

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**THE ROLE OF SOCIAL MINISTRY IN THE GROWTH OF OLD TAFO
WESLEY METHODIST CHURCH IN GHANA**

**PROJECT WORK
(LONG ESSAY)**

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DEPARTMENT OF THEOLOGY

JUNE, 2019

**THE ROLE OF SOCIAL MINISTRY IN THE GROWTH OF OLD TAFO
WESLEY METHODIST CHURCH IN GHANA**

BY

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A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
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DECLARATION

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

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DEDICATION

Every challenging work needs self efforts as well as guidance of elders especially those who were close to heart. My humble effort I dedicate to my sweet and loving wife. Mrs. Ohemeng Jennifer and children whose affection, love encouragement and prays of the day and night make me able to get such success and honor. “All my love to them, for finding me light, whenever it was away.”

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

After the Second World War, Evangelical involvement in social ministry began to grow. Samuel and Sugden holds that evangelicals involved in missions had long concern themselves with social work as an expression of their compassion and care.¹ They built and ran schools, worked for social relief, developed education and literacy programs, pioneered medical work, and developed progressive and modern agricultural initiatives in various countries in which they worked. This was characteristic of the nineteenth century missionaries that propagated the Gospel in this country. What initially began in the early part of the nineteenth century as missionary efforts to evangelize the indigenes of West Africa, including the Gold Coast, eventually took on additional tasks such as the establishment of schools, hospitals, agricultural extension programmes and so on.

Commenting on the contribution of the Basel Mission towards the socio-economic development of this country for instance, Ernest Osafo notes that “the mission’s activities were not limited to the spreading of the blissful message of the Protestant Christian faith alone, but included a decisive participation in trade, road building, the establishment of workshops and the training of artisans.² A Crucial tasks such as these, which is directed towards the physical development of the individuals and society as a whole, are what constitute the social ministry of the Church.” The Basel Mission, whose missionary activities began in the then Gold Coast (now Ghana) in 1828, was one of the first missionary groups to include schools in their evangelization

¹Samuel Vinay and Christopher Sugden, *The Church in Response to Human Needs* (Michigan: Regnum Books, 1987), xi.

² E. K. Osafo cited in P. A. Schweitzer, *Survivors on the Gold Coast; The Basel Missionaries in Colonial Ghana* (Accra: Smart line Publishing, 2001), 99.

efforts. Various reasons have been assigned for this initiative, such as equipping converts with reading and writing skills to enable them read the Bible and join in corporate worship. Another reason was to produce interpreters who would thus become catechists and eventual church leaders. Max Assimeng summarizes the situation, thus missionaries in Ghana were immediately faced with the acute problem of how to communicate the message of salvation effectively to the indigenous people.³

One major tool used for evangelization is the provision of schools, especially for children. It is significant to note that, the missions school that were started gave the opportunity to missionaries to train children such as John Mensah Sarbah, Kwagyir Aggrey and many more. The Church schools eventually became the kindergartens for the Western missionaries to raise converts for the Christian Faith. This fact is borne out somewhat by the Wesleyans who admitted that their schools apart from a few exceptions had become the kindergartens of the Church. Catholic missionary activities in the northern part of Ghana, starting from Navrongo in 1906, were essentially a mixture of evangelization and social ministry in the areas of the provision of schools and healthcare services.

The Wesleyan missionaries were also highly involved in the social ministry of this country. Their missionary outreach was characterized with social ministry in many ways in the area of education, healthcare facilities, financial industry which has led to the success story of indigenous African zeal. Even to Date some societies of the Methodist church in Ghana are making newspaper headlines because of the social services they provide. The church has been in the newspapers off late for engaging in

³ Max Assimeng, *Religion and Social Change in West Africa* (Accra: Woeli Publishing Service, 2010), 86.

various social services such as providing educational grants, clinics, medical outreach programs and giving financial support to citizens to enable them register under the National Health Insurance Scheme, providing potable water for deprived communities, and housing facilities for orphanages among others. However it is needful to note that the church is not an extension of government services, nor is it a division of state and local social service departments. Are these social concern the responsibility of the government and the church in same sense? What led to this researcher is the recent increased interest of Methodist church (Kumasi) in the social services, particularly in education and healthcare.

The concept social ministry of the church in this century has received considerable scholarly concerns. However, consensus have not been reached on the relationship between the church and social development. Social ministry is the needs-meeting ministry, not evangelism, wherein believers express their faith and love for God and man by serving those in need. Social ministry has a role in a church overall community service. The question as to whether social ministry is a core mandate of the church or not have given rise to countless debates. This research particularly seeks to study the motivating theological undertones and contributions of Old Tafo Wesley Methodist church towards the development of education and healthcare in Ghana.

1.2 Problem Statement

The impact on social ministry on spiritual as well as physical development of the society in general is key to missions. Historically, this understanding triggered the provision of social services by mission related churches in Ghana. In modern Ghana, many societies of the Methodist Church are actively involved in the provision of social services particularly that of education and healthcare. This recent upsurge in the

social ministry of the Methodist Church calls for scholarly attention. The philosophy behind such social actions needs to be scrutinized in the light of the scriptures. The researcher then attempts to investigate underlying theological and missional factors that motivate Old Tafo Wesley Methodist church in Ghana to engage in the provision and delivery of education and healthcare services in today's Ghana.

1.3 Research Questions

Principal Question

The main research question for the study is; how has the Wesley Methodist Church, Old Tafo Contributed to the social development in the areas of education and health care?

The research further seeks to provide answers to the following questions:

Secondary Question

- i. What are the theological and missional factors motivating the provision and delivery of health care and educational services
- ii. How effective is the social ministry in Old Tafo Wesley Methodist Church?

1.4 Aim and Objectives of the Study

Principal Aim

The main aim of this study is to find the underlying theological and missional factors that motivate the interest of Methodist churches in Ghana to engage in the provision and delivery of education and healthcare using the Wesley Methodist Church, Old Tafo as a case study. In order to meet this principal objective, the following specific objectives have been set.

Secondary Aim

- i. To examine the theological and missional factors motivating the provision and delivery of health care and educational services.
- ii. To examine how effective is the social ministry in Old Tafo Wesley Methodist Church.

1.5 Scope and Focus of Study

The objective of this study is to find the underlying theological and missionary factors that motivate the interest of Methodist churches in Ghana to engage in social ministry. However due to time and space constraints the study covers the activities of Old Tafo Wesley Methodist Church in Kumasi with special focus on the roles of social ministry in the area of education and health care.

1.6 Research Methodology

This study is a qualitative research and it employs the historical and phenomenological approach. The historical approach is applied to the construction of the social ministry of the mission churches from the early missionary's arrival in the then Gold Coast to contemporary times. The historical approach involves finding, using, interpreting and correlating information within primary and secondary sources in order to understand past events, whilst the phenomenological approach is used to guide the other section of the work. Phenomenology, rather than offering descriptions of the nature of reality, provides a method for investigating the way we know reality. Phenomenology involves an effort to describe the actual state of affairs as disclosed by the phenomena. In view of this, phenomenology afforded the researcher the opportunity to suspend judgments in order to arrive at objectivity by allowing the

social ministry of Old Tafo Wesley Methodist Church to speak for itself. Apart from the general questionnaires that would be distributed, a set of more detailed questions or statements for evaluation would be prepared to elicit comprehensive insights from key primary sources and in this instance, the leadership of the Methodist church under review.⁴

1.6.1 Methods of Data Collection

Data was collected from both primary and secondary sources. The researcher in gathering the data from the primary source was employed personal interviews and purposive sampling technique.

1.6.1.1 Primary Sources

The data was collected through the use of open-ended questionnaires that was administered to church members to elicit information regarding the social ministry of their churches. Direct interviews were also conducted with church leaders and scholars to gather information on their views regarding the social ministry of Old Tafo Wesley Methodist Church. The interviews involved a qualitative (asking open-ended questions) approach. The aim of this exercise is to obtain information on a first-hand basis where possible in an attempt to ascertain Orthodox Church leaders' understanding of mission, the theological and missionary factors influencing their contribution to social ministry and their particular interest in the development of education and healthcare in Ghana.

1.6.1.2 Secondary Sources

Because of the focus and scope of the study, the researcher consulted different secondary sources especially books and theses that focuses on charismatic churches in

⁴ G. J. Donalek, "Demystifying Nursing Research: Phenomenology as a Qualitative Research Method," *Urologic Nursing* 24 (2004).

Ghana and social development. The researcher also used articles, journals, brochures, biographies, newspapers and church official documents.

1.6.2 Sample/Sampling procedure or Technique

In this study, the researcher employed the purposive sampling technique to select his respondents. Kumekpor states that in purposive sampling, “the units of the sample are selected not by a random procedure, but they are intentionally picked for study because they satisfy certain qualities which are not randomly distributed but they are typical or they exhibit most of the characteristics of interest to the study.”⁵In this instance the target for this study would be the pastors, associate pastors and leaders, and some church lay members. These respondents were selected on the basis that they possess relevant information and draw opinions that were considered to be essential to the study.

1.6.3 Data Analysis

In evaluating the data that was gathered during fieldwork, a qualitative analysis was employed. This method relies on the quality of the information based on its relevance to the subjects being studied rather than on the quantity of responses to a particular issue. That is, instead of drawing from a large representative sample, the researcher sought to acquire in-depth and intimate information from relatively smaller group of people. This method of data analysis was employed since the researcher dwell largely on interviews which are intended to elicit detailed information from individual respondents.

⁵ Kumekpor *Research Methods Techniques of Social Research*,

1.7 Literature Review

This section entails a survey of scholarly works that relates to the topic of the research work. This survey is structured under the three themes; the relationship between evangelism and social responsibility, the social gospel, and salvation and social responsibility.

1.7.1 The Relationship between Social Responsibility and Evangelism

Scholars in recent years have raised many concerns on the right relationship between evangelism and the social mandate of the church. Angelica De Vera in the *Asia Theological News* thoughtfully asked that what the key issue is in evangelical dialogue on the relationship between evangelism and social responsibility.⁶ Whereas some holds that evangelism is the sole mandate of the church, other see both social responsibility and evangelism as equal in the mandate of the church. For instance a professor of World mission and Evangelism at Trinity Evangelical Divinity Seminary in Illinois, Arthur P. Johnston holds that evangelism is the mandate of the church. However, the church has many responsibilities including, baptism, worship, teaching and doing good to others.⁷ Thus according to him the according to him, social responsibility is relevant but not as important as evangelism in the mandate of the church. An associate professor of theology at the Eastern Theological Seminary in Philadelphia, Ronald J. Sider also holds that evangelism and social concerns are equally important and distinct aspects of the mandate of the church.⁸ This imply that social responsibility is on the same pedestal as evangelism when it comes to the mandate of the church.

⁶ Angelica De Vera "What is the Churches Mandate" *Asia Theological News* 12 no 1 (1990): 21.

⁷ Arthur P. Johnston, *The Battle for the World Evangelism* (Wheaton: Tyndale House, 1978), 227.

⁸ Ronald J. Sider, "The Mandate of the Church" *International Review of Missions* 2 no1, (April 1973): 23.

Bong Rin Ro explains that the early church were deeply concern with evangelism because of their belief in the second coming of Christ. However with simplicity of faith and zeal for evangelism they shared their possession with the needy. He adds that the willingness of the first century Christians to sacrifice self-interest for the sake of others made it possible for them to evangelize the Graeco-Roman world at the end of the 5th century. Thus the early church had an intimate and inseparable relationship between evangelism and social responsibility. And so was the stance of the church fathers including Clement of Rome.⁹

1.7.2 The Social Gospel

Cecelia Tichi in her book *Civic Passion: Seven Who Launched Progressive America*, explains that the social gospel movement sought to operationalize the Lord's Prayer; Thy kingdom come, Thy will be done (Matthew 6:10). They maintained the second coming of Christ will not happen until humanity cleanses itself of social evil.¹⁰ In the nineteenth and twentieth century the social gospel became the order of the day. Proponents of the social gospel tried to find theological grounds for making social alterations that was badly needed at the time. Washington Gladden in his book *Social Gospel* sought to provide religious rational to address social issue like poverty, hunger, racism, child labor among others.¹¹ Walter Rauschenbusch in his books *Social Salvation* and *A Theology for Social Gospel* sought to develop a theology for the social gospel movement. He remarked that the social gospel needed theology to make it effective and on the other hand theology needs the social gospel to vitalize it. He adds the individualistic nature of the gospel preach in the eighteenth century has made

⁹Bong Rin Ro, "The Perspective of Church History from New Testament Time to 1960," *Asia Theological News* 8 no 2 (April 1982): 2.

¹⁰ Cecelia Tichi, *Civic Passion: Seven Who Launched Progressive America* (California: University of North California Press, 1990), 12.

¹¹ Washington Gladden, *Recollections* (Boston: Houghton Mifflin Company 1909), 12.

the sinfulness of individuals clear but has neglected institutionalized sin.¹² He elaborates that there is the need to evoke the power and will of God to redeem the institutions of human society from their inherited guilt of oppression and extortion.¹³ Later on Martin Luther shared similar ideology concerning institutional sin.

According to Luther, a believer as God's child belongs to the kingdom of God and as a citizen of this world belongs to the kingdom of this world.¹⁴ Therefore Christians are responsible to God as they are to civil authority. He elaborates that God is in control of both kingdoms and therefore Christians should not compartmentalize their lives into sacred and secular categories. In relationship to social gospel Luther rejected the medieval notion that good works results in pardon of sin. He also held that spiritual conversion precedes good works.¹⁵ Thus he maintained the priority of evangelism and spiritual conversion but stressed that social responsibility is the outcome of evangelism and genuine conversion.

1.7.3 Salvation and Social Responsibility

Braaten, in an article titled *The Christian Doctrine of Salvation* remarked that theology in general is developed from a stereological point of view.¹⁶ Thus salvation is not one of the several topics in theology but the perspective from which all these subjects are interpreted. Therefore how a person understands salvation is bound to affect how he is going to approach social responsibility. On this issue the Lausanne Covenant affirms that the importance of the socio-political involvement of the church but insists that social Action is not evangelism nor is political freedom salvation.¹⁷ In the Medieval period there arose the notion that salvation is in both individual and in

¹² Walter Rauschenbusch, *Theology for the Social Gospel* (New York: Macmillan Company, 1917), 1.

¹³ Rauschenbusch, *Theology for the Social Gospel*, 5.

¹⁴ Martin Luther, *Works VII* (London: SCM Press, 1970), 153.

¹⁵ Luther, *Works*, 154.

¹⁶ Carl E. Braaten, "The Christian Doctrine of Salvation" *Interpretation* XXV no 1 (1981): 117.

¹⁷ Gustavo Gutierrez, *A Theology of Liberation* (Maryknoll: Orbis, 1973), 145.

social terms. And that these two sides are equal parts of salvation in the New Testament Perspective.¹⁸ Richard Longenecker shared an ideology on the subject of salvation that is similar to the Lausanne Convent's view. He remarks that the New Testament concept of salvation does not refer to earthly relationships.¹⁹ Unlike in the Greek understanding of salvation which is concerned with wellbeing and health of the soul and body salvation has to do solely with the relationship between man and God. He further adds that even the Judaism's expectation of salvation from the yoke of the heathen is an erroneous view of salvation.²⁰ Thus even though social change is an important duty of the church, the concept of salvation in the New Testament encompasses the relationship between man and God. Sider and Parker in an article *How Broad is Salvation in Scripture* explored the missional and exegetical issue on whether salvation should be limited to individual experience or societal experience.²¹ After a thorough dialogue they concluded that salvation first and foremost is related to the confession of Christ and the forgiveness of sins. However this ushers a person into a new kind of life which in the long run affect the society. Therefore salvation in some way can be interpreted in social change.

1.8 Significance of the Study

The study which assesses the socio-economic contribution and the theological understanding underlying such efforts in the Wesley Methodist Church, Old Tafo is relevant for the following reasons:

¹⁸ Ronald Sider and James Parker, *How Broad is Salvation in Evangelism and Social Responsibility* (Australia: Bookhouse Australia Press, 1985), 87.

¹⁹ Richard Longenecker, *The Ministry and Paul's Message* (Grand Rapids: Zondervan, 1971), 98.

²⁰ Longenecker, *The Ministry and Paul's Message*, 99.

²¹ Sider and Parker, *How Broad is Salvation*, 85.

- i. This study will arouse the interest of many churches to assess their own activities in line with the biblical mandate of the church.
- ii. Christian theological institutions which offer courses in Christianity and development, as well as missions, evangelism and church planting will also find this study useful for their curriculum development.
- iii. The study will also assist communities to appreciate the effort of the church in social development.

1.9 Organization of Chapters

This long essay is organized into five chapters. Chapter one serves as the general background to the study. It discusses the statement of the problem, research question and objectives of the work. The chapter further reviews literature for the study, scope of study, methodology, and the significance of the study. The second chapter captures some background issues relating to the study. These include the background of the Methodist Church Ghana and background of the Old Tafo Wesley Methodist. The third chapter examines the social ministry as well as the theology underpinning the effort of the church in focus. The chapter focuses of on the provision of health care, quality education and support for career development. The fourth chapter entails an evaluation and analysis of the findings of the study. The chapter examines the effective of the efforts of the church in the provision of health care and education. The fifth chapter completes the study with a summary, conclusion as well as some recommendations.

CHAPTER TWO

BACKGROUND TO THE WESLEY METHODIST CHURCH, OLD TAFO

2.1 Introduction

This chapter entails a background of the church under study. It primarily covers a brief history to Methodist church in Ghana, the history of the Old Tafo Wesley Church.

2.2 Background to the Methodist Church, Ghana

The establishment of the Methodist Church in Ghana resulted from the missionary activities of the Wesleyan Methodist Church which was pioneered by Rev. Joseph Rhodes Dunwell in January, 1835. Roman Catholics and Anglicans missionaries had worked in the Gold Coast from the 15th Century but did not see much success. What was left was a school established in Cape Coast by the Anglicans during the time of Rev. Philip Quaye, a Ghanaian priest. Those who came out of this school had scriptural knowledge. They also had scriptural materials which were supplied by the Society for the Propagation of Christian Knowledge. It was not surprising that one of the local Bible study groups was known by this name in addition to other names²².

It was a member of one of such Bible study groups, William De-Graft, who requested for Bibles through one Captain Potter of the ship called 'Congo'. Through Captain Potter's instrumentality, not only were Bibles sent, but also a Methodist missionary. In the first eight years of the Church's life, 11 out of 21 Missionaries who worked in the Gold Coast died. Thomas Birch Freeman, who arrived at the Gold Coast in 1838

²² The Wesley Methodist Church, Beginning of Methodism in Ghana, accessed on 20th February, 2019. Url: <http://wesleymethodistchurchedmonton.com/2015/06/10/beginning-of-methodism-in-ghana/>

was a great pioneer of Missionary expansion. Between 1838 and 1857 he carried Methodism from the Coastal areas to Kumasi in the Asante hinterland of the Gold Coast. He also established Methodist Societies in Badagry and Abeokuta in Nigeria with the assistance of William De-Graft.

By 1854, the Church had been organized into circuits constituting a District with Rev. T.B. Freeman as Chairman. However, Rev. Freeman was replaced in 1856 by Rev. William West. On 6th February, 1878, Synod took steps that were confirmed at the British Conference in July, 1878, that the District should be divided into two for effective ministries. The District had then extended to include areas in the then Gold Coast and Nigeria.

Methodist evangelization of Northern Ghana began in 1910. After a long period of conflict with the Colonial Government, Missionary work was finally established in 1955, with Rev. Paul Adu as the first indigenous missionary of Northern Ghana. In July 1961, the Methodist Church in Ghana became autonomous, and was called the Methodist Church Ghana, based on a Deed of Foundation. This deed of Foundation is enshrined in the Constitution and Standing Orders of our Church.

Currently, the Methodist Church Ghana is one of the leading Churches in our country, with a total membership of over 600,000. The Church has 21 dioceses, 3,814 societies, 1,066 Rev. Ministers, 15,920 local preachers, 24,100 Lay Leaders, many schools, an orphanage, hospitals and clinics.²³

²³ The Wesley Methodist Church, Beginning of Methodism in Ghana, accessed on 20th February, 2019.

2.3 Beginning of Old Tafo Wesley Society

The Old Tafo Wesley Society was established in the year 1920 through the initiative of the Wesley College Preaching Band at the old town. The band held the Sunday services under a big shady tree at the center of the town. The band did not only preach the Gospel, but also cleared the town, visited homes, bathed children and dressed sores.

The first Tafo citizen to be converted into the Christian faith who joined the Methodist Church were the late Opanin Kyirepen, Madam Mmogyee and Madam Sophia Adwoa Mensa. A meeting of the then Tafohene (Late Nana Yaw Dankwah) and his elders with the Rev. Walter Worth of the Wesley College resulted in the erection of a mud building for a chapel. A great portion of the work was done through communal labor, by the Christians and non-Christian of the town. Through open air crusades, more people were converted. The first class leader to be appointed was Opanin Kwabena Duabodee who was assisted by Opanin Kwasi Kyem.

In 1920, when the mud chapel was completed, a school was started in it with Miss Elsie Clerk as the first head teacher assisted by the late Mr. S.H. Asiedu. In 1926, the old town was deserted for the present one. The abandonment of the chapel at the Old town had no adverse effect on worship of the Wesleyans. The late Madam Yaa Amanfo allowed the members to use her house as a place of worship until a new chapel was built. The whole town, in unity decided to take a levy to build a better place of worship. Through the support of the late Nana Dankwah and the technical assistance from Wesley College, a brick chapel was constructed. The school, which was continuing in the old town was moved to the new town on completion of the brick chapel. The late Mt. S. G.K. Nimako was appointed the first teacher catechist.

The old Tafo singing Band and the church choir were established by Messer Daniel Guimah and I.K Aboagye respectively.

In 1948, the late Mr. Abraham Osei Asibbey became the full time catechist of the church. He was an industrious man who worked hard to raise the numerical strength of the church. The following catechist served the church between 1954 and 1982; the late Mr. P.K, Pamford during whose time the present chapel was started. Others were late C.K Mensah my father, may his blessed soul rest in peace, M.C. Baiden. F.G.K Appiah, William Ofori, E.O.L Asiedu. E.A. Turton, A.A. Oppong and E.K. Opore all of blessed memory. A brick manse which is still in use was built for the catechists. It was during the tenure of the late Rev. E.K. Opore that the new manse was started.

The foundation stone of the present chapel was laid by Rev. G.A Apatu, the then chairman of the Kumasi District ns unveiled by the late Nana Boafo Kwaku II, the chief of Old Tafo on 31st July, 1960. The chapel was dedicated by Rev. T. W. Koomson on Sunday, 12th August, 1973. In 1976, when the Asawasi section became a circuit Old Tafo Society became part of the newly created circuit. In 1982, the superintendent Minister of Asawasi, Rev. P.K. Y Eshun divided the circuit into three sections namely; Asawasi, Amakom and Old Tafo.

On completion of the new manse, there was the need for a minister to run the affairs of the Old Tafo Section. In 1982 Rev C.K. Coffie was appointed the first Rev. Minister of the church. After two years of dedicated service he was transferred. In 1984, Rev J Asiedu Mensah took over the administration for the section.²⁴

²⁴ Wesley Methodist Church Ghana, Souvenir for the Inauguration of Old Tafo Circuit on Saturday, 25th April, 1987, 1.

2.4 Road to the Circuit

In August, 1986 at the 25th session of the annual Conference of the Methodist Church –Ghana, Old Tafo Section was granted full circuit status, during the presidency of the Rt. Rev Dr. J.S. Stephens. Rev Sampson Yamoah was inducted into office as the first Superintendent Minister of Old Tafo circuit on Sunday 25th April, 1987. In 1990, he was transferred and was replaced by Rev E.A Boateng, as the second superintendent minister to the circuit. It was during the time of Rev. E.A. Boateng that the decision on the church's renovation was conceived.

The Glorious Society at Estate was carved out of the old Tafo Society during the tenure of office of Very Rev. Osae –Addo. The Gethsemane Prayer Centre was carved out from the Tafo Society into a full-fledge Society. The construction of the Church conference hall named after the late Tafohene Nana Yaw began and was completed during the tenure of office of Very Rev J. M. Donkor. It is sited at where the old brick Chapel was. The church also initiated the construction of the three story building for stores. The ground floor was completed in 2003.

Very Rev. Donkor was succeeded by the late Very Rev. George K. Boamong in October 2004. The wooden paneling at the sanctuary was replaced with tiles after termites had destroyed part of it. Four hundred chairs were acquired for furnishing of the Nana Dabanka Conference Hall which is opening for public hiring and usage. The late Very Rev. G.K Baamong also led the church to commence work on the first floor of the church stores and proposed the building of a clinic. A church building was also initiated at Ahenbrum with the following members, Kingsley Gadugah, Evangelist Robert Amoah, Daniel Wiredu, Sikayena Gyasi and myself Ebenezer Ohemeng as church members in the area. The structure is yet to be dedicated for use.

The louver blades and wooden doors of the refurbished chapel were replaced with aluminum sliding doors and doors.²⁵

The church now operates a clinic on Sundays for the congregation. The first floor of the storey building is being completed for a clinic for the old Tafo community, whilst the second floor is being developed for a residence for a second Minister of the society. Monthly revivals have been instituted to strengthen the spiritual growth of the congregation. Divine service are now held in two sessions, the first is a Youth Service as English is the lingua medium of the session. The second service is mainly an adult one, Akan being the language used. We are using a projector for the service. Old Tafo Wesley Society has grown considerably in recent time with a population of one thousand, Four hundred and seventy-nine adult members and two hundred and forty-nine as children with Fifty-seven class leaders.²⁶

²⁵ Wesley Methodist Church Ghana, Souvenir for the Inauguration of Old Tafo Circuit, 2.

CHAPTER THREE

THE SOCIAL MINISTRY OF OLD TAFO WESLEY METHODIST CHURCH

3.1 Introduction

The previous chapter looked at the history of the Methodist Church in Ghana and that of Old Tafo Wesley Methodist Society. This chapter entails the information that was gathered from the field work. The various attempts of the church at building a better society are discussed in this chapter. The chapter focuses on the efforts of the church in providing education, health care and support for career development. The chapter also discusses the biblical basis of the social ministry of the church.

3.2 Biblical Foundation of Social Ministry

Jesus Christ modeled for us what the perfect Christian life. In the public ministry of Jesus, he showed us the extent to which we are to provide service to them who are in need. What is now called social ministry was an essential characteristic of Jesus' public ministry right from its beginning. It is clear from the Gospels that Jesus made intentionally efforts to meet the physical, emotional and spiritual needs of people who were often regarded as marginalized in the society. Some of these beneficiaries included poor, handicapped, orphans, widows, outcast, and the sick. He also advocated for justice or balance in the society by addressing the social systems and political institutions that perpetuated injustice or inequality in society. The Gospel of Luke stresses this essential characteristic of Jesus in what has been called the manifesto of Jesus in Luke 4:16-22. Jesus at the beginning of his ministry picked up the scroll of Isaiah and read that he had been anointed to bring glad tidings to the poor, liberty to the captives, sight to the blind and freedom to the oppressed. Subsequently he demonstrated and mandated such service to others as a requirement of

discipleship. In the Old Testament God called many prophets to highlight the social evil that was plaguing the peace of many people in Israel. Social Justice and responsibility featured prominently in the messages of great prophets like Isaiah, Amos, Ezekiel and Jeremiah just to mention a few. Angelo Lopez remarks that it is the strong sense of social justice for the poor, orphans, widows and the marginalized in society that characterized these prophets later inspired human right activist like Martin Luther King Jr., Bishop Desmond Tutu, Abraham Joshua Heschel, Ralph Abernathy, Willian Sloane Coffin, and countless other to fight for the poor.²⁷ Therefore if the church is called to walk in the footsteps of Jesus Christ then social ministry is not an option but part of its core mandates. In an interview with the minister in charge of Old Tafo Wesley Methodist Church, Rt. Rev. Kofi Asare Bediako he remarked that the Methodist church is well aware of this mandate. And that the achievement of the church testifies that the Wesleyan faith has social ministry at heart.²⁸ He pointed to the fact that Methodist Church Ghana is one of the leading churches when it comes to socio-economic development. There are countless schools raging from primary to tertiary that are established by the Methodist Church Ghana. The story is the same when it comes to health care provision. The Old Tafo Wesley Methodist Church is not an exception when it comes to social ministry. Over the years the church has been strongly involve in the quest to develop society.

3.3 The Model School

Education is key to the successful building of a nation as well as to the propagation of the Gospel. Provision of educational facilities is one of the outstanding social

²⁷Angelo Lopez, Old Testament Prophets and Social Justice, accessed on 13th May 2019, Url: <http://angelolopez.wordpress.com/2015/01/06/the-old-testament-prophets-and-social-justice/>

²⁸Interview with Rt. Rev Kofi Asare Bediako, Minister In Charge of Old Tafo Wesley Society, 17th March 2019.

intervention of the Methodist Church in Ghana. In relation to this, the Old Tafo Wesley Society has set up a model school to provide quality education to the people in its environs. In an interview with Rt. Rev. Kofi Asare Bediako he remarked that the model school which was completed in 2015 was a result of years of planning and sacrifice by the leadership and the entire congregation.²⁹ The society has a lot of unaccomplished dreams but chose to invest in raising a school for the community. He explained that even though there are many schools around, the church discovered that they were not enough to provide quality education to the people. More often, the student to teacher ratio and the density on other infrastructure were not the best. It is this concern that motivated the church to invest in the building of the Old Tafo Methodist Model School currently headed by Mr. Asumandu Frimpong. In an interview with the headmaster, Mr. Frimpong, he commented that the establishment of the model school has given the church the opportunity to touch the lives of many poor people in society. He further explained that the 14 teachers that are employed by the school have been motivated by the church to go the extra mile to give the best to the students in the model school. More importantly the model school has given the church a platform to lay a solid Christian foundation in the students. Every Wednesday the Old Tafo Wesley Society sends resource persons to take care of the spiritual needs of the students. They are taught how to sing hymns from the Methodist hymn book and basic doctrines of the Christian faith.

3.4 Health Care Provision

Health care provision is a priority of the Methodist Church. The Old Tafo Wesley Society in 2013 built a clinic to take care of the health needs of the people in Old

²⁹ Interview with Rt. Rev Kofi Asare Bediako.

Tafo. In an interview with Mr. George Omane Steward of the society, he remarked that access to health facilities was a challenge for the people at Old Tafo. They had to travel several miles just to access a health facility. For the people in the church environment, due to heavy traffic in the area, many at times in emergency, some people even lose their lives.³⁰ So the church built a small health post to take care of its members with the hope of expanding it into a bigger health facility in the future. As part of the church's commitment towards building a better future, the leaders of the society and circuit at large planned and worked tirelessly to raise fund for the building of the clinic. It was in 2013 that the project was completed and commissioned into full service. The official sod cutting ceremony was done by the Tafohene, Nana Agyen Frimpong II.³¹ At the opening of the clinic Very Rev Emmanuel Kwesi Ansah, the Superintendent Minister of Old Tafo Circuit as at 2013 remarked in his speech that the clinic will boost health delivery in the Tafo Area and beyond.³² He expounded that the clinic boasts of consulting rooms, laboratories, recovery rooms, dispensary, offices, changing and dressing room and a theatre. The Clinic has employed 12 full-time nurses, one physician assistant, a resident doctor, a pharmacist and laboratory technician.

In addition to this, the church in collaboration with the Tafo Methodist Clinic organizes free health screenings and public education during the Old Tafo Wesley Societies anniversary, which is celebrated once every year. The team of medical personnel, with funding from the church offer free services to the public which includes hepatitis B and C screening, blood group checks, malaria, weight and blood

³⁰ Interview with Mr. George Omane, Steward of the Old Tafo Wesley Society, 17th March 2019.

³¹ Interview with Rt. Rev Kofi Asare Bediako, 17th March 2019.

³²Very Rev Emmanuel Kwesi Ansah, A Speech Delivered at the Commissioning of the Old Tafo Methodist Clinic, accessed on 20th March 2019, Url: <https://www.modernghana.com/news/490435/methodist-clinic-for-tafo.html>

pressure checks, sugar level checks among others. The same period is used as health education week, where the general populace of the Old Tafo Municipality is educated on important health issues.

3.5 The Macedonian Fund

Aside Education and health care the society also assist member in the building of their careers. Unemployment is a big challenge in Ghana currently to the extent that there are thousands of professionals and graduates affected who lack jobs. As a result poverty has become an issue in our societies that is hard to deal with. The Wesley Society in response to this has set up a fund to help members who have the aim of starting their own businesses. The name of the fund is the Macedonian fund. In an interview with Rt. Rev. Asare Bediako, he explained that the name was chosen specifically to draw the attention of the church to the attitude of the Macedonian church.³³ In Paul's testimony about the church in 2 Corinthians 8:1-5, it is clear that even though the church was under severe attack and poverty yet they gave generously to support destitute Christians whom they did not personally know.

The entire congregation is motivated to give generously towards the Macedonian fund. In an interview with Mr. George Omane, a steward in the church, he explained that any member belonging to a class who lacks employment and capital qualifies to be a beneficiary of the fund. Over the years many members have benefitted from this initiative of the church. Mr. Akosah, a business man who trades in automobile replacement parts and accessories testified that it was the Macedonian fund that gave him 2000 Ghana cedis for the startup of his business.³⁴ Likewise Mad Adwoa Amponsah, a trader in salted fish (Koobi) testified that she was support by the

³³ Interview with Rt. Rev Kofi Asare Bediako.

³⁴ Interview with, Mr. George Omane, a Steward of the Wesley Society, 14th March 2019.

Macedonian fund during the startup of her business.³⁵ Mrs. Rebecca Prempeh, who is in charge of the committee that handles the Macedonian fund explained that many members have benefited from this fund. He explained that not only does the church support the members financially but also organizes business seminars to train them on how to start up and expand their businesses. He added that this is part of the poverty alleviation initiative of the church to curb poverty from the Old Tafo Society.³⁶

3.6 Conclusion

This chapter has so far discussed the biblical foundation of the social ministry of the Methodist Church. The effort of the church in providing quality education and health has been discussed. In addition to these the attempts of the church to alleviate poverty through the Macedonian fund have been also discussed. The subsequent chapter deals with the problems or challenges of Old.

³⁵Interview with Mad. Adwoa Amponsah, A Member of the Wesley Society, 14th March 2019.

³⁶Interview with, Mrs. Rebecca Prempeh, Head of the Committee for the Macedonian Fund, 14th March 2019.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF FINDINGS: CHALLENGES FACING OLD TAFO WESLEY SOCIETY IN SOCIAL MINISTRY

4.1 Introduction

The previous chapter focused on the finding from the field work. This chapter deals with the interpretation and analysis of the findings. The chapter primarily focuses on challenges faced by the church in their efforts to provide of education and quality health services in this country. Also the problems face by the Wesley Society in the management of the Macedonian fund will be discussed. The researcher seeks in this chapter to ascertain if the goals of the Old Tafo Wesley Society in social ministry are truly realized.

4.2 The Old Tafo Methodist Model School

Rev Kofi Asare Bediako explained that the Old Tafo Methodist Model School is but one of the many schools set up by the Methodist to ensure human resource development in this country. It was discovered that the Methodist Church as at 2009 had 719 Kindergartens to its credit.³⁷ The church also had 1,017 primary and 483 junior high schools scattered across the country. When it comes to second cycle schools the church has 20 schools which is currently handled by the government. The church also boast of 22 tertiary and vocational institution as well as three colleges of education. The researcher probed further to discover the state of the model school set up by the Old Tafo Wesley Methodist Church. Thus there is no doubt to the fact that education is a priority of the Methodist Church. However it is needful to ask if the

³⁷ Interview with Rev Kofi Asare Bediako, Minister in Charge of Old Tafo Wesley Society, 15th June 2016.

church is just adding to the number of schools in this country or are making efforts to make a difference.³⁸

In the first place it is a well-known fact that when it comes to basic schools, the ones handled by the private institutions do better than the government basic schools. The fact that almost all financially abled people in Ghana educate their children in private basic schools justifies this notion. Missions schools like Maria Montessori and Evangelical Lutheran School are privately run by mission churches. Lutheran Schools for instance, are run privately by the Lutheran Church in Ghana and have a track record of over four decades of first class basic education in Ghana. Same can be said of Maria Montessori. The Lutheran Church in their quest to provide quality education opted to run the school privately.³⁹ The Holy Trinity Lutheran School, Kumasi is a living proves of this. Over the years these schools have built exquisite facilities, scouted for experienced teachers and invested in the quality teaching and learning materials. Now their names are mentioned as part of the best basic schools in this country. Even though the Methodist Church shares a similar vision and mission as the Lutheran schools, the basic schools built by the Old Tafo Wesley Methodist Church cannot compare with the Lutheran Schools in many ways. In terms of infrastructure, quality teachers, teaching and learning materials, administration and even in Basic Education Certificate Examination (BECE) results, the Lutheran Schools have an upper hand.

The headteacher of the Old Tafo Wesley Methodist Model School, Mr. Asumadu Frimpong, admitted that the model school's 2016/2017 results of the Basic Education

³⁸ The Methodist Church's Official Websites, The Ghana Methodist Church and Education, accessed on 20th May 2019. url: <https://wesleymethodistchurchedmonton.com/2015/06/10/the-methodist-church-ghana-education/>

³⁹ Evangelical Lutheran Schools' Official Website, accessed on 20th March 2019, url: [https:// www.lutheran.schools.ghana.com](https://www.lutheran.schools.ghana.com)

Certificate Examination (BECE) was below average.⁴⁰ Many of the students were below average and this does not speak well of the school. Mr. Isaac Boateng also added that the school lacks a toilet facility. This has created a lot of inconveniences for the staff and the students. He added that the school also lacks a computer lab and other important learning facilities.⁴¹ When it comes to remuneration, another problem surfaced. Even though the Old Tafo Wesley Society supplements the efforts of the government by motivating the staff financially at the end of each term, the staff suffers the same plight as other government teachers when it comes to better working condition. Anytime there is a strike action teaching and learning is affected. Moreover, when it comes to the quality of teachers, since the school is run by the government, it is the Ghana Education Service (GES) that posts teachers to the school. In effect the Wesley Society has little influence when it comes to the quality of teachers that are posted to the school. Therefore the school lacks experienced teachers as expected by the Administration of the Old Tafo Wesley Society, says Rev Bediako.⁴² All the factors mentioned above are indispensable when it comes provision of quality and therefore impinges on the success of the Old Tafo Wesley Model School.

The Above mentioned and other reasons are behind the decision of His Excellency Nana Addo Danquah Akuffo-Addo's decision to hand over mission schools in Ghana back to their original administrators, the churches as part of his 2016 manifesto pledges.⁴³ He explained that such a step will revive the fallen moral standards in the mission schools. He remarked that integrity, discipline and handwork that

⁴⁰ Interview with Mr. Asumadu Frimpong, head teacher of the Old Tafo Methodist, 18th March 2019.

⁴¹ Interview with Mr. Isaac Boateng, head teacher of the Old Tafo Methodist, 18th March 2019.

⁴² Interview with Rev Bediako, 18th March 2019.

⁴³ The Ghanaian Chronicle, Missions to Run Their Schools, accessed on 14th June 2019. url: <https://www.modernghana.com/news/521982/missions-to-run-their-schools.html>

characterizes the churches and other religious institutions are needed in this country. Rt Rev. Titus K. Awotwi Pratt, the Diocesan Bishop of the Methodist Church at Accra, added that the government's decision to partner churches in the management of missions schools Ghana is a good one. He explained that this will increase supervision and accountability as the respective churches will hold the staff accountable for the successes and failures in the running of the school.⁴⁴ Even if the government is taken such a step then it stands to reason that the Old Tafo Wesley Model School would be better off if handled privately. The church will get better opportunity to impact the children with Christian principles. It would also afford the Wesley Society the opportunity to scout and employ experienced teachers, provide quality teaching and learning materials and build better infrastructural facilities.

4.3 The Old Tafo Wesley Methodist Clinic

The Methodist church has over the years invested in health care delivery as it has in education. As part of the church's commitment towards the development of this country, various initiatives are been taken to ensure sustainable development. The church understands that good health is vital to the growth of this nation. The Methodist Church Ghana's Board of Social Responsibility and Rural Development has a subdivision called Health and Sanitation. It is this division that takes care of the health delivery programs of the church. They are responsible for the smooth running of hospitals, clinics and other health programs of the church.⁴⁵ The Director of the Methodist Church Ghana's health program of the church, Miriam Hornsby Odoi remarked that the church's involvement in health care delivery comes from the

⁴⁴ Charles Ando, Partner Churches in Management of Mission Schools, accessed on 5 May 2019, URL: <https://www.graphic.com.gh/news/education/partner-churches-in-management-of-mission-schools.html>

⁴⁵ Casely B. Essamuah, *Genuinely Ghanaian: a History of the Methodist Church, Ghana, 1961-2000* (Accra: Africa World, 2011), 43.

example of Jesus and the Apostles in healing of the sick. According to her it is this legacy that inspires the Methodist church to provide health services to the citizens of this country.

The Old Tafo Wesley Methodist Clinic is a living proof of this. It was observed that the clinic was in good condition in terms of infrastructure. Even though the Society has the aim of expanding the facilities of the Clinic, the current facilities are not left unattended to. The building, furniture and equipment are all well maintained. However, there are some challenges affecting the smooth running of the clinic. From the field work it was observed that the staff in hospital are categorized into two; those posted and paid by the government and those employed and paid by the church. Interestingly, it was observed that those employed by the Old Tafo Wesley Society were paid only 550 Ghana cedis monthly with no allowances. Meanwhile, they have same qualification as those posted by the government. Dorothy Serwaa, who is employed by the church complained bitterly that it is very sad to see her colleagues getting higher salaries as well as allowances whereas they have the same qualification.⁴⁶ Osaa Joice, a nurse in the hospital also added that the management board hardly solicit their views when it comes to decision making. Because of this problem, many of the staff are not bringing out their best because they feel the management care less about their views and working condition.⁴⁷ This prompted the researcher to interview some of the patients that were available. 5 out of the seven patients interviewed remarked that the attitude of many nurses in the clinic are not good to write home about. Mrs. Tetteh admitted that some of the nurses that she encounter were so relaxed that, they seem not to care at all about the plight of their

⁴⁶ Interview with Dorothy Serwaa, a staff in Old Tafo Wesley Clinic, 18th March 2019.

⁴⁷ Interview with Osaa Joice, a staff in Old Tafo Wesley Clinic, 18th March 2019.

patients.⁴⁸ This does not speak well of a mission clinic. People expect better treatment from mission clinics because they believe in the moral standards of the church. Therefore they certainly get very disappointed should they be exposed to the services of the Old Tafo Wesley Methodist Clinic.

The Macedonian Fund

This fund has in several ways impacted the lives of many in the church. However without careful management the story will not be the same in the near future. It was observed that many people who have benefited from the Macedonian are not paying the money back as required. Mr. Alex Davis, a member of the financial committee explained that since the members are well aware that, unlike banks and other financial institutions, the church cannot use coercive and intimidating means of getting the money back, most of them relax and do not pay as required.⁴⁹ Moreover, some are of the view that the fund is from their own tithes and offerings and therefore they cannot be punished if they fail to pay. This brings to the fore a serious problem that can put the Macedonian Fund in shambles. If the beneficiaries fail to pay back the monies given to them the future of the fund cannot be guaranteed. Some of the beneficiaries also commented that they don't understand why such a fund should come with an interest rate. Mr. Appiah Adjei thoughtfully remarked that the fund is generated from the generous giving of the members, and therefore it is not fair to add an extra amount to be paid by beneficiaries who are already in need.⁵⁰ Also it was discovered that many of the members lack proper knowledge of the Macedonian Fund. These challenges have affected the progress of the fund.

⁴⁸ Interview with Mrs. Tetteh, a patient in the Old Tafo Wesley Clinic, 18th March 2019.

⁴⁹ Interview with Mr. Alex Davis, a member of the financial Committee, 20th May, 2019.

⁵⁰ Interview with Mr. Appiah Adjei, a beneficiary of the Macedonian Fund, 20th May, 2019.

4.4 Conclusion

This chapter has so far analyses the data findings presented in the previous chapter. The chapter has analyzed if goals of the Wesley Society when it comes to social ministry are indeed met. The researcher then has securitized the model school, the clinic and the fund set up by Old Tafo Wesley society. The subsequent chapter concludes this study a summary, conclusion and recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The previous chapter focused on the analysis of the findings gathered during the field work. The chapter serves as a conclusion of the study with a summary, conclusion and recommendations.

5.2 Summary of Chapters

This research looked at the social ministry of the Old Tafo Wesley Methodist Church Ghana. The study employed the historical and phenomenological approach. It used both the primary and secondary sources as a method of data collection for the study. A purposive sampling technique was used to select the respondents for interviews. A critical examination scholarly works on the subject was done to discover significant gaps. The first part of this study looked at the background issues which included research questions, aims and objectives, methodology and related literature of the subject under study. The second part focused on the background to the Methodist Church and the history of the Old Tafo Wesley Society. The third chapter described the data that was gathered from the field work. The various attempts of the church at building a better society are discussed in this chapter. The chapter focused on the provision of education, health care and support for career development. The chapter also discusses the biblical basis of the social ministry of the church. The fourth chapter detailed the interpretation and analysis of the findings. The chapter primarily focused how the goals of the Wesley society in Social ministry are met. This final chapter concludes the study with summary, conclusion and recommendation.

5.3 General Conclusion

The main aim of the study is to access the underlying theological and missional factors that stimulate the interest of Methodist churches in Ghana to engage in the provision and delivery of education and healthcare using the Wesley Methodist Church, Old Tafo as a case study. From the review of scholarly opinion it was discovered that social responsibility is important to the mandate of the church. From words and example Jesus, the apostles, early church fathers and even the Old Testament prophets, it clear that social responsibility was a key priority of the church and in the nation of Israel. It was also observed that the Methodist Church Ghana, is well acquainted of this mandate. And that the achievement of the church testifies that the Wesleyan faith has social ministry at heart. The Methodist Ghana is one of the leading churches when it comes to socio-economic development. There are countless schools raging from primary to tertiary that are established by the Methodist Church. The story is same when it comes to health care provision. It was observed that they church has a special fund called the Methodist Development Fund for the purposes of social development of this country. The Old Tafo Wesley Methodist Church is not an exception when it comes to social ministry. Over the years the church has been strongly involved in the quest to develop society especially through health care and education. The Old Tafo Wesley Methodist Church has a model School to their credit as well as a clinic. The establishment of these facility has presented the society the opportunity to touch many lives in Old Tafo and its environs. The model school for instance has given the church the privilege to invest in the lives of hundreds of kids in the Old Tafo and its environs. The Old Tafo Wesley Society in collaboration with the Old TAfo Clinic has launch health education campaigns and free health screening exercises that has blessed many people in the Old Tafo area. However, from the

discussion in the research it was observed that there is more room for improvement. The Wesley Society can put in place structures and policies that will increase their effectiveness and efficiency in touching lives in its community. Thus the clinic and the model school set up by the Old Tafo Wesley Society should not just add to the numbers but should make a difference by raising the standards of quality education and health care delivery.

5.4 Recommendations

The research makes the following recommendation based on the study

5.4.1 Running of the Old Tafo Model School

The researcher recommends that the model school set up by the Old Tafo Wesley Society should be run privately. The Wesley Society can follow the example of the Lutheran Schools in the country to provide quality and affordable education for the people in its community.

5.4.2 Proper Care and Training of the Staff in the Old Tafo Wesley Clinic

The researcher recommends that the administration of the Old Tafo Clinic should involve the nurses in the clinic in decision making. Also seminars should be organized for them to improve their commitment to their duties and their interpersonal relationships.

5.4.3 Proper Management of the Macedonian Fund

The researcher recommends that the financial committee should involve the appropriate financial institutions in the management of the Macedonian Fund. Such a step will help the Administration of the church to improve the financial services.

provided by the church. Also the researcher finally recommends that the interest rate per given to the bank will help manage it well for members to pay by not defaulting.

5.4.4 Recommendation for Further Studies

The research recommends that further studies should be done on the relationship between the social ministry and evangelism in the Methodist Church.

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PERSONALITIES INTERVIEWED

Mad. Adwoa Amponsah, A Member of the Wesley Society, 14th March 2019.

Mr. George Omane, Steward of the Old Tafo Wesley Society, 17th March 2019.

Mrs. Rebecca Prempeh, Head of the committee for the Macedonian Fund, 14th March
2019.

Rt. Rev Kofi Asare Bediako, Minister In Charge of Old Tafo Wesley Society, 17th
March 2019.

Lovia Hammond, a staff in Old Tafo Wesley Clinic, 18th March 2019.

Patricia Aba Sackey, A Staff in Old Tafo Wesley Clinic, 18th March 2019

APPENDIX I

INTERVIEW QUESTIONNAIRE 1

Dear

Rev.....

I am Ebenezer Ohemeng, currently working on my project as part of the requirements of final year students of Christian Service University College.

The impact on social ministry on spiritual as well as physical development of the society in general is key to missions. Historically, this understanding triggered the provision of social services by mission related churches in Ghana. In modern Ghana, many societies of the Methodist Church are actively involved in the provision of social services particularly that of education and healthcare. This recent upsurge in the social ministry of the Methodist Church calls for scholarly attention. The philosophy behind such social actions needs to be scrutinized in the light of the scriptures. The researcher then attempts to investigate underlying theological and missional factors that motivate Old Tafo Wesley Methodist church in Ghana to engage in the provision and delivery of education and healthcare services in today's Ghana.

In view of this I have chosen to work on the topic “the role of social ministry in the growth of Old Tafo Wesley Methodist Church, Ghana.”

I hereby plead humbly, your indulgence and involvement to help in answering these questions.

QUESTIONS

1. Name:.....
(optional).....
2. Age: (a) 18-29 (b) 30-39 (c) 40-49 (d) 50 and above
.....
3. Marital Status: (a) Single (b) Married (c) Divorced (d) Widow
.....
4. Do you hold any position in the Church? Please specify.
.....
5. How long have you been or serve in the Church?
.....
6. How do you understand social ministry?
.....
7. How often have you heard preaching or teaching the social responsibility of the church?
.....
8. Are there special funds raised in the church for social services?
.....
9. In what ways is the Wesley Society contributing to the welfare of Old Tafo?
.....
10. Does the church provide scholarships?
.....

11. How does the Wesley Society contributes to quality education in this country?

.....

12. How does the Wesley Society contributes to health care delivery in the country?

.....

13. Are there any effort on the part of the society to care for the poor in society?

.....

14. Have you ever benefited from any social initiative of the church?

.....

15. Do you think it is right for the church to focus on socio-economic development of this country?

.....

16. Does the Wesley Society support career development of its member?

.....

APPENDIX II
RELEVANT PICTURES



**OLD TAFO MODEL
SCHOOL J.H.S. BUILDING**



**OLD TAFO WESLEY
METHODIST CLINIC
(FIRST FLOOR)**



**OLD TAFO MODEL CLASS
ROOM**



**OLD TAFO WESLEY
METHODIST CHURCH**