lausanne.org/en/connect/regions/europe.html?id=79> [Accessed 12 October, 2013].

The mission director of Church of Pentecost narrated how social evangelism opened doors for them to share the gospel in many of the rural communities in Ghana. Special reference was made to the provision of borehole facilities for these communities, which were facing the problem of hygienic drinking water.¹²²

However, having said all of the above, it must be noted here that Ghanaian Pentecostal churches have not really done well in the area of 'transforming unjust structures of society', one of Walls' five marks of mission.¹²³ This could be as a result of the fact that those issues are minimal in Ghana as compared to other countries. It could also be that churches see that approach as not being a priority in their mission activities.

Conclusion

Based on the findings of this article, we are of the view that, in order for the church to participate in the *missio Dei*, we need to see beyond just preaching of the gospel (evangelism) and constructing church buildings. Our gospel must embody a proper strategy of prayer, discipleship, and missional leadership formation that will address the challenges of the current generation. We have to consider also the various approaches that will enable us to attract people of various social statuses in our demography, by joining with the Holy Spirit to know what the Father (God) is doing in our context.

Furthermore, the mission of the church is not only to preach the gospel but also to be concerned about the welfare of the people within and outside the church. The church is called to service (*diakonia*) in every geo-political and socio-economic context; living out the faith and hope of the community of God's people, and witnessing to what God has done in Jesus Christ. Through service the church participates in God's mission, following the way of our Lord Jesus Christ.

122 Telephone Interview with Missions Director of Church of Pentecost (10 January, 2014).

123 Walls and Ross, *Mission in the 21st Century*, pp. 62–72.