



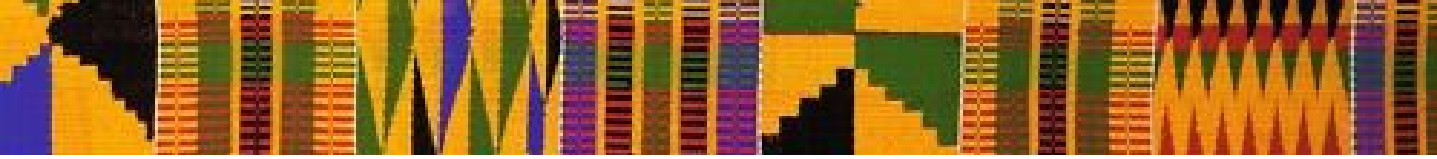
GEMA

GHANA EVANGELICAL MISSIONS ASSOCIATION

GEMA is the National Christian Missions Umbrella Body in Ghana.

GHANA MISSIONS HANDBOOK

PAST PAST PAST PAST PAST PAST PRESENT PRESENT PRESENT FUTURE FUTURE FUTURE FUTURE



Ghana Missions

Handbook

Past. Present. Future.

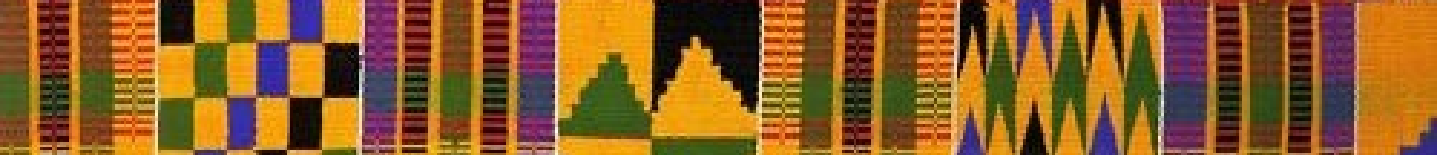


Ghana Missions Handbook

Past. Present. Future.

Published by the
Ghana Evangelical Missions Association





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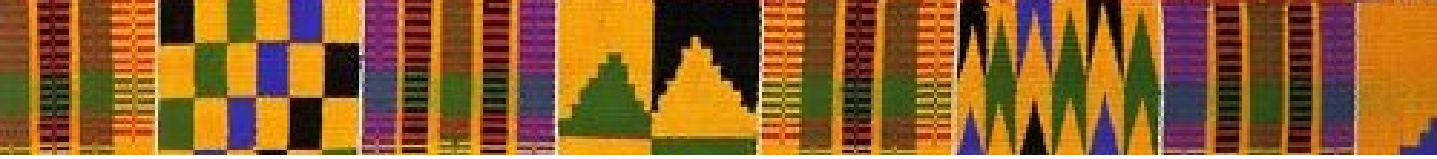
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Editorial Team

GHANA MISSIONS HANDBOOK
Editorial Team comprise of a team of talented and dedicated missionaries serving across the nations.

The mission of GEMA is to provide a nationwide platform that enables the Ghanaian church to carry out her missionary work, accelerate her pioneering efforts and increase the fruitfulness of current missionary thrust in and out of Ghana.



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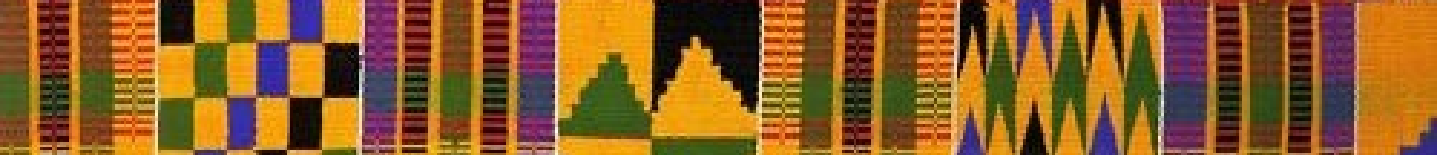
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Preface

This is a 23-year-old vision that has finally come to fruition. Praise the Lord!!!

The Ghana Missions Handbook is our humble attempt to serve the Church in Ghana by providing simple, credible, and practical content that informs, activates, mobilizes, inspires, and equips the Body Of Christ in Ghana for greater Great Commission action. A key phrase in the Lausanne Covenant states that *"evangelization requires the whole church to take the whole gospel to the whole world"*. It can't get any simpler than that - the whole church - needs to send the whole gospel - to the whole world if the whole world is to be evangelized. The task at hand certainly needs the whole church yet what we see today is a very small percentage of the church actively involved in world evangelization. The mandate of the Church is still the same and will never change; "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matt. 28:1-20).

The Ghana Missions Handbook seeks to be a "little" tool in the hands of a mighty missionary God to use in any way He seeks to bring change and transformation in this area of neglect and abandonment. That the mission of the church will be mission. We believe that with God all things are possible and it is time we every single Christian to take greater action for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"(Matt. 24:14).

The Ghana Missions Handbook is crafted in such a way that it tackles the Past-Present-Future of missions in Ghana. The historical perspective is so crucial and it provides us with such great insight we can glean from, for use in present times as well as in the future. The amazing sacrifices the early missionaries made to bring the gospel to our context cannot be overemphasized and we believe it has enough potency together with the word of God and other information to inspire a generation into action.

The Handbook covers mission strategies, missionary profiles, organizational profiles, directory on Mission agencies and many other salient mission topics. It is to provide readers with a wide range of good content on missions in Ghana. It is, however, not as comprehensive as it was initially planned to be due to the Covid-19 pandemic and its associated challenges. The Editorial Board, therefore, craves your indulgence to forgive us if certain key areas have not been attended to. The same applies to any church, mission agency, or Network/Umbrella Body that has been omitted.

The Handbook was also initially planned to be updated every five years, however, due to the circumstances noted above, the next update will be in two years'. We will then be able to fill in the gaps. Please, kindly do furnish us with any relevant info, as and when possible.

Though a couple of hard copies have been made available, the handbook is crafted to be a free on-line resource for the Body of Christ in Ghana and beyond. It is published by the Ghana Evangelical Missions Association, the umbrella mission Body in Ghana. The focus is thus on Ghana, nevertheless, some timeless principles and lessons that cut across cultures, nations, and continents are included, and we believe it can be a blessing to non-Ghanaians as well.

If you are reading this material online, please do click on the subject and topic you seek to read for easy and direct access.

Charles Spurgeon once said, *"If there be any one point in which the Christian church ought to keep its fervor at white heat, it is concerning missions. If there be anything about which we cannot tolerate lukewarmness, it is the matter of sending the gospel to a dying world."* Missions in non-negotiable and we cannot afford to be lukewarm in this greatest commission on earth.

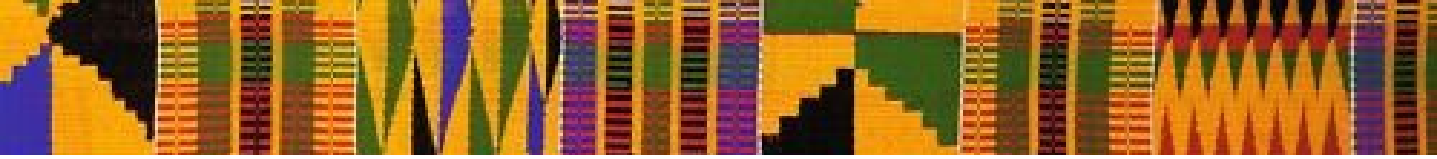
We also agree with Ron Luce when he noted that "The Great Commission is the Great Adventure of Christianity." Welcome to this great adventure. Welcome to re-making "the main thing the main thing". Welcome to the heartbeat of God. Remember, it will take the whole church and you are part of the church. That includes you. Do find your role!!

Special thanks to the exceptional Editorial Team, Writers and Mission leaders who contributed content to this historic handbook and made it possible. All the Glory goes to God Almighty who is the Lord of the Harvest and the Great Commissioner.

Soli Deo Gloria

Ray Mensah

Editor



PART 1

COUNTRY PROFILE



The Adinkra symbol “NEA ONNIM NO SUA A, OHU” signifies the continued quest for knowledge and life-long education.

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In Matthew 16:18, Jesus declared, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" *KJV*

In our midst today, Christ is still building His church; in Ghana, Burkina Faso, Benin, Togo, Kenya, Mali, Niger, and many other African countries we are serving.

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Missions support services
Ministry partnership (*Praying, Giving & Advocacy*)
Business as Mission (BAM)



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- ◆ Church Planting
- ◆ Pastoral
- ◆ Medical
- ◆ Church support
- ◆ Short term
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GHANA PROFILE

Ghana is located in West Africa boarded by three French speaking countries, namely Burkina Faso, Cote D'Ivoire and Togo to the north, west and east respectively. To the south of the country lies the Gulf of Guinea providing social, economic and aesthetic coastal value. The country gained independence on 6th March, 1957 becoming the first country in sub-Saharan Africa to attain independence. English is the official language. Currently, Ghana has 16 administrative regions represented in the map in *Figure 1*.

260 Districts

Ahafo	6
Ashanti	43
Bono	12
Bono East	11
Central	22
Eastern	33
Greater Accra	29
North East	6
Northern	16
Oti	8
Savannah	7
Upper East	15
Upper West	11
Volta	18
Western	14
Western North	9



Figure 1: Administrative Map of Ghana

Population

Ghana has a population of over 30 million people. It is more densely populated along the coastal to the middle belts and sparsely populated in the regions in the north. This has worsened over the past two decades because of rural-urban migration where there is an influx of people into the cities and other urban areas due to the rapid urbanization. The number of migrants from other parts of West Africa such as Togo, Niger, Nigeria, Mali, Burkina Faso and Cote D'Ivoire keep growing every year.

Table 1: Population Increase Rate in National

Year	Population	Percentage Change	Population Density
1991	14,821,000	-	62.1
1992	15,222,000	2.7%	63.8
1993	15,634,000	2.7%	65.5
1994	16,056,000	2.7%	67.3
1995	16,491,000	2.7%	69.1
1996	16,937,000	2.7%	71.0
1997	17,295,000	2.1%	72.5
1998	17,865,000	3.3%	74.9
1999	18,349,000	2.7%	76.9
2000	18,845,000	2.7%	79.0
2001	19,328,000	2.7%	81.0
2002	19,811,000	2.5%	83.1
2003	20,506,000	3.5%	86.0
2004	21,093,000	2.9%	88.4
2005	21,693,000	4.1%	92.1
2006	22,294,000	2.7%	93.5
2007	22,911,000	2.8%	96.0
2008	23,544,000	2.8%	98.7
2009	24,196,000	2.8%	101.4
2010	24,233,000	0.2%	101.6
Growth Rates	3.2%	-	3.2%

Source: NRSC, 2010

(Units: person, person/km², 1991-2010) Area: 238,533 km²

Regional Population

The Greater Accra region is the second most populated regions in Ghana after the Ashanti Region though the region is the smallest in terms of area among the 16 administrative regions in Ghana. Greater Accra had a population of 4,010,054 in 2010, accounting for 16.3 % of Ghana's total population. The region's share of the national population was 15.4% in the year 2000 and this increased to 16.3% in 2010. The growth rate of Greater Accra's population over the 2000 and 2010 period was 3.8% lower than the growth rate of Eastern Region over the same period. In Table 2, the new regions are integrated to give a picture of the current number of regions. With the 2020 projections, Ashanti region still stands as the most populated region with 5,924,498, little ahead of Greater Accra.

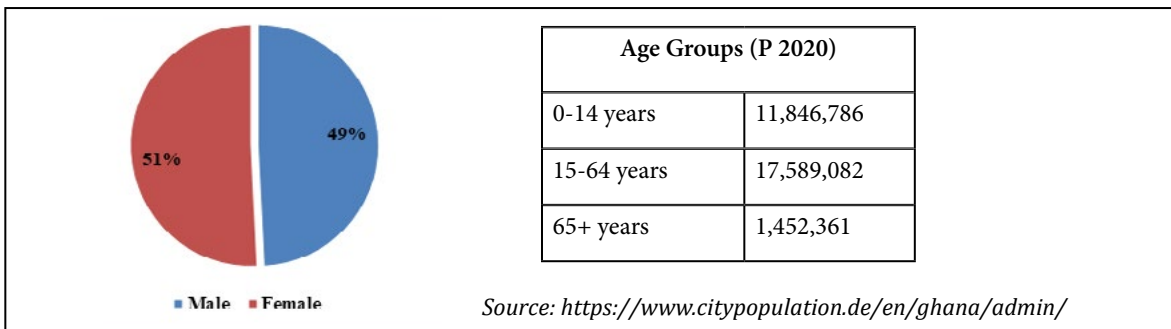
Table 1: Population Increase Rate in National

Region	Area (km ²)	Population		
		2000	2010	2020 (Es.)
		Persons		
GHANA	238,533	18,912,079	24,658,823	30,955,204
Western	23,921	1,924,577	2,376,021	
WESTERN	13,847		1,664,586	2,214,660
WESTERN NORTH	10,074		711,435	949,094
CENTRAL	9,826	1,593,823	2,201,863	2,605,492
GREATER ACCRA	3,245	2,905,726	4,010,054	5,055,883
Volta	20,570	2,106,696	2,118,252	
OTI	11,066		605,725	759,799
VOLTA	9,504		1,512,527	1,907,679
EASTERN	19,323	1,635,421	2,633,154	3,318,853
ASHANTI	24,389	3,612,950	4,780,380	5,924,498
Brong Ahafo	39,557	1,815,408	2,310,983	
AHAFO	5,193		484,210	613,049
BONO	11,107		922,617	1,168,807
BONO EAST	23,257		904,156	1,133,768
Northern	70,384	1,820,806	2,479,461	
NORTH EAST	9,074		465,005	588,800
NORTHERN	25,448		1,544,946	1,948,913
SAVANNAH	35,862		469,510	594,712
UPPER EAST	8,842	920,089	1,046,545	1,302,718
UPPER WEST	18,476	576,583	702,110	868,479

Source: Ghana Statistical Service (2010) & <https://www.citypopulation.de/en/ghana/admin/>

» Greater Accra region had five times the density of central region and about 35 times the density of the Northern Region. The region with the least population is North East region with an estimated population of 588,800. Though the Savannah region has the highest land surface area, the region only has 1.9% of the national population.

» During the last census in 2010, it was noted that Ghana has a young age structure. Among the various age groups classified in Table 3, most of the regional population of Ghana falls within the economically active population (15years-64years). Ashanti Region tops all the regions in terms of having the highest population per each age group except for the 25-29, and 30-34 years' groups which Greater Accra leads with 443,383 and 357,070 respectively for the age groups mentioned. The age group that recorded the lowest number of people for all the regions was the age group 95 and older. The table shows that Ghana's population for the regions turns to be very young.



Religion

Religion is deeply rooted in every facet of life in Ghana and there is a great level of tolerance, freedom and respect for other religions.

» There are three major religious blocks in Ghana and they are Christianity, Islam and the Ethnic traditional religion. However, there is a growing number of Buddhist, Bahai, communities and other religious bodies. Significant, there is a sporadic growth of pseudo-Christian groups such as the Jehovah's Witness and Latter Days Saints who have worship centres in every nook and cranny of Ghana.

» It is also important to note that most of the ethnic groups to the south were much influenced by Christianity whereas those to the northern parts have much been under the influence by Islam. These influences must not be seen as entirely pervasive in both scenarios as Catholic has a strong hold in some parts of the north and Islam has a great influence on some major areas along the coast of Ghana.

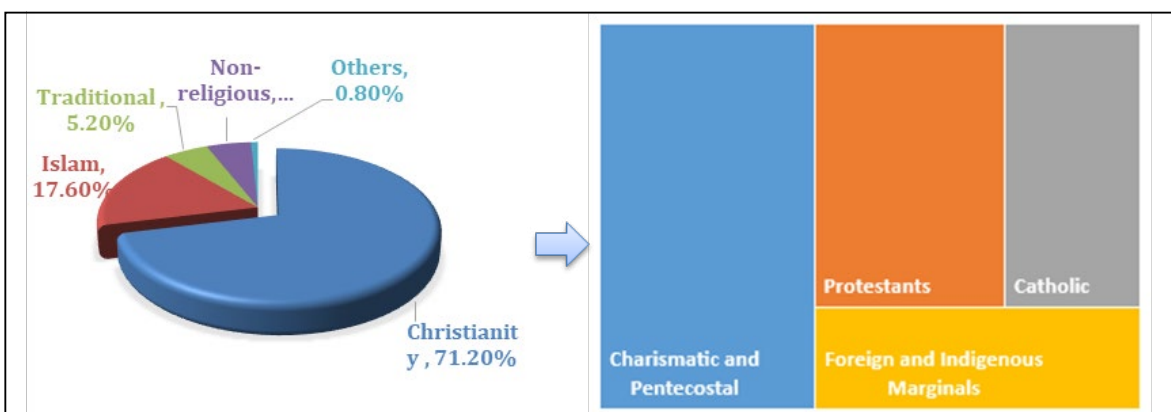


Figure 2: Major Religious Affiliations in Ghana

Sources: 2010 population census reports, GSS

» There are numerous Zongo communities in the big cities all across Ghana where Islam is dominant. There are reputable Islamic scholars and schools in these communities. There is the need for intentional and strategic engagements of these areas with the gospel.

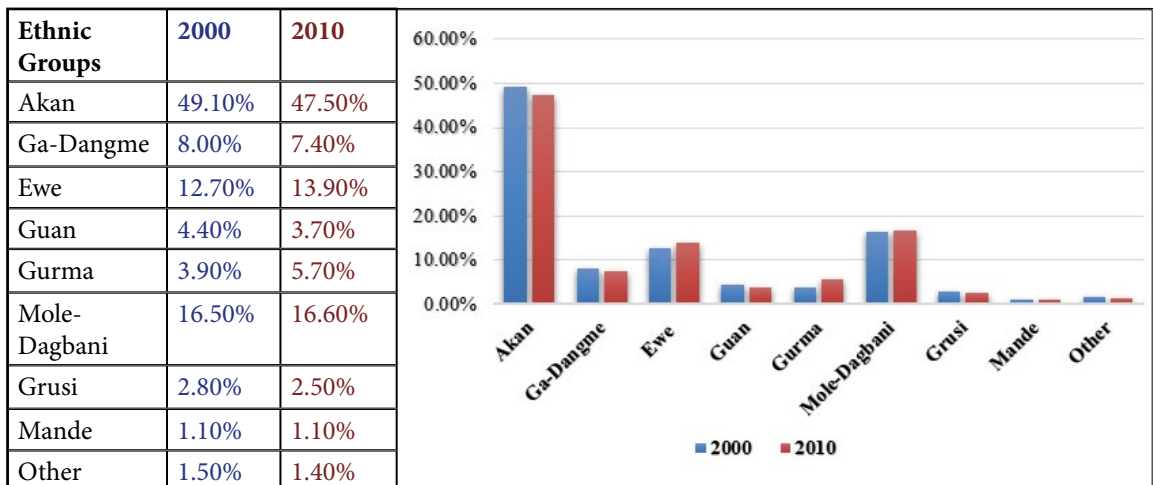
» The previously hidden traditional religious practices in Ghana are now displayed in grand array on many television and radio stations as well as on all social media platforms. Occults and spiritual groups have flooded all the media platforms too. People are no longer shy or ashamed of unveiling their faces to the general public. What is the implication for missions and the next populations census?

Ethnic Divisions

Ghana has about 111 ethnic groups, some of whom have their homelands in Ghana and others in Africa and other parts of the world. There are probably many more but their numbers may not be large enough to be captured. The major ethnic groups in Ghana include the Akan, Ewe, Mole-Dagbani, Guan and Ga-Adangbe. The sub-divisions of each groups share a common origin, history, language and cultural heritage. No part of Ghana is ethnically homogenous and this can be seen especially in the urban centers where migration has caused more people to move into the cities and towns. However, some rural areas tend to exhibit more traditional population distribution.

» All the languages in Ghana fall under these sub-groups listed below

Table 4: Ethnic Groups in Ghana



Sources: 2000, 2010 population census reports, GSS

» All the Ghanaian languages linguistically have been placed under two major linguistic sub-families of the Niger-Congo language group and they are the **Kwa** (Akan, Guans, Ewe, Ga-Dangbe and **Gur** (Grusi, Mole-Dagbani, Gurma) families. Mande speaking people in Ghana are few and they include the Bissa (Busanga) and the Ligbi people.

» All the Gur languages have their homelands in the northern parts and the Kwa language cluster have their homelands mainly in the southern part of the country.

Examples of People Groups under each Ethnic Groups

» **Akan** is the largest groups of languages under the Kwa category and they include

- | | | |
|-----------|--------------|------------|
| o Asante, | o Fante, | o Bono, |
| o Ahafo, | o Akwamu, | o Akuapem, |
| o Akyem, | o Aowin, | o Nzema, |
| o Wasa, | o Sefwi etc. | |

» The **Guans**

- | | | |
|--------------|--------------|-----------|
| o Larteh, | o Gonja, | o Yeji, |
| o Krachi, | o Tafi, | o Akpafu, |
| o Cherepong, | o Awutu, | o Efutu, |
| o Senya, | o Breku etc. | |

» The **Gurma** include

- | | | |
|---------------|------------|-------------|
| o Bimoba, | o Kokomba, | o Basare, |
| o Pilapila, | o Safalba, | o Kotokoli, |
| o Chamba etc. | | |

» The **Mole-Dagbani** include

- | | | |
|------------|----------------|-----------|
| o Dagomba, | o Mamprusi, | o Kusasi |
| o Builsa, | o Dagarte, | o Lobi, |
| o Nanumba, | o Wali, | o Frafra, |
| o Namnam, | o Talensi etc. | |

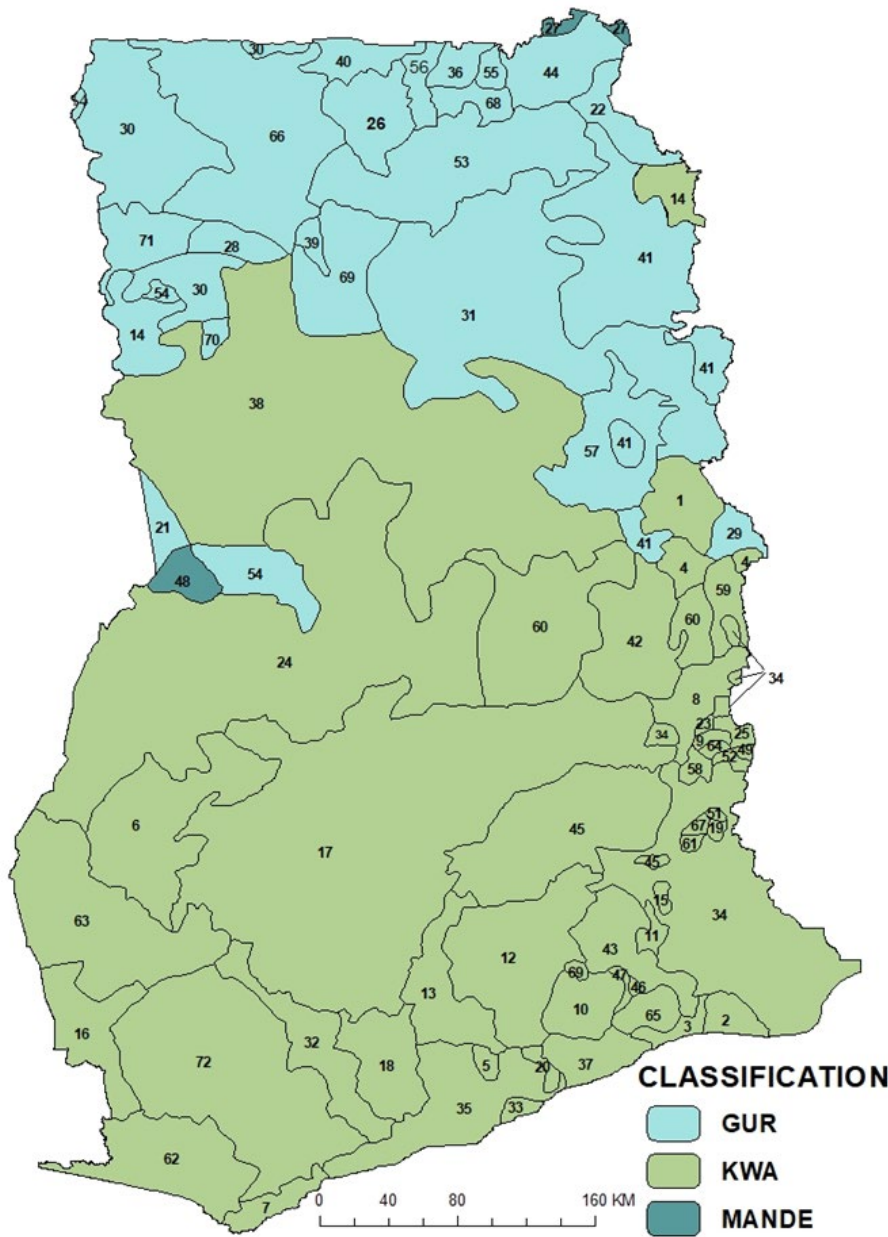
» **Grusi**

- | | | |
|--------------|-----------|-------|
| o Kasena, | o Sisala, | o Mo, |
| o Vagla etc. | | |

» Refer to the Map in *Figure 3* for more details on the major language groups in Ghana. This is limited to mainly language groups that have their homelands in Ghana. Even with that descriptions, some few minority indigenous language groups are not well captured but it gives a good picture of what is close to reality.

Major Languages

» The three major languages in Ghana are the Asante, Ewe and Fante which according to the Ghana Statistical Service have 16%, 14% and 11.60% of the total languages in Ghana respectively. They do not only represent majority in terms of numbers but they are also widely spoken throughout the country. A significant number of people who may not understand their mother tongue especially in the cities may speak one of these languages in addition to the English language.



1	ATWODE
2	ADA
3	ADANGBE W.O.S
4	ADELE
5	AGONA
6	AHAFO
7	AHANTA
8	AKAN N.E.S
9	AKPAFU
10	AKUAPEM
11	AKWAMU
12	AKYEM (ABUAK-WA)
13	AKYEM (KOTOKU/BOSOME)
14	ANUFO
15	ANUM-BOSO
16	AOWIN
17	ASANTE
18	ASEN
19	AVATIME
20	AWUTU
21	BANDA
22	BIMODA
23	BOWIRI
24	BRON
25	BUEM
26	BULISA
27	BUSANGA
28	CHAKALI
29	CHALLA
30	DAGABA (DAGARTE)
31	DAGOMBA
32	DANKYIRA

Figure 3: Map of Ghana Showing Ghanaian

Data Source: CERGIS, University of Ghana

Note: Challa, Chakali, Ligbi and Kantosi areas are based on some key towns and were not part of the original data set.

33	EFUTU
34	EWE
35	FANTE
36	FRAFRA

37	GA
38	GONJA
39	KANTOSI
40	KASENA

41	KONKOMBA
42	KRACHI
43	KROBO
44	KUSASI

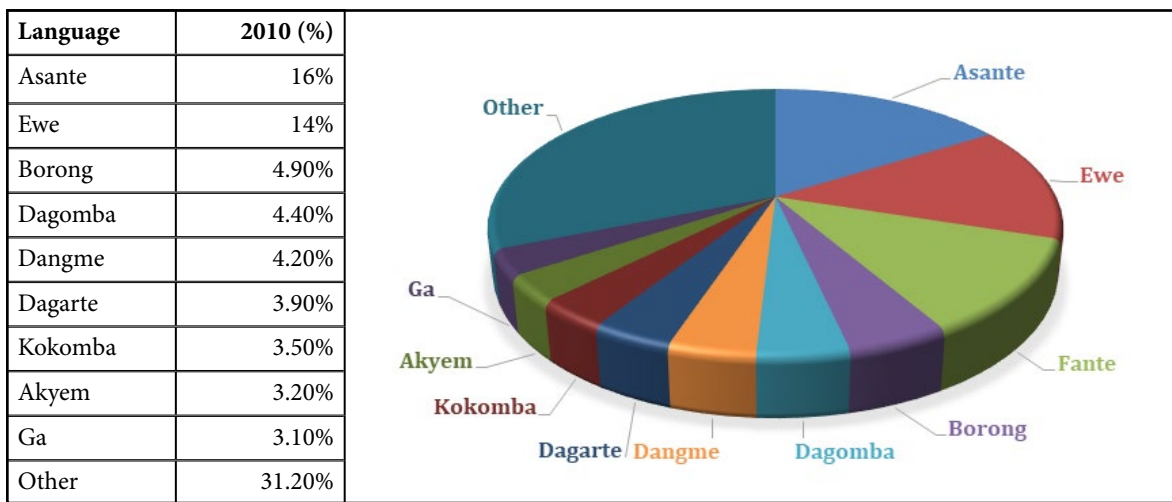
45	KWAHU
46	KYEREPON
47	LARTE
48	LIGBI
49	LIKPE
50	LOBI
51	LOGBA
52	LOLOBI
53	MAMPRUSI
54	MO

55	NAMNAM
56	NANKANSI AND GURENSE
57	NANUMBA
58	NKONYA
59	NTRUBU
60	NTWUMURU
61	NYANGBO
62	NZEMA
63	SAFWI

64	SANTROKOFI
65	SHAI
66	SISALA
67	TAFI
68	TALENSI
69	TAMPOLEMS
70	VAGLA
71	WALA
72	WASA

- » Other languages such as Hausa, Kotokoli, Fulbe, Moshie, Zabrama are also spoken by significant number of people in the country.
- » There are other Asian (Indian, Chinese, Indo-Pakistani, Arabs etc.) and European (French, Dutch, Italian etc.) languages that are spoken in the country mainly by their own people.

Table 5: Major Languages in Ghana



Source: 2010 population census reports, GSS.

Dying Languages

According to United Nations Educational and Scientific Organization (UNESCO), “language is in danger when its speakers cease to use it, or use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, either adults or children”.

- » The rate of language endangerment and extinction is one of the most disturbing trends in the world today and this must be the concern of all churches and mission agencies in Ghana.
- » Ghana, like many other countries in Africa, is faced with endangerment of languages as well. This may be due to educational policies that allows selected languages to be studied in schools, intermarriages,

population sizes that influences policy decisions and resource allocation, increasing urbanization, high illiteracy rates among vulnerable languages and undeveloped orthographies of some languages.

» The beauty of any language is the role the language plays in identity formation. Hence, the loss of a language has significant consequences for its speakers and sharing the gospel among them.

» In addition, Ghana stand to lose the unique and valuable cultural practices that people groups tend to offer in expressing their traditional songs, poetry, oral history and other art forms that are connected to the language they speak.

» Little attention has been given to finding lasting solutions to revive endangered languages because there seem to be substitute languages used by the people groups whose languages are at risk.

» **Some Dying Languages in Ghana**

- | | | |
|-----------|-----------|-------------|
| o Animere | o Chakali | o Challa |
| o Deg/Mo | o Dampo | o Dwang |
| o Effutu | o Hanga | o Hwela |
| o Kamara | o Kantosi | o Konni |
| o Logba | o Mpra | o Nchumbulu |
| o Selee | o Tuwuli | |

Source: <http://www.endangeredlanguages.com/lang/country/Ghana>

» There are more languages that are endangered in Ghana and they need to be identified and revived. We celebrate the contribution of Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), Bible Society, Theo Vision and the many more organisations and churches that are focused on bible translation, audio materials and literacy programs that contribute to the speaking and writing of languages in Ghana.

» **Languages that need Bible Translations:**

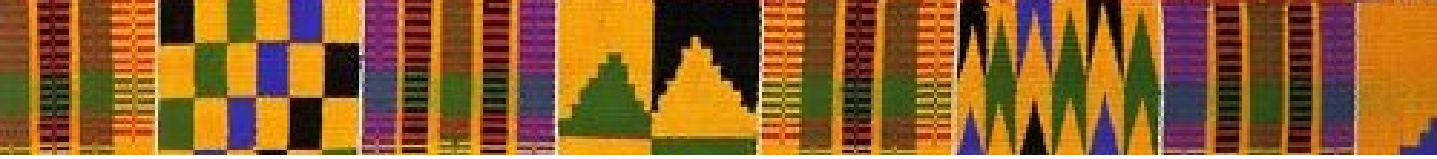
- | | | |
|----------------|---------------|------------------|
| o Bono | o Anyii | o Awutu/ Efutu |
| o Chakali | o Challa | o Chereponi/ Ker |
| o Dwang/ Bekye | o Wira-Pepesa | o Larteh |
| o Ligbi | | |

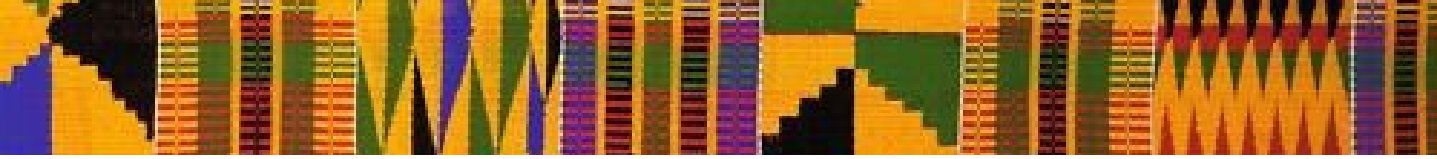
Source: GILLBT, 2017

Sign Language Integration:

» There is a dire need to include sign language in the evangelisation and discipleship drive of the Ghanaian church and mission agencies.

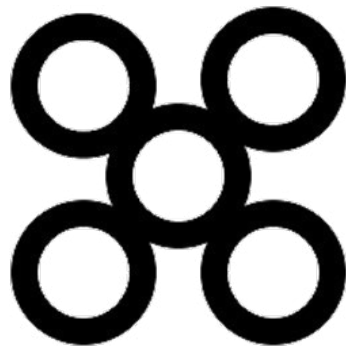
» It is encouraging to note that some churches such as the Assemblies of God, Church of Pentecost and Church of Christ have sign language as part of their services in some branches. Fortunately, some assemblies have services fully dedicated to the disabled especially the deaf and dump. More people from churches and Christian organisations have to be intentionally trained and deployed people help in this regard.





PART 2

HISTORY OF MISSIONS IN GHANA



*The meaning of this symbol is characterize The Adinkra symbol
“DUAFE” means “WOODEN COMB” and emphasises the qualities
of feminine goodness, love and care.*



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REACHING THE GOLD COAST – A HISTORICAL SKETCH OF THE HISTORY OF MISSIONS IN GHANA

Godwin Kofi Ahlijah

Introduction

Missionary activities in Ghana formerly known as the Gold Coast have come a long way. They have been the channels of Western influence, origin of good education and health-care, and a base for raising leaders not only for the church but also for economic development. The introduction of Christianity in the mid-fifteenth century also marked the birth of other problems that have been affecting modern mission activities in the West African sub-region, both explicitly and implicitly.

There is no doubt at all that the work and sacrifices of these early missionaries contributed to the development of Ghana. The early missionaries were instrumental in helping to build Ghana through the establishment of mission schools that have trained many renowned citizens. The products of these schools have served and still serve in various positions of influence both in Ghana and beyond. Notable amongst them is the former United Nations Secretary General, Kofi Annan who had his second cycle education in Mfantsipim School, founded in 1876 by the Wesleyan Missionaries in Cape-Coast. The holistic training from these missionary schools indirectly promoted the feeling of self-governance, which culminated in the struggle for, and eventual independence of Ghana from colonial rule.

A brief overview of Missionary work in Ghana reveals that, the earliest missionaries to the Gold Coast were the Roman Catholic Franciscan Friars who accompanied the Portuguese traders in 1482. The primary aim of these missionaries was not to evangelize as such. They came as chaplains to the Portuguese

traders.

This Article looks at how Christianity eventually was established in the Gold Coast and the succession of the various missionary groups and individuals.

Earliest Contact Between Western Europe and the Gold Coast

From the first half of the fifteenth century, Portuguese explorers began to visit the Guinea Coast, and by 1471 they had reached the coast of modern Ghana. For about two centuries they stayed on the coast mainly for trading purposes and made a permanent impact on the places where they had settlements. In time, other European traders followed the steps of the Portuguese to share in the rich trade with the people of the Guinea Coast.

A Permanent mission station was not established until 18th December 1828 when missionaries from the Basel Society (Karl Salbach, Gottlieb Holzwarth, Johannes Gottlob Schmidt) came to the Gold Coast. They initially settled at Christiansburg, Accra and later moved to Akwapim ridge for climatic reasons. The Wesleyans followed the Basel missionaries in 1835. They established their station at Cape Coast, the Central Province.¹

The German Bremen Society arrived on the 5th of May 1847. They first stayed in Cape-Coast and then later settled in the Trans-Volta area.²

The Roman Catholic Missionaries followed in 1880 and settled in Elmina.³ In 1898, the African Methodist-Episcopal (AME) Zion Mission, an Afri-

¹ Larbi, Kingsley E., 2001. Pentecostalism, The Eddies of Ghanaian Christianity. Centre for Pentecostal and Charismatic Studies, Accra-Ghana. p.16

² Agbeti, J.K., West Africa Church History, Christian Missions and Church Foundations: 1482-1919, Lieden E.J. Brill, 1986. 81

³ The pioneer missionaries FRS. Augusta Moreau and Eugene Murat arrived on Pentecost Tuesday, 18th May, and 1880. Helena Pfann, a Roman Catholic Historian stated that, the Catholics found it difficult sending missionaries to the Gold Coast because of the ravages malaria was causing among the Europeans on the Coast. ; Agbeti, J.K. 81

can-American group followed.⁴ The Anglicans came in 1906 and started their missionary activities again.⁵

The world wars disturbed missionary activities in Ghana (the Gold Coast) for some time. The Bremen Missionaries in Ghana were deported in 1916 from the Trans-Volta area. The British Colonial authority also expelled the German Basel Missionaries in 1917 during the First World War over fear of perceived German missionary influences and potential German military spying from Nsaba, then a very strong German Missionary post in the dense tropical forest of Ghana.

For a short while the institutions were left without management until 1919 when the Scottish mission arrived to take over their institutions. Although the deportation of the Germans was regarded necessary for the conduct of the war, Governor Guggisberg of the Gold Coast later described it as “The greatest blow which education in this country has ever suffered”.

When the Basel missionaries returned to the Gold Coast in 1926, various efforts were made by the representative of the Scots and Germans to foster closer cooperation and understanding between the missionaries of the two missions.

The incarceration of the German Nationals of both Basel and Bremen missions in 1939 during World War II saw the Scottish missions assuming full responsibility of the Ewe (Evangelical) Presbyterian Church.

Denominational competition became a subtle problem for the churches. The Wesleyans began their work at Cape-Coast, and although they were active in the rural areas, their main strategy was to settle first in the large urban centers before moving to the interior. Smith notes that when the Wesleyans began the spread from Accra into what was considered the traditional mission field in Akwapim and Akim, this for some time caused much concern

in the Basel circles. Discipline was made more difficult as, “Presbyterian members under censure often made their way to rival missions”. Another point of conflict was the use of English language in the Wesleyan Schools as opposed to the use of vernacular by the Basel mission. The use of English was said to have attracted young people to the Wesleyans.

The 1880’s saw the Roman Catholic missions competing for members in the original territories of the Wesleyan and Basel missionaries. Within twenty-five years, the Roman Catholics established missions in Elmina, Cape-Coast, Accra, Keta and Navrongo. “Thus, from the east and west sides of the country, the Roman Catholics entered the traditional Basel and Wesleyan spheres of activities”.

Reasons for the European Journey

Several reasons caused the Portuguese explorers to sail round the continent of Africa. In addition to their desire to bypass the Muslim sphere of influence in what is today the Middle East and find a new sea route to the Far East, there were several other reasons.⁸ The most important reason was economic; they wanted to have a share in the rich trade with western Sudan without having to use the trans-Saharan routes, which for centuries were controlled by the North Africa Berbers and other Muslims.

⁹According to Buah, Portugal being a strong Christian country also aspired to reduce the Muslim influence, which was spreading fast in western Sudan. If successful in this enterprise, the Portuguese would not only have been in the position to gain a hold on western Sudanese trade but could also convert the people to Christianity.¹⁰ Thirdly, the exploration was prompted by the spirit of enquiry and enthusiasm for knowledge that was sweeping across Europe at this time of renaissance.¹¹

The Portuguese arrived in 1471, and for 11 years

⁴ Agbeti, J.K.147

⁵ Larbi, Kingsley E, 2001: Pentecostalism: The Eddies of Ghanaian Christianity. Centre for Pentecostal and Charismatic Studies, Accra-Gh

⁶ Larbi, (ibid) p.17

⁷ Larbi, Kingsley E, 2001: Pentecostalism: The Eddies of Ghanaian Christianity. Centre for Pentecostal and Charismatic Studies, Accra-Ghana. 17

⁸ Buah, F.K.1998: A History of Ghana (Revised and updated). Malaysia: Macmillan. 65

⁹ Buah, 65 see also Hildebrandt, Jonathan. 1987: History of the Church in Africa. African Christian Press. Achimota. 59

¹⁰ Buah, 65

were engaged in trade with the people of Edina, which they named El- Mina (the gold mines) because of the abundant gold they found there and its surrounding areas. Becoming convinced that the prospects of trade were very good; they obtained a piece of land from the King of Elmina, built a magnificent castle in 1482 near the mouth of the River Benya, and named it Sao Jaogo (or St. George). To this day the castle (with later modification by the Dutch) has remained the greatest memorial of Portuguese activities on the Western Coast of Africa.

For well over a century, the Portuguese enjoyed a near monopoly in the prosperous trade on the coast of Guinea, but in the course of the sixteenth century, other Europeans entered into the trading scene. The formidable challenge posed by these other European merchants; especially the Dutch and the English compelled the Portuguese to leave the Gold Coast (Ghana) and many of their other trading posts along the Guinea Coast. The early attacks on the Portuguese monopoly were sporadic, as the other European competitors lacked the backing of their home governments. In due course, however, their home governments welcomed the advantage of giving their adventure-merchants patronage. They began to enjoy the results of their operations on the west coast.

Anticipating failure in their repeated attempts to find alternatives to routes to the Far East, which would help them avoid the sphere of influence established for Portugal and Spain by the treaty of Tordesillas (1494), the English entered into a competition in an attempt to obtain a share of the Guinea Coast trade. In 1553, the year the English adventurers Willoughby and Chancellor were fruitlessly searching for a Northeast passage to the east, an English expedition led by Captain Thomas Wyndham reached the coast of Ghana. Continuing their exploration as far as the Niger delta and Benin, Wyndham and his men returned to England with a quantity of gold, silver and other valuable Guinea commodities such as pepper.

Other English men such as John Hawkins followed Wyndham in 1562, 1564 and 1567, and took home slaves. Another English explorer was Francis Drake,

who became famous for his successful circumnavigation of the world from 1577 to 1580.

These early successful visits created an interest in England in the 'golden' trade that the Gold Coast offered. Merchants then began to go out to the Gold Coast. They first made a settlement in Cape-Coast, where they built their first fort in 1664. From here they spread their influence to several coastal towns, including British Komenda and Anomabu. The firm establishment of the British in these places resulted in strong rivalry between the Dutch and later, other European merchants.

The greatest challenge to the Portuguese monopoly in Ghana came from the Netherlands whose traders began going out to the Guinea coast in 1593. Within half a century they had forced the Portuguese to capitulate and withdraw from Ghana. The Netherlands merchants intensified their trading activities along the Guinean Coast, including the 16 supply of slaves to the Portuguese in the New World. Other Europeans were also attracted to the wealth of the Gold Coast, now Ghana, from the mid seventeenth century onwards: the Danes (1642), the Swedes (1647), and the Bradenbergers (1682).¹²

SUCCESSION OF MISSIONARIES TO THE GOLD COAST

The Roman Catholic faith was the first to be introduced. This was followed by the Society for the Propagation of the Gospel (SPG), later renamed the Anglican Church. The next important Christian sect was the Presbyterian Church, introduced by the Basel Missionaries Society and then the Bremen Mission. They were followed by the Wesleyan (now Methodist) Church. The last of the mission churches established in the nineteenth century was the American Methodist Episcopal (AME) Zion Church.¹³ It is worth acknowledging the efforts of the Moravian missionaries who also came to the Gold Coast in 1732 from the Danish Island of St. Thomas even though their work ended fruitlessly after sowing eleven (11) precious human seeds in the soil of Ghana.¹⁴

¹¹ Buah, 65

¹² Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan. 68-69

¹³ Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan. 132

The Catholic Missionaries

Apart from the economic gains, one of the important goals that urged Portugal, a fervent Catholic Nation, to embark upon the sea voyage to the African coast and beyond was the promotion of the Catholic faith in these new lands. In the company of the merchants on the Coast were priests, who initially served as chaplains to the merchants. On 20th January, 1482, the first public mass was said at Elmina. The priests soon started making converts among the people of Elmina and other immediate districts and in 1503, the Chief of Efutu and about 1,300 of his subjects received baptism. In 1534, the country was made part of the diocese, with headquarters on the Island of Sao Tome. In succession, three different orders of Monks were assigned to the country to open mission stations but, in the eighteenth century, the Catholic Church in the Gold Coast went into oblivion; it was revived in the second half of the 19th century.

The decision to re-establish the Catholic Church had some support from Sir Garnet Wolseley, the Governor and the military leader of the Sagrenti War of 1874. It was also influenced by another colonial official, a Catholic who worked in both Ghana and Nigeria, who enthusiastically promoted the idea of inviting Catholic missionaries to Ghana. He was James Marshall in whose honour the Knights of Marshall in Ghana and other parts of West Africa was founded.

For some time, Kumasi was considered for the headquarters of the Church in Ghana, however, Elmina was chosen. On the 18th of May 1880 the first two priests of the Society of the African Mission (S.M.A) founded in France in 1856 arrived at Elmina. Like the earlier missionaries of the other churches, the priest did not survive long. One of them, Father Eugene Murat, died barely three months after his arrival and the other Father Augusta Moreau, six years afterwards. Undaunted by this setback, the S.M.A sent out other missionaries. In 1897, the church moved its headquarters from Elmina to nearby Cape Coast, probably because Cape Coast although no longer the capital of the country had become the provincial headquarters of the colony's political administration.

From 1900, the Catholic Church spread rapidly not only to the south of the country, but also the

Asante/Bono-Ahafo and Ewe lands. This success was attributed to the hard work of the fathers of the SMA. In 1939 another group of missionaries, the Society of the Divine word (S.V.D) arrived to work at the present-day Greater Accra and Eastern Regions.

Missionaries commonly known as the White fathers, who entered the evangelical scene from present day Republic of Burkina Faso, pioneered the establishment of the Catholic Church in the Northern and Upper Regions. After initial problems arising from the refusal of permission by the British Colonial authorities, largely because the New Missionaries were French nationals, the White Fathers were finally allowed to open their first mission station at Navrongo in 1906.

For some time, the British colony again placed obstacles on the development and expansion of the church in the North, particularly in the Upper West Region. After a period of struggle, the White Fathers were given permission to operate throughout the north and they created an ecclesiastical province in 1950. By 1980 the Catholic Church had become so well established that, in addition to two archbishops at Cape-Coast and Tamale, it had bishops in Accra, Sekondi-Takoradi, Keta-Ho, Kumasi, Sunyani, Wa and Navrongo - Bolgatanga, all nine leaders being Ghanaians.¹⁵ Recently, the Archbishop of the Cape-Coast diocese, Arch Bishop Appiah Turkson was elevated to the sacred position of a Cardinal.

Anglican Missionaries

In response to requests made by the Royal African Company trading on the coast of Ghana, the society for the Propagation of the Gospel (S.P.G) of the Church of England (Anglican) sent out the first chaplain, the Rev. Thomas Thompson, who arrived at the Cape-Coast castle in 1752. Except for the few visits he made to the other English settlements like the Anomabo Castle, Rev. Thomas Thompson confined himself to working in Cape Coast where he made some conversions among the Mulattoes. In less than 5 years, he was compelled by poor health, to return to England. Being convinced that the success of the Church in the country would depend on the native clergy, Thomas Thompson had, in 1754, sent three boys to England from Cape

¹⁴ Addae, Kwame Divine. 2003: The Influence of Episcopalianism on Charismatic/ Independent Churches in Ghana. An unpublished dissertation for Masters in Divinity (ITS). 26- 28

Coast for training. Two of them died. The third Philip Kweku (anglicized as Quaue), was ordained priest of the Anglican Church and returned home in 1765. Like his patron Thomas Thompson, Rev. Quaue's activities did not extend beyond the Cape-Coast Castle. His converts were mostly mulattoes. However, by his death in 1816 Philip Quaue had laid a firm foundation. As headmaster, for Cape-Coast castle school, a number of the nineteenth century Cape Coast castle intelligentsia received their first cycle education.

Throughout the nineteenth century, the SPG church on the Coast was dormant, and in 1905 when new missionaries arrived, there were only four coastal congregations: a colonial chaplaincy at Cape-Coast and Accra, a station at Axim started in the late 1890s and a small congregation at Sekondi comprising Yoruba members.

Unlike the other Christian churches, the Anglican Church does not have many centers in rural communities. The relatively few mission stations in the rural districts owed their foundation to certain groups of laymen. Among such people was the "Prophet" John Swatson of Beyin in Nzema, a disciple of Prophet William Wade Harris, a Liberian national who led a religious movement across the Ivory Coast into Western Ghana. With a band of Catechists, Swatson established congregations in different places in the South western part of the country, including the Sehwi district.

In due course, these congregations were absorbed into the Anglican faith. Another group of Anglicans derived their origin from Yoruba workers and traders in the mining centers. These communities established their own congregations of the Church Missionary Society (CMS) brought over from their native Nigeria. As the C.M.S was an offshoot of the Anglican Church, the S.P.G missionaries in the country extended their missionary work to the Yoruba foundations. Some Anglican congregations also owed their foundation to leaders under censure imposed by their mother churches, particularly the Presbyterian Mission, which in the early days unlike the Anglican Church was unduly inflexible to their members' participation in some harmless traditional rites, festivals and social activities like dancing.

It is worth noting that perhaps the greatest source

of strength that helped the establishment of the Anglican Church, especially in urban communities, was the official patronage given to the Church. The elite gained some prestige from their membership of what, in the British colonial days, was virtually the 'established church'. Also, people who attended the 'Government Schools' were often trained with the Anglican bias for the Anglican Church.

Despite the advantages it enjoyed over the other missions, the Anglican Church, for lack of adequate missionaries and local clergy, did not spread as widely as the other denominations. By 1990, the Church's two bishoprics in Accra and Kumasi were still part of the West African Province, although headed by the Archbishop resident in Koforidua in Ghana.¹⁶

Basel and Bremen Missionaries

There are two groups of Presbyterian Churches in the country: The Presbyterian Church of Ghana with headquarters in Accra and the Evangelical Presbyterian Church with its own headquarters in Ho in the Volta Region. Early attempt to establish the churches in the country from continental Europe, including the United Brethren of the Moravian Church, did not yield permanent fruits. It was not until the second decade that a fresh start was made by the Swiss Missionaries.

Taking advantage of a request made in 1826 by Major de Richelieu, the Danish governor of the Christiansburg Castle in Accra, the Basel Missionary Society in Switzerland offered four missionaries for service in Accra. After training and ordination in Denmark the four missionaries arrived at Osu, Accra on 18th December 1828. As was to happen to all the early missionaries of the other churches, the tropical climate had a heavy toll on their lives; within the first seven months of their arrival, 3 of them had died, and the fourth died not long after. In March 1832, three other missionaries arrived on the coast.

The group included Rev. Andreas Riis, the only one who survived. Owing largely to health reasons, Riis left the Christiansburg and opened a station at Akwapim Akropong. While returning to the Christiansburg for a brief period, Andreas was recalled home. Meanwhile two other missionaries

¹⁵ Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan Publishing Limited. 6 132-3

¹⁶ Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan.134

had arrived on the coast in 1837; they like their predecessors did not survive the climate.

The Rev. Andreas Riis returned to the country with two other pastors, George Thompson, a West African trained in Basel, and the Rev. Widmann. Also in company with Riis was a group of twenty-four West Indians, who were not only to help in spreading the gospel but also to become an example of Christian living in Akropong. Some of their descendants, the Halls at Akropong and the Clerks at Osu, Accra, became the leading ministers and Christians in the Presbyterian Church.

Having been reported to the Basel Missions in Switzerland by newly arrived missionaries for dealing in gun and gun powder, and for running a mission plantation worked by slaves who were guaranteed their freedom when they accepted baptism, Andreas Riis was called home for good in 1845. The remaining missionaries carried on, and opened stations in rapid succession in both present-day Greater Accra and the Eastern Regions. Thanks to the Rev. Frederick Ramseyer, whom the Asantes captured at Anum in 1869 and eventually sent to Kumasi as a prisoner, other stations inland were established. These included Begoro (1875), Abetifi (1877) and Kumasi itself.

During World War I the Basel missionaries were expelled from the country. In 1918, missionaries from Scotland arrived, and the Church, which had hitherto been known as the Basel Mission, became known as the Scottish Mission. In the 1920s some of the German missionaries returned. In 1926 the church became autonomous with its own national synod.

As mentioned above, the other branch of the Presbyterian faith was introduced by the North German Missionary Society, and was for many years, known as the Bremen Mission. The pioneer missionary, the Rev. Lorenz Wolf, started the first mission station at Peki in 1847. His two companions died soon after arrival, and he himself died in 1851, having made very few converts. The infant church had a fresh lease of life when the new missionaries opened a mission at Keta in 1853. By 1859, two other stations had been opened, Anyako in the south and Wegbe, near Ho. With funds raised from a trading enterprise in palm oil and cotton, the missionary

built a catechist school in 1864. To assist the Bremen missionaries, some churchmen in the Basel missions were sent to work in parts of the Volta Region. These included the West Indian, Rev. Peter Hall and the Ghanaian mulatto, Rev. Christian Quist. Two others who had a great impact on the area were the Rev. Nicholas Clerk and Daniel Awere.

The Bremen missionaries spread their work to Lome where a mission was opened in 1896. By 1905, one synod with headquarters at Keta served all Ewe communities on both sides of the present day boundary.¹⁷

Wesleyan Missionaries (The Methodist Church)

After the Catholic, the Wesleyan, at first known as the Wesley Mission became the strongest of the Christian churches in the country both in terms of membership and geographical spread. The arrival in the country of the early Wesleyan missionaries owed much to the ground prepared in Dixcove in the western region by some products of the Rev. Philip Quaque School in Cape Coast, led by William deGraft, who in 1831 formed the Society for Promoting Scripture Knowledge. Welcoming their request for Bibles and their enthusiasm for promoting the word of God, the Methodist Missionary Society in England sent out to Ghana the Rev. Joseph Dunwell, who arrived at Cape-Coast on 31st December, 1834. Both Dunwell and his successor did not survive for long in the inclement climate, as happened to the pioneer missionaries of the earlier churches.

In 1838, the Wesley Missionary Society sent out a missionary who survived the harsh climatic conditions of the country for 52 years. He was the Rev. Thomas Birch Freeman, the son of an English mother and a West Indian Father. Encouraged by Captain George MacLean, 'President' of the English possessions on the coast, Birch Freeman laid the roots of the Methodist Church in the country.

After a successful start, including a trek to Kumasi, Freeman returned to England and came back to the country with other missionaries. One of these was the Rev. Shipman, posted to Accra, to train catechists

¹⁷ Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan.135

and other evangelists. The rest worked at Dixcove, Dominase near Saltpond and Kumasi. Perhaps over-ambitious Freeman spread his efforts more widely (including Lagos and Abeokuta in Nigeria) than the mission resources could bear at the time. He was relieved of his position as the superintendent of the church and was succeeded by the Rev. William West in 1860. By the 1870's, the church had taken such firm roots that a chairman was appointed. He was Rev. T.R Picot.

Having served the outside church for some time, Rev. Birch Freeman returned to evangelical work, and it is recorded that in the first six months of 1873 he converted and baptized about 1060 souls in Anomabo. In spite of this and similar successes elsewhere, the Methodist Church faced the common problem which beset most European missionaries at the time - ill health and death of ministers. To overcome this problem, the Mission commenced a policy of training local converts in 1877, men and women, fit to carry on the work in the remotest places.

Early in the twentieth century, the Methodist church made efforts to open stations at Tamale and Wa, but faced the opposition of the colonial authorities in the north. The governor ruled against the stand of the Chief Commissioner, Cecil Hamilton Armitage, and in 1913 permission was granted to the Wesley Mission to open a station at Tamale. Barely two years after, the Mission was closed down, due largely to the obstacles that the Chief Commissioner continued to place in the way of the church's success in the north. A second attempt was made in 1920 but it also failed. It was from the 1930s that Methodism began to have some hold in the north. In 1951, the church became independent of the parent church in England, and had its own conference headed by an elected president.¹⁸

A.M.E Zion Church

There were many other Christian denominations with many followers in the Gold Coast. These included the African Methodist Episcopal (A.M.E.) Zion Church, the Seventh Day Adventist church, the Salvation Army and the Lutheran Church. Of these, A.M.E. is not just the oldest but the largest in terms

of membership and geographical spread. The Zion Church has more in common with the Methodist Church than any other denomination. Unlike all the other churches the A.M.E Zion church has its roots in the United States of America, from where the first missionary, Bishop J. Bryan Small, came to the country and opened the first mission station at Keta in 1896. Today this Church comprises two Zonal units, the Western and the Eastern, each are with a deputy Bishop.¹⁹

Assemblies of God

The Assemblies of God (AG) was the first foreign Pentecostal body to work in Ghana. The Rev. Lloyd and Margaret Shirer, Assemblies of God missionaries in Mosiland (Ouagadougou) crossed over to Northern region of the then Gold Coast in 1931. They found the land ready for missionary activities so they returned to the USA to recruit missionaries. They returned to the Gold Coast in September, 1931 with the first recruits, Miss Beulah Buchwalter and Guy Hickok. Miss Buchwalter while in the States enrolled at Central Bible College. She returned to the Gold Coast with another worker, Miss Florence Blossom who later on became Mrs. Ed Beck. They initially settled at Kumbungu near Tamale. During the War, it became difficult to recruit couples for the field, so at one time, Miss Beulah Buchwalter and Miss Florence Blossom were the only missionaries on the field. Miss Buchwalter died on the 15th November, 1942 and was buried at Yendi near Guy Hickock.

Health was a problem for most of them. Guy Hickock died within two years of his arrival. Miss Buchwalter had to leave for the Canary Islands in March, 1934 with the hope of regaining her health. Finally, she had to leave for the same reason back to the USA in January, 1935. The Shirers and their team first settled at Yendi on the invitation of the Ya-Naa, King of Dagbon.

The most outstanding of the AG missionaries were Lloyd and Margaret Shirer. The Shirers closely associated themselves with the Northern people "more than missionaries ordinarily do". They served AG until the Second World War when they left the direct service of the AG in order to place their

¹⁸ Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan.136

¹⁹ Buah, (ibid) p.138.

services at the disposal of the Department of Social Welfare and Community Development. The Shirers were so popular in the North that the Northern people made Rev. Lloyd Shirer a Chief.

The construction of the necessary facilities for the mission stations and language study were the two main activities of the early missionaries. Stations were built in Tamale, Walewale and Bawku.

Henry B. Garlock joined the AG in 1932, followed by Eric Johnson in 1934. Thelma Godwin came in 1937. The initial mandate was to set up and run the Bawku mission station. When the Godwins arrived in Bawku, a chief was said to have come to them with what appeared like a heart-warming message about the prediction of the coming of missionaries: “This is the Man of God, I saw in my dream. This is the one whom that one with bright light about him said would come and lead us into the truth”

The AG established its first clinic among the Kokomba tribe, about 40 miles Northeast of Yendi in 1948. The Clinic was erected by the McNutts who had gone to the Gold Coast as builders. When they saw the need for medical as well as Gospel work, they went from village to village dressing sores and preaching the gospel. In the first part of 1949, Ozella Reid and Ruby Johnson went to Saboba to work as missionaries. Another clinic was built at Nakpanduri. It functioned under Hilda Eichen and Betty June Shackleton. A third clinic (maternity clinic) was set up at Walewale under Vivian Smiths to augment the medical efforts of the church.

The Kumasi station was opened in 1944; and the Takoradi station was opened in 1945. The Southern Ghana District council was inaugurated in 1950, a year after the inauguration of the Northern Ghana District Council. In spite of AG’s early activities in the southern parts of Ghana, the numerical growth up to the 1970s was very slow. One of the reasons could be because, “the Pentecostal element” was less pronounced in this church than the Apostolic Church. The Assemblies of God is a somewhat Puritan Church, leaving individual missionaries much personal freedom to adopt the mission policy they think most suitable.”²⁰

Unlike other Pentecostal denominations, the work of

the Assemblies of God was heavily dependent upon a western financial and personnel support system. Between 1931 and 1970, about 99 missionaries worked with the missions in various capacities: Typists, clerks, cooks, and building contractors were all included in the list alongside medical personnel, teachers and church planters. It appears the sacrificial lifestyle of the early missionaries like the Shirers, was not followed by later ones. Until recently it was the smallest church among the mainline Pentecostal denominations. As at 1978 it had only 151 churches as compared to 1,209 for the Church of Pentecost, 370 for the Apostolic Church and 255 for Christ Apostolic Church. The actual numerical growth of the Church took place when the organization became less dependent upon American Missionaries. Perhaps the limited numerical strength of this church seems to have influenced the apologetic tone of the following statement:

“Every Assemblies of God Mission and Bible Institute in Ghana is strategically located. Not one fails to serve a specific need. As a result, the actual influence of the Assemblies of God is many times greater than its numerical strength...”²¹

The organization’s achievements are more profound in the areas of health needs of the people and literature development than the area of church planting. It was able to create a vernacular literature and managed to produce a tentative Dagomba version of the New Testament. Assemblies of God in Ghana gained autonomy in 1970 and the first Ghanaian General Superintendent, Elijah L. Namyela Panka was appointed to office the same year. He served until 1986 when S.B. Asore succeeded him.

In 1969, the mainline Pentecostal bodies came together to form an association called the Ghana Pentecostal Council.²²

Apostolic and Pentecost Missionaries

The genesis of Apostolic Church and Church of Pentecost in the Gold Coast could be traced to Peter Anim and his Faith Tabernacle Church in 1917.

²⁰ Larbi, Kingsley E, 2001. Pentecostalism: The Eddies of Ghanaian Christianity. Centre for Pentecostal and Charismatic Studies, Accra-Ghana.p.70-74

²¹ AG 1981. The Ghana Story (1931-1981), p.3

Susana Hanson stated in her book

“...in May 1923 at Asamankese, an unusual, spectacular phenomenon took place that had great repercussions on the Pentecostal Movement in the Gold Coast. It is said that while some devout members of Anim’s movement were praying in a building in the town, a “pillar of fire” was seen resting on the roof. The people in the town who saw the fire raised an alarm and tried to put it off but they couldn’t succeed. Therefore, they called the Fire Brigade to come and quench the Fire of the Holy Spirit but they also failed.”²³

Due to Anim’s enthusiasm and evangelistic activities, by 1924, many branches of his church had been opened at the Akwapim district, Coaltar, Asuokyene, Pampanso, Kwahu; others were Teshie, Nungua, Keta, Anlo and the Togoland. A remarkable event that saw the rapid spread of Anim’s organization was what was referred to as “Holy Ghost Outpouring”. From August 31 to September 12, 1932, Peter Anim launched one of the greatest revivals at Asamankese. Anim recalled that:

“At these meetings a great number of our sisters received mighty baptism of the Holy Ghost, speaking in tongues, prophesying together with the manifestation of all other signs of the Apostolic promises, Acts 1-4; 10:44-46... Prayer was continued and the sisters filled with the Holy Ghost were moved to lay hands on the brothers and some were baptized by the Holy Ghost. Brother Owiredu (junior) and I, received sanctification during the process of the Revival Prayer Meetings.... People who were hungry for the deeper spiritual experience and desirous of receiving the power from on high... arriving from far and near in search of the Holy Ghost Baptism. As a result of practical demonstrations of the work of the Holy Spirit as in the days of the

Apostles and testified by public, many were converted and received the Baptism of the Holy Ghost and left [for] their various towns and villages – propagating the good news.”²⁴

Peter Anim’s organization entered into an affiliation with the UK Apostolic Church in 1935. By this time the American Assemblies of God missionaries Lloyd and Margaret Shirer had entered the country across the northern border and had established churches in Yendi, Tamale and Walewale. In 1937, James McKeown and his wife Sophia²⁵ were sent to the Gold Coast as missionaries of the UK Apostolic Church, to work with Anim’s group but they parted company due to some misunderstanding regarding divine healing and the use of preventive and curative medicine. As a result of this contention, Peter Anim disassociated himself from the UK Apostolic Church and founded the Christ Apostolic Church while James McKeown continued to work with the UK Apostolic Church until 1953, when he also parted and formed his church, The Church of Pentecost, then known as the Gold Coast Apostolic Church.

Consequently, there were four main Classic Pentecostal Churches in the Gold Coast. These were Peter Anim’s Christ Apostolic Church, James McKeown’s Church of Pentecost, the Apostolic Church of Gold Coast, affiliate of the UK Apostolic Church, and of course, the Assemblies of God.²⁶

McKeown, when he retired in 1982 had been a resident minister for 45 years. He had also been in the forefront of the apostolic or charismatic ministry (normally called “Pentecostalism”) throughout that period. It is pertinent to mention that a great number of the Holy spirit-led spiritual churches in Ghana today are the result of McKeown’s organizational acumen and distinguished endeavours.²⁷

Conclusion

Christianity in the earlier days was known for sound

²² Larbi, Kingsley E, 2001. Pentecostalism, The Eddies of Ghanaian Christianity. Centre for Pentecostal and Charismatic Studies, Accra-Ghana.70-74

²³ Hanson, Susana. 2002: A History of Pentecostalism in Ghana (1900-2002). Accra. Heritage Graphix, 60

²⁴ Larbi, (ibid)p.104-105

²⁵ Leonard, Christine. 1989: A Giant in Ghana. New Wine Press.Chichester, England. 23

²⁶ Larbi, (ibid) p.70

²⁷ Duah, O.K.Alex.2001: Parting Words of Rev. James McKeown. Blessed Publications. Accra. P.11

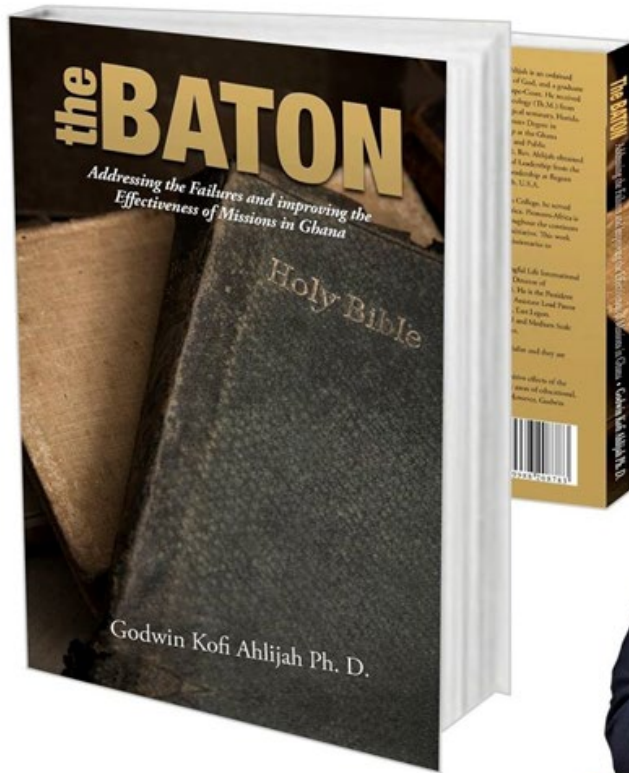
doctrine and moral teachings with the purposes of bringing up responsible future leaders in the nation. Currently there are many denominational and non-denominational churches. Some of these churches that have no traces of their foundation from the work of the earlier missionaries have betrayed the sound doctrine and moral teachings. This is largely

due to internal crises and the lack of any formal or spiritual training.

However, the presence of Christianity in Ghana has brought major developments into the land, notable among which is education or literacy and made Ghana a predominantly Christian nation.

OF THE BATON

by Godwin Kofi Ahlijah Ph.D.



A MUST read for Missions

CHALLENGES AND SETBACKS OF MISSIONS IN GHANA

Godwin Kofi Ahlijah

Introduction

Even though the early missionaries and the work of missions, in general, have contributed so much to the socio-economic and political lives of Ghanaians, there were some challenges and setbacks that the missionaries had to grapple with.

Prof. Omenyo succinctly captures these challenges in this statement:

“Western missionaries thus encountered the African world view from a background of Christianity embedded in enlightenment, which is perceived as superior to that of the African. This attitude made the effectiveness of their mission a nonstarter”.

This concern was also expressed in Christian Baeta’s statement that:

“The fact that the evangelists and their hearers belonged to such glaringly different racial types; the fact that their cultural backgrounds were so different, the unfortunate association of the colour black in the European superstition; the slave trade, with Europeans being always owners and Africans always the outstanding; the assumptions by the missionaries of a position of superiority vis-à-vis African, which assumption Africans weakly and unprotestingly accepted; the fact that the majority of missionaries to our parts were connected with the movement known as pietism; these and such-like factors determined the policy, which was adopted by all missions practically without exception, of non-amalgamation with, and aloofness from Africa culture”.

These challenges included; the lack of understanding of the existing traditional religion and culture, lack of relevant training of some missionaries who came, especially in cross-cultural issues, syncretism on the part of the natives due to their religious predispositions, and the challenge of keeping missionaries healthy and protected from tropical diseases. The health factor is perhaps the most debilitating challenge the early missionaries ever faced.

The Health Factor

Various factors were militating against Christian success in eighteenth-century Ghana. The rate of mortality among Europeans on the coast was the most challenging of them all.^[1]

From 1828-1838, the first decade of Basel mission involvement on the Gold-Coast for instance, many of their new missionaries were faced with extreme health hazards. Eight out of ten missionaries dispatched died within months or very few years after arrival.^[2] If one considers the first 20 years about half the missionaries arriving died.^[3] Jacobus Captein had a similar frustration when the headmasters Abraham Suurdeeg and Jan Boying of the school he started in Elmina died shortly after taking over the school. This finally brought the school to a premature halt.^[4]

The disastrous loss of the entire first batch of four missionaries in 1832 caused the committee in Basel to appoint Dr. C. F. Heinz to evaluate the situation. Unfortunately, he also succumbed to fever after just six weeks of arrival. For the next forty years, the leadership never gave a thought to sending a medical doctor to the field.^[5] The causes were invariable: hepatitis, yellow fever, and malaria. At that time, however, these tropical diseases had not yet been clearly

^[1] Debrunner, W. Hans: 1967. A History of Christianity in Ghana. Waterville Publishing House. 349

^[2] Schweizer A. Peter. 2000: Survivors on the Gold Coast. Smartline Publishing House. Accra. 90

^[3] Schweizer A. Peter. 2000: 90

^[4] Kpobi, N.A. David. 1953: Missions in Chains. Uitgeverij Boekencentrum, Zoetermeer. 151

identified. They were generally lumped together as “tropical fevers”.^[6]

Lack of Understanding of African Religion and Culture

By 1980, about half of Ghana’s population was on record as belonging to one or another of the Christian churches, and although the nation could not be regarded as a Christian country, the churches were exercising a remarkable influence on society. But while Christianity brought the country’s people undoubted benefits, it also eroded the Ghanaian people’s ancestral customary practices, values, and way of life.^[7]

As an institution, alien to the people and their religions, introduced into the country by missionaries with very different traditions and culture, the Christian religion made radical inroads into Ghana’s culture, beliefs, and other aspects of her social heritage. Much of these, however, after sounder reviews, have been found by leaders of the Christian churches themselves not to be, after all, at variance with the Christian faith and morals.^[8]

Instead of adapting the teachings and practices of the Christian religion to suit harmless Ghanaian indigenous values and practices, the early Christian missionaries totally condemned them as ‘pagan’ and to be shunned by their converts, whatever they considered strange. This contrasts with the “Christianization” of the Roman, Greek, and Anglo-Saxon cultural practices. This situation arose largely from the missionaries’ ignorance of the true meaning and significance of certain local institutions and practices. Some of their converts, particularly the over-zealous catechists and other evangelists, who misled them to misinterpret the people’s ancestral heritage, were also at fault.^[9]

African Traditional Religion was labelled with negative and depreciative words like “superstitious” and “magic”.^[10] Consequently, the Christian missionar-

ies, notably the Presbyterians, separated the Christians from the rest of the townfolk due to many groundless fears of contamination with ‘pagan’ influences. Hence, they lived in secluded part of the townships known as Salem.

Another innovation, which the Christian churches, introduced concerned marriage. The new institution refused to accept marriage performed according to the people’s own customary law and practices, and unless a couple married ‘in the church’, as it was popularly described, that is, according to the churches own ritual, they were denied important benefits such as Holy Communion and Christian burial rites.^[11]

According to Larbi, the western mission agencies coming from the post-enlightenment, rationalistic background, approached the missionary task from this ideological frame of mind. For many in the receptor culture, Christianity was not accepted for its religious value; rather, it was a religion that offered material blessings. To learn to read, to learn something of the ability of the European to control his environment and to evolve a superior material culture, factors which to the African were bound with the white man’s worship of Christ, operated as strong motives for announcing oneself as a baptismal candidate.^[12]

Larbi further observes that the other extreme, which is the denial of the existence of the spirit-force (witches, sorcerers, fetishes, magic, charms, and the local deities) in the missionary enterprise also radically, undermined the work of the missions. In the process, they ended up producing “two-world” Christians with double allegiance.^[13] Tite Tienou confirms this in his book “The Theological Task of the Church in Africa” that in practice and privately, all African Christians feel the tremendous burden of carrying at least two cultural loads: the modern or so-called Western culture and the traditional.^[14]

^[5] Schweizer A. Peter.2000: 90

^[6] Schweizer A. Peter. 90

^[7] Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan Publishing.139

^[8] Buah, F.K. 1998. 139

^[9] Buah, F.K.139

^[10] Pobe, S. John.1991: AD 2000 and after; The Future of God’s Mission in Africa. Asempa Publishers. Accra. 72

^[11] Buah, F.K. 1998: A History of Ghana (Revised and updated). Malaysia: Macmillan.139

^[12] Larbi, Kingsley E. 2001: Pentecostalism: The Eddies of Ghanaian Christianity. Centre for Pentecostal and Charismatic Studies, Accra-Ghana. 29

Paternalism

Increasing financial paternalism and accompanying Westernization of the gospel are the two most critical issues facing world missions today.^[15] Paternalism is the interference of a state or an individual with another person, against their will, and justified by a claim that the person interfered with will be better off or protected from harm.^[16] The analysis of paternalism involves a limitation on the freedom or autonomy of some agent.

Many mission agencies in Ghana have had to depend on foreign support to operate and to maintain their missionaries. Subsequently, this has sometimes led to donors prescribing what their donations should be used for against the real and most important need on the ground. Increasing financial paternalism creates dependency. It denies the wholeness of the individual and ultimately leads to his or her bondage and suppression. There can be no genuine reciprocity between individuals or groups when one of them treats the other like a child. Unfortunately, due to various constraints, notably the economic hardship, missionaries and mission agencies have been trapped in this web of control by the donor agencies. This to a large extent has stifled the progress of missions in Ghana.^[17]

Lack of Relevant Training

Indigenous mission societies that sprang up as offshoots of western missionary efforts in Africa, either saw little need for relevant missionary training, did not have the relevant missionary training or did not have the know-how to prepare the staff adequately before sending them out to the mission field.^[18] The practice was to send anybody who had the call for ministry regardless of the nature of the ministry, to a Bible school for training, where available. In most cases, the students of the Bible Schools and Seminaries were equipped for pastoral work

in organized church denominations rather than in rugged missionary work which the African mission field demands. The effect was that Christian workers who were trained in the Bible schools plunged into missions and were ill-equipped for the challenges they faced on the field.^[19]

The new sending agencies in Africa, mostly from a Pentecostal background as a result of charismatic revival in the institutions of higher learning, were modelled after faith missions of the early European missions. These African missions, like the Pentecostals, did not grasp the need for training or patient, careful selection of missionary candidates. Furthermore, many of these new sending agencies were being led by directors who themselves did not go through any form of training to prepare and equip them for their work, especially in cross-cultural settings.

Most agencies did not require any form of training, but rather saw the training period as a waste of time, while souls were perishing in heathen lands. They felt that all that missionaries needed was knowledge of the Bible, to be able to tell sinners that Jesus loved them and that He came to save them from their sins. Armed with Bible knowledge, Christian workers moved out in faith and zeal to send many hundreds of workers to mission fields in and around Africa. Some agencies recruited indiscriminately, without references to individual qualifications or the home church, and without missionary training.

Many missionaries have gone out not only without the necessary skills, but also without adequate field supervision, mentoring, and appropriate care. In fact, in some cases, missionaries went out by themselves to unreached and very difficult areas. This approach has done more harm than good. Some of these untrained missionaries crashed woefully and returned home broken. Others who managed to weather the storms and who stayed on “ruined” the work and shut the door to subsequent missions.

[13] Larbi, Kingsley E. 2001: 29.

[14] Tienou, Tite. 1990: *The Theological Task of the Church in Africa*. African Christian Press, Achimota, Ghana. 22

[15] Kornfield, William J. 1997: What has our Western Money and our Gospel wrought. Editorial of *Mission Frontiers* (January-February). *Frontiers*. Pasadena. 1

[16] Dworkin, Gerald. 2002: Paternalism: *Stanford Encyclopedia of Philosophy*: <http://mb-soft.com/believe/indexa.htm>

[17] Dokunor, Sampson: President GEMA (Interview). 12-7-04.

[18] Famonure, Naomi. 2002: *Doing Member Care Well; Member Care for African Mission Personnel*. William Carey Library. Pasadena. 95

[19] Famonure, Naomi. 95

Syncretism

Paul G. Hiebert, who had served as a professor of Anthropology and South Asia studies at the Fuller Theological Seminary defined syncretism as the mixture of old meanings with the new so that the essential nature of each is lost.^[20] Syncretism is also the process by which elements of one religion are assimilated into another religion resulting in a change in the fundamental tenets or nature of those religions. It is also the union of two or more opposite beliefs so that the synthesized form is a new thing. It is not always a total fusion but maybe a combination of separate segments that remain identifiable compartments. Originally a political term, “syncretism” was used to describe the joining together of rival Greek forces on the Isle of Crete in opposition to a common enemy.^[21]

Heibert explained that the major cause of syncretism is when the Christian message is translated into the native forms without the thought of preserving the original meaning. He drew the line between Syncretism and Indigenization, which is careful preservation of the meaning of the Gospel even as it is expressed in native forms.^[22]

This was one of the major challenges that the early missionaries had to contend with; the syncretistic nature of African Christianity. Debrunner described such as living in a partly disillusioned world as semi-sophisticated bands of people, searching for new ideals and new forms of religions. These people remained Christians at heart, whilst at the same time vigorously pursuing material advantage and succumbing to crude superstition -cruder than that of old pagans.^[23] He quotes some Basel missionaries as saying, “We suffer from the evil influence of lapsed Christians in Akwapim and of elements attracted by the possibilities of making money. Among the congregation, lack of discipline and conformity with the world is spreading...”^[24]

According to Larbi, anybody who knows African Christians intimately would know that no amount of denial on the part of the church will expel the belief in supernatural powers from their minds, and he becomes a hypocrite who in official church circles pretends to give the impression that he does not believe in these things, while in his private life he resorts to practices which are the results of such beliefs.^[25]

The 21st-century edition of Operation World reveals that over 64% of Ghanaians call themselves Christians, but only 40% have links with a church and only 12% are regular church attendees. African traditional world views and practices, the researcher noted, have gone hand-in-hand with the claim of being Christian.^[26]

African traditional religion practitioners, like the Hindus, believe that all religions lead to God, implying thereby that there is no need to change from one religion to another.^[27] It is therefore not surprising that much of the practical evangelical Christianity in Africa is described as being terribly syncretistic.^[28] It was perhaps this frustration that led the Rev. Hendrik Velse to say that, “it was often a futile exercise attempting to convert an adult whose links with the traditional society were almost inseparable.”^[29] The syncretic lifestyle of the Efutu people could be the reason why ten years after the massive conversion at Efutu in 1503, nothing seemed to have remained.^[30]

The challenge of split allegiance or double allegiance to two or more religious sects amongst the people of Ghana was further confirmed in Kwame Nkrumah’s autobiography published in 1959 when he wrote: “Today I am a non-denominational Christian and a Marxist socialist and I have not found any contradiction between the two.”^[31] This, Pobee finds very misleading and a misunderstanding of what the two sects stand for.

^[20] Heibert, G. Paul. 1981: Perspectives on the World Christian Movement. William Carey Library. Pasadena. 378

^[21] Imbach, S.R. Syncretism: <http://mb-soft.com/believe/indexa.html>. Elwell Evangelical Dictionary.

^[22] Heibert, G. Paul. 378

^[23] Debrunner, W. Hans: 1967. 256

^[24] Debrunner, W. Hans: 1967.258

^[25] Larbi, Kingsley E. 2001: Pentecostalism: The Eddies of Ghanaian Christianity. Centre for Pentecostal and Charismatic Studies, Accra-Ghana. 29

^[26] Johnstone, Patrick. 2001: Operation World. Paternoster Lifestyle. Cumbria. 274

^[27] Christian witness to Hindus [The Lausanne Committee for world Evangelism.] Perspective on the world Christian movement.- edited by Ralph .D. Winter and Steven .C. Hamthorne). 645

Challenges Today

Commenting on the modern-day missionary challenges, Todd M. Johnson in his publication, “Christianity at 2000: Changes Today, Challenges Tomorrow”, notes that; the challenges faced by new missions of the 21st century are legion. The world of AD 2000 is radically different from that of 1900. The overconfidence exhibited early by secular leaders of the Enlightenment Project has been completely deflated by the collapse of communism and general loss of faith in science and the idea of inevitable progress.^[32]

Johnson asserted that Christian theologians and mission leaders who borrowed heavily from this paradigm find themselves at a crossroads. Although some advocate an even stronger “modern” approach, many see the changing times as corrective to the overconfidence of 20th-century strategies.^[33]

Some see the ethos of 20th-century mission creeping into 21st-century initiatives. First is the tendency to convene big conferences with impressive slogans, in which the implications of the slogans are not always seriously addressed.^[34]

Second, the hoped-for century of church union has become one of schism and lack of co-operation. If anything, hundreds of new organizations have emerged, each with its own independently stated plans.^[35]

Third, the number of missionaries available for frontier missions may be impacted by an increasing uneasiness over the efficiency of Christianity in “already disciplined” peoples.^[36]

Fourth, short-term mission efforts are now a driving force in missions. Although this means that more Christians are exposed to mission fields, it seems to be having the effect of injecting a short-term emphasis into long term church planting strategies.

Fifth, although much has been learned about contextualization of the gospel, emerging short term mentalities foreshadow a de-emphasis on language and culture learning, which are still the backbone of the foreign missionary enterprise.

Conclusion

David Nii Anum Kpobi gave some reasons for the failure of some of the early missionaries and chaplains. This was the fact that they worked under various constraints. Also, many of them simply had no interest in evangelizing the local people.^[37] However, there is no doubt that some of them were filled with genuine Christian zeal for the propagation of the Gospel.^[38] These zealous ones, however, happened to come at a time when trade offered more attractive benefits than preaching of the Gospel.^[39] The Europeans on the coast did not only become involved in the gold trade; they also sought to control it. This was no doubt, resented by the local people. It was almost impossible for the Africans to distinguish between the European trader and the missionary.^[40]

Closely related to this set-back was the method of beginning evangelism from the Royal Court, with the hope that when the King gets converted, the masses would also follow. This strategy turned out to be very intrusive to the Africans. It was perceived as an attempt to dominate the political life of the people. It was clear that they underestimated the strength of traditional religions. The missionaries resented to some extent the very culture of the people and considered drumming and dancing, for example, as serious offenses.^[41] They held the view prevalent at that time, that the Africans had no idea about God, and would therefore gladly accept the Gospel without questioning.^[42]

Agbeti’s appraisal in his book; “West African Church History” confirmed that most of the early

[28] Tienou, Tite.1990: The Theological Task of the Church in Africa. African Christian Press, Achimota, Ghana.22

[29] Kpobi, N.A. David.1953: Missions in Chains. UitgeverijBoekencentrum, Zoetermeer. 146

[30] Debrunner, W. Hans: 1967.A History of Christianity in Ghana. Waterville Publishing House.19

[31] Pobe, S. John.1980 Kwame Nkrumah and the Church in Ghana (1949-1966). Asempa Publishers. Accra. 39

[32] Todd, Johnson M. 2002: Doing Member Care Well. William Carey Library,Pasadena.35-36

[33] Todd, Johnson M. 2002: Doing Member Care Well. William Carey Library,Pasadena.35-36

[34] Todd, Johnson M. 2002:35-36

[35] Todd, Johnson M. 2002:35-36

[36] Todd, Johnson M. 2002:35-36

[37] Kpobi, N.A. David.1953: Missions in Chains. Uitgeverij Boekencentrum, Zoetermeer. 48

[38] Kpobi, N.A. David. 1953: 48

missionaries thought and believed that the African had no religion of his own. Consequently, they (the missionaries) felt divinely called to take their Western Religion and civilization to Africa.

This Western derogatory attitude has been clearly articulated in this German hymn, translated into Ewe, specially composed, for mission fields in India, Africa, and non-Western countries.

*Nu nyuigeowo so gbo
Le nutomawo me.
Anyigbaya nyonuto
Gake ameawo gble.
Mawufedomenyonyo
Gba go de wodzidzro
Ati kple kpe wosubo,
Womenya Mawu O.^[43]*

This verse may be paraphrased in English as: “In those regions (Africa and India) the land is fertile, but the inhabitants are corrupt; may they have a share in God’s grace; they worship wood and stone, they do not know God (they have no religion).” From this so-called depraved nature, the Western missionaries, regarding themselves as superior people, felt called to deliver the Africans. Therefore, they composed and sang:

*Can we, whose souls are lighted
With wisdom from on high.
Can we, to men benighted
The lamp of life deny.
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah’s name.^[44]*

Thus from the foregoing, it may be concluded that the Western missionaries risked their lives to come to Africa because of the derogatory and poor image they had about Africans.^[45]

They paid little attention to the socio-cultural factors that play a very important role in missionary communication. Not much was done to present Christianity in a way that would appeal to the Africans. According to Kpobi, the uncompromising attitude of Christian theology at the time was the reason for their attitude towards traditional religion. He was, however, of the opinion that they would have achieved more positive results if they had regarded the African religion as a preparation for the coming of the gospel.^[46]

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[39] Kpobi, N.A. David. 1953: 48

[40] Kpobi, N.A. David. 48

[41] Schweizer A. Peter.2000: Survivors on the Gold Coast. Smartline Publishing House. Accra.79

[42] Kpobi, N.A. David. 48

[43] Agbeti, Kofi J.1986: West African Church History. Leiden E.J. Brill. Netherlands. 161

[44] Agbeti, Kofi J.1986: West African Church History. Leiden E.J. Brill. Netherlands.161; see also Methodist Hymn Book Number 801.

[45] Agbeti, Kofi J.1986: West African Church History. Leiden E.J. Brill. Netherlands.161; see also E.P Church Hymn book Number 166 in Ewe.

[46] Kpobi, N.A. David.1953: Missions in Chains. UitgeverijBoekencentrum, Zoetermeer. 48

SUCCESS 24 – THE FIRST “BLACK” MISSIONARIES TO GHANA AND THE MOVE THAT TURNED THE BASEL MISSION AROUND

Mawunyo Kuuku Win-Tamaklo

Life on the Gold Coast, which is modern-day Ghana, was very threatening for foreign missionaries. Four young men who were trained by the Basel missionary society were sent to the danish protectorate of Gold Coast.^[1] These men were supposed to be the future of mission work in Africa. In 1828 on December 17, these four young hopeful missionaries arrived at the Gold Coast. Unfortunately, they caught the climate fever and all died.

Despite this unfortunate situation, three other men signed up to serve their Lord overseas. Of the three, Andreas Riis was the lone surviving missionary in Gold Coast. His friends died due to the wild kill of malaria fever. He was determined to make it as a missionary on the gold coast. His determination was soon attacked by the fever, which he submitted to local treatment and got well.^[2] It is interesting to note that all these missionaries served in the coastal areas, but after a short while, they passed away. Andreas Riis seemed to be able to relate better with the locals. He criticized his mates for not taking the time to understand their new location.^[3] In this article, we will take a look at how the Basel missionaries succeeded in their mission despite the previous failures they had encountered.

Before this work by the Basel missionary society in the Gold Coast, the Moravians attempted to bring the gospel to the Gold Coast. In an article by Daws Mark (2003), Dr. Antwi commented,^[4] that as early as 1735, the Moravians of Herrnhut in Saxony, Germany, brought in an inhabitant of Gold Coast and trained him at the University of Copenhagen but on his return, he could hardly speak his mother tongue. Andreas Riis however was revolutionary; according

to Dr. Amtwi, “He became an African to Africans.”

Andreas Riis decided to move the mission from the coastal area where he only served the Danes to a much healthier region of the country, Akropong. His move was successful even though it was fought for many reasons. Andreas was the people’s man. Like any missionary who thirsts for souls to be won, He did all he could to reach the local people of Akropong. His life and methods have come under heavy criticism, but he was hungry for what he wanted to see, that locals were Christianized. He tried his best to expand the mission but it was not successful. He couldn’t account for even a soul for eight good years on the gold coast. The Basel mission society decided, it was time to close the missionary endeavor. They called Riis to return to Switzerland.^[5]

Upon returning, he made a case for a group of people he felt were better fitted for such a mission field. He requested that the freed slaves in the West Indies be recruited and sent to the Gold Coast, and that, it may work. The mission was convinced that somehow in bringing freed Africans from the West Indies to do the work of evangelizing Gold Coast, they will turn from their ways and accept the gospel.^[6] The Basel Mission was convinced and sent Riis to Jamaica in 1842 to recruit freed slaves who were evangelicals for his Gold Coast mission.

Is it possible that some mission fields are currently not responding because of the kind of people there? Andreas Riis became a local. He ate their food and learned the language. It still didn’t work. But How did the people see him? It is worthy to note that Ri-

^[1] Nana Opare Kwakye, A. (2018). Returning African Christians in Mission to the Gold Coast. *Studies in World Christianity*, 24(1), 25-45.

^[2] Quartey, S. (2007). *Missionary practices on the Gold Coast, 1832-1895*. Cambria Press.

^[3] Quartey, S. (2007). *Missionary practices on the Gold Coast, 1832-1895*. Cambria Press. Page 61

^[4] Daws Mark (2003) contributed by Daniel J. Antwi. A Ghanaian church built by Jamaicans. published: Tuesday | October 7, 2003

^[5] Quartey, S. (2007). *Missionary practices on the Gold Coast, 1832-1895*. Cambria Press.

^[6] Quartey, S. (2007). *Missionary practices on the Gold Coast, 1832-1895*. Cambria Press.

is's idea to include the freed slaves from West Indies was because of a comment made by the then Paramount Chief of Akropong, Nana Addo Dankwa. In his words, he said this: "When God created the world, He made a book for the white man and juju for the black man. But if you could show me some Black man who could read the white man's book, then we would surely follow you"^[7] This became his mission, to bring black men who could not only read what the Chief called 'the white man's book', but black men who also knew God.

When Riis arrived on the island of Jamaica, he met with a Moravian superintendent minister, Rev. Jacob Zorn who had founded a school to train Christian missionaries for Africa.^[8] This is when preparation meets appointment. Riis traveled all through the island to convince people to get on board this mission endeavor. Riis was a man with a zeal for the work of missions. If he couldn't succeed, then he was ready to succeed in another way. What a way to approach the noble work of missions! Success at all costs!

He got 25 people for the mission. 24 of them were Jamaicans, and one was from Antigua. However before they left for the Gold Coast, Rev. Zorn insisted on an agreement to be established between them and the Basel missionary society. It included:

1. The way the Moravians worshipped and disciplined should be accepted and kept.
2. The West Indians were to work willingly and in return, the Basel Mission was to provide for them for the first two years.
3. The Basel Mission was to give them a house and land to work once a week.
4. If any of the West Indians after five years wanted to go back, the Basel Mission was to pay for their passage back home, except for immoral living.^[9]

For the success of every missionary endeavor, the parties involved must take time to consider the nit-

ty-gritty. This helps parties involved in the mission to have an understanding that supports the success of mission work. The Basel mission turned around.

The effect of this move turned the tables for the Basel Mission. To start with, they realized, the Jamaicans could handle the tough climate, unlike the European missionaries. The mission didn't have to worry about how fatal the mission was. Some lives were lost, but it was not as frequent as it had been with the European missionaries.^[10]

Also, the simple presence of Africans who were living as Christians was a witness to the people of Akropong that they could also serve God and live for Him. This bridge was a necessity. The chasm was too great to communicate, but thanks be to God, they saw Africans who were Christians.^[11]

Another effect was in the area of education, which was the main tool the mission used to reach the Gold Coast. Catherine Mulgrave and Alexander Worthy Clerk were the two of the West Indies missionaries who worked specifically in the area of education. The focus of the school was not only to educate in disciplines but also in biblical studies. Catherine Mulgrave was the pioneer of the education of girls. She started three girl's schools. One in Abokobi, Osu, and Odumase.^[12] Education was a great tool in the hand of the Basel Caribbean mission. Many Indigenous people were trained through the schools, who became even better bridges to the indigenes of the Gold Coast.

Another teacher worthy of note is Rose Ann Miller. Daughter of Mary and Joseph Miller, both missionaries who were part of the 24 who turned the mission around. She was only twelve when she began to assist the leader of a girl's school in Akropong. Later on, she moved to Aburi, where she started a girls' boarding school in 1859.^[13]

Imagine the souls that were brought in through

^[7] Daws Mark (2003) contributed by Daniel J. Antwi. A Ghanaian church built by Jamaicans. published: Tuesday | October 7, 2003

^[8] Daws Mark (2003) contributed by Daniel J. Antwi. A Ghanaian church built by Jamaicans. published: Tuesday | October 7, 2003

^[9] Nana Opere Kwakye, A. (2018). Returning African Christians in Mission to the Gold Coast. Studies in World Christianity, 24(1), 25-45.

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^[11] Nana Opere Kwakye, A. (2018). Returning African Christians in Mission to the Gold Coast. Studies in World Christianity, 24(1), 25-45

^[12] Nana Opere Kwakye, A. (2018). Returning African Christians in Mission to the Gold Coast. Studies in World Christianity, 24(1), 25-45.

these missionary moves. Let us think through the work God used these Jamaican missionaries to do, and consider bridging the chasm by raising cross-cultural missionaries. Africans might be best suited for African fields. Much more, the indigenes of lands are best suited to reach their people.

Conclusion

Today, we have what we call the Presbyterian church, but its roots are deeply buried in the work of these 24 missionaries who sacrificed their lives to

come back home to serve God. It was not an easy task. Some of them died, others also left. But in all, by God's grace, they turned a failed mission around. The Basel Mission still influences Ghana today. These 24, though unknown, have left an indelible mark on our nation. Isn't there a cause for any such drastic action to be taken by those who desire the conversion of the nations? A decision to bridge the gap of culture, to bring the gospel to people in a language they understand. May God help give us the wisdom to bridge gaps and smooth rough edges as we embark on God's Holy Mission.



Having been saved by God's grace through faith in the atoning work of Christ, Mawunyo Kuuku Win-Tamakloe sees clearly how much God loves all people, which is the reason behind his singular passion and drive together with the Holy Spirit to reach the lost and to make disciples of all nations. He is married to his sweetheart Jessie, and together they serve the Lord as missionaries in Sunyani under Oneway ministries. He also serves 'The Heart Church' (a young local disciple making church in Sunyani) as a pastor. He hosts a weekly evangelistic radio broadcast, "the Hour of Decision", which brings the glorious gospel of Christ Jesus with power and clarity to the people of Bono region. He loves music, writes Christian songs and is a worshipper. His dream is to lead at least three million people to Christ Jesus; also, his joy is to see young believers grow to love and obey Jesus.

^[13] Nana Opere Kwakye, A. (2018). Returning African Christians in Mission to the Gold Coast. *Studies in World Christianity*, 24(1), 25-45.



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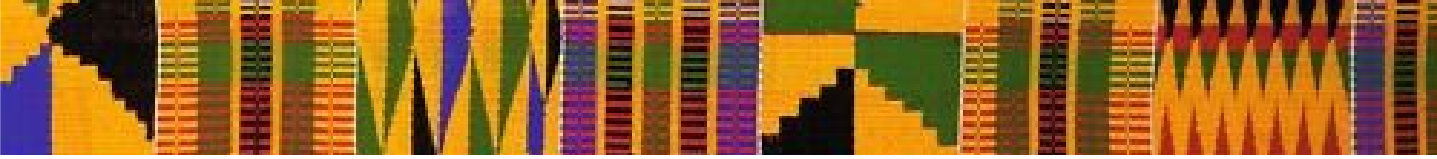
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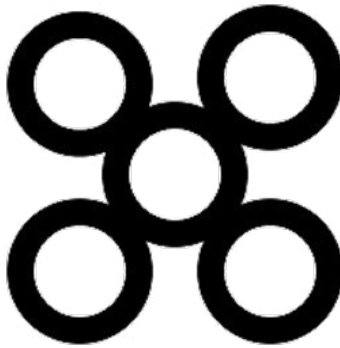


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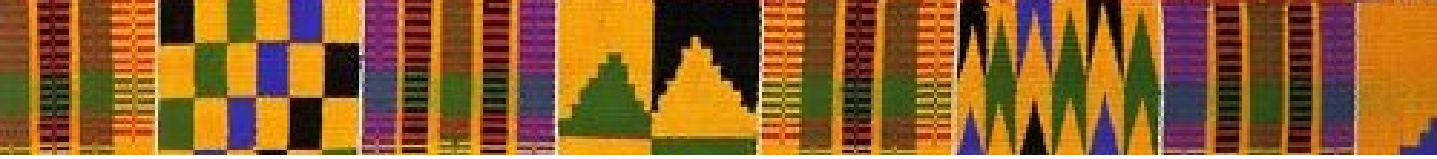


PART 3

THE STATE OF THE UNREACHED IN GHANA AND WEST AFRICA



The Adinkra symbol “MPUANNUM” symbolises the traditional hairstyle of the priestesses and symbolises priestly office, loyalty and adroitness.



SUMMARY OF UPGS IN GHANA

George Gumah

There are **19** Known *UNREACHED PEOPLE GROUPS* currently in Ghana

They have a combined Population of more than

1.6 Million

COUNTRY OF ORIGIN

11 (58%)
Indigenous UPGs

8 (42%)
Foreign UPGs

RELIGIOUS AFFILIATION

4 (21%)
Ethnic Religions

15 (79%)
Islam

The UPGs are located in all the

16 Regions



RESOURCES:

Despite the growth of the church in Ghana and the advancement of technology, many UPGs still have inadequate resources especially in their mother tongue.

4 are **Unengaged Unreached People Groups**

6 have **Security Issues**

4 have **Christians Population of 0.00%**

7 have **no known gospels audio recording**

9 have **no known Written Scriptures**

10 have **the bible in their language either NT, OT or both**

THE STATE OF THE UNREACHED AND THE GREAT CHALLENGE TO THE GHANAIAN CHURCH

REV. SAMPSON DORKUNOR©

What the task is ...

- a. Joshua 18:1-6
- b. Joshua 13:1-8
- c. Deuteronomy 1:6-8

The task of World Evangelization is that there are people groups and nations (ethnic groups) that have not been penetrated by the gospel message as yet. Though we have large numbers of people attending church service in some parts of Ghana, there are large numbers who have not yet heard the gospel of Jesus Christ – here in Ghana. For example, in 1989, it was recognized that there were 15,000 towns and villages without the presence of a gospel. By 1993, this number was put

at 14,000 towns and villages with no viable church planted. There is a clear indication that the greatest concentration of unreached people groups are in the Northern sector of the country and they are made up of specific People Groups in Ghana and also scattered people groups from other countries.

- They are Unreached because they do not yet have a reproductive church that will evangelize their population.
- They are Unreached because the word of God is not available to the people in their mother tongue.
- They are Unreached because of the few missionary workers among them.

Who are the unreached and why are they not reached? Revelations 7:9; 5:9 – from every nation, tribe, tongues/language, and people.

Unreached People Group	Pop. in Ghana	Location in Ghana	World Pop.	Main Religion	Evangelicals	Bible
Anufo/Chokossi	111,000	N/E Ghana	223,000	Ethnic Religions	2%	New Testament
Arab	3,000	Scattered	1,092,000	Islam	0.50%	Complete
Banda –Ligbi	24,000	Brong Ahafo	32,000	Islam	0.02%	None
Chakali	15,000	Wa East	15,000	Ethnic Religions	1.50%	None
Chala	4,700	Upper West, near Wa	4,700	Ethnic Religions	1%	None
Foodo	1100	Scattered	44,000	Islam	0.01%	None
Fulani - Massina	13,000	Scattered	1,772,000	Islam	0.04%	New Testament
Gonja	377,000	Northern Ghana	377,000	Islam	0.50%	Complete
Hausa	290,786	Various	35,396,000	Islam	0.00%	Complete

Indo Pakistani	10,000	Various	1,315,000	Hinduism	Few – Less than 2%	Complete
Jula, Dyula	68,045	Ivory Coast Border	2,387,000	Islam (99%)	0.70%	New Testament
Kamara	7,200	Northern	Undetermined	Islam	Undetermined	None
Kantosi	3,600	Sandema District	3,600	Islam	0.20%	None
Kotokoli	163,000	Northern Volta	456,000	Islam	0.10%	Ongoing NT
Mamprusi	385,000	Northern Region	402,000	Ethnic Religions	0.20%	New Testament
Madinka	129,000	Scattered	1,735,000	Islam (85%)	0.50%	Complete
Nanumba	100,367	Northern Region	-	Ethnic Religions	0.10%	Complete
Songhai Koyraboro	9,600	Scattered	2,320,000	Islam (98%)	0.30%	Portions
Wala	103,000	Upper West	103,000	Islam	1.50%	New Testament
Zerma	9,300	Various	4,571,000	Islam	0.10%	Complete

Source: Adapted from Joshua Project. www.joshuaproject.net and Field Study results (2017) - with Ghana Statistical Service figures for the 2010 Census.

As at the time of publishing this paper, the Chinese immigrant numbers in Ghana is said to have hit the highest in Africa. The population of 700,000 immigrants cannot be confirmed from official sources, the Chinese are scattered all over the country, especially, in the main mining communities. Currently, there are no known plans and agendas targeting evangelism and discipleship among them. Wikipedia’s reports on the subject refer to church leaders making pleas for the influx and the huge population of Chinese to be considered.

What should be our response?

We need a critical mass of people who are ready with their skills to reach out to the frontier Lines – go to places which are not yet touched by the gospel effectively, storm the devil’s camp and sow the seeds of the word of life. The need is for people who are PREPARED TO GIVE THE LAMB, THE REWARD OF HIS SUFFERING – a resolved group of people who want

to see something extraordinary happen. The critical factor is sending the LIGHT into the dark corner so that the power of darkness will be dispelled. The existing light will continue its work. What we need is to SET A REVOLUTION FOR CONVERSIONS IN MOTION. Evangelism per se is good but revolves around areas already touched by the gospel and needing further penetration.

The need is for people who are PREPARED TO GIVE THE LAMB, THE REWARD OF HIS SUFFERING – a resolved group of people who want to see something extraordinary happen.

Challenges Facing Missions in Africa today

Africa is currently the HUB OF MODERN CHRISTIANITY – the numbers are huge and breaking on the seams. A critical need in the African Church is her readiness to be a FORMIDABLE SENDING CHURCH. Though the human resources seem to be available, the Church is not ready with FINANCIAL RESOURCES to release its labor force. Most of our resources are locked up in building projects and expansionary efforts. The most prosperous churches have ambitious building programs instead of a missionary

agenda. The prayer meetings are focused on the needs of members rather than on the needs of the UNREACHED AND LEAST REACHED. **Financial pledges are rarely redeemed if people ever promise to support a particular missionary.** The challenge then is that **the missionary family suffers and does the work at their own risk** with little or no support from the general church. Research shows that the African Church sends its missionaries with ‘THE LORD BE WITH YOU’ (James 2:14-16). On a scale of 6, missionary support rates 4 (WEA – Missions Commissions 2003). We don’t have statistics or research into mission-funding as the West does through organizations like the Empty Tomb (Empty Tomb 2006).

Generally speaking, **Africa is not yet out of the economic quagmire and there are several countries and geographical areas in most countries where poverty is a sink-hole for resources** that could have been channeled to missionary activity in the region. In the name of economic hardship, therefore, most Christians are not ready to contribute to support missions outside their home area. Mission fields have become quite perpetual and are continuing to ask for financial help. A large percentage of funds used in missionary work in Africa is still sourced and derived from the West – or sent from African Churches situated in the West.

Another key challenge facing Africa is **the upsurge of mercenary and religious acrimony against the Christian cause.** As the world wakes up to Africa’s power of growth in Christianity, it is also true that Africa has become the target of many major world religions who are also asking for their portion of the human pie. It is not hard to find Al Shabab, Boko Haram, and the likes targeting Christian belts in some key countries on the continent.

It is also true that **Africa’s manpower is still on the move to the spiritually dry West (especially Europe) and without a strategic plan to engage Africans in the diaspora,** we may be losing young Christians and unsettled Christians in the graveyard of ancient Christianity. However, if we strategize well, the torch of African Christianity can light

It is not hard to find Al Shabab, Boko Haram, and the likes targeting Christian belts in some key countries on the continent.

up the West and influence it – not just creating a sub-culture in the West.

Another factor worthy of consideration is **the renaissance of African Traditional Religion** in the name of African scholarship. An example is the Africanity religion in Ghana and the cultic systems resurrecting among African politicians for the wielding of power - for both economic and protective reasons.

A heinous factor is **the African Church’s rush for the prosperity gospel.** There is absolutely nothing wrong with money as the Bible says that ‘money answers all things.’ But should money answer the need for shoes without helping save eternal souls? Where is the balance required by scripture? The bane is that as we preach the ‘prosperity gospel without a commensurate emphasis on GIVING FOR GODLY PURPOSES, Christians make money to enlarge their territories and become ‘SHOWERS’ of blessings and not GIVERS OF LIFE. The Abrahamic Covenant is a Top Line as well as a Bottom Line Blessing. We are blessed to be a blessing.

The African Church is strong in the chapels and not effective, and up to the CHALLENGE OF TRUTH AND POWER in the open. Many people are not disciplined enough and are not prayed up enough. **The majority of the Church is still quite dependent on clerical leadership and is not fully released.** “My pastor says” is still reigning.

An added challenge of the African Church is a huge nominalism – people whose names are on church registers but are not committed to the faith, neither are they nurtured to impact their world. Nominalism makes the Church lame and unable to partake in the relay race (batons are not passed on to the

The majority of the Church is still quite dependent on clerical leadership and is not fully released. “My pastor says” is still reigning.

next generation in the right way). The most recent GEC survey still shows that nominalism is still a disease we need to tackle if we are to become truly MISSIONARY IN OUR OUTLOOK. The report indicates that 29.5% of the Upper East Christians don’t attend Church whilst, the numbers for Upper West and Northern Regions are 31.75 and 12.8% respectively.

Added to other religions and no religion, the total percentage of the population not attending Church is as follows:

- 1. Upper East: 97.8%
- 2. Upper West: 87.5%
- 3. Northern: 91.8%

The Ghanaian Church talks a lot but does not have a CONSENSUS NATIONAL AGENDA to finish the unfinished task.

What Pioneer Missionaries had and what they achieved

It is important to note that PIONEER MISSIONARIES to Africa did not have the privileges we have today such as speed in mobility, relative safety, health facilities, and the power of communication which enable us to reduce stress levels and keep in touch with family and friends even in the heart of missionary fields. I communicate with most of the missionaries in Ghana, Togo, and

PIONEER MISSIONARIES to Africa did not have the privileges we have today such as speed in mobility, relative . . .

Cote d’Ivoire under my supervision apart from missionary friends I have across the world. I live in Ghana and attend School in the US, accessing resources on search engines in the UK and elsewhere.

A typical example: God called Pioneer Missionaries from Europe into the then Gold Coast when Africa was referred to as

the ‘dark continent’ because the light of the gospel had not yet penetrated idolatry and wickedness. Today there are dark communities around us and beyond. In 1847, four (4) young men were commissioned and sent by the Bremen Mission in Germany. They traveled by sea for 49 days (17th May to 5th May 1847) and arrived at Cape Coast with no official welcome but were later received by the Methodist missionary, Rev. Thomas Birch Freeman. Whist two traveled on to Gabon and were resisted by the French government, one died after an illness and the other returned to Cape Coast where he met the news of another of the four colleagues who had also died. The surviving 2, Lorenz Wolf and Graf sought advice and were made aware that the Peki people needed help and so they walked for 5 days from

Accra to Peki but shortly after, Graf also died. Hence in 6 months, three of the four missionaries died and Lorenz Wolf the only survivor did not understand the Ewe language, didn’t have a house, and had to use an interpreter who wasn’t good in English and was not a believer. Two more young missionaries – Quinius and Groth were sent with insufficient funds, the challenge of sickness, diet problems, etc. Lorenz Wolf later became very sick after the fiancée arrived in Peki – he was rushed home to Germany but died just on arrival.

However, these pioneers tackled important aspects of our culture and economy – education, agriculture, linguistics, and human resource development. The seeds sown yesterday are the fruits we see today. If we stop sowing seeds today, there are no fruits for the future. The Evangelical Presbyterian Church and the Global Evangelical Church are direct spiritual descendants of such turbulent beginnings.

Light in the Tunnel: What do we have today as positive fruit of the Missionary Labours? (Dorkunor, 2011)

- Leadership in the Church and Society has been developed over the years
- A young and zealous (youthful) missionary force is available
- A buoyant private Christian University system and its upsurge is in view
- Resource rich-ness – support for proper exploration, exploitation, and management.
- What is MISSING is the MOBILIZATION AND MOTIVATION dimension from the various African countries. IFES, CAMPUS CRUSADE FOR CHRIST, SCRIPTURE UNION, NAVIGATORS, and many denominational campus/student movements are prevalent on the continent. Most of these are already being led and directed by Africans with verifiable results and integrity.
- Mentoring and Young Leaders Movements are springing up continuously – Lausanne, WEA, MANI ELN, GPA, and OC collaborations are also now being promoted.
- Nigeria’s vision 50/15, MANI, etc. is stimulating the faith of many Africans regarding venturing into the deep sea of missions for God. This mimics how North Africa led the theological development of Christianity (though it lost the opportunity to mobilize the then Church for greater missions and lost the battle in its backyard).

The Great Challenge To The Ghanaian Church

Joshua 18 is a great warning chapter for the Church. Un-occupied territories would become a snare and torn in our flesh. Let us look around us and see what the roots of conflict and warfare are in the African regions – Boko Haram of Nigeria, the Devastation of the Central African Republic, and the military resurgences in Somalia. You can fill in the gaps for yourself. If we leave an unreached territory and care less about it, we will wake up one day to pay a higher price of lost lives, militarization, and forced religious wars. Spiritual apathy breeds thorns and thistles in the backyard of the Church. There are many forgotten groups of people and clusters of people not being reached with the normal church and we need to locate and minister to them effectively. The Church/Individual must wake up to the challenge of the unfinished business.

God's Expectation: Revelations 7:9

“God had an only Son and He made Him a missionary” – David Livingstone

“If God wills the evangelization of the world and you refuse to support missions, then you are OPPOSED to God” Oswald J. Smith

EVERY BELIEVERS' ROLE: GO, PRAY, GIVE, AND SEND.

Mentoring and Young Leaders Movements are springing up continuously

...

collaborations are also now being promoted

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MISSIONS IN WEST AFRICA: CHALLENGES AND PROSPECTS

George Gumah

INTRODUCTION:

- Mission fuels the growth and expansion of the church globally. This has shown that God is still working (John 5:17) and He is recruiting more laborers into His vineyard in ways that are beyond imagination (Matthew 9:35-38). Globally, there are a total of 17,094 people groups with about 7,165 considered as unreached. This indicates that there is 41.9 percent of unreached globally (Joshua Project, 2020). The unreached largely belong to major religious blocks such as Islam, Buddhism, Hinduism, Ethnic religions/tribal expressed in multiple ways depending on the context they are practiced.
- The West African sub-region is right in the middle of the world and it is strategically positioned for the evangelization of the world. The sub-region has the footprints of slavery and colonialism, which has influenced many facets of life both positively and negatively. Concurrently, the gospel was brought by missionaries who sacrificed their lives to propagate the good news, which has led to the establishment of the church in West Africa. Most West African countries were exposed to missionary activities in the 1800s and notable among them were the Catholic missionary activities in Senegal and the Protestant missionaries in Sierra Leone. Unfortunately, there were disagreements, unhealthy competitions, and conflicts among the many denominations that were present in the sub-region (Pawlikova-Vilhanova (2017). Christian doctrines were much enforced and converts were expected to strictly adhere to biblical teachings. The incorporation of education, social interventions, community development, and bible translation enhanced the activities of the missionaries and gave them access to areas that were hitherto resistant to the gospel. Pawlikova-Vilhanova (2017; 252) explains that “the expansion of the missionary movement into Africa was part of the growing conception of Christian responsibility for the regeneration of African peoples”.
- Many years after the inception of missionary work in West Africa, the church has grown to global recognition. The question that lingers is “what is the state of mission activities in West Africa”? What is the extent of the work done or yet to be done? We are in a globalized and dynamic world and it will be prudent to ascertain the state of Mission in West Africa and to understand the opportunities and challenges that may foster or derail the efforts workers serving in this sub-region are putting in to share the gospel. Exploring mission in West Africa will help churches and mission agencies to have an idea of the extent of the work and understand the political, socio-economic, and religious terrain that will (1) enhance the personnel development and deployment as well 2) strategic ministry and partnership and 3) resource mobilization. This article, therefore, highlights some key characteristics of West Africa, outlines some opportunities and challenges from both secular and church/mission perspectives, and proposes some ways forward for mission to thrive in West Africa.

MAJOR CHARACTERISTICS:

Fifteen West African countries are highlighted in this article to help understand the state of the gospel in the sub-region. The countries are *Benin, Burkina Faso, Cape Verde, Cote D'Ivoire, Gambia, Ghana, Guinea, Guinea Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone, Togo*. The landscape of West Africa is covered with two major national languages. There are five Anglophone countries (Gambia, Ghana, Liberia, Sierra Leone, and Nigeria) and ten Francophone countries. This is directly linked with the Colonial rulers who left their language footprints on the Soil of West Africa.

Population dynamics

- The population of West Africa is over 396 million with Nigeria having about 52% of the total pop-

ulation representing more than half of the population of the sub-continent. This makes Nigeria a very important country in the advancement of mission if Christians can be mobilized and sent to join the existing workforce. The population of West Africa keeps increasing annually at a fast rate and this rapid growth has ramifications for evangelism and mission activities. We hope that this growth will bring progress and advancement of mission within and out of the sub-region (Figure 2).

- Reports from Worldometer (2020), the population of West Africa is about 5% of the total world population and ranks as number 2 in the whole of Africa with about 48% of the population in urban centers.
- According to Figure 1, Nigeria has the highest number of unreached population with about 64 million people representing 31% of the country’s

total population, followed by Niger (23 million) and Mali (18 million) sequentially. In terms of the total population and unreached population ratio, Mali and Niger top the chart because of the high Islamic presence in these countries. Countries like Guinea and Senegal also have a significantly low ratio. Cape Verde has the lowest unreached population with no known unreached population.

Religious Dynamics

Religion is central to the life of the people in West Africa and understanding the composition of the main religious bodies that are predominant in the sub-region is essential in driving mission activities. Figure 3, gives a pictorial view of the three major religious blocks in West Africa and Figure 4 shows the ratio of Christianity and evangelicals in each coun-

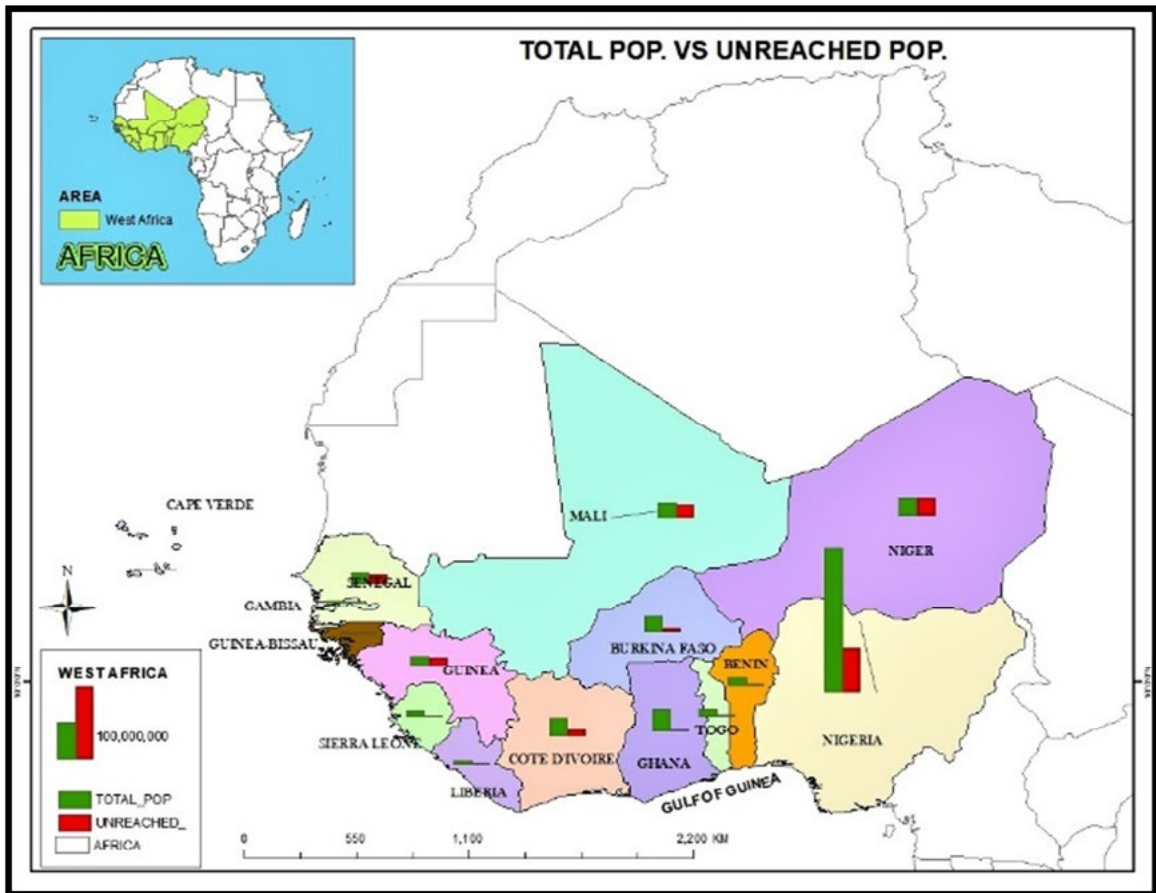


Figure 1: Comparing Total pop. of countries with Unreached pop.
Data Source: Joshua Project, 2020

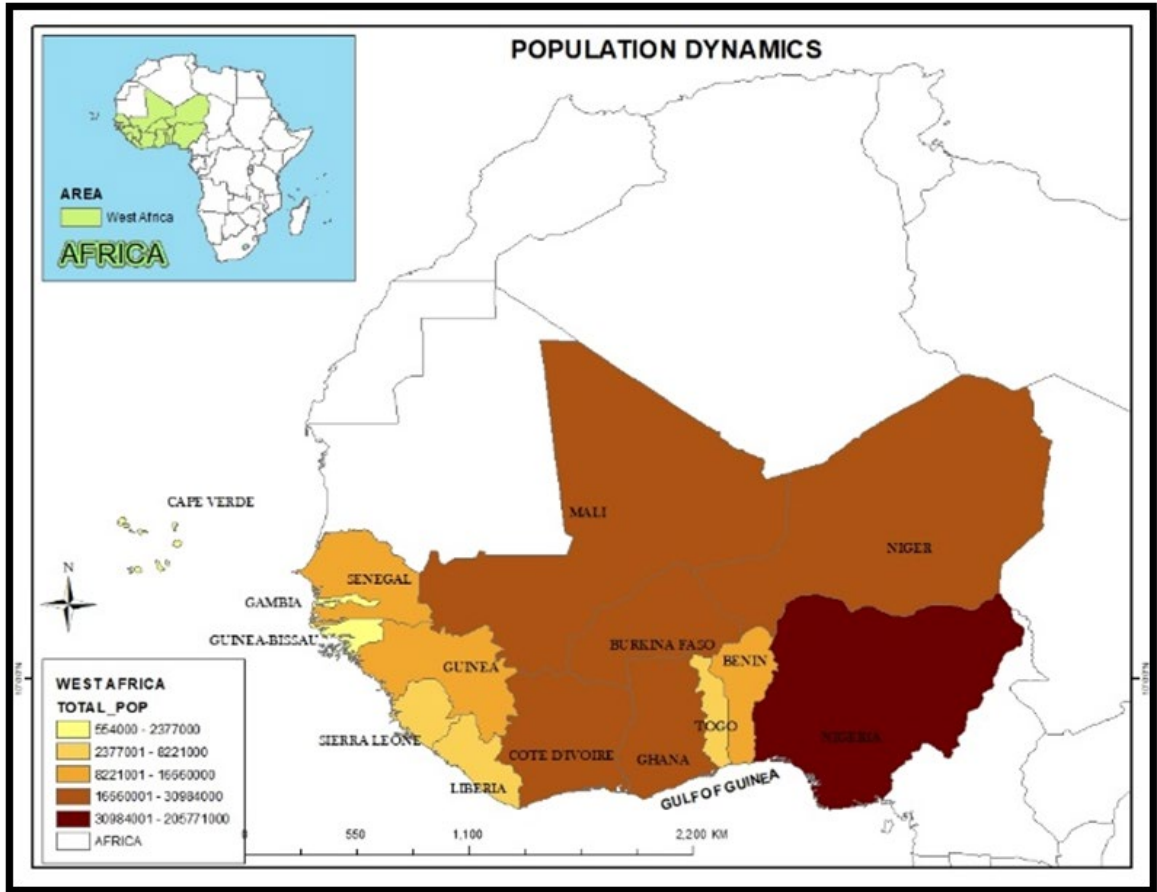


Figure 2: Population ranges for countries in West Africa

try.

- Generally, Islam is dominant in nine countries; Niger (93.4%), Senegal (90.2%), Gambia (89%), Guinea (88.2%), Mali (87.4%), Sierra Leone (60.9%), Guinea-Bissau (51.6%), and Burkina Faso (54.8%) and Cote D'Ivoire (45.2%). They have a total population of about 91 million. Even though Islam is the highest religion in each country mentioned, Nigeria has the highest pop-

ulation of Muslims, with little over 82 million adherents. Nigeria, like most coastal countries in West Africa, has Islam adherents mostly in the middle to northern parts of the country. This has a chorological history as Islam came at the early ages through the north.

- Fortunately, most of the Islam dominated countries in West Africa are still open to the gospel but there are still some high-risk areas and closed

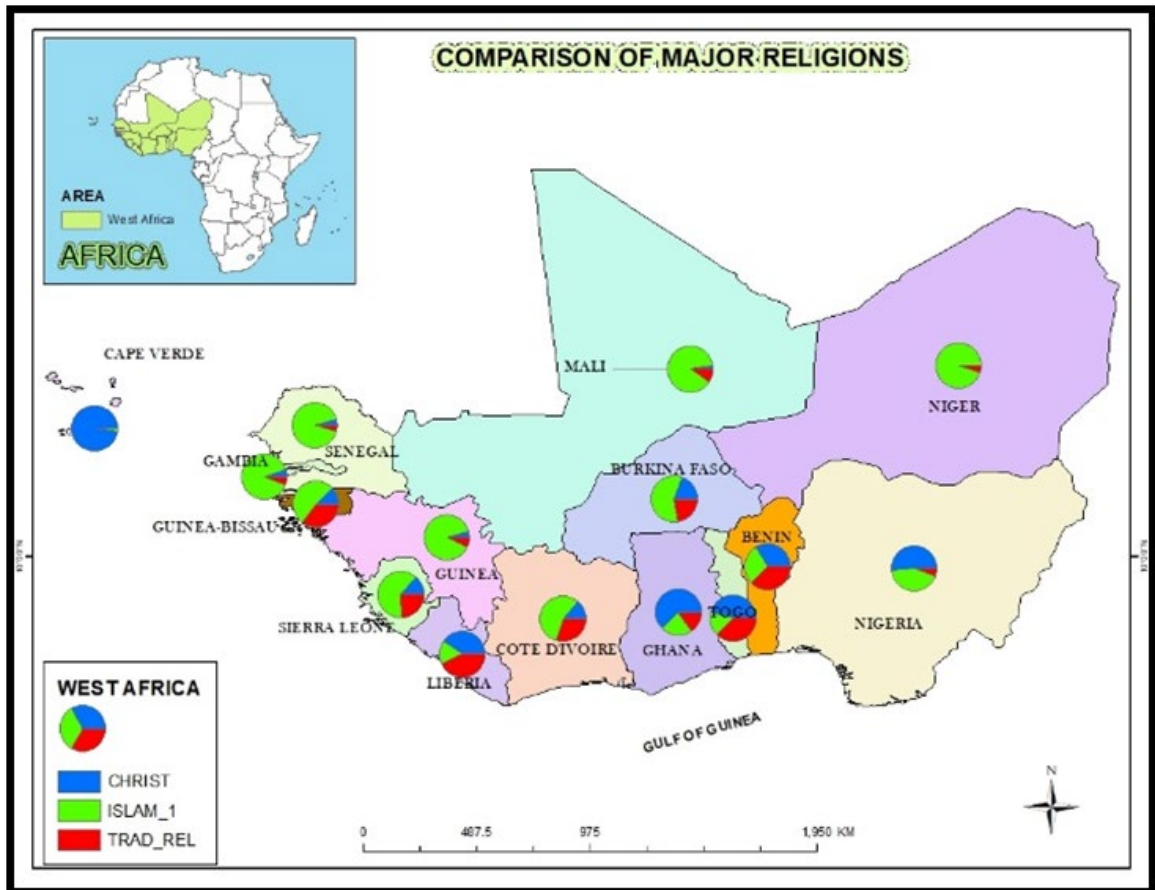


Figure 3: Major Religions in West Africa

Data Source: Joshua Project, 2020

- Four countries, namely, Cape Verde, Ghana, Togo, and Nigeria have Christianity as the largest religion. The total evangelical population in West Africa is over 55 million (40%) out of the total Christian population of about 135 million. Most of the mission drive in West Africa is expected to come from the evangelical population which is less than 50% of the total Christian population. In Figure 4, Cote D'Ivoire has the largest percentage of evangelicals in comparison to the Christian population, followed by Nigeria and Burkina Faso.
- Although the majority of Africans are now Muslim or Christian, traditional religions have endured in many countries and still dominant in two countries – Benin and Liberia. In Benin, Voodoo is the national religion and it is well-rooted in the country and other parts of West Africa especially in Togo.
- The non-representation of the minority religions such as Hindu, Buddhism, Bahai does not deny their increasing influence in West Africa. Other pseudo-Christian groups such as the Jehovah's Witness and the Lather Day Saints are gaining significant grounds with church structures all over the country. They have multiple services where the local dialects are well utilized and integrated into their activities through music, arts, and teachings. They also care a lot for the poor, marginalized, and disabled, giving them the leverage in their expansion agenda.

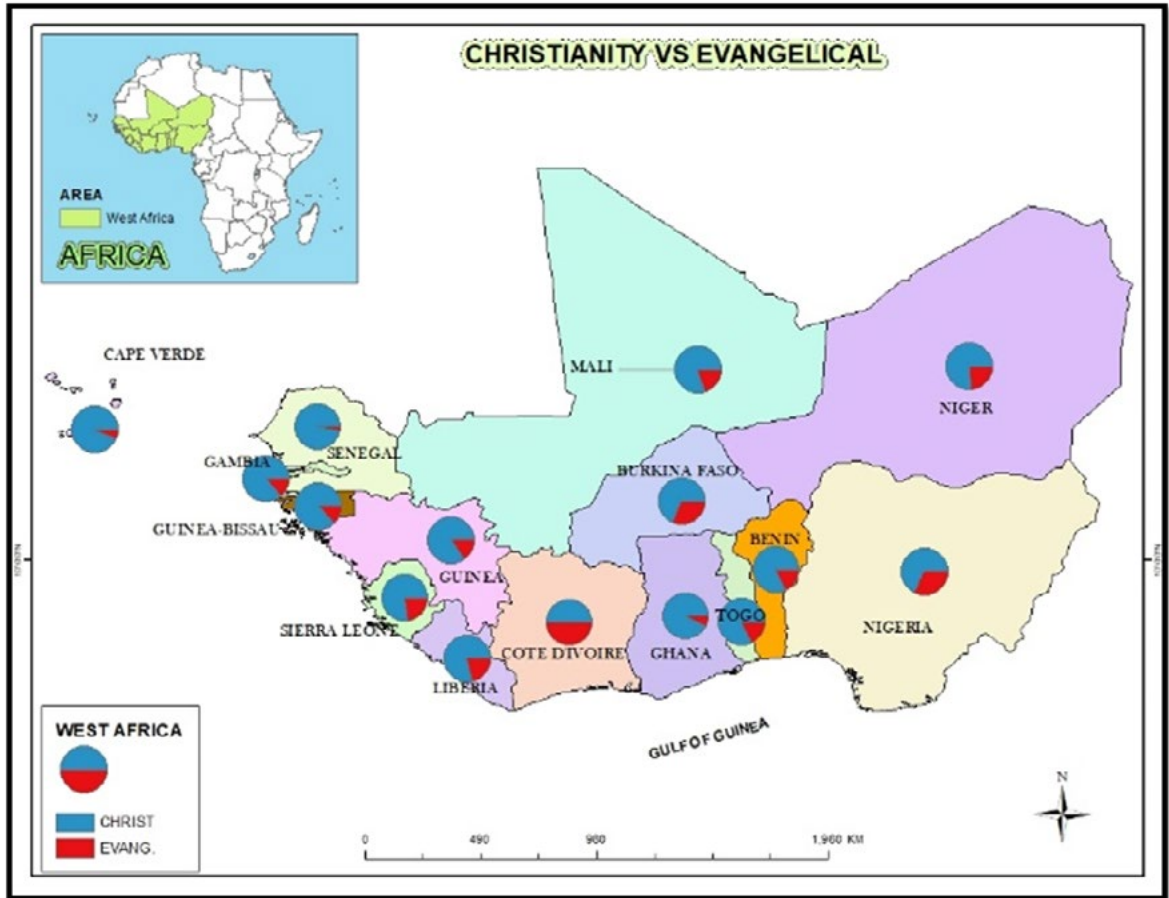


Figure 4: Understanding the state of Evangelicals

People Groups Dynamics

West Africa has 1,317 People groups (PGs) with Nigeria having the largest with about 544 people groups representing 41% (Refer to Figure 6). Gambia, Guinea-Bissau, Guinea, Niger, and Mali have more than half of all the PGs as unreached. Niger alone has 28 UPGs out of the total 36 PGs in the country.

- Most of these people groups can be found across borders. Every country has at least one language that is spoken in other West African countries. Hausa, Fulani, Kotokoli, Mossi, Ewe, Dyula, are some common groups that cut across countries. The total number of Unreached People Groups (UPGs) in West Africa is currently 379 representing 29% of all people groups.
- This may seem that so many people groups have been reached with the gospel but the problem now is that many Unreached are in territories that are hostile to the gospel and some have a huge population. For instance, in Nigeria alone, the total number of Fulani is close to 20 million, the Kanuri (Yerwa and Manga together) are about 8 million people. In Niger, the Tuareg and Fulani have over 2 million each, and the Hausas are more than 11 million people.
- 118 of the UPGs are Frontiers people groups. According to Joshua Project (2020), “Frontier People Groups (FPGs) are Unreached People Groups with 0.1% or fewer Christians of any kind and no evidence of a self-sustaining gospel movement”.

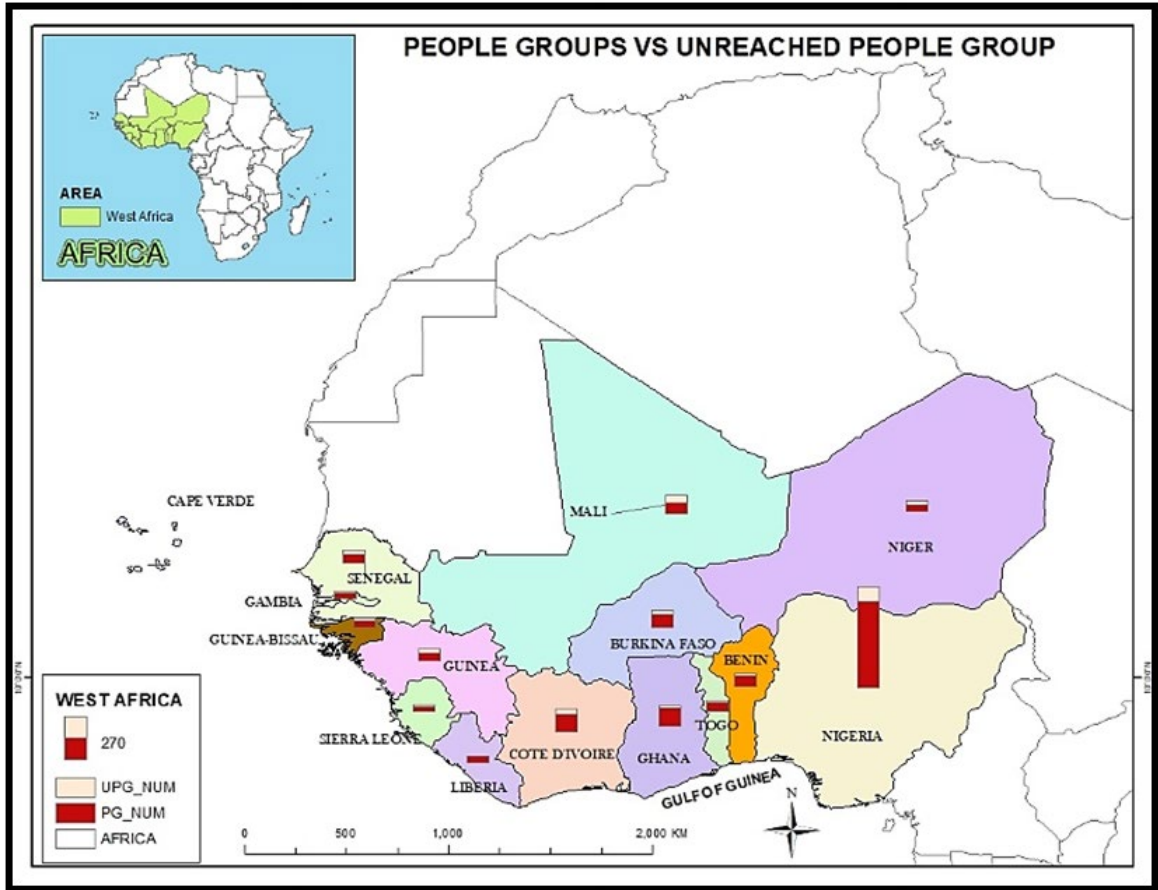


Figure 5: Total Number of UPGs vs Number of PGs
Data Source: Joshua Project, 2020

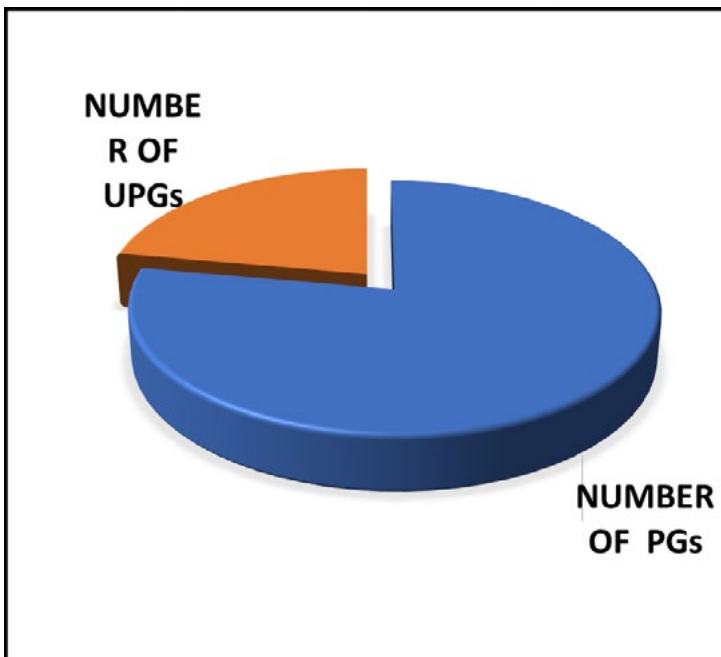









Figure 6: PGs and UPGs for each Country




CHALLENGES:

These challenges are not exclusively unique to West Africa but are worth highlighting. They cover both developmental and spiritual challenges that exist today and may impede the smooth progress of mission activities in West Africa.

<p>1</p>	<p>High Illiteracy Rate</p> <p>Illiteracy rates in West Africa are among the highest in the world with the situation worse among females. Globally, about 7 countries in West Africa are among the highest. Eight out of the 15 countries have less than 50% of their population as illiterates (Human Rights report, 2009). This situation has implications for missions in terms of access to and sharing the gospel.</p>	
<p>2</p>	<p>Politic Instabilities and Violence</p> <p>After independence, there have been several internal disputes, civil conflicts, coup d'états, and demonstrations that have marred the stability of many countries particularly those situated at the Sahel. The least thing in West Africa can trigger violence, especially relating to politics, ethnic clashes, and resource allocations. Pre-election, elections and post-election violence are also common due to rivalry among candidates which incite violence. This phenomenon inhibits the sending of workers and mission activities.</p>	
<p>3</p>	<p>High Poverty and Health Challenges</p> <p>Though West Africa is rich in resources, this has not fully translated to the standard of living of the majority of its populace and this is seen in the high low-income class. According to the ADB report (2018), poverty is high, with 43% of the population below the international \$1.90 per day poverty line. This makes people feel they need help rather than giving towards mission activities. Thus, over-reliance on foreign donations, which is gradually dwindling.</p>	
<p>4</p>	<p>Nominalism and Syncretism</p> <p>Many people profess to be Christians but their level of commitment and demonstration of Christ-likeness in all areas of life is sometimes questionable. This nominalism makes some Christians compromise on their Christian values. They might not see the need to commit their life, time, and resources to mission activities. Many Christians are still holding on to the religious elements of the African traditional religion.</p>	
<p>5</p>	<p>The Threat of Islam and Terrorism</p> <p>Islam has a long history in West Africa and it is the fastest-growing religion in the sub-region. Though in most communities Islam co-exists with Christians and other religions, the extreme activities of Jihadist activities are a great threat to missions especially in Mali, Niger, Burkina Faso, and Nigeria. According to Pawlikova-Vilhanova (2017; 252), the expansion of Christianity from the coast “coincided with the simultaneous southerly expansion of Islam which posed a threat to Christian mission work”.</p>	

<h1>6</h1>	<h2>Church Doctrinal Issues and Inadequate Missional Leadership</h2> <p>Issues of prosperity message and the inadequate development of leaders in the West African church continue to stifle missionary work. These doctrinal issues influence the posture of members towards missions and the strategies used in sharing the gospel. Christians become less rooted in the gospel and consequently become unavailable. Few visionary leaders at the top and grass root levels are positioned and equipped to spearhead mission movements in the sub-region.</p>	
<h1>7</h1>	<h2>Traditional Religion Upsurge</h2> <p>Recently, there is a sporadic growth of interest in African traditional religion, occultism, and other spiritual practices. Leaders of these groups are modifying their activities and making them more appealing to the general public. Surprisingly, these are no more hidden realities but are displayed on television, radio, and social media. This poses a challenge to missionary work as leaders of these groups are gaining popularity and drawing many from experiencing the power of Christ.</p>	

PROSPECTS:

	<h3>1. CHURCH AND AGENCY GROWTH</h3> <p>The growth of the church in West Africa, especially of evangelicals is a cause for celebration. Though this numerical growth is not the measure of a healthy missional church, it has the potential to nurture mission activities through engaging the growing church. With intentional and strategic mobilization and equipping, West Africa has the potential to send more missionaries to augment the existing working force.</p>
	<h3>2. GROWING YOUTH AND PROFESSIONALS</h3> <p>West Africa has a median age of 18, with Mali (16.3) and Niger (16.6) leading the global chart according to a report by the World Economic Forum. With the huge young population of West Africa deeply exposed to formal education, there is an untapped potential for recruiting these graduates and professionals into mainline mission work. They can serve unreached peoples using their acquired skills, experiences, and professional ethics. Student groups and youth groups across the country are actively engaged in short-term mission activities.</p>
	<h3>3. UNPRECEDENTED NUMBER OF FEMALE WORKERS</h3> <p>Gone were the days only men were enlisted into mission activities. In the past three decades, there has been a significant increase in the number of females who are responding to the call to send the gospel to the unreached. This has contributed to the total number of missionaries sent out of West Africa.</p>



4. THE UNREACHED ARE EVERYWHERE

There is a surge in the number of people migrating from one place to another and the preferred destinations are usually in the cities or urban areas or to areas where there are productive activities such as farming, industrial activities, and other jobs. The cities and towns are now the hubs of economically active people from different parts of the countries in West Africa. It is much easier now to reach out to different unreached groups in the regional capitals especially because their locations are usually marked and they live in clusters.



5. GROWING DIGITAL AND SOCIAL MEDIA

West Africa is not left out of the digital growth and social media explosion. According to a report by GSM Associates in 2019, West Africa has about 100 million mobile internet users representing about one-fourth of the total population. There is currently 38% of Africans using mobile phones and this is projected to grow to about 67% by 2025. This statistic shows the steady growth of social media users.



6. GROWING AWARENESS OF MISSIONS

There is also a growing number of indigenous mission agencies that are taking bold initiatives in advocacy, mobilization, and sending. The exposure of individuals and churches to God’s mission, our responsibility in His mission, and the need to reach the unreached is widespread like never before. Increasingly, many people are becoming aware of the urgency of mission in the growth of the body of Christ.



7. MISSION AND THEOLOGICAL EDUCATION

Mission and theological education are gaining roots in West Africa in both Anglophone and Francophone countries. Some are very young but others are robust and well equipped to prepare many workers and leaders for service in the church and on the mission fields. Interestingly, there is an increase in the intentionality to include mission content in theological schools and expose workers to mission education.

PROSPECTS:



1. Indigenous Mission structure

There is the need for a robust indigenous mission structure whether it be in the church or mission agencies that is self-sustaining, self-supportive, and self-propagating. These structures should touch all age groups, all classes of people and accommodate new people who come into the church.



2. Intentional Discipleship Drive

Instead of simply seeking a larger membership the church should examine opportunities to build a coordinated effort at the level of both teaching and praxis. The church’s efforts should be aimed at developing mature disciples instead of merely winning more converts.



3. Oral learners and their Access to the Gospel

As mission agencies seek to win people in different places, there must be intentionality in developing materials and logistics to allow oral learners to access the Gospel. They should be empowered and encouraged to replicate what they learn. Also, other non-verbal language forms such as sign language should be promoted.



4. Local Leadership development

It is the responsibility of both church and mission leaders to identify, develop, empower, and deploy more local leaders to continue the work on the field. There is a need for leadership at both managerial and field levels. As much as the leadership gap should be filled at all levels, the grassroots leadership where the real action is, must not be neglected. No matter the educational level of people, they can be groomed to become effective leaders.



5. United Work Force

The task of evangelization cannot be done by one denomination or agency. It needs individual responsibility and collaborative efforts in equipping workers, raising and sharing resources, and thinking strategically together on how to effectively engage people groups and communities. There are few workers and we cannot afford to work in isolation.



6. Meeting Felt Needs and Engaging in Community Development

There is the need for a robust indigenous mission structure whether it be in the church or mission agencies that is self-sustaining, self-supportive, and self-propagating. These structures should touch all age groups, all classes of people and accommodate new people who come into the church.



7. Raising and Training Christian Professionals as Missionaries

Some of the 'usual' missionary models will not work in hostile environments. There is a need to raise Christian professionals who can work without raising any alarms. Also, this model is sustainable because their profession can be a good source of support for the work.



8. Operation Up North

All the countries north of West Africa have Islam as their major religion. Churches and mission agencies must send the gospel to their neighbouring countries in the Sahel and the Mediterranean areas since they are the major hub and source of Islam and Jihadist threats to the sub-region.



9. Language Acquisition

One important step to advance mission activities in West Africa is the flexibility to learn the culture and languages of the people groups we are reaching out to. Another important language I want to stress is learning French by Anglophone Christians since most of the countries speak French in the sub-region. Francophone Christians have advanced with learning and speaking English.



10. Language translation and Literacy Program

There remain a significant number of languages in West Africa that needs the bible in their local dialect. This will facilitate the sharing of the gospel and equipping local workers to serve their people. Literacy programs will let people learn techniques on how to read the Bible and to replicate what they learn.

CONCLUSION:

In conclusion, there is no doubt that the church and mission agencies in West Africa have a great potential to advance the course of mission in the sub-region and beyond. All indication proves that West Africa is ready and have the critical mass to send the gospel to all parts of the sub-region and other parts of the world.

However, there remain more lands to be covered and the task is not without challenges. The political, socio-economic, and spiritual terrain is rough but we have to trust the Lord of the harvest as He promised to be with us. Every country should have the responsibility of tackling prevailing problems and develop strategies and action plans based on the local culture, ethnic, religious, political, and demographic diversity.

Church and mission leaders have to maximize their potential and take advantage of the opportunities available to advance missions. As much as the world is looking up to the vibrant and growing church in West Africa does not mean we should give little attention to our “Jerusalem”. We should intentionally prepare people to reach the unreached at home and abroad.

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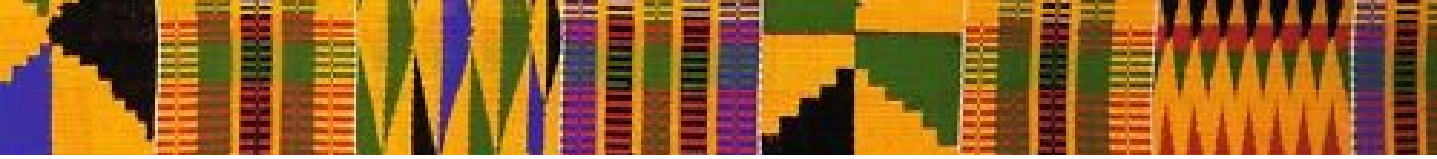
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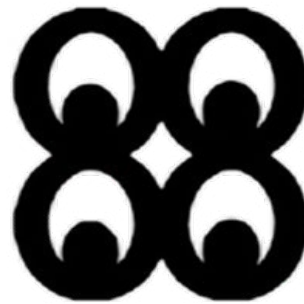


MEMBER



PART 4

GHANA TO THE NATIONS



The Adinkra symbol “MATE MASIE” will be translated thus: “I RETAIN WHAT I HEAR” and signifies wisdom, knowledge, and prudence.

GHANA TO THE NATIONS - A REPORT ON GHANA'S SENDING AND MISSIONARY ACTIVITIES IN THE RECENT PAST

Sampson Dorkunor©

Preface

This paper addresses the mission sending efforts of the Ghanaian Church and mission agencies over time. It addresses Ghana's sending efforts, people group focus, areas or jurisdictions of operation, and how staff workers have been financed.

GEMA'S Vision 2040

GEMA is of the mind that the task of reaching the Unreached in Sub-Saharan African and beyond is possible. It is said that "... the task of world evangelization (making the gospel available to every man, woman, boy, and girl) is not the responsibility of believers from one specific denomination, culture and language. It is the church in its entirety, with all BELIEVERS from every denomination, culture, and language committed to the task."^[1] GEMA's Vision 2040 is an all-inclusive, national, and transcendent mission movement aimed at mobilizing, recruiting, preparing/equipping, and sending a 30,000 credible workforce into God's end-time harvest by AD 2040.

Ghana has been involved in missionary sending for some time. Many Ghanaian Christians travel extensively and have been cited in other missionary writings. Indeed Ghanaian Christians are scattered in many nations across the world such as the USA, Germany, Nigeria, Italy, UK, EU, Australia, Asia,

etc. Birgit Herppich says of Africans in the diaspora, "they originate from countries with rapidly growing vibrant Christianity. They have already planted numerous churches in the USA."^[2] Edu-Bekoe and Wan agree that the planting of diaspora churches is "strategically supplementary to the 'traditional mission paradigm' in the new demographic reality of the 21st century."^[3] Edu-Bekoe states, "The Ghanaian mainline evangelical and Pentecostal/Charismatic believers 'feel strongly obligated by the Holy Spirit to send the Gospel back to the West...'"^[4] True to its definition, Ghanaian Christians are sown over the whole world ('dia' - over; 'speiro' - sow - Greek rendering of diaspora).^[5]

Defining 'Nations'

A nation indicates 'a large group of people living in one area.'^[6] Countries are arbitrarily divided by their locations on a map. However, there are Biblical and missiological people group considerations which refer to 'ethné'. Ethné is represented by different words such as Gentiles, Nations, People, and Pagans under the leadership of missiological thinkers such as Paul Eshleman and Luis Bush.^[7] The biblical emphasis is however laid on 'panta ta ethné' i.e., all the nations (Matthew 28:19; Genesis 18:18; 22:18; 26:4).

^[1] Bill Berop. World Thrust International. Newsletter, 2019.

^[2] Birgit Herppich, "Immigrant Communities in America - Objects of Mission or Missional Agents? The Case of the Church of Pentecost (Ghana) in Urban America." Presentation at NAMLC, Scottsdale, AZ. September 29 - October 01, 2011.

^[3] Yaw Attah Edu-Bekoe, and Enoch Wan - "Scattered Africans Keep Coming: As Case Study of Diaspora Missiology on Ghanaian Diaspora and Congregations in the USA." (Western Seminary, Portland, OR: 2013) p. 4

^[4] Yaw Atta Edu-Bekoe, Scattered Africans Keep Gathering: A Case Study of Diaspora Missiology On Ghanaian Migration And Protestant Congregations In The USA. (The Missiological Society of Ghana, Accra: 2018). p7.

^[5] Ibid, p. 5

^[6] Cambridge Advanced Learners' Dictionary. Cambridge University Press, Cambridge, UK. 2003.

^[7] Luis Bush, The Meaning of Ethne in Matthew 28:19. September 2013 Water + Gospel = Transformation. Downloaded from www.missionfrontiers.org., August 31, 2020).

A simple analysis shows that people groups cut across geographical countries and such people have several cultural issues in common. Cambridge Advanced Learners' Dictionary describes a nation as "a large group of people of the same race who share the same language, traditions, and history, but who might not all live in one area".^[8] For example, the Ewe people cut across Ghana, Togo, and Benin with language ramifications in Nigeria too.

The Ghanaian Church has been poised to reach minority tribes in the cities and/or majority unreached and unengaged people groups (UUPGs) worldwide. Going to the Nations, (GEMA's Vision 2040) also targets major religious blocks of people who have not been reached yet. In this vein, it is important to note that Islam is a major unreached religious block whose impact is felt among many UPGs in Africa and other continents. The global population of this block has grown from 12.9% in 1900 to 22.9% in 2010 and Islam's fastest growth is in West Africa, Indonesia, and the USA.^[9]

Ghana's Historical Antecedents: From Mission Field to Mission Force

Ghana's role in missionary sending has been noted and is central to several international surveys conducted over the years.^[10] Hitherto, Ghana, like many other African nations, received missionaries whose work supports the socio-economic and educational development process. This section addresses Ghana's current contribution and readiness to continue 'missions to the nations.' Amos Markin of Church of Pentecost (CoP) remarks, "Christian missionary activity in the Gold Coast (Ghana) dates back to the 15th century through Roman Catholic mission. Between 1787 and 1893, various European nations such as England, Holland, France, Denmark, Sweden, and Germany erected considerable settlements in forts and castles along with the coast of Ghana. These explorers used the services of Protestant chaplains. Beginning from this era, various Western missionary societies, predominantly evangelical, sent their

missionaries and chaplains to work in Ghana."^[11] To take the Gospel to the nations demands strategy and that is what GEMA Vision 2040 is all about – to release a new bloodstream of missionary workers to reach the unreached. GEMA has also accepted a 'reverse mission strategy' to take the Gospel to the home of its early missionaries. The priority, however, is the Unreached People Groups around the world, starting from Sub-Saharan Africa.

What has been done by the Ghanaian Church and mission agencies

Three categories of missionary senders are discussed. Four mainline (mission-based) Churches, two indigenous Churches, and three mission agencies. The mainline churches include the Church of Pentecost (CoP), the Presbyterian Church of Ghana, the Methodist Church, Ghana, and the Assemblies of God, Ghana. Indigenous Churches are the Lighthouse Chapel International and the International Central Gospel Church (ICGC). The missionary organizations/agencies based in Ghana are Pioneers-Africa, Youth With A Mission, and Living Bread Missions cum Reaching the Unreached. A note is also taken of the Christian Outreach Fellowship, the pioneer Ghanaian missionary agency, and Torchbearers Mission who took early steps towards reaching the nations.

Have our African mission efforts come of age? Edu-Bekoe vividly captures the readiness of African Christianity to reach the world. He comments on the Edinburgh Conference of 1910 and its centennial celebration in Tokyo 2010 as a paradox which attests to the actions of the being, power, and operations of God, the Holy Spirit as well as the Sovereignty of God, the Father. Concerning the Edinburgh 2010 world missions conference, Edu-Bekoe states that some of the leading participants even predicted that by the threshold of the 21st century, Africa would be taken over by Islam. Hundred years after this landmark missionary conference, in Tokyo 2010, when the Swedish scholar Stefan Gustafson made

^[8] Cambridge Advanced Learner' Dictionary. Cambridge University Press, Cambridge, UK. 2003.

^[9] Jason Mandyrk, Operation World: The Definitive Prayer Guide to the Nations. WEC International; IVP Books, Downers Grove, IL, 2010. p22.

^[10] REMAP I & II - Missionary Attrition Survey and Missionary Retention Survey. (World Evangelical Alliance - Missions Commission (1997, 2003).

^[11] Amos Jimmy Markin, Transmitting the Spirit in Missions. (Eugene, OR: Wipf & Stocks, 2019). Pp. 7-8.

the passionate appeal to the almost 2,500 delegates to “come over to Macedonia” to help Europe, Africans were heavily represented. Edu-Bekoe insists that “Africa has come of age and must not be perceived as a mission field but rather a mission force, as attested to by Lausanne III, another celebration of Edinburgh 1910, which was hosted by Africa in Cape Town (South Africa) – a testimony to Africa’s ripeness and readiness to be a torchbearer of the Gospel of salvation to the world.^[12] Edu-Bekoe’s title captures it all, “Scattered Africans Keep Gathering,” – a diaspora analysis of what Ghanaian Christians, especially, are doing across the world.

Louis Nterful endorses the understanding that it is time Christians from the South make inroads into the Northern hemisphere with the Gospel of Jesus Christ. In his research on church planting efforts of the Lighthouse Chapel International (LCI), Nterful quotes Ed Stetzer, “Because population groups have migrated over the last decades into North America, combined with the fact that Christianity is no longer the American Religion, North America itself needs to be considered a mission field.”^[13] Stetzer insists, “We need to be about the business of applying the lens of missions to the fields of North America. Christendom is dead and missionaries are needed.”^[14] The Ghanaian Church’s role in raising and releasing missionaries to reach migrant populations is critical. LCI’s international outlook is interesting to note: “In 2011, LCI claimed to have 687 churches in 79 countries, with 27,811 members in Ghana and 38,756 members worldwide.^[15] The LCI as an exceptional indigenous case study has within a short time, mobilized, motivated, and sent out young ‘missionaries’ to distant lands.

What triggered Ghana’s readiness for reaching the world?

Some early missiologists proposed the 3 Self-

approach which encouraged the independence of missionary churches. Church planters were advised to operate based on self-governing, self-supporting, and self-propagating principles. Rufus Anderson and Henry Venn propounded much of this theory^[16] to help missionary Churches develop adequately within the cultures in which they were planted. The strategy encouraged the missionary to go, give, and leave so that the contextualized indigenous Church will continue from there. Rufus Anderson and Roland Allen’s recommendation was to allow missions to ‘produce more missions.’^[17] Roland Allen focused heavily on Pauline Methods of doing missions. He insists that the New Testament method allows the missionary to do his job effectively, raise leaders, and leave the work of missions in their hands whilst he goes to other regions to initiate missionary activities, expecting the indigenes to take it from there.^[18] The self-governance component engendered the independence fight in Africa. In that historical epoch, the missionary movement had not started, but administrative leadership was set up for social institutions such as schools, health facilities, and agricultural/economic ventures. Leadership was turned over to nationals – in some cases, reluctantly. A critical point, however, is the problem of financial independence and its ramifications for missionary outreaches to other nations. Most churches or mission agencies were inadequately prepared to fund operational purposes internally. An exceptional and documented case is the Church of Pentecost who had peculiar situations before and during the time of the leadership and missional transition.^[19] Despite these financial challenges, many Ghanaian and some African Churches or missionary agencies have had tremendous results.

^[12] Yaw Atta Edu-Bekoe, *Scattered Africans Keep Gathering: A Case Study of Diaspora Missiology on Ghanaian Migration and Protestant Congregations in the USA*. (Ghana Missiological Society, Accra, Ghana, 2018).

^[13] Louis Nterful, *Church expansion through church planting in Ghana: A case study of the Lighthouse Chapel International Model*, (MA Thesis - Potchefstroom Campus of the North-West University, UK: 2013).

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The Ghanaian Story So Far

Traditional Missionary approaches to reaching the nations have been adopted by some mission agencies in Ghana and must be recognized as such. Agencies such as Pioneers - Africa, YWAM - Ghana, and the Living Bread Missions (in alliance with Reaching the Unreached) have made some efforts. Advances have been made by other indigenous organizations such as Torchbearers Mission, Christian Outreach Fellowship, and the African Christian Mission to send missionaries to places like Togo, Benin, Burkina Faso, Cote d'Ivoire, and Malawi in recent years. Most of these agencies have been part of the national mission movement, the Ghana Evangelical Missions Association (GEMA) over its 30-year existence.^[20] Some of these pioneer indigenous mission agencies have left the foreign work to their allies in the respective countries. It must, however, be noted that unlike their Nigerian counterparts who ventured into mainly distant lands like the Arab and Asian countries, the Ghanaian mission agencies have targeted their neighbors in Africa.

So far, great results are reported by the mainline Churches who are reaching the whole world from Ghana. The Church of Pentecost particularly inspires courage because of its style and approach to international missions. "As of December 31, 2016, the CoP documented its presence in 90 nations across the globe, excluding Ghana. The church claims a total membership in these nations of 437,608 believers. "The church has raised 913 ministers and 23,971 lay leaders ... overseeing 4,948 local congregations."^[21] The CoP's case has significant international impacts.^[22] Most of the missionary sending churches in this category have administrative and operational bases in Ghana and are funded and/or administered from Ghana. The International Missions Department (IMD of CoP) is a good example. The missionaries they work with are a combination of Ghanaians, foreigners trained and released in Ghana, or

foreigners who are released into their work in other parts of the world under Ghanaian leadership and training. These church denominations and mission agencies have been selected based on the impact they have made in their attempts at taking the Gospel beyond the shores of Ghana, where they have either operated as indigenized Churches or started church planting movements.

Traditional Missions Churches with foreign missionary foundations.

1. Church of Pentecost.

As of 2006, the CoP, USA had about 4 major regions with stated membership roles.^[23] This has exclusive reference to their work in the USA and refers to the Diaspora ministry among the members of the CoP and other nationals of African descent. However, the CoP has broken the myth of reaching other foreign countries where their leaders and members have operated for some time as migrants. Examples abound in the Asian countries where they now boast of indigenes of such countries receiving training and being assigned roles as national overseers and operatives of CoP based in Ghana. The total number of missionaries sent out as Ghanaians to other nations stands at 60 in 2000.^[24] These are Ghanaian-born missionaries, aside from foreign nationals who have been trained and mobilized by CoP before their sending and placement in various countries around the world.

In Ghana, home missionaries taking care of mission churches are 289, some with a special designation for particular UPGs like the Fulani. CoP's unique advantage is her financial strength which is generated through her structures and fund-raising processes to support missionary work.^[25] Darko and Atterbury's article, "Towards a Biblical Model of Funding African Missions - The Case of the Church of Pentecost in Ghana," provides excerpts and lessons on why the Church has the muscles for

^[20] GEMA was inaugurated in February 1990 as an umbrella association to coordinate the world evangelization agenda which emanated from the National Consultation held under the auspices of the Ghana Evangelism Committee in 1989.

^[21] Amos Jimmy Markin, *Transmitting the Spirit in Missions – The History and Growth of the Church of Pentecost* (Eugene, OR: Wipf & Stock: 2019) p.184.

^[22] Migration and its impact through COP.

^[23] Edu-Bekoe, op. cit. p. 303.

^[24] Baseline Missions Survey Forms filled by International Missions office (July 2020); Ref: Church of Pentecost, International Missions Intercrossors' Guide 2020.

^[25] Nicholas Darko, A Dissertation Submitted for the Award of Doctor of Philosophy in Theology. South African Theological Seminary, March 2018.

expansive missionary outreach.^[26] It is noteworthy that aside from the foreign mission work, the Church of Pentecost has over 2,590 ministry staff who man their churches nationally and internationally (with about 189 retirees on their records)^[27].

2. Presbyterian Church of Ghana.

In 2018, Edu-Bekoe noted 36 congregations and preaching points in North America and Australia where Ghanaians (Presbyterians) are serving. The PCG is also actively involved in missionary work, with 149 missionaries in their role. Of the number, 86 are currently serving in foreign missions.^[28] The target people groups for the home missionaries are the Dagomba, the Mamprusi, and the Basare. The Directorate indicates that they are targeting China and Ukraine for foreign missionary placements. Most of the missionary activity is sponsored by local churches and designated denominational funds. The average age of those working as missionaries is 45. The PCG is also determined to mobilize, equip, and send more missionaries to other unreached people groups (UPGs) in Ghana. The PCG has long been known for its involvement in community development work including in health and education.

3. The Methodist Church of Ghana.

The Methodist Church Ghana came into existence as a result of the missionary activities of the Wesleyan Methodist Church which was inaugurated with the arrival of the Reverend Joseph Rhodes Dunwell in January 1835, in the Gold Coast (Ghana).^[29] The Church has grown from that beginning to this day. From statistics gathered, the Methodist Church of Ghana has 63 full-time missionaries and 39 of them are serving in foreign fields outside Ghana, as of the first quarter of 2020^[30]. The Evangelism and Missions directorate indicates that they are targeting Burkina Faso for more foreign missions. The Church admits that most of the churches planted from their foreign missions endeavors are Methodist Churches. Within

Ghana, their major missionary focus is among the Mamprusi and Banda people. Most of the financing for the missionary outreaches are derived from denominational funds. The average age of their missionaries again is 45 and as soon as they are appointed, they are released to the designated field since most of the support is raised. A good number of Ghanaian Methodists in the diaspora are also noted by Edu-Bekoe as sharing their faith with other internationals.

4. The Assemblies of God Church.

With their first recruits, Miss Beulah Buchwalter and Guy Hickok started the first Assemblies of God congregation. The zeal of these early missionaries was so strong that they consistently worked and witnessed for the Lord under very harsh conditions and in hostile environments, resulting in the death of Bushwalker and Hickock in 1942 on the mission field. Branches of the church were established at Tamale and Walewale in 1935, and Bawku in 1937.^[31] Through the years the AOG has maintained its autonomous local church standards but was conscious of its missionary roots. With time, it has been reported that their Pastoral sending tradition has produced 274 Ghanaian outlets.^[32] These transplanted Pastors are mostly serving in North America, Europe, and West Africa and are sponsored by local churches and friends and families (individuals) who have been connected to them. From their indigenous focus on the Dagomba, the Assemblies of God has in recent years focused on local unreached people groups such as the Sisaala, Larteh, Kotokoli, Lobi, Mamprusi, Nanumba, Wala in Ghana, aside from their work in the aforementioned foreign fields.

Situating Foreign Missions in the Ghanaian Diasporan Realities

It is important to note that the earlier mentioned Churches' sending is mainly from a Diaspora approach. Much of this work is distinct from the

^[26] Nicholas Darko and Vincent Atterbury, "Towards a Biblical Model of Funding African Missions - The Case of the Church of Pentecost in Ghana." *Conspectus: Journal of South African Theological Seminary*. Vol 26; September 2018. pp 28-45.

^[27] Baseline Missions Survey Forms filled by International Missions office (July 2020). Administered by author.

^[28] Baseline Missions Survey forms filled by the Missions Director of the PCG (April 2020).

^[29] <https://www.methodistchurch.org.gh/beginning-of-methodism-in-ghana/>. Downloaded on 21st October 2020.

^[30] Baseline Missions Survey Forms filled by the Evangelism and Missions Director, Methodist Church of Ghana (June 2020).

^[31] <https://newswatchgh.com/how-assemblies-of-god-church-has-evolved-in-ghana/>. Downloaded on 21st October 2020.

^[32] Baseline Missions Survey Forms filled by Foreign Missions

traditional missionary approach to cross-cultural ministry in that the outreach wings of the Ghanaian Church had been a way of ministering to Ghanaians and other Africans in the diaspora with the Gospel. Some mission literature refers to such ‘missionaries’ as transplanted pastors.^[33] A lingering argument is that the ‘missionaries’ touch heavily on their kind, but have not reached unreached Westerners in their attempts. However, the ‘intentionality is changing’ and the Diaspora ‘missionaries’ are encouraged to target their host countries and people groups with the Gospel since it is recognized, especially in Europe, that the traditional church had fallen into apostasy. Francesca Scrinzi confirms the background and determination of Sub-Saharan migrants in Europe. She maintains that migrants, whether from mainline protestant historical churches or evangelical churches, “are characterized by an emphasis on the personal experience of conversion and the encounter with God – the ‘born-again’ experience – as well as by religious activism aimed at converting others.”^[34]

Apostle Amos Jimmy Markin, indicates that much of CoP’s work comes ‘through the experiential power and reliance on the Holy Spirit and the indigenous factor...’^[35] He contends that the African Church (to wit the African Pentecostals in general) is involved in the current growth, mission, and changing face of global Christianity. In the same spirit, Apostle Prof Opoku Onyinah contends that the missionary movement beyond Ghana, ‘...has a deliberate intention for the reverse mission.’^[36]

Indigenous Ghanaian Churches Reaching the World

1. International Central Gospel Church (ICGC). The ICGC is an indigenous Ghanaian Church with extensive operational branches in Ghana. The Church launched its intentional missionary movement after some years of operation. As

of 2020, it has reported 113 missionaries in various fields in the home and foreign missions departments. Forty-five are directly into foreign missions and oversee denominational churches in different countries in Africa and Europe. Funding to support most of the foreign mission work is drawn from local branches, individuals, and families who understand the vision to reach out to the nations and partly also from designated denominational funds. ICGCs scope of home mission covers tribes such as Wala, Gonja, Bimobas, Sissala, and Kombas. The missionary workforce of the ICGC, average age 30, is much younger than other agencies report.^[37] The ICGC looks forward to reaching more people groups in Ghana and beyond given its vision for planting 3000 churches worldwide. This vision is attracting the attention of those who are being mobilized.^[38]

2. Lighthouse Chapel International - now United Denominations Originating from Lighthouse Groups of Churches (UD-LOGC). Lighthouse Chapel International was founded in 1988 by Dag Heward-Mills and headquartered in Accra, Ghana. As of 2017, LCI had more than 1800 branches in 79 countries worldwide (Africa, Europe, Asia, the Caribbean, Australia, the Middle East, and the Americas). White and Acheampong quoted Stewart and Nadia remarking that LCI is one of the largest of the Pentecostal churches that have appeared since the late 1970s in cities in Africa.^[39] A key element discovered by White and Acheampong in their study of LCI’s success story of sending large numbers of ‘missionaries’ across the continents has to do with effective planning - based on the four principles of planning, organizing, directing, and controlling.^[40] The most recent of Lighthouses’ advancement is marked in what is referred to as the UD-

^[33] Kairos Course. The Task Remaining - Chapter 6, 4th Edition. (Definition of Terms).

^[34] Francesca Scrinzi, Migrant Christianity: Migration, religion and work in comparative perspective. Evangelical ‘ethnic churches’ in Southern Europe. https://www.academia.edu/37437639/MigrantChristianity_Migration_religion_and_work_in_comparative_perspective_Evangelical_ethnic_churches_in_Southern_Europe_FINAL_RESEARCH_REPORT?email_work_card=reading-history. 2018). Assessed 4th September 4, 2020.

^[35] Amos Jimmy Markin. Transmitting the Spirit in Missions - The History and Growth of the Church of Pentecost. Wipf & Stock, Eugene, OR. 2019.

^[36] *ibid* (back cover notes)

^[37] Baseline Missionary Survey Forms filled by Missions Director (July 2020).

^[38] Conversation with Rev. Lewis Fiadjoe, the Missions Director of ICGC (August, 2020).

^[39] White, P. & Acheampong, B.O., ‘Planning and management in the Missional agenda of the 21st Century Church: A study of Lighthouse Chapel International’, *Verbum et Ecclesia* 38(1), a1699. <https://doi.org/10.2017/410>.

OLGC - United Denominations Originating from Lighthouse Groups of Churches. “UD-OLGC is made up of 18 denominations, over 6,075 churches 111 Bishops in 92 countries.^[41] The available information does not support or delineate directly how many of the denomination’s leaders are directly considered as missionaries. It is however remarked that UD-OLGC aims at raising 2000 Apostles.^[42] This introduces the concept of being intentional and strategic in mission sending. It is remarked that LCI’s success also hinges on the worldview that all professions are mobilized for the mission field, “With this worldview, the missional church understands itself to be a missionary by nature – called, equipped and sent into the world by the Holy Spirit to participate fully in God’s mission (Van Gelder 2005:23).^[43]

Ghanaian Mission Agencies Reaching the World

1. Pioneers – Africa (PA)

Pioneers-Africa is a mission agency founded in Ghana. The founding Director, a Medical practitioner, along with other compatriots worked in reaching the Fulani in Mali for a long time. Pioneers-Africa has also been daring in its attempts to reach diverse groups in North Africa through the Desert Streams Initiative and other collaborative efforts with their partners abroad. PA currently has 120 missionaries serving in different UPG locations in Ghana, Africa, and beyond. The total number of direct foreign missions is 37 and dispersed in different locations across the globe. One of such foreign missionaries is a Ghanaian Deputy Director of Pioneers’ global organization, currently serving in Thailand. The average age of missionaries is 40.

Being true to the local roots the PA reaches several Ghanaian UPGs including but not

limited to the Banda/Ligbi, Bimoba, Chokosi, Dagabas, Dagomba, Fante, Fanti Kramo, Frafra, Fulani, Hausa, Kokomba, Kusasi, Mamprusi, Mossi, Nafaana, Nanumba, Sissala, and the Talensi.^[44] Most of these UPGs are Muslim-based communities. The PA is strictly non-denominational and plants Churches that are handed over to various denominational groups across the fields served. Pioneers-Africa does a lot of friend-raising efforts with local churches and denominations to generate resources for the missionaries that are sent out.

2. Youth With A Mission - (YWAM - Ghana)

YWAM Ghana started many years ago in the port city of Tema. The focus of the worldwide ministry has been in discipleship training of missionaries, who are then deployed mostly on a short-term basis to different communities and countries. Most of the trainees eventually return to their mother organizations and are thus deployed for appropriate mission assignments. As such YWAM doesn’t keep records of sending missions directly to specific countries. The staff draws its mission support from individuals, families, and local churches. The foreign ‘student-missionaries’ usually return to their bases and home countries. The Director of the Kumasi Training base indicates that foreign trainees/graduates return to serve in foreign countries but are not under YWAM’s jurisdiction.^[45]

3. LBM/Reaching the Unreached.

The Living Bread Missions is an indigenous missionary work committed to training, outreach, and church planting. It has a working relationship with Reaching the Unreached which operated a missionary training base in Ghana but stopped the training and eventually mobilized all its graduates to serve among the Unreached People Groups in Ghana and Togo initially. The work eventually expanded

^[40] Dayton, E. & Fraser, D., Planning strategies for world evangelization, Eerdmans Publishing Company, San Francisco, CA. 2005).

^[41] www.daghewardmills.org. Downloaded on 31st October 2020 (World Vision of UD-LOGC).

^[42] op. cit. n.p.

^[43] Van Gelder, C., ‘Rethinking denominations and denominationalism in light of a missional ecclesiology.’(Word and World 25(1), 2005), 23–33.

^[44] Baseline Missionary Survey Forms filled by Pioneers Africa Director (June 2020).

^[45] Personal conversation with, and survey result from Pastor Lewis Roberts - YWAM Kumasi (July 2020).

into Cote D'Ivoire and Burkina Faso. The current collaborations have operations among the following major UPGs in **Ghana** Banda/Ligbi, Sissala, Mamprusi, Fulani, Wala, Lobi, Birifor, Dagari, Busanga, **Togo**: Moba, Gourmanche, Anufo, Chokossi, Gamgam, Ewe, etc., **Cote D'Ivoire**: Agni, Baoule, Djula, Lobi.

Most of the over 100 churches planted are independent and are run by the missionaries and their supporting pastors who have been disciplined and empowered in the process. The 41 key missionaries average of 45 years. Plans are afoot to reach out to more UPGs. Part of the funding for the fundamental care of missionaries is provided by friends based in the USA - except a few of the missionaries who are reliant on funds generated from local church tithes and local friends.

What Does the Future Hold for Ghana's Mission to the World?

There is ample evidence that the Ghanaian church has indeed come of age and has been involved in missions to other nations. As we strategize to use the professional and manpower resources, we stand to a greater advantage of reaping heavy partnership benefits of the Church. A large and resourceful diaspora exists to take the agenda of Vision 2040 forward and feed into the vision for the world. A well-trained/disciplined young and exuberant traveling Ghanaian is an asset to the Kingdom agenda. Efforts are encouraged to explore missional synergy as we reduce the excessive focus on denominations.

As it stands now, Ghana Vision 2040 aims at raising, equipping, and releasing 30,000 people (with emphasis on but not limited to young people as missionaries) to the nations of the world. We are bonafide participants in God's agenda and vision for the unreached world. As broad as the vision stands, GEMA by her vision is but a catalyst and will explore the opportunities already available in the Ghanaian Church and missionary organizations as demonstrated.

- a. GEMA Vision 2040 sounds the alarm for more intentional involvement in the Master's mission across the borders of many nations. It is also a clarion call to know who is serving

in what field and thereby allow synergy in the work of mission. Vision 2040 is a call to the body of Christ and not specialized for a category of Christian involvement. Vision 2040 urges local churches and para-church organizations to engage in foreign and indigenous collaborations - preparing the Church for greater achievements in missionary endeavors (1 Cor 14:7-8).

- b. The Ghanaian church has successful multifunctional and multi-denominational perspectives of missions. We are duty-bound to draw on missionary best practices to enhance future performances. We must assess our collective weaknesses and learn how to leverage our strengths to get the best results. There is a great opportunity for some round-table discussions among leaders so that we can explore Ecclesiastes 4:9-12 and Amos 3:3 concepts within missions.
- c. Posterity will be grateful to current leaders if partnerships and, particularly, mission synergy is developed for the Ghanaian missionary enterprise. Such synergy will explore human resource mobilization as a priority factor. What a great privilege it would be if the local church deploys its members in mission fields through workable discipleship structures, which are sometimes best administered by para-church organizations. What beauty would result if professionals from different backgrounds working in an unreached community collaborate to bring the message of salvation to the indigenes, demonstrating that we are all serving the same living Jesus!
- d. It is time to fully explore the professional 'capital' of the young and resilient missionary force.^[46] It has become amply evident through campus ministry engagements that more Christian professionals are ready to be sent to the nations. The need is for appropriate Discipleship systems to prepare such professionals before they launch into the Diaspora. When Ghanaian Christian professionals in the diaspora also agree to be mentors and models for such young people across the board, adequate and supplementary help will be available to young missionaries. Young professionals are the existing contingency that must be empowered and encouraged.

^[46] Sampson Dorkunor, REMAP II Report on Ghana, (Connections: The Journal of the WEA Missions Commission, Vol 2 No. 2., June 2004), p59-61.

Bishop Heward-Mills remarked that he has many medical doctors, specialists, lecturers, architects, and engineers, all of who are serving as lay pastors (Heward-Mills 2007b:3). Thus, every individual in the church shares the burden of ministry and carrying out the mission of God.^[47]

- e. Financial equipping is so vital to the growth and re-engineering of the missions architecture in-country and abroad - especially for full-time missionaries. Without an adequate financial stand at home, it will be difficult to support missionaries abroad. Again, if the agencies work together, best practices in raising and spending money will be shared. The challenge remains especially for para-church organizations to understand how to be self-sustaining, self-reproducing, and self-governing and also how to partner with the mainline Church in mission support.

Among the challenges to be dealt with as the Ghanaian Church considers her role in international missions is keeping the missionaries in shape and ready to spend and be spent. We need a form of member care that produces resilient, healthy, and effective missionaries^[48] who will deliver the Gospel message and cause transformation in the communities they are sent to. From a concerted and coordinated front, missionary agencies and local churches can forge missionary support systems that will endure and encourage more people to get enrolled in the service of the Master. This includes simple insurance cover for health, retirement, and death. If all the numbers of Ghanaian missionaries are collated and congregated into the working force with adequate and workable policies, we will go far as a mission-sending nation. A strong mission support system will involve:

- ▶ Challenging the Ghanaian Church to explore her indigenous God-given (and sometimes boasted about) resources for missionary endeavors.
- ▶ Challenging the Ghanaian Diaspora Church to consider her roots^[49] and offer the necessary financial support for indigenous missionary endeavors.
- ▶ Calling for feasible and workable Partnerships

with the world missionary movement. This is a call for equal partnerships with all the varied resource endowments - without inferior - superior notions.

With such potent considerations, Ghana Vision 2040 is Mission Possible: Ghana To The Nations!!!

GEMA's role at this crucial point in mission history is a determinant of how engaged the younger generation will be for the decades ahead. GEMA's role is that of a network facilitator! GEMA stands the great opportunity of being a rapporteur and facilitator on what is happening with Ghanaian missions without interrupting the flow of work in the denominations and individual para-church groups.

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^[47] White and Acheampong, op, cit.

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GHANA TO THE NATIONS

THE CASE OF CHURCH OF PENTECOST

Apostle Amos Jimmy Markin

1. INTRODUCTION

This presentation is an attempt to use the case of Ghana's Church of Pentecost, one of the largest and fastest-growing indigenous Pentecostal denominations in the West Africa sub-region, as an evaluation of how Church's especially Ghanaian Churches are endeavoring to fulfil the Great Commission mandate.

A. BRIEF HISTORICAL BACKGROUND OF THE COP

The origin of the CoP is traced from an indigenous Ghanaian Christian initiative in a remote part of the Eastern Region of Ghana in the early 20th century. However, the CoP locates its historic roots in the British Apostolic Church, in Bradford, England.

This is due to an earlier collaboration between the British Apostolic Church and the group in 1935. Through this collaboration the group became affiliated with the Apostolic church of the UK, headquartered in Bradford, UK as its local branch, becoming the Apostolic Church of Gold Coast (Ghana).

The British Apostolic Church sent its missionary, an Irish, James McKeown to supervise it as its local branch in 1937. The CoP considers as its missionary founder Reverend James McKeown but remains an indigenous Ghanaian initiative. Tracing its history from the arrival of Reverend James McKeown to the Gold Coast in 1937 to the present, the Church has steadily grown with very phenomenal statistics both in Ghana and other parts of the globe.

B. GROWTH STATISTICS

The Church is estimated to be growing or expanding at an annual rate of seven to ten percent. They open an average of between 500 and 1000 churches or congregations or what they call Local Assemblies

every year in their worldwide statistics for the last 10 years. The number of souls won and baptized for the past 10 years is on the average of 250 000 per year. The overall membership of the Church as of 2018 is put at 3, 257, 943 as per attendance in the regular Church register. This is made up of 2, 759, 642 adherents in Ghana and a total of 498, 301 in other nations. In Ghana, the CoP estimates a total of 16, 270 local churches and 5, 532 congregations in other parts of the globe. This paper has outlined some twelve (12) vital indicators accounting for her growth and mission's agenda. And mentioned some challenges confronting the system.

2. FACTORS FOR GROWTH AND MISSIONS

a. Experience and Reliance on the Holy Spirit

The impact that has been noted in the growth and missions of the CoP is as the result of its keen emphasis on the experience of the Holy Spirit and the outflow of the relationship that its members or adherents and leadership development with him. What constitutes their power generation for living and witnessing, voluntarily and selflessness or rather sacrificially loving and living for Christ and his service is this factor. In whatever class or group of its constituents, children, youth, or adult, experience, dependence, and reliance on the experience and guidance of the Holy Spirit is most prominent.

b. Aggressive Evangelism

Directly following after the experience of the Spirit, as probably is the after effect, is aggressive evangelism. The most obvious reason for the growth and missions of the CoP is that its top priority has always been evangelism both at home and abroad.

In the CoP, the deliberate focus or ultimate purpose for every function or gathering is to win souls through conversions. This includes functions such as child naming ceremonies, birthday celebrations, funeral gatherings, church services, conventions,

rallies, and others. The strategies used include organizing proclamation outward events, small-groups evangelism, and personal evangelism. These are engaged in various forms and specialties. Conventions, Rallies, Mobile Cinema Evangelism, Hospital and Prisons Ministry, Sports Evangelism, Social Media outreaches, Social Intervention Evangelism, Specialized Ministries to different groups (Chiefs, Parliamentarians, prostitutes, LGBT groups, poor and needy, Fulanis, Muslims and other religious groups), dawn broadcasting, schools and colleges evangelism and child evangelism.

The CoP aims at reaching every group or community and peoples of all caliber and status with the gospel. Every individual, including the top leaders of the church, movement or ministries, board or committee, social services and others are all involved in evangelism.

c. Laity Involvement

Evangelism, Church Planting and Missions in the CoP, whether at home or abroad is not the preserve of some specialized few, such as the clergy or some specialized gifted persons involved in evangelism. It is rather the work of the entire church populace including the laity.

d. Vernacularization

This laity involvement is made possible through its vernacularization tradition. Vernacularization in the CoP is given expression through the use of locally -composed choruses and songs, the narration of personal testimony, public Scripture reading, and preaching of sermons in the Church. This makes the outlook of the church simple for indigenous participation and gives a positive response to the gospel.

e. Community Based Local Churches Supervised by lay Leaders

The CoP grows, maintains the spiritual health of its members by its peculiar church planting strategy. The denomination has a close-knit congregational system. The churches are community-based and are supervised by lay leaders. The members are encouraged to fellowship within the community closet in proximity, where they will be identified, pastored, and disciplined. In this pattern, they are trained to use their lifestyle to influence their community for the gospel.

f. Functional Ministries

The CoP operates with five functional ministries (Evangelism, Women, Men, Youth and Children). The purpose is to maintain each group with its peculiar demands and use it to reach its kind. But the evangelism ministry overlaps in all the ministries. Each functional ministry has enshrined in its aims and objectives for operation the winning of souls for Christ. In that regard, every member of the church is a member of the Evangelism Ministry together with being a member of any of the rest. It is this evangelism ministry that is responsible for equipping, training, mobilizing and deploying the entire church for the work of evangelism and church planting. But its task is to equip each member to have evangelism as a lifestyle, learn to witness for Christ everywhere and plant churches in their communities or sojourning places. Planting of Churches in the CoP is the initiative of any member.

g. Pentecost International Worship Centers (PIWC)

However, for the CoP to remain relevant and become available to all classes of people the church periodically adopts innovations to address every change. One of such innovations is the establishment of Pentecost International Worship Centers (PIWC). The PIWC innovation seeks to create Bible-based contemporary churches to meet a specific audience. These identified groups include highly qualified professionals and academicians, young people who are drifting to other denominations due to unfamiliarity with the local or traditional languages and the form of liturgy. And others who cannot communicate or understand the vernaculars, such as diplomats, missionaries, and expatriates. These are also equipped to send the gospel to their nations.

h. Home and Urban Missions (HUM)

Following that same pattern as the PIWCs, the Church has rolled out other evangelistic outreach innovations as responses to currents developments. One of such is the Home and Urban Missions (HUM). The focus of the HUM is to extend to ministry to people of northern extracts in southern Ghana and other migrants such as Fulanis and other neglected communities who migrate to Ghana from countries such as Niger, Burkina Faso, L’Cote d’Ivoire, Togo; Nigeria, China and a large community of Indians and Lebanese.

i. Ministry to People with Disability (PWDs)

Closely related to the HUM, is ministering to people with disabilities in society. These include physically impaired, hearing impaired, blind, Albinism and others. Persons with disabilities are considered the world's largest minority group. It is estimated that 15%, 1.2 billion of the world's population are PWDs and in Ghana over 5million.

j. Missions Structures and Strategies of CoP

The CoP strategically separates Evangelism Department and Missions Department. The Evangelism Department is headed by the Evangelism Ministry Directorate. It is aimed at or focuses on the proclamation of the gospel, mobilization and motivation for practical evangelism (organization of proclamation outreach events, small group evangelism, and personal evangelism), discipling and equipping of the saints for outreach (including preparing adequate material for studies on evangelism) and planting of churches locally and internationally.

The Missions Department and structures are very unique. It is manned by an organized missions board and an international mission's director. The board has the head of the Church as its chairman. There is a centralized missions directorate that coordinate all the affairs and correspondences of the mission's activities both at home and abroad. And the international mission's director looks after the day to day running on the mission's directorate. Its scope is to organize missions' conferences, train and send out missionaries, especially out of Ghana, creation of mission's awareness, coordinating all the work of the churches out of Ghana and some places in Ghana designated as mission area due to their deprivation and mobilize and disburse finances for the upkeep and other details on missions. The modus operandi of the mission's department is to ensure that missions are established, maintained and sustained in the nations until they become autonomous of the Ghana branch.

k. System of locating field workers, reporting, evaluation and monitoring

An important factor worth mentioning that affects the success of the CoPs evangelism and mission's

agenda is their system of posting or moving field workers from one place to the other. This is done every year. Ministers are shifted and changed to different locations. Others are sent to places which demand their services but will otherwise not have been there by any circumstances. Though this system might have its challenges I consider its positive effects to outweigh its negatives. The church also has in place a consistent system for reporting, evaluation, and monitoring of the activities.

l. Financing evangelism and missions' activities

CoP has its headquarters in Ghana. Much of its finances for missions everywhere comes from Ghana. Due to its historic precedence, the church in Ghana is careful not to import monies from other nations into Ghana. The missionaries sent from Ghana are sponsored from Ghana. How then does the CoP finance such a huge budget without relying on external donors? The denomination had learned quite early not to be dependent on foreign funds or borrowing from others such as financial institutions.

The finances are mobilized through the voluntary giving of tithes and offerings by its members. The mission's department however has a week set aside for mission's promotion dubbed McKeown's missions' week". In this annual week celebration awareness towards the cause of propagation of the gospel is made and voluntary donations are giving. There is always a monthly fund called "Missions Offering" which is giving every month after the Lord's supper. These funds are not added to the main church's finances. They are set aside exclusive to be managed by the mission's board. These and other voluntary donations from the generosity of the member keeps the church missions going.

m. Challenges to Address

The above is an outline of some positive innovations CoP has adopted in its evangelism and missions. The Church, however, acknowledges many challenges.

In fact, at every evaluation session, there are discoveries of many areas which also shows inadequacies that requires improvement. For instance, the passion and zeal for the members to engage in Evangelism fluctuates. In terms of mobilization of money anytime there is economic

turn down the CoP is affected in a way that translates into its mission obligations. In the mission field, Visa acquisition and other national barriers had restrained the easy sending of personnel to designated mission destinations.

3. CONCLUSION

In conclusion, this paper has sought to outline briefly, how CoP as a denomination is moving from Ghana with the gospel of Christ into other nations. Factors responsible for her growth included experience and reliance on the Holy Spirit, aggressive evangelism, Laity involvement, vernacularization, community-based local churches supervised by lay leaders, functional ministries, PIWCs, Home and Urban Missions, and Ministry to persons with disability. The paper also discussed missions' structures and strategies, systems for locating field workers, reporting, monitoring and evaluation. Mention has been on how missions in CoP is Financed.

Some challenges confronting the Church's missions

have also been detailed for discussion. I trust that this brief information will help and encourage this meeting to generate a good discussion to help promote our cooperate evangelism and mission's agenda should Jesus tarry.

End Notes

1. For information on the initial history of the CoP see E. Kafui Asem (ed), A History of the Church of Pentecost, Vol. 1. (Accra: Pentecost Press, 2005)
2. See CoP, "State of the Church Address" 16th Session of the Extraordinary Council Meetings, Held at Pentecost Convention Centre, Gomoa Fetteh, on 8th -11th May, 2019, 25
3. A. J. Markin, Transmitting the Spirit in missions: The History and Growth of the Church of Pentecost, (USA: Eugene, Oregon, Wipf and Stock Publishers, 2019), 83

REV DR. AMOS JIMMY MARKIN is the Evangelism Ministry Director for the COP.



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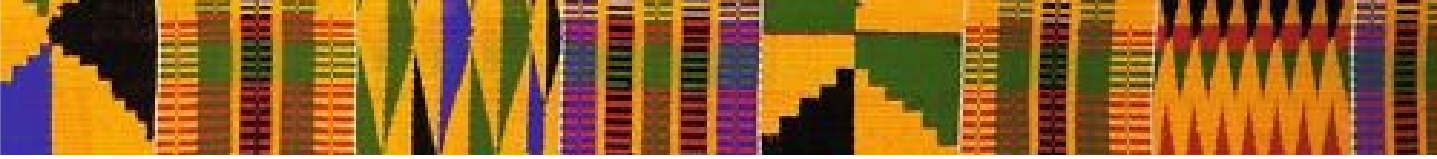


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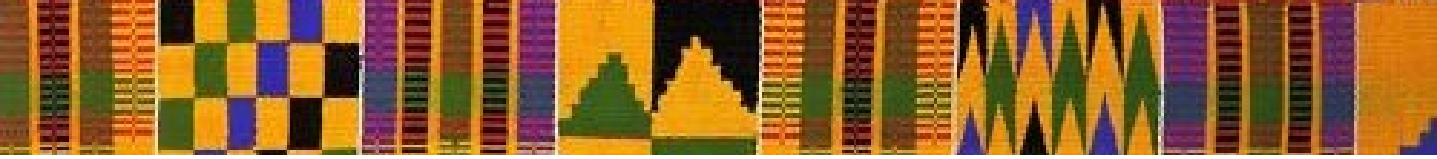


PART 5

GHANA TO THE NATIONS- SHORT TERM MISSIONS



*The Adinkra symbol “DENKYEM” simply means “CROCODILE”
and signifies one’s ability to adapt to circumstances.*



GHANA TO THE NATIONS: SHORT-TERM MISSIONS AND ITS IMPACT ON THE NATIONS

Kate Azumah

It was a day in the month of September 2012, a group of people hurriedly wove their way through Mumbai's busy airport towards the cubicles for immigration formalities. Arriving, one member presented her passport.

'What is your address in India?' The official asked.

'Bhattiprolu,' she replied.

'Where is Bhattiprolu?' he asked, suddenly wearing an impatient frown of unwanted concentration. She consulted the leader of the group and supplied the answer.

The group of seven were Ghanaians on a three-week mission trip to Bhattiprolu, a village in the Andhra Pradesh State of India. Among other things, that mission saw neighbours of different castes and faiths—Christian and Hindu—visiting each other's homes for the first time, after years of living side by side. A community whose children were known for being fatally violent became shocked at the receptivity of their own children to the message of the gospel proclaimed by the Ghanaians.

Ghanaians have been embarking on short-term international missions and making significant impact as far back as in 1978. I was part of a pre-missions scouting team to The Gambia in 2014, where we connected with various church leaders to gather information and solicit support for a future mission trip. Being the small country it is and given the willingness of the church leaders to connect us with one another, very soon we had visited many, both expatriates and indigenes. One discovery at these visits was the many references the leaders made to the impact of Joyful Way's mission trip to The Gambia in 1978. According to Pastor Chinedum Meribole, Joyful Way's 1978 visit was instrumental in bringing many young people to faith in Christ, some of whom had become leading ministers of God in The Gambia at the time of our visit.

Reading through the book of Acts, I realized that Paul and his missionary compatriots were both short-term and long-term missionaries (Short-term mission is defined here as any mission trip that lasts less than two years). Even though the cumulated time spent on some of Paul's missionary journeys spanned more than two years, as far as the individual cities or locations were concerned, his mission trips were short-term. Paul's ministry during these short-term trips were characterized by uncompromising gospel preaching about the crucified and resurrected Christ, teaching in synagogues, winning disciples, strengthening believers, building relationships, and appointing elders, along with the manifestation of signs and wonders to confirm his message.

A number of ministries in Ghana have been embarking on short-term international mission trips over the past decade. Some of them are Excellent Youth Outreach (EYO), Teens Aloud Foundation (TAF), Footworks International (FWI), and Harvest International Ministries (HIM). In all over thirty countries across Africa, Europe, Asia and North America have been visited by these ministries on short-term missions. The duration of the trips varies from two weeks to three months. For youth-focused ministries like EYO, TAF, and FWI, the short-term teams are made up of mostly university students and high school graduates, while a church like Harvest has mainly young professionals, clergy and adults. Some teams have two people sent on a trip with others having larger teams of about twenty people. A myriad of activities are carried out during the missions--one-on-one evangelism, prayer walks, Bible teachings, crusades, church ministrations, missions conferences, youth conferences, leadership conferences, sports ministry, camps, outreaches to schools, prisons, orphanages, hospitals, villages, etc.

In spite of questions and concerns in some circles about how much is accomplished by such short trips in the long haul, the impression of Ghana's

short-term missions on other nations is profound. Thousands of people have come to faith in Jesus through the preaching of the gospel at various evangelistic activities during these mission trips. As the Lord worked with the apostles and proved their message true with accompanying signs and wonders, so does the Lord with our Ghanaian mission teams. There are testimonies of people healed from all kinds of ailments: cancers, blindness, tumors, AIDS, etc. Miracles like the instantaneous restoration of deformed limbs and cripples walking are real occurrences on the mission field. Those under the bondage of Satan are set free as his demons are cast out according to Jesus' promise. As Razaq put it, he only understood fully what Jesus meant by "Go into the world..." after participating in a short-term mission trip himself. Several years ago, one Danny Santa Lucia was a short-term missionary to Ghana whose preaching was instrumental in bringing Rev. JKF Mensah to faith in Jesus. I figure it is the unfolding of time that will fully reveal the role Ghana's short-term mission trips played in God's agenda of raising many Rev. JFK Mensahs in other nations.

It is usual to see short-term missionaries sent mostly from the West to the rest of the world. The phenomenon of African youth going to other countries for short-term missions is relatively new, and it is no vain statement to declare that Ghana is a leading nation in this new move. The general reaction of individuals and groups in the receiving nations is surprise and awe that African youth (Ghanaians for that matter) are embarking on short-term missions to other nations. There are parts of Africa where young people are relegated to the background as far as ministry in the local church is concerned.

As a coordinator for short-term international missions, I have had the opportunity to debrief scores of teams on their return from mission trips. From the reports, youth in other countries are inspired when they see Ghanaians, young as themselves preaching, teaching, leading, and serving in ministry, especially cross-culturally. It motivates them to rise above timidity and a limiting mindset to deploy their potential for God's service. Steve, a Kenyan, had his first mission experience accompanying a short-term mission team from Ghana as they went about their mission activities. After the Ghanaian team left, Steve organized some of his friends for a mission trip to the northern part

of Kenya where they applied all he had learnt from the Ghanaian team. The results were tremendous; the young people could not believe God would use them that way. Since then, Steve has kept in touch with his Ghanaian friends with his interest in missions alive and growing with action.

Ghana has a rich heritage of sound Biblical teachings and resources as far as the evangelical and missional Christian community is concerned. Short-term mission trips serve as a conduit for Ghana to bless the body of Christ in other nations up close with this heritage. Churches in other nations have been stirred to action concerning the Great Commission during programs like mission conferences and seminars that form part of short-term mission activities. There are stories of young people in other nations who first learnt about Quiet Time from Ghanaian short-term teams. As teams live with families and interact with individuals on the mission field, their exemplary lives of devotion to God and Christlike character become a legacy their hosts are challenged to emulate. A family in Tanzania started a culture of having family devotions after hosting one such team from Ghana. I recently received exciting news with pictures from Angola about how one church was using the Discovery Bible Study (DBS) method to grow and increase several house churches during the covid-19 pandemic. The church, Nascidos de Novo (Born Again) first learnt about DBS from one of our short-term teams. A similar church in Sierra Leone also sent a report of how they were sending DBS to surrounding villages and its impact on the people.

Short-term missions by Ghanaians have helped to boost missionary work in other nations in a number of ways. Firstly, long-term missionaries who receive the short-termers are edified and encouraged when teams come to support their work. Secondly, short-term missions serve as an extra recruiting tool to mobilize both the receivers and those that are sent. For the receivers who have little or no awareness of missions, the activities of short-term missionaries present the needed exposure that creates the desire to get involved. In the University of Namibia, leaders of some Christian groups on the campus came together for the first time to designate some time on Wednesdays for campus evangelism. This was after a short-term team from Ghana had organized a program with them on 'Practical Evangelism'. One Namibian participant shared this testimony: "Your teaching on Friday took away my fear. At first, I

used to hide behind people during outreaches, but this time I went out all alone and won two souls for Jesus.” Those who take part in short-term missions are also more likely to consider and choose missions as a lifelong career because of their short-term experience. Following their respective short-term missions’ experiences in Kenya and The Gambia, Solomon and Issaka, two Ghanaian university graduates, went back to serve as missionaries in these countries for over two years.

There have been revivals, and the birth of churches and ministries in other nations through short-term missions by Ghanaians. Teens Aloud, Footworks and Excellent Youth Outreach all have branches in other nations through the activities of short-term missions. These branches are set up to disciple young people and to train them to also do ministry. Over the years the branches have mobilized young people in their respective countries to also go for short-term international missions. In 2019, young people from six different countries joined EYO’s short-term mission trips to other nations. For some of the people from the six countries, this was their first ever cross-cultural missions experience. In South Sudan, a church was pioneered by a short-term team from Ghana with the help of a local man of peace. With the ensuing war, the church moved to the refugee camp in Northern Uganda where it hosted another short-term team from Ghana that did a lot of work among the refugees in the camp.

In being a blessing to other nations, the Ghanaians who take part in short-term international missions are themselves impacted and motivated to do more for the sake of the gospel. Priscilla, a medical student who went on a short-term trip to Uganda in 2017 shared, “The mission was a personal call for me to focus on disciple-making and not on convert-making. Living in the Hindu-populated town of Jinja has challenged me to secure the Christian heritage I have as a Ghanaian.” After a short-term trip to Zimbabwe, Rev. Prince Achin, a senior pastor expressed that, “Missions to Zimbabwe has transformed my perception about soul-winning. The urgency and speed required was so much implanted in my spirit and ministry. My theme for the years to come is, ‘the harvest is now.’” Other short-termers, after experiencing a hurdle of challenges with respect to raising funds for the mission trips, returned with a commitment to be financiers of mission work themselves.

Ghana has a lot to offer the world in terms of a solid

gospel-advancing legacy. Short-term international missions have revealed themselves to be laden with opportunities and potential for Ghana to advance the interests of Christ in the nations. I believe our Ghanaian story of short-term international missions did not start with just the ministries actively involved in it today, other individuals and ministries have contributed to building this legacy over time in diverse ways—a school ministry here, a Bible study there, an evangelistic group here, a mission conference there, etc.

In the face of the many worthy stories of the impact of Ghana’s short-term missions, the enemy is also relentless in raising and marketing his false prophets and teachers to discredit and undermine genuine gospel work in the nations. During a recent short-term trip, I observed that some people had become unreceptive due to their wariness of false ministers. This makes it all the more imperative for us as individuals and an evangelical body to preserve our identity and calling in this regard by holding fast to and passing on the true faith entrusted to us in God’s word. If Ghana is to continue with her impact in other nations through short-term missions, then our work of evangelism and disciple-making at home must be extensive and vigorous, especially among the younger generation.

A short-term team returned from Guinea Bissau with this, “Everywhere we went, people said, ‘Ghana is so blessed! Can you send more volunteers to stay longer?’” Can God count on us to continue to be His answer to the nations’ call?

Kate Azumah has served as the Missions Coordinator for Excellent Youth Outreach since 2010. Her work involves organizing and coordinating short-term international missions. Excellent Youth Outreach is a youth ministry that runs mostly in tertiary institutions in Ghana and has branches in The Gambia, Kenya and Uganda. The ministry has sent short-term teams to over 30 countries mostly in Africa.



THE 'LUKE 10 TRIP' THAT NEVER ENDED

Saviour T. H. Daitey and Alvin K. Baidoo

“These were his instructions to them: The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields. Now go, and remember that I am sending you out as lambs among wolves.”

Luke 10:2-3

We searched, we prayed and got ready to move. On February 12, 2020, we set off by bus for the Gambia. Basically, to scout the Mandinka people group of the Gambia and the Fula Jalons of Sierra Leone respectively— we have been praying for them for a while and had hope that the scouting would lead to future mission work amongst these people groups. It took as a dramatic trip through Burkina Faso, spent two nights on the streets of Mali and spent several hours crisscrossing Senegal before finally seeing the clear skies of the Smiling Coast of Africa, the Gambia, in the early hours of February 18, 2020.

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We had planned to spend two weeks finding people of peace for immediate Discovery Bible Studies (DBS), talking to missionaries and church leaders for possible partnerships and Disciple Making Movement (DMM) trainings and proceed to Sierra Leone for the same task. Then head back to Yagaba, Northern Ghana, our official service field by the first week of April. Little did we know that God was grandly weaving it all for His glory.

Now hosted by the Great Commission Movement of the Gambia, (GCMG), we started our evangelism activities with their campus team. We actively and intentionally reached out to university and college students on daily basis and focused also on finding persons of peace amongst them. At least there was no language barrier in this student environment.

It was fun to do that every day. Yeah fun— from encounters with cynical muslim polemics against Christianity, to skeptical muslims seeking secretly, to those starting DBS groups until someone betrays them to stop and to those who would continue to discuss with us openly or secretly and continue (till date) to receive Christian materials (evangelistic videos) from us. At least what it looks like for us to be disciple makers in the Gambia would begin with the campuses —we already got a fair idea of the Gambian field and we were ready to roll and enjoy the power and sweet fellowship of the Holy Spirit.

It was now time to experience rural ministry in the Gambia. We travelled several hours to the far east “to journey” with two of GCMG’s passionate and faithful church planters and disciple-makers in Basse Santa Su. *Uncle KB and Auntie Toulie (not real names for security reasons) both came from muslim backgrounds who, as though they had been born at the wrong time, also saw the Lord through miraculous encounters. We were more than glad to journey with them from village to village, fellowship with their home churches and share DBS with them, dine with them, pray with them, hear amazing stories from one another and thank God together for the gift of His ministry of reconciliation and the opportunity to proclaim His saving grace in

Islamized communities and villages in the region. One more person came to faith in Christ Jesus in a DBS meeting before our two week stay in Basse would end.

As we were about to head back to the city, we sensed that we were not going to travel to Sierra Leone that week but the Lord didn't immediately tell us what the reason was. It was towards mid March and the COVID-19 pandemic had not yet made major headlines in West Africa. We kept praying, saw cheaper flight tickets available but our multiple attempts to book, all failed for one reason or another.

By the end of March, we saw the cheapest tickets ever and as close as we got to laying hands on them to fly in the first week of April, the pandemic would hit the region and borders would begin to close for all commercial flights. It was as if we had the last flight but God said, "We've got work to do sons". Absolute peace flooded our hearts and He reminded us again, "Stay with me, not too fast or too slow. Just go at my pace." The trip is not over.

By this time we knew we would stay for a little bit longer and we needed to ask the Holy Spirit what next for the pandemic— we don't want the pandemic to determine what we do but He determines what we do. How do we evangelistically keep in touch with people? How do we make good use of the lockdown periods for the purpose of discipleship?

He gave us the insight, an amazing idea of putting the DBS principles into easy and user-friendly animation videos to continue to reach individuals and families in their homes. We discovered our digital evangelism gift right here. Today, this explainer-animation disciple making videos are seen and shared near and far— mainly in the Gambia, Senegal, Ghana and Uganda. A lot of people are involved in sharing these videos with those they're also discipling and we really appreciate their partnership to digitally reach the lost. The "Creation to Christ" series, a chronological study journeying through the creation story to Jesus' ministry, has been the longest project we worked on during this unusual season. "The videos are easy to understand and really brought memories of some Bible stories he had heard in primary school," a muslim friend shares.

We have also been blessed to run a few DMM trainings— for one Mandinka family and two other groups. All of a sudden we could also bring in our

digital evangelism ideas to help a few others in GCMG to actively engage people with their devices. We felt really honoured to be part of that well received training.

Through our active preaching of the gospel when the lockdown restrictions were relaxed, the Lord has blessed our labour with a couple of discipleship/discovery groups, baptisms and few others to coach and mentor on regular basis. Which is why we always believe and clench to the fact that **we are not men working out our plans and strategies and are inviting God to be part of it. It is God Who is systematically and strategically at work in the Gambia and has invited us to be part of what He is doing and to journey along with Him.** We feel extremely honoured to be part of it all.

Few Testimonies

Over the past months, we have been encouraged with various testimonies ranging from God's provisions, to His deliverance for people we are engaged with, to miraculous encounters, etc. Here are a couple of them below:

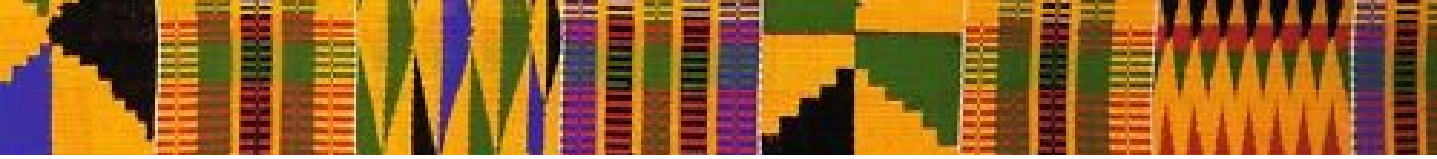
- "There's something that runs in my heart anytime I see you guys, which you will not understand"— Aliu testifies. Our response: "It is Jesus who makes us who we are." Aliu accepted Christ that day and agreed to have a secret baptism before travelling to Senegal the following day. "Giving me a copy of the New Testament is one of the greatest things anyone has done for me," Aliu joyfully appreciated.
- In another village, with Pastor Alex (formerly Alhassan), a former Muslim, we encountered a young learned man, Lamin. He was actually debating with another person about the deity of Jesus Christ, when we met him. After he had given us the chance to talk, he would interrupt a few times to make a comment or refutation. But at a point he just stopped and said, "You are angels of God. Your faces are shining. I know God sent you to me". Recently, in another meeting with Lamin, being the third time in a period of about three months, Lamin accepted Christ. He told us that he believes the Holy Spirit is working in him. Lamin agreed to be baptised later on.
- Being inspired by missionary stories like one told by Jerry Trousdale, in his book, *Miraculous*

Movement, about a man who had been waiting under a tree since morning just to meet a missionary whom he had met in a dream, we also have been praying and waiting for unique miraculous encounters. And just recently, one man we have been trying to reach, but almost gave up on because of language barriers and his unavailability, came to our house early one morning. After trying the little we could, we decided to play a Bible passage in the Mandinka language for him. We got one boy to interpret. And with that opportunity, knowing that, Mohammed works from Monday to Saturday and closes late at night, we knew we had to make use of the visit. He believed the gospel message. And when he was asked, he said that, if it's fine with us, he could be baptised the same day. This was after briefly explaining baptism and its significance to him. It was at the beach ready for his baptism that a dream he had the previous night would begin to unfold. "I saw a dream of you guys the night before. You took me somewhere

to pray with me and the whole place was very bright," he recounted. A dream that would assure Mohammad that we knew of a path that he needed to follow which was why he needed to come see us immediately. When Mohammad got out of the water, in a careful baptism ceremony at the beach, he told us through the boy who interpreted for us that, he would like his whole family to become Christians. He now joins us for a home fellowship on a weekly basis.

The Lord keeps encouraging us with testimonies. In as much as we have had a good stay in the Gambia, it's our hope that we bear lasting fruits even after we have left. On several occasions, we were received and we proclaimed the peace and the Kingdom of God. On other occasions, we were rejected, the wolves gnashed their teeth against us and stopped others from listening to our message, yet we warned and moved on. So the Luke 10 trip still continues. It's not over yet because the harvest is still ongoing.

"But if a town refuses to welcome you, go out into its streets and say,
'We wipe even the dust of your town from our feet to show that we have
abandoned you to your fate. And know this—the Kingdom of God is near!'"
—Luke 10:10-11



PART 6

DISCIPLESHIP & DISCIPLE-MAKING



The Adinkra symbol “GYE NYAME” which translate “EXCEPT GOD” and signifies the supremacy of God.

THE URGENT CALL FOR DISCIPLESHIP IN THESE TIMES

J.F.K Mensah

A disciple is anyone who is committed to the process of obeying and imitating Jesus until one is like Him. I take that from Luke 6:40: it says, 'a disciple is not above his teacher or master, but if he is fully trained, he will be like his master'. 1 John 3:2 says, 'when we see Jesus, we shall be like Him, for anyone who has this hope in Him purifies himself just as He is pure'. So, discipleship is the process of being discipled, and a disciple is a student, an apprentice; a learner (from the Greek word, 'mathetis'). Mathematics and 'mathetis' come from the same 'root word'.

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With that definition, it is clear that when we say we are producing a disciple, it means we are in for a person that, at the end looks like Jesus, lives like Jesus, talks like Jesus, and ministers like Jesus. This now brings us to what I call 'checklists for discipleship'. My first one (and you would have guessed by now) is the goal of discipleship. In discipleship, unless the person arrives at permanent, stable and consistent Christ-likeness in character, in doctrine, in ministry in fruitfulness, and in intimacy with God, your job is not done.

It is important to check the following five points.

1. The selection process.

You can see in John 1:39 that the first disciples of Jesus who early on were disciples of John met Jesus after John pointed to Jesus and said, 'this is the lamb of God who takes away the sin of the world'. Jesus asked them, 'what do you seek?' And they answered, 'Rabbi, where do you live?' Jesus said, 'come and see'. So they went to Jesus, it was about 4:00pm and they stayed overnight. The next morning Andrew found his brother, Peter and said, 'we have found the Messiah', and brought him to Jesus.

But in Matthew 4:19, when Jesus met them fishing in Galilee, he told them, 'follow me and I will make you fishers of men'. Finally, in Mark 3:14-15, which agrees with Luke 6:12-13, we are told, 'in those days, Jesus went to the mountains to pray. He continued the whole night in prayer to God and when it was day, He called his disciples to Him and He chose twelve, whom He named apostles, that they should be with Him'. So the selection process was not haphazard. Jesus took a period of over one year before He finally selected His 12 disciples.

When you look at it, Jesus' ministry was side-by-side with John the Baptist's ministry up to the time He chose the twelve to be with Him. You can see that He observed them, and He prayed all night about them. When you read John 17, three times, Jesus told the Father, 'the men you gave me, these men you gave me, they were Yours, You gave them to me'. He was sure that it was God who

handed those people to Him, and He gave account of that, because he said, 'those you gave me I have kept them. None is lost except the son of perdition'.

For many of us, we choose disciples haphazardly, and we are surprised that they are not faithful. We are surprised that they don't last. We are surprised

In discipleship,
unless the
person arrives
at permanent,
stable and
consistent
Christ-likeness
in character, in
doctrine . . .

that they are not fruitful. The number one place we need to watch is the selection process.

2. The content of our discipleship.

If we do not have the end in mind, we will expect our disciples to produce fruit which we never put into them. When I left secondary school and came to the university, some of my friends branched into the Medical School, others into the Law School, and some went to KNUST and studied Architecture.

After the years, those who went to Medical School became doctors. Those who went to the Law School became lawyers, and those who went to the School of Architecture, became architects. Why? The content of what is taught in those schools produced the results of a doctor, a lawyer, and an architect. One of my classmates, our school prefect, flew one of the flights. When they mentioned his name, I thought, I think I know this guy. When the plane landed at the Kotoka International Airport and he got out, and here was my school prefect. He flew the airplane just because when we all left school, he went to a place where the content of the school made him a pilot. Many times, we are surprised, ‘this disciple of mine cannot cast out demons, he cannot heal the sick, he is not able to overcome pornography’, etc.

The question is, what did you put in them? The content or curriculum for discipleship is what gives you the end-product. Our churches and members are like this because of the kind of sermons we preach to them. In computer language, they say garbage in, garbage out—what you put in is what comes out.

3. The kind of training, character building and knowledge that we model before them.

This is important because, Paul says in 1 Corinthians 11:1, ‘be imitators of me just as I am of Christ’. In Galatians 4:19, he says, ‘my little children in whom

The majority of the Church is still quite dependent on clerical leadership and is not fully released. “My pastor says” is still reigning.

I travail till Christ be formed in you.’ The disciples we produce look at our character and the kind of coaching and training we model before them. This is why it is called discipling. If you want your disciples to pray, you must pray. If you want your disciples to memorize Bible verses, you must memorize Bible verses. If you want your disciples to win souls, you must actively win souls. The discipler is the model for the disciple.

If you tell them to memorize Bible verses while you comfortably do not partake of any memorization, you are shooting the message in the leg because in Matthew 23:2-3, Jesus said, ‘the Pharisees sit on Moses’ seat therefore everything they tell you do, but don’t do what they do for they say and do not do’. In Acts 1:1, it says, ‘Theophilus, in the last treatise, I told you what Jesus begun to do and to teach’. So the model we hold before the disciples is critical because it speaks volumes, it shouts louder than what you are telling them.

4. The duration of our discipleship.

I have interviewed a lot of churches and church members and for most churches, a discipleship class is like one month, two months, three months, then afterwards, you leave the discipleship class and join the main church—discipleship is done. They treat discipleship as if it was a new converts’ class. Now let me ask you, if you finish discipleship class in three months, then what is the main thing you have now come to do? A disciple is not above his master. If he is fully trained, he will be like his master. Discipleship does not end until you are like Jesus. So, with the way we have given one month, two months, three months to discipleship, in order to continue with the main church activity and more mature things, what is the more mature thing than discipleship?

Jesus said in Luke 14: 25-26, when the great crowds were following him, that, ‘if any man follows me and

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cannot hate father, mother, brother, sister, wives, children, and his own life, he cannot be my disciple'. He said in Luke 9:23, 'if any man wants to follow me, let him deny himself and take up his cross daily'. In Luke 14:33, He says, 'if a man cannot forsake all he has, he cannot be my disciple'. The kingdom of God, according to Matthew 13:44-46, is like a treasure somebody found in the field and afterwards went and sold everything he had to buy it. The kingdom of God is like a merchant searching for precious pearls and when he found one of great price, he went and sold all he had to buy it. God's kingdom will cost you all. Jesus will not accept a Lordship which is 90%, He doesn't even take 99%, and He demonstrated it in the rich young ruler.

So, in allocating a month, two months, three months for discipleship so that we can go on and do other things, we are making the average church member think that, discipleship is kindergarten, but according to Acts 11: 26, when Paul and Barnabas gathered the church in Antioch together, for a whole year, they taught them. It is in Antioch that the disciples were first called, 'Christians', because they were looking like Christ.

5. The issue of reproduction.

I read the 20th anniversary reprint of Dr. Bill Hull on the discipleship movement in the United States of America and he was saying that the failure of discipleship in America is that, disciples are not reproducing. Discipleship is going on but reproduction is not going on. When there is no reproduction, there is no discipling because Jesus said in Matthew 4:19, 'follow me, I will make you fishers of men.' In Mark 1:17, He said, 'follow me, I will make you become fishers of men.' In John 15:16, He said, 'you did not choose me. I chose you. I appointed you to go and bear fruit that your fruit should abide'. In John 15:2, He says that, 'any branch in me that does not bear fruit, my father cuts it off and any branch that bears fruit, He prunes it so that it can bear more fruit'.

In 2 Timothy 2:2, Paul says, 'the things you have heard from me in the presence of many witnesses, the same commit to faithful men who will be able to teach others also'. If there is dis-

cipling going on, reproduction must happen. Jesus said, in the John 17 high priestly prayer, 'I'm praying for them and I'm praying for those who will believe on me because of their word'. Jesus saw multitudes believing on him through the message of those he had disciplined. There is nothing like a disciple who is not reproducing, and we need to watch it. If your disciple is not standing, if your disciple is not reproducing, it means that there's something wrong in your discipling process.

Why is discipleship critical in missions and particularly for Africa?

1. The language and culture problem in Africa is a big issue.

Africa is still just about 17% of the world's population, at most 20.5%, depending on which statistics you are leaning on. But 30% of all the languages in the world are in Africa. This means that in a nation like Ghana, taking the ethno-linguistic people groups, plus the foreigners who are in the country, we are already up to about 110 different ethno-linguistic people groups. You're talking about the Basare, the Frafra, the Nzema, and the Akpafo, name them.

Nigeria alone has over 500 ethno-linguistic people groups. With so many languages, it is difficult in Africa to just decide that you are going to use the traditional missionary method of going to live five, ten, fifty years among the people group and learn the language before you start preaching and teaching and discipling. The whole of the USA, with over 230 million people is using only English. You cannot do that in a typical African country. You cannot use any of the tribal languages to speak for the country.

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From my own experience, when the Navigators missionaries came to Ghana, I was one of the first people they disciplined because the University Christian Fellowship, donated myself and the team to the missionary, Dave Hall and his wife, Sherry to disciple. We met with him for one whole year, week after week. He taught me my first 60 Bible verses which I memorized. During that time, he could not speak Twi, Ewe and any of the Ghanaian languages. The common language was English between me

and himself and the other students who were with him. But you know what? When I left the university, it wasn't long before I became the Volta regional pastor for our church. I speak my native language, Ewe fluently. I read Ewe fluently. So with the 60+ Bible verses memorized in English, I travelled from Aflao and Denu to Kpasa, and I organized over 77 crusades. I pastored in Hohoe for twelve years and spoke my native language.

This is critical because after being discipled, you are in a position to carry Christ to your culture and to your language. This is different from when the person is just a church member. I have gone to many places to preach and I call people who have been going to church for 20 years, some of them for 30 years. I call them to the front and I ask them to give me 20 Bible verses and they are not able. After 20 years in church, when such a person goes back home to his village, he cannot transform the village because he does not have enough of Jesus's words in him to make a difference.

2. Missionaries don't last in the field forever.

Even Jesus, after three and a half years, he went back to heaven where he came from. So, the missionaries will go. One of the reasons why our churches in the North close up and die is because a banker, a teacher, lecturer, a nurse from the southern Volta region was transferred to Nyankpala or Savelugu, and among other things planted a church, but did not disciple anybody. So by the time they are transferred back to the South of Ghana, there is nobody to handle the church and the church dies. I was very saddened when the first headcount of Christians in Ghana was done in 1989. I was at that conference and they said over 5,000 villages in Northern Ghana, Upper East and Upper West did not have any evangelical church.

So all the churches, all of us who were pas-

sionate for church planting, the gospel and missions started moving out to the North and churches were planted. Over a five-year period, the statistics came back, that over 1000 churches had been planted and several of them had closed up. It was closed because the Southerners who went to open the church did not disciple anybody and they were transferred back

home and that was it. We need to disciple the people in such a way that when you are with a Frafra, a Dagomba or you are in an Nzema land, when you are leaving, there is somebody there who has been so discipled that he too can pass on the discipling process to another person. He can make disciples who make disciples, who make disciples.

3. Disciple-making is critical for missions because there are certain philosophical issues, theological issues and challenges in every culture that only discipled sons of that culture can unlock.

My father's brother was the Paramount Chief of our hometown for 60 years and then he died. For 20 years, they could not find a Paramount Chief to replace him. They grabbed my brother's son and he became the Paramount Chief. There are things around the throne of the paramount seat, which no foreign missionary will ever be told because they are tribal secrets and gems, which are guarded almost with the lives of those who know them. Only the sons of the soil, only the indigenes, those who belong to the tribe can analyze those things and know whether this kind of drum is a social drum, a demonic drum, a drum for fornication or a drum for executioners. Sometimes, some of our white missionaries even go and buy necklaces made of cowries and put them on and they think it is African

culture, but you and I know what cowries are used for. Certainly, no pastor in Ghana will put on a necklace with cowries because we understand our culture and once we are discipled, we can easily discern what is not Christlike. Therefore, if the missionary makes a mistake of just churching the people and not discipling the people, he cannot break into the culture. This is the reason why after almost 200 years of Christianity in Ghana, our chiefs, our linguists and the whole chieftaincy body is untouched by

Even Jesus, after three and a half years, he went back to heaven where he came from. So, the missionaries will go.

the gospel.

Also, I want to raise the issue of poverty in Africa. The disciple-making method we use, the church planting methods we use, the evangelism methods we use must take cognizance of the fact that the average African lives below \$2.00 a day. How much

are our pastors paid? If we want to use expensive methods of evangelism, disciple-making and church planting which have failed because we cannot raise up chapels and expensive clergy to man the influx of new souls that are coming to the church in Africa, we cannot handle it. The church in Africa will continue to remain a baby church if we don't change the way we are doing missions, because multitudes are entering the church, 50 million in one year. How do you handle that? If there's no discipling, you can just gather them in a church and there is very little change.

I don't want it to be said aloud, but as a Ghanaian, even though we all champion the fact that we are 71.2% Christian, 50% of Ghanaians are nominal. On the average, only about 20% of Ghanaians actually go to church. And of those who do go to church, Monday to Friday in the offices, they are the same as people who don't go to church. Bribery, corruption and the evils of society are not being caused by Muslims. Let us be honest about it. If there are ten people in the village and seven are Christians and three are Muslims and that village is full of bribery and corruption, full of social evils, exam malpractices and etc, is it the three people who are causing it or the seven people who are in the village? The church in Africa is receiving the gospel and growing but the personal character of the average Christian is lamentable. I doff my hat for the Africans here and there who are men and women of integrity. You cannot challenge the fact that they know Jesus, but the great majority of church-going Ghanaians are nothing to write home about—I can tell you story after story.

I normally go casually to places and when they later find out that I am a pastor, their attitude towards me changes. I am ashamed of that type of hypocrisy. Without discipling the people, we are doing African Christianity a great disservice. Now that the whole world has to look up to Africa for Christian leadership because we are in the majority, and the church here is growing while it is dying in the West, we must give them a Christianity that is truly Biblical and truly African.

This is why we need to disciple. I won't spend time on Islamic militarism. Militant Islam can make all our Christianity nonsense if we don't disciple the people for them to know that, to suffer for Jesus, to

multitudes are entering the church, 50 million in one year. How do you handle that? If there's no discipling, you can just gather them in a church and there is very little change.

die for Jesus, to endure for Jesus is what is required of a disciple. This is why the missionary and missions must major on discipleship and disciple-making.

I will conclude with a few of the challenges that the 21st century is introducing.

1. The hatred for absolute truth.

Society is becoming more and more accommodating, so the socio cultural landscape cannot see why Jesus says in John 14:6, 'I am the way the truth and

the life, no one comes to the father, but by me.' Why do you say that? Do you want to eliminate every other religion? They cannot bear it that, the Christian says the Bible is the only word of God and that certain things are bad before God and certain things are right before God, because the Bible says so. The recent release by the United Nations is that, the church is its worst enemy as far as carrying out the freedom and human rights they want to propagate is concerned.

These are the times we live in. If we don't produce disciples with conviction, people who know the truth, stand for

the truth and are ready to die for the truth, we shall lose the market. 1 Timothy 3:15 says, 'the church is the pillar and ground of truth in the universe'. In John 17:17, Jesus says 'sanctify them in Thy truth, Thy Word is Truth'. In John 8:31-32, He says, 'if you believe in me and you continue in my word, you will know the truth and the truth will set you free'. Today's generation doesn't want to hear that.

If you are coaching a disciple in these times, and you don't build people of conviction, people who are persuaded by truth and prepared to stand for the truth, like Shadrach, Meshach, Abednego and Daniel, your disciple will be washed away in no time.

2. We have come face to face with gay pride.

The LGBTQ fraternity is calling us people who have

homophobia, because we are saying it is wrong for you to be a homosexual, to be a lesbian, to be involved in pedophilia and to be queer or bisexual.

We are saying no, that is an abomination to God, and society doesn't want to hear that. In fact, as for the US now, if you will not allow LGBTQ, you can't win their votes. This is where society has come. These are the times we live in, the reality of the times that we are in.

3. The rise of atheists and agnostics

These people say, 'I was a Christian, I was born in a Christian home, I was bred in a Christian home, but I don't believe in God again. I don't believe there is any God, even if He is there, I don't know. I choose to believe in evolution and I don't believe in judgment, eternal life and resurrection.' Europe is filled with them, not to mention China and all that is going on around us from Japan to even the U S. The George Barna report, from the Pew research doesn't have a good story to tell us. Even for those who go to church once a month, some of them responded that Sodom was the wife of Gomorrah when they were asked, what is Sodom and Gomorrah? The church is in a very sorry state. What used to be a mission sending force has become a place in need of missionaries.

Now, Proverbs 24:10 says that, 'if you faint in the day of adversity, your strength is small'. And Jesus has told us about the two men in Matthew 7:24-27, who built their houses; one on the rock, one on sand. The rain came down, the storm, the flood, and the one on the sand fell. We need to pay a little more attention to our children. Many times, I included, many parents do not know their children. Character is not built overnight. It is a set of habits that become character. Therefore, you cannot have a child who will fall over night. It never happens. Even for Judas Iscariot, John 12 says he was already stealing money from the money bag, which Jesus entrusted to him. We need to do a lot more thorough work on our Christian children. If after that, something happens, we are not surprised because we can already begin to see the trends, and in all grace plus parenting, that's all we can entrust ourselves to. Jesus himself took time with His disciples. He worked on them.

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So even after Satan shook them and they all run away, when they came back, they died for Him.

A Christian can be a believer in word and an atheist in action because we see Christians who speak boldly but when it comes to acting their faith, they act differently from what they speak. This is the reason discipling is critical. The fallen man, even after accepting Jesus as his Lord and personal Savior, has his heart operating

at two levels. In Romans 7, Paul was saying that, 'I know that no good thing dwells in me. The good I want to do, I am not able to do. The evil I don't want to do, I find myself doing. I know that it is no longer I; it is sin dwelling in me'. Even for myself (I use myself because I have been a Christian for about 47 years now and by the grace of God, I have not backslided) but any time I relax on myself, I am still tempted by girls.

This means everlasting watchfulness. If you cannot do this, you will be a Christian for a long time, but you will fall to your own dismay. Luke 4:13 says, 'Satan left Jesus for an opportune time'. Even with Jesus, after 40 days of fasting, Satan got near and tempted Him. When he didn't succeed after three attempts, he left Jesus, not forever, but for another opportune time to engage him. Every Christian is vulnerable. Jesus says, 'he that endures to the end will be saved'; Matthew 24:13. Nobody should take anything for granted. None of us is beyond being tempted. 1 Corinthians 10:12-13 says, 'anyone who thinks he stands should take heed, lest he falls'. We are all are vulnerable. We are depending on the grace of God, we are depending on the Holy Spirit, we are depending daily on God's promises and putting in all the hedges and things we need in order that we will run with perseverance the race that is set before us, looking unto Jesus, the pioneer and perfecter of our faith. May it be that, none of us will relax and get home safely. Amen.

For the African Christian, if there is no Holy Spirit fellowship and empowerment in their discipling process, you are joking. Africa is full of 'Mami Wata', witches, 'Chakpana', 'Lebiezo', 'Nana Tungu', 'Antoa Nyamaa' and you name them. The evil spirits are not dreams in Africa. They are realities we live with in Africa. Till today, the world president for Voodoo is from Benin. Benin is the only country in the world that has a voodoo national holiday. So, if you are

discipling somebody in Africa and you do not bring in the empowerment of the Holy Spirit, fellowship with the Holy Spirit and the gifts of the Holy Spirit, you are joking, because so many things happen, and the disciple is not able to face them because they are spiritual issues. If you are not able to handle them, he leaves the faith and he goes to pour libation. That is the place of the Holy Spirit in discipling. He must be included and have His place.

if there is no Holy Spirit fellowship and empowerment in their discipling process, you are joking.

to bend it, it is easier than an old adult oak. If you want to bend a twisted adult oak, you will just break it. Fortunately for us the Scripture Union, GHAFES, The Navigators, the Campus Crusade and various groups are working on campuses and it is time to highlight discipleship and disciple-making in such a way that even if the churches are not prepared to embrace it, the para-church organizations will capture our youth for us. If they can get a good enough

The best time to disciple a human being is in his youth. Our Junior High Schools, Senior High Schools, and the Universities are critical because, if they are not disciplined by that time, they grow up to be caked adults who hear the gospel but find transformation very difficult. Just like a young tree, if you want

curriculum to work on them, we shall not lose them because they will be the oaks for the future of the church, but with undisciplined youth, when they get into position of power...

If Ghana needs doctors, we have the Medical School. If Ghana needs lawyers we have the Law School. If Jesus says, go and make disciples, the church must set up discipling schools, which can produce disciples, who will make disciples. Amen.

Rev. JFK Mensah and his dear wife Georgina have been in ministry together for more than thirty years.



Their greatest passion is working to produce fully functional Christlike disciples. JFK serves as General Overseer of the Great Commission Church International, headquartered in Ghana, and recently ended a term as the Area Leader for Northwest Africa in Pioneers Africa, a missions organization.

JFK is also the President of the Christlike Disciplemakers Movement, an interdenominational initiative for making Christlike disciples worldwide. The disciples he is raising use their calling and gifting for finishing the task of the Great Commission and preparing the body of Christ for His Second Coming. He is also the Rector of the Movement's accredited Bible School, which offers Certificate and Diploma courses in Missions and Discipleship.

He shared this message at GEMAFEST 2020.

Disciple-Making: Active Learning, Adopting and Practicing

Saviour T.H. Daitey

The journey with Christ is truly a cross-bearing one. However, that may be experienced differently with regard to where He's called you to serve, how He called you to serve, when He called you to serve, and how you responded to the call to serve. As for why He called us to serve, it is the same for everyone—that as grateful souls that have been redeemed, we will be preachers and disciple-makers of Christ amongst the unevangelized, teaching them to obey what He has commanded us. We all know this in the three-worded phrase: The Great Commission (Matthew 28:18-20). When we arrive at that truth with our gaze transfixed on the finished work of the cross, we become untamed obedient disciples of Christ who in turn make obedient disciples of Christ at our places of calling—whether within the 10/40 window (the most unreached area spanning across Africa and Asia from 10 degrees latitude north of the equator to 40 degrees latitude north of the equator) or outside the 10/40 window. He equips us with wisdom and strategic ideas to work effectively for His glory.

God Himself becomes the love-driven message in our hearts and on our lips as disciple-makers, so that we are willing to give our time, energy, resources and life to the message of the cross. With my few years of being involved in disciple-making, I have come to understand three things: (1) it is God who starts His work amongst the people we want to reach; (2) the need to mobilize people to pray is crucial; and (3) focusing on reproducing, replicating, or multiplying indigenous disciples, indigenous leaders and indigenous churches is what the work is about. With this, I have come to love the principles of Disciple Making Movements (DMM) and Church Planting Movements (CPM) which opened my understanding into the Acts-of-the-Apostles kind of ministry. I have joined in it with a passion for His name, since the day I left the polytechnic as a Pharmacy Technician in 2016 and went on to train as a Christian Apologist in 2018, asking Him on a daily basis to make me a tool in His hands as He

pleases. Now an active practitioner of these DMM principles, I would like to highlight a few biblical protocols I have learned, adopted and practiced within the scope of DMM and CPM that I found very effective. They are neither magic bullets nor the only protocols to adopt in disciple-making, but they definitely work in almost every context of disciple-making. They intentionally demand our attention in an ongoing way to see a movement of disciples emerge.

Firstly, *our attention to God's word* is a crucial invitation. We all come from different Christian denominational backgrounds that influence our view of ministry. As important as that may be, we definitely don't want to put our denominational cultures in front of our work amongst cultures that are not our own. Even the traditions of the organizations we work for must not come first. Our traditional culture is another aspect to be humbled within the culture we're reaching. The ultimate is God's word. It is the only way we can be sure of the message we carry. God's word is not culturally biased; it is not denominationally biased, organizationally biased, nationally biased or racially biased. Every culture, race, language, people group, nation, etc., finds its place in the word of God and is able to relate well with how it communicates to them. It is biblical truth that makes sense of the real world for the lost, and putting the word of God before them helps them to discover God for themselves in a meaningful way that God reveals with respect to whatever background they belong to. In fact, you can't make disciples without focusing on God's word. Any disciple made with extra-Biblical traditions is made to follow you and not Christ. Don't confuse that with what it means to reproduce biblically obedient disciples like yourself in Christ—as Paul was confident enough to charge others to imitate him like he imitated Christ (1 Corinthians 11:1).

Secondly, *extraordinary prayer multiplication* is another invitation every disciple-maker must

adopt and practice. This does not mean clever prayer verbiage or wording, how many hours you can pray in tongues or plain language, or how loud you can pray. It also does not mean standing in the public square to perform any prayer gymnastics no one has ever seen. It is all about developing a prayer network of friends, families, churches or ministries to be praying for you, and your work amongst the unreached. These are prayer partners you intentionally connect with to be praying for you, and whom you have encouraged to invite others within their circle of friends, families, churches and ministries to join in prayer—as many as the Lord of the harvest gives you. Extraordinary prayer is a driving force for disciple-making movements to happen, for miraculous encounters especially in places tagged as hard grounds, and for us to endure persecution and hostility and overcome spiritual battles. Usually, as a disciple-maker I need to know where I am going and call for prayer. I need to know ahead how to get to the targeted people that I want to reach and call for prayer. I need to know and understand what I am doing and request for prayer. I need to know who is praying so I can communicate with them regularly for updates and also factor in when to engage in prayer myself on a regularly basis. We all need to be prayed for by others regularly, that God would give us the right words so we can boldly explain His mysterious plan that the Good News is for Jews and Gentiles alike (Ephesians 6:19).

Third is the adventure of *practical evangelism*. You already put your focus on what God's word says, and considered multiplying your prayer network. It is now time to go out amongst the lost for active evangelism. If that means going to your colleague at the workplace or at school, or to that next door neighbour, or the woman who sells beside you in the market, or the gentleman you bumped into during a sports game, that particular area in your city, the people group within your region, country, continent or across the ocean— it is time to reach out to them as the Lord leads.

Fourthly, it is very important to see the people you have reached *start the journey of discovering God for themselves* in the pages of the Bible. In a case where the disciple-maker is focused on movements, you want to see discovery groups started immediately. Families and friends begin to meet together to discover biblical stories and as they go on to share these stories with non-members of their groups, they make the effort to initiate discovery groups for

others. When that chain of multiplication goes four generations deep, you are sure that God is causing a movement amongst them. If these smaller groups begin to observe baptism, communion and regular fellowship with leaders from amongst them, then you know that a church has started. These smaller discovery groups or Discovery Bible Study (DBS) groups have been the basic blocks for the local and home churches we have planted in our journey so far amongst some of the Islamized tribal groups within West Africa.

Fifthly, it is very important to come up with a *vision for reaching the lost*. It is definitely God's vision that you want to see and go along with. In our journey as disciple-makers, we always make a conscious effort to help the people we are reaching to also cast the vision of reaching their own people or next door tribes. Vision casting is also important when you and your mission organization are mobilizing passionate believers to journey with you on the field. It also helps you to significantly assess your work. Vision casting puts us on the page of accountability.

Sixthly, as an outsider who was trained to reach the people you're now working amongst, it is now your turn to train other believers within that people group to go and reach other lost people that they can also obediently disciple and train for the work of the gospel. Paul writes, "*You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others*" (2 Timothy 2:2). This equally means training other believers within your culture, organization or denomination who would also go out to obediently reach the lost and train reliable believers.

Last but not the least, as a disciple maker, you have to consistently go on to intentionally *coach the people you are discipling*. You don't stop coaching other disciple-makers, leaders of DBS groups, leaders of local or home churches planted, etc. It may be time for you to move on but you don't leave or cut connections with the previous destination. No matter how difficult it may seem, you still have to find a way of staying in touch with them for as long as the Lord enables you. I feel on-going coaching is the part of disciple-making that I enjoy best. It gives us, both the mentor and the mentee, the opportunity to have a deep Christian fellowship that shapes our lives to reflect Christ.

I believe every disciple-maker should contextually

learn the biblical principles, adopt the biblical principles and practice the biblical principles of disciple-making. Journeying with the Lord within the biblical scope of disciple-making as a young man, I have celebrated, in Christ, the discovery groups started, the people baptized, the local and home churches started and the believers trained and coached. I have also mourned, in Christ, the frustrations and discouragements, the failures in other places, the hostile teeth that were gnashed at me and the rejections that I faced, the thought of disappointing my ageing parents by not working to support them after my schooling and the countless moments of battling attacks and temptations from the enemy of my soul. Yet, it is in my joy and mourning that I keep my gaze fixed the more on the finished work of Christ on the cross, so that by allowing Him to shine through me, others from different cultures, nations, races and languages may also know Him and experience the power of His resurrection. This is where our Lord Jesus Christ brings meaning to what it means to be loved by God, forgiven by God, justified by God, and redeemed by God for His eternal joy.

Daitey Saviour Tulasi Humphreyson is a field Missionary actively involved in Disciple Making Movement (DMM) and Church Planting Movement (CPM) amongst some of the unreached and unengaged people groups of West Africa. Born and raised in the Greater Accra Region of Ghana, he holds a Higher National Diploma (HND) in Pharmacy Technology from the Kumasi Technical University, Ghana; Certificate in Theological Studies from Wycliffe Hall,

University of Oxford, United Kingdom and Certificate in Christian Apologetics from the OCCA Oxford Centre for Christian Apologetics, United Kingdom.



He currently partners in ministry, within the 10/40 Window, with The Discover Network (TDN), UK; Operation Serve (OS), Ghana;

Excellent Youth Outreach (EYO), Ghana and OneWay Africa, Ghana.

THE FORGOTTEN ONES; MUSINGS OF AN MK.

By Ophilia Nartey

Missions is said to be "the heartbeat of God". In Matthew 28:19-20, Jesus gave His disciples the assignment we've come to know as the great commission. He told them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen". In the bid to obey this command of taking the gospel to all the corners of the world, missionaries emerged. We see the Apostles, being the earliest missionaries, and their journeys and stories recorded in the book of Acts. As the Gospel was being taken to other countries and continents, the need for more labourers was greatly felt. Also missionaries needed their immediate families with them since they were staying on mission fields for years at a time. This led to missionaries taking their families along with them to the mission fields, to serve as labourers in God's vineyard and to reduce incidences of loneliness and depression for missionaries. Missionary kids, or MKs for short, had to move along with their parents to whichever mission field God was leading them to. They mostly have no choice in the matter.

Missionary kids (or MKs) are the children of missionary parents, and thus born and/or raised abroad (that is, on the "mission-field"). They form a subset of third culture kids (TCKs). Third Culture Kids (or TCKs), a term coined by US sociologist Ruth Hill Useem in the 1950s, is a term used for children who spend their formative years in places that are not their parents' homeland, raised in a culture other than their parents' or the culture of their country of nationality, and also live in a different environment during a significant part of their child development years. They typically are exposed to a greater volume and variety of cultural influences than those who grow up in one particular cultural setting. This includes Missionary Kids, military children, children of diplomats, among others.

Missionaries' kids (MK or third-culture kids, TCKs) are extremely important members of the missionary team although often not recognized as such. Some are born on the mission field, others not. But most spend their formative years on the mission fields. They get involved in their parents' ministry from a tender age, mostly with no choice. Due to this, most missionary kids do not remember specifically when they came to Christ. There is no dramatic "come to Jesus" moment. In recent times though, missionaries are making the effort to make their children accept Christ rather than just assuming they're Christians because of their background.

Some MKs do not know their extended family members. Most missionary kids don't go to their home countries or even towns till they're done with high school.

The problem with having to grow up in a different country is the continuing trauma of not quite belonging anywhere. When the MK is serving with his parents, he is singled out as a foreigner, but when he returns to the home country he may not feel at home and may have difficulty fitting in. A 16year old MK I spoke to said, "We're often given an extra title whenever we're introduced as the kid who grew up in that country or village" or "the child of this missionary". Sometimes, all we want is to feel normal, to feel we belong, not a specimen on show especially when we return to our sending church". Most people don't realize this and they sometimes think the MK is just not trying to fit in. The culture-shock sometimes is extremely great. The MK has to accept or at least tolerate different ways and customs and be willing to adapt. Language may also be a problem. A 26year old MK who was asked why he couldn't speak his native language said, "learning new languages every time our parents move makes it difficult to learn our native language. I can speak 5 different languages fluently, but I'm now trying to learn my native language". Most MKs are fluent in

several different languages but cannot speak a word of their mother-tongue. Being able to cope with a new environment and culture is a great challenge to the MK. "It took me two years to realize my parents had no plans of returning to our home country anytime soon and I had a bad attitude for a long time after that. I had no friends there and I didn't like the foods we were given. I remember once rejecting food I was given by a boy who was trying to be my friend and how the boy ran away crying. To my little mind, I wasn't a beggar. But in his culture, I had insulted him in a great way. The differing culture was a lot to take in, but after a while, I got used to it and didn't want to leave when my parents wanted to." This was from a 34year old MK.

When asked if we'll follow in our parents' ministry footsteps, many of MKs will awkwardly stammer our way through an answer before looking for the nearest exit. We feel pressured to say yes, and inexplicably guilty if we give an adamant 'no' but we also know that a weak maybe just doesn't cut it. Travelling a lot and experiencing different cultures make some MKs adventurous and love travelling. Some others though are just plain tired of travelling and adventures. Also, living, eating and breathing missions for most parts of our lives makes MKs either deeply interested in missions or wanting to have nothing to do with missions. For those interested in missions, most of them have no interest in serving on a mission field. Majority just want to support missionaries on the field because they believe they have a better understanding of the needs of missionaries and their families. The problem though is that when MKs interact with other missionaries or Christians, the question of whether or not they want to be a missionary almost always pops up. "I'm tired of the looks I get when I say I don't want to be a missionary. I haven't betrayed God or my parents. No, I don't have a reason for wanting to be a doctor rather than being a missionary. People find it difficult to understand that and they try to make me feel as if I'm running away from God's calling for me", said a 23year old MK. A 17years old MK said, "I have no problem with being a missionary if God wants me to be one. I just have a career I want to go into. I'm not running away from missions. Even now, professionals are needed more in missions as they can easily enter into some closed countries. God might use my career for His work". An 18years old MK said, "you have every right to ask us what career we're interested in, but, please, try to avoid making us feel like missions is the only correct answer. Every calling from God has

dignity and purpose. You don't need to add missions into the future career question. If we truly do want to go into ministry, have no doubt that we will tell you!". Some MKs have no problem with short term missions and even working administratively for a missions' organization. Most just don't want to be full time missionaries on the mission fields. In recent times though, most MKs are becoming missionaries and this is becoming a source of encouragement to the parent missionaries that their children are taking over from them.

Due to the nature of the missionary work, some MKs feel their parents' ministry is more important than them. Thankfully, this isn't an issue I've ever encountered in my own home. But I have known many MKs that do struggle with a sense that, when it comes to their parents' ministry, they take the backseat. Many MKs have seen ministry take precedence over family dinners, vacations, sporting events, even illnesses. They feel guilty asking for more time from their parents, even though that's all they really want. They feel like they're asking their parents to choose between God's calling and their own kids. Oftentimes, this guilt leads to MKs resenting their parents' ministry. A 34year old MK had this to say "If you are the parent of an MK, show us that family comes before ministry whether by simply asking us the hard questions or visibly putting your work aside for us. You may not like the honest answers we give, and it may be hard to say 'no' to ministry at times; but it will prove to us that we really do take top priority". A 13year old MK I spoke to said "I just want to know that I'm more important to my parents than their ministry. I'm not trying to make them choose between me and God, because God will surely win. I just need their time and attention. Sometimes I rebel just to get their attention, but they often times do not even notice it". A 15year old MK said, "Sometimes I struggle to remember I have a life of my own. Everyone associates me with my parent's ministry, not as a person on my own. I have my own interests, hobbies, dreams and plans, outside of my parent's missions. I just want to be treated like a regular teen, not treated in the light of my parent's work. I'm tired of having to answer questions on my parent's work when I just want to talk of other things".

On the issue of marriage, though some MKs have no qualms about marrying a missionary, a vast majority are just not interested in marrying missionaries. "I have no problem with marrying a fellow MK. In

fact, I'll prefer that since he'll understand me better due to our similar upbringings. As for marrying a missionary, it will be very difficult for me to agree to that", said a 19year old MK. Another MK said, "missionaries are the only uncles and aunties I know. Their children are my cousins. Since I can't marry my cousin, I can't marry an MK. For a missionary, I might consider it because they are very stable and are content with Christ, and that's enough for me". A 26year old MK said "Growing up, I didn't want to marry a missionary but now, I'm open to the idea". "I never wanted to marry a missionary or an MK growing up. I was running away from everything and anybody related to missions but hey, I'm married to a missionary and serving as a missionary now, and I wouldn't ask for anything different". Some MKs also said they'll like to marry missionaries, but only if things are put in place to give their children who will also be MKs, a life other than the one they had growing up.

Even though missionary kids grow up in a Christian atmosphere, it's not uncommon for them to struggle with their faith. When it comes to reaching the lost, few people think of missionary kids. After all, their parents are the ultimate Christians, right? The MK status as super Christian offspring can be exactly what hinders them from becoming devout believers themselves. They've gotten used to burying things, because it looks bad for their family if they're obviously having a problem with something. And what could look worse than an MK having doubts about God? When MKs struggle with their faith, many would rather pretend than reach out for help. "Growing up on a mission field and seeing the sufferings of some people, I had lots of questions about God. Was He real, does He really love everyone? If He did, I wasn't seeing it that well. I stopped believing in God at a point but I kept up the religiosity because I didn't want my parents to know. I just didn't know how they'll take it. God reached out to me though in my early 20's and my faith is stronger now due to that experience", said a 40year old MK. "Losing my mother on the mission field made me question the existence of God. If after all she was doing for God, He couldn't answer our prayers and keep her alive, He really didn't exist or love my family. I couldn't tell anyone how I felt, most especially not my dad. It was years later after I had rebelled and walked away from the Christian faith, proclaiming myself an atheist, that God made me see the clear picture and I realized He loved me and had my family's best interest at heart. I'm now a

missionary myself and God keeps showing me the bigger picture as I walk closely with Him each day", another MK, 34years old, said. "I know firsthand, how easy it is for MKs to fall away from the faith. I've also seen the statistics. So that's the thing I pray most, that they'll be rooted and established and be able to weather the storms that are coming without giving up their faith", an MK, now missionary said.

Due to constant changes and moves, MKs may 'lose' friends and have to cultivate new friendships much more often than their peers at home. Some grow reluctant to establish meaningful relationships and withdraw in despair. Some become self-proclaimed loners and some have commitment issues in relationships. "I realized I had no friends, not because people didn't try to include me or befriend me. It was because I had shut myself off to friendships. After moving 5 times in 12years, I didn't see the need to make any more friends since I will be told to move before I knew it", a 15year old MK said. "I was in a boarding school for missionary kids from the time I was 3years old. I had a lot of friends who were MKs. Joining my parents on different mission fields from the time I was 11years old made me lose touch with my friends. It was difficult making new friends and I mostly kept to myself especially when we moved to new locations. Within the past 3years, I've been able to reconnect with my old MK friends and it's been great. I'm learning to open up more, rather than bottling up all my feelings" said a 25year old MK.

Many MKs have been raised on limited financial resources (by home-side standards), yet may have lived in very undeveloped countries where they may even have felt rich. This has an effect on the MKs view of wealth. For me, growing up, I remember asking my parents for things and being told to pray about it. That deepened my faith in God. It was amazing praying for a need or even a want sometimes, and seeing how God miraculously provided it. There were times though that I didn't get what I wanted, but I believed He had something better for me. "The hardest part about being an MK to me was not having everything I needed when I needed it. There was almost always little money at home so needs were prioritized in order of deadlines. Things like new clothes, phones and others just didn't meet the cut. Having to wear people's used clothes which they donated was one thing I didn't like. I was wearing clothes that were out of season all the time. I sometimes just craved for something

new" said a 23year old MK. "I was bitter at the lack of 'things' while growing up; and financial limitations as a kid caused me to make personal wealth my life goal. I just wanted to be rich and have nothing at all to do with missions because that meant poverty. I'm a missionary now, and God has taught me to be content with whatever I have, even though He is always faithfully providing for my needs", a 34year old MK said. "The most embarrassing moment for me as an MK was going to a church in my "brand new clothes" only to hear a child ask another if that wasn't his clothes" said a 13year old MK.

In conclusion, MKs, though not missionaries, are largely involved in their parents' work. They actively take part in reaching out to the lost from a tender

age. When praying for missions and missionaries, don't forget to say a word of prayer for their children. Pray that they'll be deeply rooted in their faith, and won't stray from God. Aside praying, you can also encourage them and support them in any way you can.

Reference: Some MKs from Africa

Ophelia Nartey is a Missionary Kid (MK) who interacts with lots of African MKs across the globe. A graduate of the University of Ghana, Ophelia is a prolific writer who recently joined the Voice of Mission Team.



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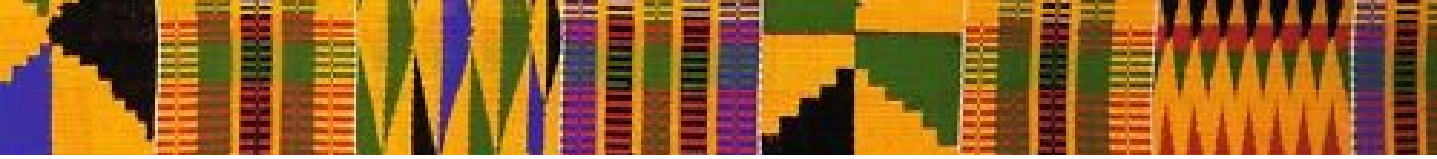


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PART 7

THE NATIONAL MISSION MOVEMENT



*The Adinkra symbol “DENKYEM” simply means “CROCODILE”
and signifies one’s ability to adapt to circumstances.*



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GEMA – 30 YEARS OF SERVING AS THE NATIONAL MISSIONS UMBRELLA BODY.

(Part 1)



Ghana Evangelical Missions Association (GEMA) is the national body that brings together all mission-related organizations in Ghana, both indigenous and foreign-based.

BEFORE THE BIRTH OF GEMA

Due to the works of the Scripture Union, the Ghana Fellowship of Evangelical Students, and the birth of the Christian Outreach Fellowship (COF) through the efforts of the late Politician and Christian Statesman, Mr. William Ofori Atta, Ghana began to experience increased interest in both urban and rural missions. There was however no coordination nor cooperation among these societies since there wasn't any national alliance. Into the late 1980s, the number of indigenous mission societies steadily increased, and a need to unite these new Mission Societies became more pressing.

THE GENESIS OF GEMA

In 1989, a Ghanaian Missionary Pioneer, Dr. Seth Anyomi was invited to attend a consultation organized by the Third World Missions Association (TWMA), representing the African Christian Mission (ACM) which he and his wife Christiana had founded in 1983. He was the only Ghanaian joining two Nigerian Mission leaders, Rev. Panya Baba and Rev. Reuben Ezemadu who represented the Nigerian Evangelical Missions Association (NEMA) at this maiden TWMA meeting.

At that time, NEMA was the only African missionary association on the African continent. Consequently, Dr. David Cho, then President of the TWMA, tasked Dr. Anyomi with the responsibility to identifying and mobilizing existing mission agencies in Ghana to be constituted into a Ghana Evangelical Missions Association (GEMA).

The opportunity came, when a few months later in

1990, a Missionary from New Zealand, Rev. Ross Campbell, then Director of the Ghana Evangelism Committee presented his survey results on the unreached people groups in Ghana. Rev. Reuben Ezemadu represented NEMA at that event and he was one of the speakers. Dr. Anyomi sought his assistance to call a meeting of every head of an indigenous Mission Society present at that meeting. Those who responded agreed to the proposal to form a National Association and Dr. Seth Anyomi, was elected as first President of the newly formed "GEMA."

Thirty representatives of mission societies formed the foundation membership of GEMA. By 1995, the membership had risen to 51, including denominational and non-denominational mission societies and para-Church organizations.

THE PURPOSE AND OBJECTIVES OF GEMA

- To unite all mission-related organizations in the name of our Saviour Jesus Christ to pray for the enabling power of the Holy Spirit to carry out the Great Commission in our land in our time.
- To promote co-operation among missions and mission-related bodies in Ghana.
- To eliminate wasteful duplication of efforts and to pool resources.
- To create a forum for the sharing of strategies and techniques.
- To establish a strong and reliable association, to properly represent Ghanaian missions at national and international levels.
- To set and maintain improved standards of integrity and accountability to increase confidence in Ghanaian missionary activities.
- To provide the machinery for the compilation and dissemination of information on Ghanaian missionary activities.

- To cultivate productive partnerships between the church and missions.
- To associate and affiliate with the appropriate regional and global bodies.

THE GEMA ORGANIZATIONAL STRUCTURE

The initial structure comprised of the General Council, which was the final legislative and disciplinary body, with the power to delegate all or any of its authority to any committee appointed by it for that purpose. The Executive Body was responsible for policy formation and for ensuring that decisions are carried out. This body also ensured that regular meetings are held and that the recommendations of such meetings are given due consideration. The day-to-day administration of GEMA rested on the General Co-coordinator, who was the Chief Administrative Officer of the Association. He was fully responsible for the structure and employment of the administrative staff and also made recommendations to the General Council through the Executive Body for the engagement of field staff. Additionally, the respective officers reported to him concerning their particular sphere of operation. The assets and liabilities of GEMA were legally entrusted in the care of the Board of Trustees. There were also standing committees, which included the Committee for Training, Research and Information, and Strategy and Operation.

THE EXECUTIVE COUNCIL OF GEMA

The Executive Board comprised of:

- President,
- Vice-President
- 1st and 2nd Secretaries
- Treasurer
- Chairperson of the Committee for Research and Information
- Chairperson of the Committee for Strategy and Operation

These leaders performed or functioned as their titles suggest and as otherwise prescribed by the Constitution or by the resolution of the General Council or the Executive Body.

GEMA'S RELATIONSHIP WITH THE CHURCH, NATIONAL EVANGELICAL FELLOWSHIP, THE GHANA EVANGELISM COMMITTEE, AND OTHER BODIES

GEMA sought to promote, sustain, and maintain effective co-operation with all churches as well as all Evangelical fellowships both inside and outside the country. GEMA seeks to serve the Church in Ghana and co-operates with GEC and other ecumenical bodies, to effect the cause of the Great Commission and for certain projects in the country.

GEMA PROGRAMS:

GEMA engaged in promoting missionary awareness programs in churches and mission research. Mission seminars for Christian leaders, pastors, etc., are also organized periodically. GEMA also fosters co-operation among the membership by holding seminars and Starting and Strengthening National Missions Movements.

GEMA organized workshops to share human, financial, and material resources, to make maximum use of these resources and to face the missionary task as a united force.

GEMACON (Now GEMAFEST): An annual missionary convention, dubbed "GEMACON" and organized by GEMA, brought together missionaries from all over the country for fellowship, sharing of ideas, evaluation of mission strategies, adoption of new ones, etc. It is a time of great refreshing for the missionaries, some of whom come from very distant mission fields, where they receive little information and encouragement.

GEMA co-operated with one of its members, the African Christian Mission (ACM), and its Western partners to establish the Ghana Evangelical Missionary Institute (GEMI), which is Ghana's first and only indigenous missionary training center. The Association unsuccessfully attempted to build a missions resource center. It has also supported the work of Sports Evangelism in Ghana. GEMA helped to start mission awareness campaigns in the rural areas and the Bible colleges in the country. GEMA also published and still produces a quarterly missions publication known as the "Voice of Missions." The purpose of this publication is:

- To create mission awareness.
- To help raise moral, prayer, and financial support for missionaries on the field.
- To create a forum for the sharing of mission strategies and techniques.
- To provide information on Ghanaian missionary activities (and on those of other countries as well).

GEMA’S KEY AREAS OF FOCUS DURING THE FIRST TEN YEARS:

- Motivating the local church to rise to the challenge of reaching the unreached people groups in Ghana and beyond.
- The mobilization of all available resources for missions.
- Training.

CHURCH-MISSION COOPERATION:

To achieve maximum results in the Church, GEMA made every effort to:

- Reach out to heads of churches and Christian organizations for full participation in national missions.
- Establish a resource center for the use of the Christian community, especially with missionary work in Africa.
- Provide missionary training for the many

untrained Christian workers in the rural areas who are actively involved in missions and para-church planting.

CHALLENGES OF THE FIRST TEN YEARS:

Communication- That was before mobile phones became so common.

Accessibility: It very difficult to Locate and identify and screen missionaries needing assistance such as medical and training.

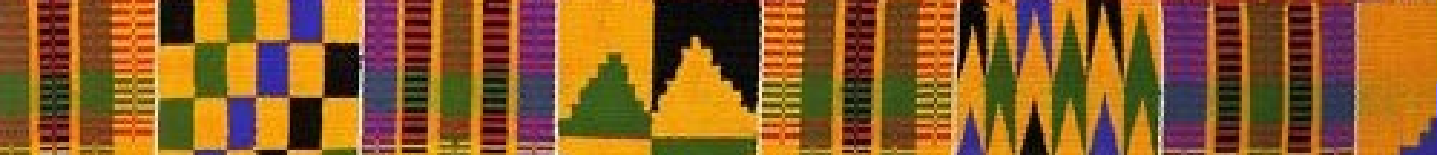
Acceptance by the mainstream Church- Some local Churches did not readily embrace this newly formed National movement and her young mission societies.

Conclusion:

These challenges did not hinder nor stop the work of the Association; rather it learned to overcome the obstacles.

Today, members of the Association are scattered across the length and breadth of Ghana and are doing wonderfully well. After thirty years of existence, GEMA can be said to have come of age now. GEMA has by the Lord’s help been able to stick to its objectives. Newer programs have and are being put in place, such as the production of a missions journal, the establishment of a mission resources center, training programs, and mission awareness campaigns are helping the Association effectively achieve its objectives.





GEMA – 30 YEARS OF SERVING AS THE NATIONAL MISSIONS UMBRELLA BODY. (Part 2)



The first part of this article focused on the history and the first ten years of operations of GEMA. This second part focuses on the era from 2000 to 2020.

In the AD 2000, GEMA organized the Ghana Millennium Missions Conference which marked a major milestone in the existence of GEMA. Several missionaries and mission organizations were honored for their faithful service in missions.

GEMA's current programs and projects include the following:

1. VISION 2040 – a long term mission vision
2. Mission Research
3. Mission Training programs
4. People Group Consultations
5. GEMAFEST – An annual missions conference
6. Monthly Missions Prayer Meetings
7. Missions Mentoring
8. Mission Leaders Lunch Fellowship
9. Annual Missionary Kid's (MK) Camp
10. Forums – there are various forums for fellowship, sharing of best practices, and capacity building for the following clusters of the missionary movement:
 - Mission Leaders Forum
 - Partnership Development Officers Forum
 - Communication Officers Forum
 - Mission Mobilizers Forum
 - Mission Researchers Forum
 - Young Leaders Forum
 - Accra Member Care Group

11. Publications: publishes the Voice of Missions and the Ghana Missions Handbook

GEMA consistently and humbly seeks to serve the Church in Ghana to enable her to fulfill her missionary mandate. GEMA, therefore, continues to collaborate with the GEC and all ecumenical bodies for that purpose.

GEMA is a founding member of the Africa Missions Association (AfMA), and also a member of the World Evangelical Alliance (WEA) Missions Commission and also collaborates with many global mission Bodies. In 2013, GEMA in partnership with GEC hosted the Global Mission Consultation which brought key mission leaders from around the world to strategize for the world missions.

GEMA has had great leadership since its inception and the four Presidents that have faithfully served the Association are; Dr. Seth Anyomi, Rev Sampson Dorkunor, Pastor Enoch Nyador, and Pastor Ray Mensah

CURRENT LEADERSHIP

The current leadership the Lord has blessed GEMA with to lead the association during this time and season are the following:

NAME: PASTOR RAY MENSA MENSAH

ROLE: PRESIDENT

COUNTRY: GHANA

MISSION AGENCY: ONEWAY AFRICA

NAME: PASTOR JOSEPH DARLING
MACCARTHY

ROLE: VICE PRESIDENT

COUNTRY: GHANA

MISSION AGENCY: TORCHBEARERS MISSION
INCORPORATED

NAME: MRS NAANA NKUMAH

ROLE: SECRETARY

COUNTRY: GHANA

MISSION AGENCY: GILLBT

NAME: MRS DIANAH A. MARFO
ROLE: ASST. SECRETARY
COUNTRY: GHANA
MISSION AGENCY: TORCHBEARERS MISSION
INCORPORATED

NAME: REV. DANIEL HYDE- APPIAH
ROLE: TRAINING DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: FULLSTATURE MISSION
INTERNATIONAL

NAME: REV. SITSOFE ADAFIA
ROLE: MOBILIZATION DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: WORLD CHANGERS
FAITH MINISTRY

NAME: MRS RICHES OKAI
ROLE: ASST. MOBILIZATION
COUNTRY: GHANA
MISSION AGENCY: OPERATION SERVE

NAME: MR. EUGENE YAKOHENE
ROLE: TREASURER
COUNTRY: GHANA
MISSION AGENCY: PIONEERS AFRICA

NAME: REV. ALAN LOCKE
ROLE: ASST. TREASURER
COUNTRY: USA
MISSION AGENCY: GHANA BAPTIST MISSION

NAME: MR. GEORGE GUMAH
ROLE: RESEARCH DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: PIONEERS AFRICA

NAME: MR. JAMES AMOAH- MENSAH
ROLE: ASST. RESEARCH DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: COF

NAME: DAVID YEBUAH
ROLE: COMMUNICATION DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: PIONEERS GHANA

NAME: MR. EMMANUEL PARBEY
ROLE: ASST. COMMUNICATION DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: CHALLENGE ENTERPRISE

NAME: DR. GODWIN AHLIJAH
ROLE: ADVOCACY & PARTNERSHIP
DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: MEANINGFUL LIFE
INTERNATIONAL

NAME: PASTOR DEREK AMOO- SEKYI
ROLE: PRAYER DIRECTOR
COUNTRY: GHANA
MISSION AGENCY: ASSEMBLIES OF GOD,
AMARHIA/TMC

NAME: PASTOR JOHN NARTEY
ROLE: EXECUTIVE MEMBER
COUNTRY: GHANA
MISSION AGENCY: CAPRO

NAME: MRS. GRACE BREW
ROLE: EXECUTIVE MEMBER
COUNTRY: GHANA
MISSION AGENCY: CMRF

NAME: REV. ROLAND GRENIER
ROLE: EXECUTIVE MEMBER
COUNTRY: CANADA
MISSION AGENCY: ACTS13

All the leaders of GEMA serve in various capacities in their local churches and their mission agencies and para-church organizations. GEMA seeks the unity of the church and a united front for the cause of the Great Commission.

We thank the Lord for all the amazing things He has done through the Association in these past 30 years and look forward to greater fruit and greater partnerships to reach the unreached in Ghana, West and North Africa, and beyond towards the fulfillment of the Great Commission. That is our passion and will remain our passion.

To God be the Glory!

Soli Deo Gloria!

Amen!!!

GEMA TODAY

GEMA
EST 1990



51 MEMBER ORGANISATIONS

With workers serving throughout the country especially in the middle & northern parts regions.



Origin of Member Organisations



Involved in various activities such as ...

Church Planting & Discipleship



Community Development



Ministry to Children



Mobilization & Training



Translation & Literacy Programs



AMONG
OVER 10
UPGS



Leadership Composition

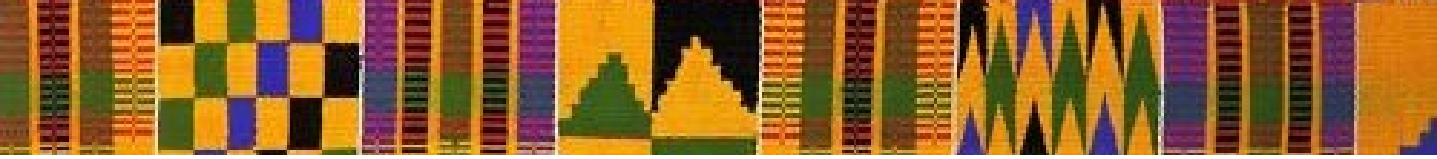
- 1 Executive Secretary
- 3 Executive Members
- 15 Executives

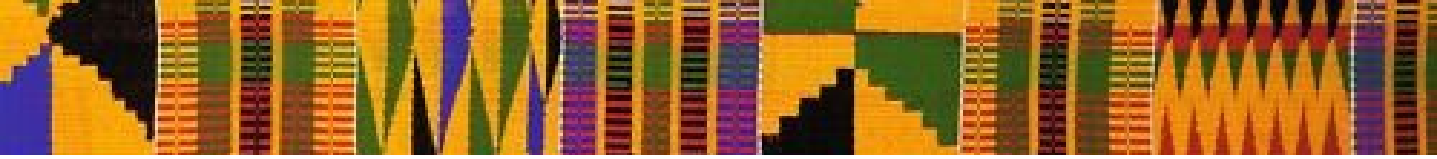
4

CHAPTERS

KUMASI | TAMALE
ACCRA | SUNYANI

- GEMAFEST
- MISSION MENTORSHIP
- VISION 2040
- MONTHLY MISSION PRAYER



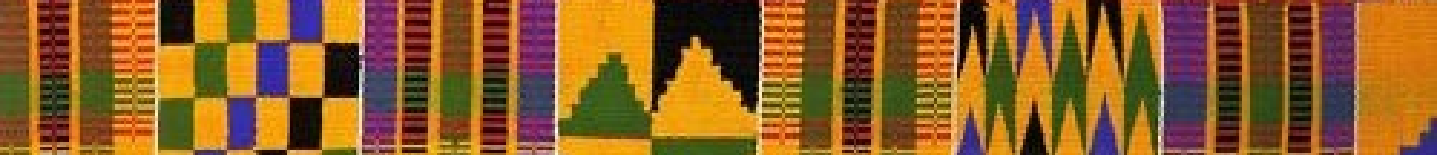


PART 8

VISION 2040 - A COMPELLING LONG TERM



*The Adinkra symbol “ANANSE NTONTAN” simply means
“SPIDER’S WEB” and signifies wisdom and creativity.*



INTRODUCING VISION 2040 (AD 2020 – AD 2040)

INTRODUCTION

It was a memorable and historic day. The date was 25th October 2019, and the occasion was the launching of VISION 2040 at the Annual Missions Conference of the Ghana Evangelical Missions Association (GEMA). Twenty key leaders representing four main segments of the missionary movement in Ghana stood together to launch VISION 2040. The first five leaders standing in for the Church in Ghana included Rev. Dr. Steve Asante, past President of the Ghana Baptist Convention, and Apostle Prof. Opoku Onyinah, who had served previously as the Chairman of the Church of Pentecost, Chairman of the Ghana Evangelism Committee, (GEC) and Chairman of the Ghana Pentecostal and Charismatic Council (GPCC). Five leaders each also stood in for; Mission Agencies, Expatriate Missionaries serving in Ghana,

and emerging young leaders and these formed the symbolic leadership that supported Rev Dr. Steve Asante to launch the Vision. Each of the 20 leaders also symbolically representing a year of the 20-year vision.

This is to share with you this exciting vision to have an evangelized Ghana without any unreached people groups, a strong sending church, a strong missionary praying church, and a new generation of Missional Christians. As we explore Vision 2040 together, it is our prayer that you will get to know that God has a role for you in this exciting vision.

What is the VISION 2040?

It is a compelling 20-year vision and Missions Agenda for the whole of Ghana.



Why the need for the vision

To serve the church to fulfill her mandate of sending the Gospel and making disciples in the uttermost parts of Ghana and the world with special emphasis on unengaged and unreached peoples.

Who is behind it?

The Ghana Evangelical Missions Association (GEMA), the Umbrella Body of Mission Agencies and Missionary Churches in Ghana. GEMA seeks to “build a Network to reach the nations”.

How will the vision be realized?

Through the active partnership between the Church in Ghana, GEMA, GEC, Mission Agencies, Para-church Organizations, Theological Institutions, and individual Christians and other strategic partners in Africa and on the global stage.

Pillars of VISION 2040

The 4 PILLARS OF VISION 2040 are the following. By AD 2040 by the Grace of God, we seek to see:

1. AN EVANGELIZED GHANA WITHOUT ANY UNREACHED PEOPLE GROUPS

- To see Ghana evangelized in one generation.
- To see the 19 remaining Unreached people Groups reached with the gospel to the extent that they have enough Christians able to evangelize their people from generation to generation till Christ returns.

2. A STRONG SENDING CHURCH

- To see a strong, Christ-like, Mission Minded and Missionary Sending Church in Ghana that is significantly contributing to World Evangelization and the fulfillment of the Great Commission

3. A STRONG MISSIONARY PRAYING CHURCH

- To see a Prayerful Church fervently and consistently praying for the salvation of the lost and the unreached people groups, Ghana, the nations as well as for Leadership and

Missionaries.

- The Ghanaian church is a praying Church and VISION 2040 seeks to leverage that for the Great Commission and God's Glory.

4. A NEW GENERATION OF MISSIONAL CHRISTIANS

- To see a new Generation of Missional, passionate, word-based, obedient, Spirit-filled, matured and Christ-Centered Christians emerge to lead Ghana, (in all areas- church, government, education, business, media, marketplace, Para-church, non-profit, the arts, etc), serve with integrity, being corruption-free as well being true Disciples of our Lord Jesus Christ, who make reproducible disciples everywhere they find themselves, and many of them becoming a new breed of Missionaries fearlessly and sacrificially taking the Gospel throughout Ghana, West Africa, the rest of Africa and the uttermost parts of the world.

The VISION 2040 Goals (AD 2020 – AD2040)

- Facilitating the sending of 30,000 Missionaries (to the unreached and mission fields in Ghana, West Africa, the rest of Africa and the ends of the earth)
- Mobilizing 30,000 Churches to pray
- Mobilizing 30,000 Churches to send Missionaries

Funding

Funds will primarily be raised through the Ghana Missions Fund and the generosity of the missions movement and the Body of Christ.

Other Projects of Vision 2040

The Ghana Missions fund and the Missions Mentoring Network

» THE GHANA MISSIONS FUND

To raise funds from a wider spectrum of Believers in Ghana to help fund missions in Ghana and from Ghana. The strategy amongst others is to have a 10million + cedis yearly fund (Mobilize one (1) million Christians to give 10 cedis each year and other larger donations)

» MISSIONS MENTORING NETWORK

To raise a new Generation of Mission-Minded Christians right from Primary School age groups, thru Junior & Senior High School Level to University level and beyond.

Monitoring and Evaluation

- Compilation of databases of both Church and mission agency sending structures
- Field visits and or Continuous research
- Periodic State of missions Consultations
- Feedback and or reports from GEMA

Join Hands with Us to Reach Vision 2040

Today we want to invite you to join hands with us to catch the vision to have an evangelized Ghana without any unreached people groups, a strong sending church, a strong missionary praying church, and a new generation of Missional Christians together. We invite you to consider how your gifts, talents, and resources connect with the vision and choose a role to serve in this vision.

Perhaps God has stirred your heart and you are ready to join hands with GEMA. If so, we invite you to join us today. It is very easy and you can help in several ways:

1. Sign on with your Church, Mission Agency, Para-church organizations, and you.
2. Sign up your children and youth groups for mentoring in the following areas:
 - Evangelism
 - Disciple-Making
 - Missions
 - Leadership
 - Prayer

- Missions Support
- Discovering Your Purpose and or Calling and Spiritual Gifts

In the following levels:

- Level 1 - Children (5years – 12 years)
- Level 2 - Youth(13years -19years)
- Level 3 - University Students & Young Adults – (20years- 30 years)
- Level 4 - Adults (30 years +)
- Level 5 - Full-Time Missionaries and Potential Missionaries
- Level 6 - Missionary Families

3. You can also join our team of mentors and trainers.

Please sign up by filling “Join the Vision 2040” form or by sending an email to - gemaghana@gmail.com

Or a text or WhatsApp message to Theresa Parbey on +233-24 639 1921

Taking Next Steps

After you join the vision, your next steps will be based upon your role. If you signed up with your church or organization, a next step could be identifying ways you could partner at the different levels with us to reach the vision.

Staying Connected

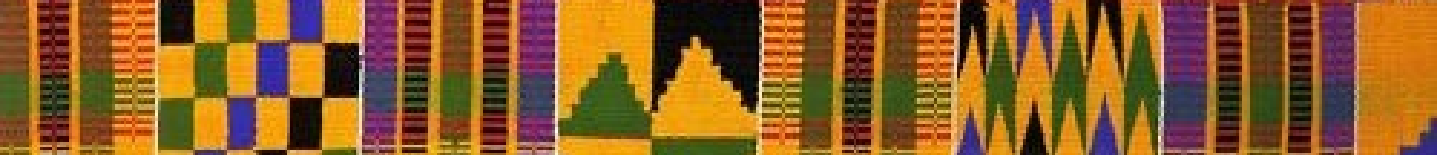
We want to stay connected with you so that we can support and encourage one another. You will begin to receive email updates regarding the vision. Or visit our website - <https://www.gemagh.org>

Conclusion

Turning the Tide: Vision 2040 seeks to “turn the tide” as far as mission is concerned in Ghana.

Global statistics reveal that only 2% of Christians share their faith regularly. Also, a greater majority of Ghanaian Christians do not know of or do not obey the Great Commission.

Vision 2040 seeks to turn the tide in this area of missions, evangelism, discipleship, and disciple-making.



It seeks to bring it to the forefront of the life of the Church and Believers in Ghana.

Join us! Let us do this together!

FOR GOD AND FOR COUNTRY





*Go Go Go... we are
going to the nations!*

Are you willing to come on board and take the Gospel to the nations, to those that have never heard it before?

African Cross-cultural Training & Sending

acts


Our Vision: Partnering with the African Church in sending cross-cultural workers to make disciples of Christ amongst the unreached in the region and beyond.

Our Goal: Our goal is to have well-trained, Spirit-filled African cross-cultural workers who will 'give it all for Jesus' being sent out to the least reached globally.

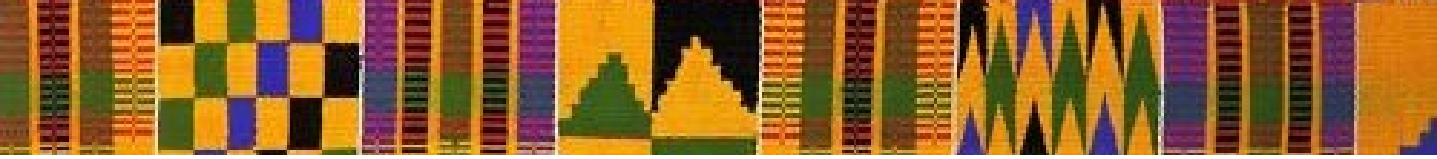
Wanting to know how you can get involved?
Contacts us!

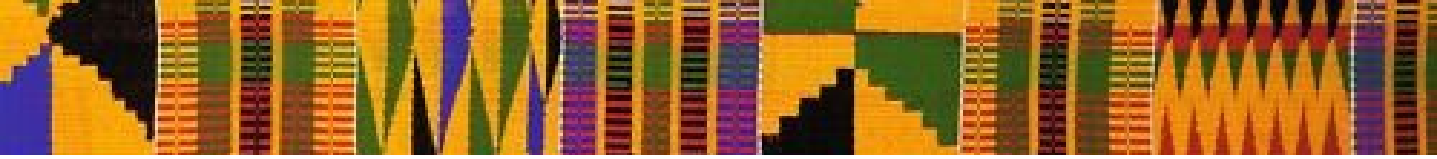
www.acts13africa.org

acts13info@gmail.com

 @ACTS13Africa

 @ACTS13_Africa





PART 9

MISSIONS MOBILIZATION



*The Adinkra symbol “ANANSE NTONTAN” simply means
“SPIDER’S WEB” and signifies wisdom and creativity.*



Off Tamale Kumasi Road, Tamale, Ghana

Phone: +233 20 998 8386

Mobile: +233 50 163 6979

Website: www.radach.org

Welcome to Radach Lodge

Radach Lodge and Conference Centre is Tamale's premier conference destination. With 72 rooms, 6 conference rooms, a huge 1500 seater auditorium and 1 one bedroom apartment. Radach is one of the largest hotels in the city. The hotel also has five dormitories that can accommodate up to 150 people, a feature that is extremely popular with church groups. Also, on site is a basketball court, mini football pitch and a children's playground.

Located just at Lameshegu off the Tamale Kumasi Road the Lodge is only 5 minutes from the centre of Tamale with its central market, main bus termini and Central Mosque. Back on site, there is a cafeteria, a la carte restaurant and a garden that is ideal for open-air events. The Radach Lodge and Conference Centre ideal for business, ideal for pleasure.



HOW INDIVIDUAL CHRISTIANS CAN BE INVOLVED IN MISSIONS

Diana Akpene Marfo

‘If Jesus Christ is God and died for me; then no sacrifice can be too great for me to make for Him’. (C. T. Studd).

Understanding Missions

In Matthew 28:18-20, the Lord Jesus Christ, in His last words to His disciples before He ascended into Heaven was for them to go and make disciples of all nations... This is what is referred to as ‘The Great Commission’. The urgency to obey this command is equally relevant today as it was during the time it was given to them. There are no alternate ways around it. It is either you are responding to this command by obeying it or you are not.

Let us take time to understand a few terminologies:

- **MISSIO DEI**

Mission Dei is God’s mission, that is, God’s self-revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate (Bosch, 2011).

- **MISSION**

Mission is the loving work of God to bring humankind to Himself as the Church. It is, therefore, God’s overall plan for the redemption of humankind and for the world itself at every level. Missions involve any activity Christians are involved in for world evangelization (Bosch, 2011).

From the simple definition of missions, as has been stated above, missions can be understood as any activity that humans are involved with to obey the Great Commission for God to be glorified among all people groups.

In the Great Commission, Jesus commands us to go into all nations. By this implication, we are to be world Christians. David Bryant outlines that to become a world Christian;

- 1. You need to catch a vision:** To catch a vision is to see God’s worldwide **purpose** in Christ (John 3:16, 1 Timothy 2:1-4, Luke 4: 18, Matthew 1: 21). It also means to see a world full of **possibilities** through Christ which deals with beginning to see a world full of **people** without Christ; your world-sized part with Christ.
- 2. You need to keep a world vision:** Be a world Christian; **Join** with other world Christians; **Plan** to obey the vision.
- 3. You need to obey a world vision:** Obey as you regularly **build** your vision; obey as you **reach out** directly in love; obey as you **give** your vision to other Christians; obey as you **pray** your vision back to God.

A good examination of the life of Christ reveals that He did not only meet the spiritual needs of the people but He also met their Physical and material needs (Luke 4: 18-19). Practically, there are varying roles we are to play as coworkers in the mission of God. **FIND YOUR ROLE!**

PRAY! GIVE! GO!

The key areas all believers are called to partake in the work of mission can be summed up in these three areas; Pray, give, go.

PRAY: Matthew 9:38 “Pray to the owner of the harvest that He will send out workers to gather in His harvest”. The role you may be called to play in the missions harvest field would be to focus mainly on prayer. Praying for the Lord to send out workers into His harvest. The question is **will you remain faithful in this role?** In a story told, a missionary and his wife changed the myopic view of some young men into a global world view through a prayer meeting that was referred to as **“The Hour That Changed The World”**. During this meeting, the map of the world was brought and

the issues happening around the various nations were highlighted and prayed for. It is reported that the prayer was interesting because the missionaries would take time to search on the news for things happening around the world and this would become the topic for prayer. It impacted the young men who were involved and currently, each of them is serving in differing ways in the missions calling. Do not take your role to pray for granted, it is changing the lives of people around the world. May your prayers shift from focusing all the time on your personal needs to that of the Lord sending more labourers into His harvest. Your role to pray is so much needed today than ever. **Will you remain faithful in this?**

GIVE: The Gospel is not only for the mind and spirit but also for the body. In Romans 15: 18-19, Paul stated that he fully preached the Gospel in words and deed. Preaching of the Gospel should be backed by a genuine concern for the plight of the people we preach to. James 2:18 sums it all up: Show me your faith without works, and I by my works will show you my faith. This explains why taking seriously and playing your role of giving is undoubtedly very crucial in missions. Play this role faithfully by giving cheerfully your finances and other gifts in kind. Many areas around the world have experienced wars that have left them in deplorable states. Many are running to seek help from places where their soul would be sold out into perpetual torment because you are yet to respond to understand that finding and playing your role of giving will snatch them from selling their souls into eternal damnation. **Do not relent! Find and play your role today!**

GO: This has to do with responding to be on the field in person; to reach out directly in love. It also means directly proclaiming Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour and Lord, and serve Him as their King in the Fellowship of the church. Romans 10: 14 puts it this way: “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? If you refuse to ‘Go’, then people will not be able to call on the name of the Lord for salvation. “This generation of Christians is responsible for this generation of souls on the earth” (Keith Green).

Many reasons including geographic barriers,

linguistic barriers, political barriers, cultural barriers, and many more, inhibit responding to the call to ‘GO’. Nevertheless, today, the Lord is calling you to respond to this role with urgency in your heart. **Will You Respond And Remain Faithful In This Role?**

In addition to the challenge for individual Christians to respond to the call to pray, give and go, churches should nurture, and encourage individuals who will play these roles in the advancement of mission. One of the core mandates of the church is to **“send”** which involves believers going to areas with the greatest need, giving to support those who are going and for meeting felt needs, and to pray to the Lord of the harvest to bring in the **“increase”** (1 Corinthians 3: 6).

Serving with your Profession

There should a paradigm shift from seeing your profession as a means of making money for sustaining yourself and your family to seeing it as an opportunity to bring God glory among the nations. This simply is referred to as ‘marketplace ministry’. “And He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again” (2 Corinthians 2:15). Whatever your involvement or career, bringing God glory must be your utmost desire.

“One effect of this was to give workers in all trade genuine equality before God and genuine importance in the life of the community. No menial work was in itself beneath the dignity of prophet, priest, or king. God chose an obscure shepherd boy as king and an unheralded carpenter as Messiah” Paul S. Minear. Martin Luther King puts it this way: “Our whole life should be nothing but praise to God. Even if the Lord would return tomorrow, I would still plant a sapling today”. Work is a call of God upon an individual’s life. It becomes the sphere through which a Christian serves Christ and His kingdom. It is the occupation - the principal business of one’s life - through which one occupies territory or a sphere of influence (Luke 19:13) for Jesus Christ.

Three things are required to connect our work to the kingdom of God: being motivated by Christ, using the methods of Christ, and having the mind of Christ. First, our work must be motivated by Christ. We are to serve him because he first served

us. We are to love others because he first loved us. Our occupation to serve Christ and his kingdom stems from a thankful heart for who God is, for the free grace that he has given, and because he is working in the world to advance his kingdom. It's not enough simply to be motivated by Christ. Our methods should also reflect his methods. Sometimes one might think that this means we are just to do what we do professionally, while it is good to do excellent and professional work, we can do the wrong things professionally. As Francis Schaeffer has said, "We are to do the Lord's work in the Lord's way, and not the Lord's work in the world's way." We need to do the right things well. Third, we are to have the mind of Christ to establish the context for our work. Paul has reminded us to "take captive every thought to make it obedient to Christ" (2 Cor. 10:5). This means more than bringing all of our religious or ethical thoughts captive to Christ. We are to bring all thoughts captive to Christ. Our work is to be done within the moral and metaphysical framework of a biblical worldview, within the context of the kingdom of God.

You may be a petty trader, a student, an IT specialist, a carpenter, an engineer, a healthcare provider, a teacher, an agriculturist, a florist, a beautician, a tailor, a carpenter, and many more. Never underestimate the power of Christ to use your profession as the 'boat' that He sits in to reach out to others with His love and salvation. Seek out opportunities to serve in a missions agency and wherever you find yourself (Miller, 2002). **Will You Play This Role Faithfully?**

'Welcoming'

'Behaving in a polite or friendly way to a guest or new arrival', and this context, welcoming them in Ghana. In Matthew 25:35-41, emphasizing on verse 38, the Lord Jesus Christ admonishes us to be polite and welcome strangers. Currently, in Ghana, this need is inevitable. Many foreign nationals are trooping into the University campuses to study. Examples of such include Nigerian students, Chinese students, students from Ivory Coast, etc. Many are seeking to come in. At the University of Ghana, international students from California come in almost every academic year. Personally, after a missions trip to the Central African Republic, most of the university students we encountered later got in touch with me to make inquiries for them

at the university because they wanted to come and start all their degree all over again in Ghana or to do a professional course or to learn the English Language. Similarly, the people who hosted us on one of such mission trips in Togo, messaged me to make inquiries about a sports (football) academy in Ghana for her twenty(20) year old nephew who wished to come to Ghana to study so badly. The list is unending.

Instead of spending so much money to travel to the various countries to reach out to them, **the mission field has now come to Ghana, right where we are. Will you find and respond to this role?**

CONCLUSION: The invitation to find your role lingers. Find your role 'to Pray', find your role 'to Give', and find your role 'to GO'. Serve with your profession and welcome the strangers in our midst by showing them God's love and proclaiming Christ to them. Do not relent! Tomorrow might be too late. We are coworkers in fulfilling one purpose when we find and perform our roles with all diligence. **DO SO NOW! MAY WHAT BREAKS THE LORD'S HEART BE THAT WHICH BREAKS YOUR HEART.**

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Dianah Akpene Marfo

along with her husband are passionate young missionaries who is very zealous about knowing Christ and making Him known. She is currently serving with Torchbearers Mission Incorporated. Dianah loves to worship and believes that Christ is enough.

God's Time for Ghana, Our Time to Invest - Mentoring the Next Generation of Missionaries

Roland Grenier

Several years ago, I had the privilege of getting to know Richess, a young lady who serves with Operation Serve, a ministry of Excellent Youth Outreach, here in Ghana. I met Richess, for the first time, at a national mission's event where my wife and I were mobilizing students for long-term service. After a short time of interaction, she, in her passionate way, asked me, "Uncle Roland, when can I come over to visit you and Mama Cristina? I want to talk to you more about missions." We quickly set a time for the following week when she came to our home in Tema. Again, after a short time of introductions, sharing with her about where we were from and briefly about our family, she asked her first question, "What has been the most exciting thing you have ever done as a missionary?"

I didn't have to think very long as I shared the story of the privilege I had in presenting a small baby boy to the Lord, maybe the first ever, of a family from an unreached people group in Central Africa; the joy of reaching the unreached and presenting them before the throne of Jesus. Young Richess seemed to hang on every word. The rest of the afternoon was filled with more stories, questions, answers, and finally Cristina and I prayed for her. Since that day, we have had many young Ghanaian men and women approach us with the same passion and desire to hear and learn from our experiences and to learn about what God is doing around the world today.

We are convinced that God is on the move in Africa, God is on the move here in Ghana; young people seem desperate to learn from those who have gone before them and they want to be encouraged and

challenged to take big steps of faith of their own. I also sense in my spirit that they too want the privilege to serve, to suffer and even die for the sake of the Gospel. We, as those who have gone before, need to be bold like the Apostle Paul when he said, "Whatever you have learned or received or heard from me or seen in me—put it into practice. And the God of peace will be with you" (Phil. 4:9 ESV). We as Church and mission leaders need to set the care and 'mentorship' of these young people on our priority lists; doing our part in walking with them into spiritual maturity and then on to where God is calling them.

It was in 1986 when my wife Cristina and I became Christians, surrendering our lives to the Lord Jesus Christ. Until that time, we had never entered an Evangelical Church and we never remember even hearing a clear presentation of the Gospel. But through the testimony of my brother, who had been

the privilege I had in presenting a small baby boy to the Lord, maybe the first ever, of a family from an unreached people group in Central Africa; the joy of reaching the unreached and presenting them before the throne of Jesus.

converted several years before and the reading of the Bible on our own in search of truth, the Holy Spirit brought us both to our knees in the privacy of our home in Canada. As we embraced the truth in the Word of God and experienced the joy of our new lives in Christ, our only desire was to know Him more, to obey His commands and please Him. For the next months, the Word of God became our passion: reading, studying, and memorizing. Then, the Lord gave us Pastor Wayne from a local Baptist Church.

The Monday morning after visiting his Church for the first time, he was at our door, offering to be there if we wanted to talk, and later inviting us to join a Bible study with several other young couples who had recently joined the Church as well. We jumped at the chance to study God's word. Pastor Wayne

decided to walk us through the Gospel of Matthew, and we would get together once a week to study, ask questions and pray. Pastor Wayne was always careful not to just feed us the answers, but to allow the Holy Spirit to teach us, challenge us and guide us. After about 6 months of studying who Jesus the Messiah was, His parables, His teachings and the miracles He did, we got to Matthew 24:14, “*And this Gospel of the Kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.*” Wow, this was the first time we had ever considered the nations, and how we had to go and tell them; we were part of God’s plan to go and tell, and then the end would come! We, along with one other couple, started to pray and dream together. He was a local police officer and I was a social worker; We knew God was speaking to us but what were we to do?

About 4 weeks later, our study landed in Matthew 28:18-20, where we read, *And Jesus came and said to them, “All authority in heaven and on earth has been given to me, Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always to the end of the age.”* We had our answer. Cristina and I had only been saved for about a year when we excitedly told the pastor that we were going to quit our jobs and go into missions. To be honest, we really did not know what ‘going into missions’ really meant, but we knew we couldn’t just remain the same while so many were dying without Christ. Pastor Wayne had been walking with us for about a year, he had been observing how the Holy Spirit had been preparing us and he knew that the Lord was in it. As our first ‘mission mentor,’ we now

We as Church and mission leaders need to set the care and ‘mentorship’ of these young people on our priority lists; doing our part in walking with them into spiritual maturity and then on to where God is calling them.

see how Pastor Wayne invested in us, he taught us, prayed with us, and trusted that the Holy Spirit would guide us into truth and help us to take steps of obedience to His Word. After talking with the Church leadership, he became a champion for

us before the Church, as he led them to pray and support us. Several months later, they laid their hands on us and send us out as their missionaries.

After 2 years of serving the Lord on our first mission assignment, sharing Christ and ministering among the poor and children in crisis in one of Canada’s major cities, we were now convinced that there was no turning back. Pastor Jim, from the local Church that we were attending, knew it as well, and one day he called me aside and said, “Brother, God has a call on your life, you need to get some Bible School Training.” Although the thought excited me, I quickly

I quickly responded, “But Pastor Jim, we have 3 small children and no money, how can I go back to school?” He quickly, but gently rebuked me saying, “brother, you are the one who always talks about trusting God, well trust Him now, He will provide.”

responded, “But Pastor Jim, we have 3 small children and no money, how can I go back to school?” He quickly, but gently rebuked me saying, “brother, you are the one who always talks about trusting God, well trust Him now, He will provide.” I remembered the words of Paul in *Philippians 4:19*, “*And my God will supply every need of yours according to His riches in glory in Christ Jesus.*”

ways talks about trusting God, well trust Him now, He will provide.” I remembered the words of Paul in *Philippians 4:19*, “*And my God will supply every need of yours according to His riches in glory in Christ Jesus.*”

As Pastor Jim was for us, God calls us also to prayerfully identify and to be part of confirming the call of God on the lives of those He puts into our care. For the following years of training, Pastor Jim continued to walk with us, encouraging us, and challenged us to be faithful to that call. He also, like Pastor Wayne, championed us before the rest of the church, encouraging them to pray and support us in our future ministry.

Those years at Bible School were wonderful; studying God’s Word, getting to know the many people God brought into our lives such as professors, international students, but the best were the missionaries who would come to spend time with us on the campus. There was one of them who quickly became our favourite, brother Wilf; he was a WEC missionary, already in his seventies, who had served the Lord as

a worker in Colombia and the jungles of Venezuela for over 30 years. During those years he had suffered much persecution, having been taken hostage by a guerrilla group, having Churches and Bibles burned, mocked, and insulted. By the way he told his stories, you could tell that he, like Jesus in Hebrews 12:2, *joyfully* spent these years in selfless preaching, teaching, and planting small churches. Although brother Wilf never had the privilege of seeing much of the fruit that we see in the Colombian Church today, God had given him a vision of thousands of Colombian missionaries being sent out around the world.

Well, the first day we invited him to our home for an afternoon, he knew he had just laid eyes on his first fruit; Mama Cristina was a Colombian. He spent the rest of the afternoon telling us stories from his many years in Colombia. We began to share with him that, we felt the Lord was leading us to work with Betel, a ministry of WEC International, to reach the drug addicts on the streets of Spain. By the smile on his face, we could see that he was humoured by our idea, but boldly expressed that he felt the Lord was calling us to work in Equatorial Guinea. We had no idea even where Equatorial Guinea was, but he assured us that he would be praying for and that the Lord would take us to that small Spanish speaking country on the west-coast of Africa. We also respectfully smiled and listened as he shared his vision with us. To our surprise, only a few years later, after joining WEC and having spent just one year in Spain, we were once again packing our bags, with our three small children, and on our way to Equatorial Guinea. Wilf was a humble, godly, self-sacrificing man in the ministry that the Lord had sent him to, but he also was a man that took seriously the investment into the lives of those that the Lord had given him to mentor. Although Wilf lived thousands of miles from us, he always kept in contact, calling, writing letters and visiting when he could. He never discouraged us from moving on to Spain, but he never stopped talking about Equatorial Guinea and praying for us to go. On the prayers and vision of this old saint, we were carried from Canada to Spain and on to Equatorial Guinea, where we spent 20 years of fruitful ministry. When it was time for us to first leave Canada, Wilf was also the

We need to stop just discussing why the Church in Africa has been so slow in sending out workers up until now and open our eyes to the reality that God is at work in Africa, He is at work in Ghana

first one to begin financially supporting us and was committed to regularly getting together with others to pray for us. He continued his commitment to us until the day that the Lord took him home.

I could go on, honouring the many people that the Lord has used in our lives as ‘mentors for a certain season.’ Men and women that we have looked up to as our ‘heroes of the faith,’ or those who have prayed and encouraged us, or those courageous ones who were brave enough to speak hard words into our lives or just give us a ‘kick in the pants,’ pushing us to continue on faithfully with what the Lord had called us to do. But in my reflection of these many people, especially Pastors Wayne and Jim and brother Wilf that God used to walk with us, patiently mentoring us over the years, I am led to think of those that the Lord has also placed into our care.

During our 20 years of ministry in Equatorial Guinea, we had hundreds of students come through our Bible School. We spent hundreds of hours training them: teaching, praying, evangelizing alongside working, chapels, retreats. I could go on and on, but really what did they learn from us? For many years we lived alongside our students and all of them, through the years, spent time in our home, eating together, doing devotions together and just enjoying good fellowship. Without asking any questions,

we knew that they were watching how we, the Missionaries did our devotions, interacted with our children and even how we ate our meals together. On our last visit to Equatorial Guinea, we were invited to have a meal together with one of our former students who was a pastor in a local Church. We sat all together at the table, and before we ate, they reached out to take our hands so we would pray together. Cristina and I both looked at each other and smiled. They later told us stories of things that they observed from us and later adopted into their own family as ‘new tra-

ditions.’ We realized again that the young people are watching, but are we making ourselves available to be seen?

An important point that we learned from men like Pastors Wayne and Jim and brother Wilf is that, we as mentors’ of the next generation of workers to the nations, need to intentionally invest in the young

people that the Lord leads to us. We need to trust the Holy Spirit, through deep study of His Word, to guide them into truth and obedience. Let the Holy Spirit, as well, speak through us in guiding and confirming their calls. We need to walk with them into spiritual maturity, praying with them about the nations and being available to help discover where God is leading them. We also need to believe in them and be champions for them before their families, friends and Churches, helping them to build up a team that will continue to pray and support them to fulfill the call that God has put on their lives.

Today, we, as Church and mission leaders, stand at the threshold of a movement of God in sending out thousands of workers from Ghana to the nations. We need to stop just discussing why the Church in Africa has been so slow in sending out workers up until now and open our eyes to the reality that God is at work in Africa, He is at work in Ghana. Now is the time! We need to open our hearts and lives to the army of young people that are out there needing us to invest in them, pray with them, guide them, and believe in them. We need to be there to champion them before their Churches and be willing to support them personally. And, when we as the Church in Ghana, invest, send and support workers being

sent, *“my God will supply every need of you (you at the home front and our workers going out) according to His riches in glory in Christ Jesus. To our God and Father be glory for ever and ever.” (Philippians 4:19, 20 ESV)*

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where they lead ACTS 13, a ministry which partners with local Churches and likeminded missions, throughout the Sub-Sahara region, in the sending out of their workers to the unreached around the world. Roland and Cristina have 3 children and 5 grandchildren. Email: acts13africa@gmail.com

MOBILIZING YOUNG LEADERS FOR MARKET PLACE MINISTRY

Yaw Perbi

There is a strong intersection between marketplace people and the youth. They are the youngest, the strongest, and have the largest demography in our workforce. From John 4:3, missiological principles can be derived.

The first principle is that, just as food is for everybody, the mission of God is for every Christian. The marketplace people constitute 99% of Christians. Mission is everybody's business and we must all get involved in any capacity we find ourselves and wherever we are located. If we continue to think about a missionary as what has been thought of for the last 200 years, especially with the Western dominance of missions, we will miss God's moment because the call God has given us now is for every Christian to be missional. One may be a doctor, but must be a missional doctor, a teacher must be a missional teacher and a farmer must be a missional farmer, and not necessarily having a title of a missionary.

Secondly, the mission is to the Father first and not to the nations, not to anyone but first to the Father. We need to watch out for what the Father is doing.

The third principle is that mission to the nations is not unidirectional. There is Ghana to the nations in terms of leaving Ghana, but there is also Ghana to the nations in terms of Ghana receiving the nations.

The 99% of Christians fall in the category of the marketplace people and they have to be encouraged, envisioned, empowered, and be made not to feel like second rate citizens of the kingdom.

From John 4:34-36, Jesus said, "My food is to do the will of him who sent me and to finish his work..."

The question is, what nourishes our marketplace

Christians today? What nourishes our youth today? What satisfies them? What energizes them? What do they eat? What do we eat or better still, what eats us?

The thing that eats us is the thing we are most concerned about most. The fact that 99% of Christians are not professional missionaries or vocational ministers tells that the church needs to make sure that this 99% also come to a place where their food is to do the will of Him who sent us all and to finish his work. We are incredibly mistaken if we think that the 1% apostles, prophets, evangelists, pastors, and teachers will finish the great commission. No! It is going to take all of us (100%), but especially the 99%. God gave us the 1% to equip the 99% saints in the marketplace, including young people for the work of the Lord, to do the will of Him who has called us and to finish his work. The 1% exists to support the ministry of the 99%, to catalyze the ministry of the 99%, to envision the 99%, to empower the 99% until we all attain the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

We have Christ. We are a Royal priesthood. This is the priesthood of all believers and if I may add, we are not all called to be missionaries but we are all called to be missional.

The marketplace is so key. One of the reasons is that not everyone will go to church, but everyone goes to work. Not everyone will go to church or a temple, but everyone goes to the marketplace, whether it is education, politics, government, law, sports, entertainment, everyone goes to the marketplace. That is why marketplace leaders should be central in our envisioning and our mobilization.

When we look throughout the book of Acts, we

see that in the early church, the 12 and the 120 were in the upper room, we can call them the 1% missionaries. However, when the Holy Spirit came on them, they spoke the message and it was the crowd that had gathered in Jerusalem from every nation under heaven who sent the message back to the nations. In Acts 8, when the persecution started, it was 99% who scattered. The Bible says those who were scattered preached the word wherever they went, Acts 8:4.

The 1% Peter and co were still back in Jerusalem. It was later that revival broke out in Samaria, and Peter was asked to come and see what was happening in Samaria.

We find people like Saul and Barnabas being specially commissioned as missionaries in Acts 13.

The church needs more, not less vocational missionaries. We ought to see the 1% as arrowheads, knife edges, and catalysts to mobilize the 99% to make our food, to do the will of God, and to finish his work.

We must repent of getting fulfillment out of doing the work ourselves and rather learn to receive fulfillment and satisfaction out of empowering others, to do the work of Him who has called us and sent us all out.

Mission is to the Father. That is what Jesus says. Our mission is not to the nations. Our mission is to see what the Father is doing and to do the will of Him who sent us and to finish his work (John 20:21). Jesus says that, as the Father has sent me, so I send you. The ministry we have entered is the ministry of Jesus Christ, the Son to the Father through the Spirit for the sake of the church, and the world.

In our world today, as we respond to Ghana to the Nations in the mission of God, we have to do a smart mission because everything is smart. Now, we have smartphones, smartwatches, smart cars, and all of that. The smart thing to do is to look at the waves that God is creating and to serve those waves. That is how Jesus did it Himself. The bible says, the Son can do nothing of his own accord, only what he sees the Father doing (John 5:19).

Let us look at what God is doing. What is God

doing with Christians in Ghana these days? What is God doing Christians in West Africa?

If we look at what God is doing and we ride in His wave, we will be amazed how God will flood the nations from Ghana to the nations.

What are some of the patterns? What are some of the things we see God doing now? T.V Thomas mentions polycentric mission, that is, mission is not from the West to the rest, but God's people everywhere, spreading the gospel everywhere, and Ghana is included. One of the key patterns we are seeing in the world right now is the movement of people. There are more people on the move now in the world than ever before in the history of the world. It is almost 300 million people from 2017 statistics.

People are moving as a result of a crisis or for work or school, people are on the move, Ghanaians are on the move and the people on the move are one of Ghana's greatest mission potential.

North America as of 2017 received 58 million people on the move but sent out 5 million. About 25 million people come to Africa, but many are going out of Africa, 38 million. This is important because Africa is about half Christian, about 45% Christian. If half of them are Christians whose food is to do the mission of God, then, that is a potential 19 million mission workforce to the nations by way of sending. Christians should be envisioned and empowered to do the will of God. If Africa is receiving 25 million people, that is a huge field of souls.

Mission is about two nations; it is not unidirectional.

Ghana to the nations is not only leaving Ghana with the gospel but also receiving the nations into Ghana and sharing the gospel. Throughout the Bible, we see mission in those two forms. There is a centrifugal force, which is from the center going out like Naomi leaving Israel and going to Moab with her family or centripetal from the peripheries to the center. Ruth, saying to Naomi, your God will be my God, your people will be my people, and then moving from the periphery to God's people in Jerusalem. The mission is going to and receiving. However, many of us have a mindset that Mission

is going and we are missing the opportunity. God has given us international students and experts from around the world for us to bless them with the gospel.

There are 5 million international students in the world and 10% of them are Africans - that is 500,000. If half of them are Christians, that will be 250,000 young, energetic, passionate, smart, and skillful people who could be envisioned and empowered to be missionaries for the work of God.

These are the days that Daniel spoke about. Maybe we will go here and there to increase the knowledge of many. Most of our international students come from the countries in the 10/40 window, and we can reach them with the gospel.

Have we equipped the church in Ghana with a theology of hospitality and hospitality as a valid and authentic mission strategy, mission practice, and mission tool?

What are the things that are blinding us from seeing the mission of God from the text in John 4.

They came and said, you must have food. Jesus said I have food to eat that you know not. My food is to do the will of God. Many marketplace people have their lives filled with consumables and many young people are not even thinking of mission because of this consumerist culture. May God call the apostles, prophets, evangelists, pastors, and teachers, and shepherds in this age to get them off this road of consumerism and direct them to the mission of God.

Some are not seeing the mission of God because of cultural reasons. It could be ethnic culture or corporate culture or it could be a church culture. One of the challenges with Ghana is that Ghanaians go to the nations and only reach other Ghanaians.

We need to shift our mindset from thinking of a missionary as somebody who has raised support. We have to look at those potential missionaries and missional students, missional engineers, missional architects, among others. Every Christian's concept of missions has to change.

We have looked at the word go as the main thrust

of Matthew 28. That paradigm has to shift, the imperative in Matthew 28 is not going, it is making disciples. The verse is, as you go throughout the world minding your business, doing your marketplace stuff, make disciples. Dallas Willard's translation puts it like this, 'He says, as you go through all the world, make apprentices for me from all kinds of people, marketplace people, and young people and immerse them in the Trinitarian reality and teach them to do everything I have commanded you.' It is not going; it is making disciples.

Another paradigm that has to change is from Acts 1:8. Many have thought that the great commission is sequential, we finish Jerusalem, we go to Judea, Samaria, and the uttermost part of the earth. Some people will say Ghana still have 19 unreached people groups, why should we go to the nations? We have to go because the word means, do Ghana, do Africa, do everywhere. May God shift this paradigm as well.

Now that COVID-19 has transformed our world and transformed our lives, a lot of mission is online and without borders. We have been called to reach the nations.

How do we mobilize the marketplace and young ones to make God's mission their mission?

- **AWARENESS.** People are not even aware of the mission of God. They are not aware of a missionary God. They don't know that the world in which they are have 3 billion people that have still not heard the gospel. They are not even aware of themselves, that God has called them to be missional. We need to raise the awareness level.
- **ACCEPTANCE.** We pray that when people become aware of the mission of God, they will accept God's invitation to join Him because fundamentally it is not our mission. Our mission is our committed participation and engagement. It is not about engaging an organization, engaging GEMA, SIM, no! It is engaging the missionary, God.
- **ENGAGE.** If people encounter the missionary God, everything will change. Mission has lost its ultimate ground and cannot be sustained. We have to get marketplace people and young

people not to engage in the idea of mission and fall in love with the idea of doing Ghana to the nations but to fall in love and to dance, to get into fellowship with the Father, Son, Spirit so that the love and resonance will make God thrust them into his mission.

- **PRAY.** Encourage people to pray. They can intercede, use prayer tools, or pray silently but consistently. When we are diligent and faithful in prayer, the Lord of the harvest works.
- **TALK MISSION** at Family Altar. Families are encouraged to talk about missions during their prayer times. Children are never young to be exposed to mission. The best time is to engage them when they are young so that they can develop a passion for mission no matter the career path they choose.
- **SHIFT PARADIGM** to Missional. God has called us all to be missional. The whole church must be exposed to mission and go everywhere with the posture of involving in missional activities.
- **BUILD CAPACITY.** Get resources and get trained.
- **HOST 'The Other'.** Be hospitable and use that as a point to spread the Good News.

- **ENCOURAGE.** Inspire Missionaries and Mission Organizations through prayers, kind words
- **GIVE**
- **GO**
- **MOBILIZE!**

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of 15 books including the highly recommended "Thinking Outside the Window", he is known to write boldly from a biblical worldview on trending global issues. Yaw is married to Anyele and they are blessed with five wonderful kids. <https://yawperbi.com/>

This article is an excerpt of his presentation at GEMAFEST 2020 with the heading "The Market Place and the Young Ones."

SIMPLE WAYS PASTORS CAN MOBILIZE THEIR CHURCHES FOR MISSIONS

Ray Mensah

“As goes the pulpit, so goes the church.” This popular saying resonates with me very much. Dr. Michael Youssef also puts it this way, “As goes the pulpit, so goes the pew. As goes the pew, so goes the nation.” The huge responsibility of the precious men and women who stand behind the pulpits week after week to preach and teach cannot be over-emphasized. Their influence is great and can be used for good or bad or something in-between.

The scriptures make it clear that church leaders are “to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:12-13). Our good friend, Dr. Yaw Perbi, observed at the recent GEMAFEST Conference that the Clergy which forms about “1% of the church” must surely equip the remaining 99% to do the work of ministry and fulfill the Great Commission. In this regard, the church must be equipped by the leaders to engage the marketplace and make disciples as a matter of urgency.

Though I am serving currently as the Director of a mission agency and involved heavily in mission mobilization, by the Grace of God, I have had the privilege of pastoring churches in Ghana, Botswana, and Namibia over the years and can attest to the fact that Pastors are game Changers when it comes to the direction a church takes and the passion of its members.

Research by the Barna Group revealed that 51% of Church goers surveyed did not know about the Great Commission^[i]. Who is to be blamed for such a blunder. Your guess is as good as mine.

In essence, I would say discipleship is mobilization. I believe strongly that if church members are truly disciplined, missions become second nature.

Discipleship is thus a key to seeing a whole church activated and mobilized for missions. A disciplined believer becomes a disciple-maker who makes other disciples who also make other disciples (2 Timothy 2:2). Church leaders are to be catalyst for discipleship in the church. It should not be seen as a short, convert class that integrates people into the church system but rather be a life-long teaching and modelling of Christ-like life. The effectiveness of making disciples is seen in the obedience of the disciple-maker to the character and ministry of Jesus. If disciple makers themselves are not involved in missions, they cannot influence others to get involved – thus the content and structure of the discipleship program is very important in mobilizing the church for missions.

Prof David Kpobi, a leading Ghanaian Missiologist based at the Trinity Theological Seminary, noted recently that “...God is the owner and source of mission. The concept of *Missio Dei* seeks to emphasize this and to give God his place as the initiator of mission.”^[ii] He further posited that the church is not the sender but God is. The Church is basically the Body that is sent. Every member of the Church is thus sent with no exception. Sent by God to make disciples. ^[iii] This is the reality I pray we begin to see in the Church in Africa and that is the basis of this article.

In this article, I humbly seek to suggest very simple and practical ways a local church pastor can fully engage all his church members to be actively involved in the Great Commission. Having them personally involved in world evangelization in one way or the other. This is possible. With God, all things are possible. There are a few great examples of this happening and it is our heartfelt and fervent prayer that we will see this occur on a very large scale across Ghana, Africa and beyond.

Preaching: Consistent Preaching & Teaching on the Great Commission

Many times Pastors invite me to their churches once a year to speak on evangelism/missions. They, however, do not always see the effect and impact they expected to see from their members as a result of that one-time preaching. I have been saying to many of them over and over again that it won't work out if they preach on all other things they consider important throughout the year and leave this most important commission to a Guest Preacher they invite over once a year. The pulpit is responsible if a church is not mission-minded. I thus encourage pastors to teach on Missions, Evangelism, Discipleship, Disciple-making, and all aspects of the Great Commission several times a year.

The Church members have to understand the biblical basis for mission (also known as the theology of missions). “Mission is not something the Bible merely speaks about—mission is what the Bible is about”^[iv] says the Traveling Team. They add that “It is the context that provides the backbone for God's story and our story. Since creation, God has been interested in redeeming all peoples to Himself”^[v]. Nina Gunter once said, “If you take missions out of the Bible, you won't have anything left but the covers.” That is an interesting observation but it is very true. Missions is not just in the New Testament, with Great Commission Scriptures like Matthew 28:18-20 which says ‘Go therefore and make disciples of all nations...’ Missions is truly what the Bible is about. Arthur Glasser who was a Fuller Seminary Professor also posited

“only if the church understands the full biblical revelation of God concerning the mission of God's people, stimulated by confronting Scripture with today's questions, will they be responsibly challenged to offer to God the devotion of heart, strength, time, and resources essential to its completion. This means listening to the Old Testament witness as well as to the New Testament...”^[vi]

Mobilizing Christians has been a herculean task because Christians have not understood the biblical basis of missions and have not grasped the simple truth that the Bible is a missionary book. It is therefore the role of the pastor to teach his congregation until they grasp that understanding.

Sometime in 2019, I was invited to speak and teach on missions at a large church in Accra. It was supposed to be on a Wednesday and Thursday. As in most cases, I expected a very low turnout. Evangelism and missions are not topics that excite the average church member today as such they will not attend such meetings or training. However, when I got to the church, I realized there were about 500+ people present. I found out that night that the Lord had convicted the Senior Pastor of how he had drifted from the mandate of the church and how he was to teach the Church about the Great Commission consistently. He did that and later on felt he needed someone who had more experience and knowledge in missions to come to teach the church also. That is why I was invited. That night, my conviction that the pulpit is responsible for the general lack of interest in missions that we see across Ghana, Africa, and beyond was confirmed. The people will eventually believe and understand what the pastor emphasizes over and over again.

• Prayer

“Just a word of warning. Passionate prayers not only change the world; they have a way of transforming the people who pray... God's goal is to recruit every one of us for his search and rescue team.” said Debbie Meroff. Certainly, one of the fastest ways for a pastor to get his church involved in world missions is to get them praying for mission-related issues and for the nations. Dick Eastman observed that “in no other way can the believer become as fully involved with God's work, especially the work of world evangelism, as in intercessory prayer.”

My good friend Pastor Derek Amoo-Sakyi loves quoting his mentor who believed that the essence of “prayer is not to pray for the work. Prayer is the work”. Prayer is the work! Very profound and thought provoking statement. Prayer is the best strategy for world evangelization. Matthew 9:35-38 says it all. “...The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.” Churches that pray for missions are advancing the Great Commission more than they realize. A. B. Simpson, the founder of The Christian and Missionary Alliance noted that “Prayer is the mighty engine that is to move the missionary work.” And Wesley Duel also believed that “we can reach our world, if we will. The greatest lack today is not people or funds. The greatest need is prayer.”

Ghanaians love to pray. Africans love to pray. Prayer is thus one of the first and one of the greatest contribution we can make towards world evangelization.

The story is told of a British medical missionary couple who served in Kumasi, Ghana, and started mission prayer meetings at the Living Waters Assemblies of God Church. They dubbed it “The hour that changes the World”. They would ask the participants to pray for unreached people groups, missionaries, nations, lost people, and also the news as it related to missions etc. They prayed for just one hour on Tuesday nights. All the people who were part of that prayer meeting are all today in missions or fulltime ministry and that includes Rev Ben Owusu-Sekyere who co-founded a missions organization called the King’s Village and Pastor Derek Amoo-Sakyi who is the Prayer Director of GEMA and also pastor of the Good Shepherd Assemblies of God Church.

I thus encourage you dear pastor to start today. GEMA, as part of its VISION 2040, hopes to see 30,000 churches in Ghana start mission prayer meetings. There are resources available to help you on this journey. (Please check the Appendix).

• **All Departments of the Church must align—Every single member**

Once a church becomes missional, every department in the church must align with the Great Commission's vision. The men, women, youth, children, music, protocol, and all other departments must be in sync with the heart of the Father. It takes a pastor to get this to become reality.

• **Training: Missions Mobilization and Training Courses**

Several good mission mobilization courses can help you activate and equip your church for missions. These courses will also help equip your members for

- **Market Place missions**
- **Lifestyle- Help them make Evangelism and Disciple-making a daily Lifestyle**
- **Welcoming** – equip them to reach out to the nationals of the various countries who are in your city and country.
- **Giving** – challenge the to radically give their

resources for the cause of the Great Commission

See the appendix for information on some of these available courses.

• **Short Term missions**

Short-term mission trips are also one of the effective ways of getting your church members activated for missions. Many of the mission agencies in Ghana do embark on short term missions. Do check the Directory for a possible partner in this regard.

• **Long Term Workers**

Long Term workers can emerge from those who go on short-term missions and also through the prayer meetings, the training and in many other ways. The church should develop its capacity to be able to send missionaries. Many times they can partner with a mission agency to do that where needed. Apart from praying, the church can support individuals or teams with financial and other logistics.

• **The Missions Month and International Missions Day Celebrations**

Though we advocate for a missional lifestyle where every day is a missional and disciple-making day, I believe it is still good to have a month each year devoted to missions.

The International Missions Day Celebrations (whatever you choose to call it) is a Sunday during your mission month where for example church members dress in clothes of other cultures, cook various ethnic dishes, and there is a missionary as guest speaker. There are mission exhibitions and testimonies or videos shared. That is one of the strategies World Thrust encourages and that is one of the ways to get the whole church excited about missions.

The above simple ways are not exhaustive but are to help you to get started. It starts from having the understanding as stated at the beginning of the article that the whole church has been sent by God as such, we can do nothing but to align with His eternal purposes and then begin to take the steps of activating all our church members for that cause – the greatest cause on earth.

Appendix

Prayer resources

- **Operation World** – <https://www.operation-world.org>
Download the Operation World app on Google Play store or the apple Store. You can also buy the book “Operation World” book from a Christian store near you or order it online.
- **Joshua Project** (Unreached of the Day) - <https://joshuaproject.net>
Download the Joshua Project app on Google Play store or the apple Store. You can also download the prayer card at <https://joshuaproject.net/pray/cards>.
- **Prayercast** – www.prayercast.com
Download the prayercast videos for free from the above site and use it during your church services and at other prayer meetings.
- **International Mission Board** - <https://www.peoplegroups.org/>
- **Ethnologue** - <https://www.ethnologue.com/>

There are also many other prayer resources available that you can find online or in your community.

Mobilization resources

- **The Kairos Course**
Contact: Daniel Hyde Appiah
- **The Perspectives Course**
Contact: Daniel Hyde Appiah
- **World Thrust Seminars**
Contact: Ray Mensah
- **Global Mission Mobilization Initiative (GMMI), Great Commission Seminars**
Contact: Abraham Narh
- **Discipling Market Place Leaders**
Contact: Derek Amoo-Sakyi

You can reach all of these contact persons through the GEMA office – gemaghana@gmail.com or +233-24 639 1921

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serves as the President of the Ghana Evangelical Missions Association (GEMA). A prolific writer, he is the editor of the Ghana Missions Handbook and is passionately involved in missions mobilization at various Universities and Churches and believes the Lord of the Harvest will surely raise a new breed of missional

Christians and missionaries in Ghana and across Africa and beyond. He is married to Cynthia and they have been blessed with two children.

TAE - LIGHT THE WORLD MISSIONS



TAE: Trans-Atlantic Environmental

We do what we do because we believe God has sent us to give Light to the hinterlands of Ghana and share the Light of the World. It is our way of giving back.

MISSION: To inspire hope and individual achievements through education and the gospel.

VISION: Our vision is to provide solar lights to every community that has no access to electricity, provide age-appropriate books and supplies to young boys and girls, support women and children in our local region and abroad, and motivate personal growth in the community.

OUR PURPOSE To help reduce the negative effects of the use of kerosene lanterns in rural communities in Ghana, share the Light of the Gospel and promote education and self development.

WHO WE SERVE Poor villagers in rural communities in Ghana with limited or no electricity. They use kerosene lanterns as their main source of light. Kerosene lanterns produce fumes and dangerous gases that cause respiratory diseases in these communities.



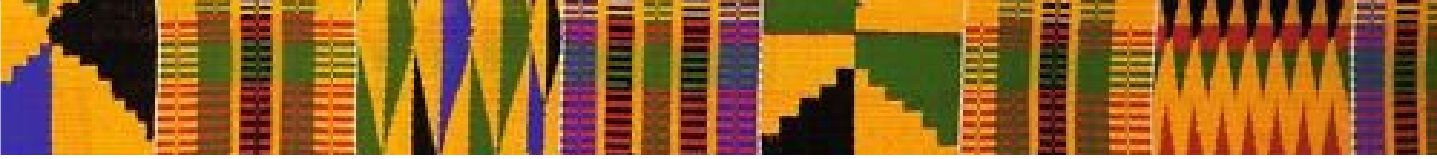
It is both an honor and privilege to serve our brothers and sisters in the rural communities in Ghana over the last 9 years. What has been the most significant driver of my passion for rural ministries has been the unquestionable message of the Gospel of Jesus Christ our Lord and the concept of Ubuntu: the spirit of human generosity for the well being of others. We inspire hope and individual achievements through education and the gospel by providing solar lights to every community that has no access to electricity. We also provide age-appropriate books and supplies to young boys and girls, support women and children in our local region and abroad, and motivate personal growth in the community.

As we look across our nation, I see many women and children who have been displaced by life's circumstances and abuse. The same is true for many rural communities in Ghana where basic amenities for women and children are almost non-existent: No electricity for kids to study and no portable drinking water! These things break my heart. It is very difficult for me to sit back and do nothing. Making a difference where I was born (Ghana) gives Light the World Missions an opportunity to be the light in someone's life! The solar lights we donate has been life changers for many in these communities. We have been privileged to serve several rural communities including Kuntu-Saltpond, Mpraeso Amanfrom, Okosso, Logba Teta, Logba Abemeye, Logba Dufi, Mensakrom, Akorkorme-Kperti, Ayahoklay, and most recently Awadiokome, to name a few. In all of these places, we have seen lives being changed and hope brought alive as the name of Jesus is preached.

I know there are thousands of villages yet to be served and we are poised to carry the message of Salvation to as many villages as possible. As our Lord Jesus said, the harvest field is huge but the workers are few. I encourage you to come and experience what the Lord is doing in Light the World Missions for rural communities all over Ghana. It is exciting times and the greater things are yet to come as we seek to all ourselves to be useful vessels in the hand of our Lord Jesus Christ. Visit our website and share your story with us!

NAME: **DR. KWAME ACQUAAH - PRESIDENT: TAE LIGHT THE WORLD MISSIONS**
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PART 10

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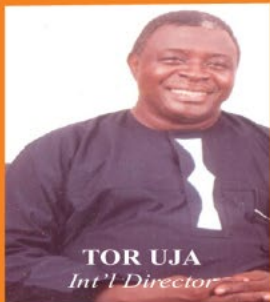


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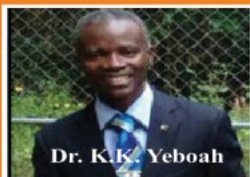


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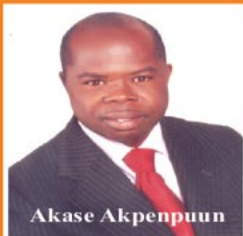
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Dr. K. K. Yeboah
Ghana Board Chairman

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Int'l Missions Fellowship, and (Board Chairman)
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Akase Akpenpuun
Country Director

Finally beloved, it is common knowledge that everything a believer does and has is expected to open a door for the cause of soul winning. Let us, in our various spheres of endeavours, education, medication, civil service, Business, Military, Para Military, Administration etc. Let it be a tool in soul winning and missions.

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A NEW DAWN—EFFECTIVE WAYS TO SHARE THE GOSPEL WITH NEIGHBOURING FAITHS

Haruna Y. Mogtari

Introduction

During the summer of 1910 in Edinburgh, for the first time, a globally ‘powered’ body of religious significance of the era acknowledged and showed an intentional sense of respect for neighbouring faiths for the role they played in tribal societies. This turning point was at the initial gathering of the World Missionary Conference whose major agenda was ‘continuity with the pre-Christian past and the affirmation of indigenous religious tradition.’^[1] Before this time, these religions were disregarded, stereotyped, and prejudiced against. In Edinburgh 1910, these archaic negative attitudes towards religions of non-Christians were addressed.^[2] It is noteworthy that an attitudinal change towards the religions of other people is necessary for Christian missions in divergent faith communities.^[3]

Likewise, neighbouring faiths are not to be wished away. We need to understand them as traditions of a people’s response to that awareness of, and claims of the Transcendent God upon their lives and cultures. With this understanding, the gospel must be used as the Interpreter of all cultures, traditions, and neighbouring faiths. For this reason, the next subsequent sections will briefly explain some neighbouring religions and sects in our world today; these include African Traditional Religion (ATR), Islam, the Mormons, Baha’i Faith, Eckankar, Hare Krishna, and Jehovah’s Witnesses. The core of this paper highlights key points that are basal tools necessary in sharing the Good News with people who already possess an established faith different from the Christian.

Introducing Neighbouring Faiths

Primal faiths – African Traditional Religion (ATR)

ATR is the substructure of the world’s religious faiths including both Christianity and Islam. It is the oldest religion in Africa, it has no revealed book as Christianity, Islam, Hinduism, and Buddhism. Its scripture is orally committed to memory and passed down from one generation to the other, maintaining the customs and traditions of African people. ATR acknowledges the existence of the Supreme Being, the Ultimate; divinities; benevolent and malevolent spirits that work in favour or against humankind. The spiritual and physical world are perceived as inseparable; meaning whatever happens in the spirit world manifests in the physical. Therefore, sickness and death are a result of the realities in the spiritual. In primal societies of the African man is ‘akin to nature, a child of Mother Earth and brother to plants and animals which have their own place in the universe may enter into a totemic spiritual relationship with men in the way the environment is used; with...respect and reverence, without exploitation. Thus, wanton destruction is often regarded as evil...’^[4] The life of traditional Africans is economically and socially dependent on the environment.

Islam

Islam was founded on the Arabian Peninsula in the seventh century AD. Life was chaotic known as

^[1] J. Stanley Friesen, *Missionary Responses to the Tribal Religions at Edinburgh, 1910* (New York: Peter Lang Publishing, Inc., 1996), p1.

^[2] Friesen, *Missionary Responses to the Tribal Religions at Edinburgh, 1910*, pp. 135, 139.

^[3] Haruna Y. Mogtari, *The Redeemed; A Journey of Conversion from Islam to Christianity* (SonLife Ghana Limited: Accra, 2017), pp. 51-55.

^[4] Harold Turner, ‘The Primal Religions of the World and their Study’. In V. Hayes (ed.), *Australian Essays in World Religions* (Bedford Park: Australian Association for the Study of Religions, 1977), pp. 27-37(30)

jahiliyya, an age of ignorance.^[5] After Muhammad was born, he experienced spiritual ecstasy and received a supposed revelation from God. This event was perceived as a sign of the supernatural from God. Indeed, it marked a turning point that culminated in the development of Islam. Muhammad began to preach with confidence about his new religious ideas. He did not think he was beginning a new religion because the Arabs already believed in One God, Allah, but never had had a prophet before the time. Muhammad’s clan, the Quraysh, believed it was Allah who created the world and He would sit as Judge in the Last Days.^[6] Muhammad was based in Mecca but moved to Medina because of persecution. This movement is known as *Hijra* and marks the beginning of the Muslim calendar. Muhammad established a theocratic system of governance—the religio-politico, judicial, and military framework, that would shape and influence the spread of Islam beyond the shores of Arabia.^[7] After Muhammed died in 632 AD, Islam spread to North Africa, Asia, and parts of Europe through conquest but in Africa, south of the Sahara, Islam was spread through Africa’s own terms and conditions, the policy of tolerance and accommodation.^[8]

The terms ‘Islam,’ ‘Muslim,’ and ‘Salaam’ are rooted in the Arabic letters translated into English SLM meaning surrender or submission. It is here that Islam coined its essence—submission to the will of Allah.^[9] Muslims demonstrate their submission to Allah by prostrating before Him in the five daily ritual prayers (*Salat*).

Below are the core beliefs in Islam and the Five Pillars of Islam. The whole Islamic Faith is hinged on these beliefs and practices.

Six beliefs^[10]

- Tawhid – The Oneness of God
- The holy Qur’an – the Word of Allah
- The messengers of Allah – who include Adam,



Noah, Abraham, Moses, David, Jesus, and Muhammad

- Allah’s agents – angels (*jinn*)
- The Last Day – the resurrection of the dead, judgment – paradise or hell
- Divine preordained happenings in life under Allah’s authority and will

The Five Pillars^[11]

- Kalima Shahadah – Faith – Islamic creed that there is only one God
- Salat – Ritual prayer – five times a day turn towards the Ka’aba in Mecca
- Zakat – Mandatory charity – almsgiving – care for elderly, widows, orphans
- Sawm – Fasting – observance of Ramadan
- Hajj – Pilgrimage to Mecca

The core teaching of Islam is *tawhid*, the Oneness of God. Muhammad emphasized the need to care for

^[5] Frederick Mathewson Denny, *An Introduction to Islam* (New York: Macmillan Publishing Company, 1994), P. 45

^[6] Denny, *An Introduction to Islam* (New York: Macmillan Publishing Company, 1994), P. 52.

^[7] John Azumah, *My Neighbour’s Faith; Islam Explained for Christians* (Nairobi: WordAlive Publishers, 2008), pp. 15-20.

^[8] Lamin Sanneh, *Beyond Jihad; The Pacifist Tradition in West African Islam* (New York: Oxford University Press, 2016), pp. 10-13.

^[9] Gerhard Nehls & Walter Erics, *Islam Basic Aspects; As it sees itself, As others see it, As it is* (Life Challenge Africa, SIM: Nairobi, Kenya, 2009), p. 5.

^[10] Ahmad Agyei, *Sharing the Love of Christ with your Muslim Neighbours*, (Straight-Way Chapel International: Kumasi, 2015), pp. 83-86.

^[11] Ahmad Agyei, *Sharing the Love of Christ with your Muslim Neighbours*, (Straight-Way Chapel International: Kumasi, 2015), pp. 87-88.

the elderly, widows, and orphans. He warned people who did not believe and worship One God about the existence of hell. It is important to note also that Islam is a call to submission rather than to an intimate relationship with God which Christianity proclaims.

Hare Krishna^[12]

‘Hare Krishna’ are the words that members of the International Society for Krishna Consciousness chant when they meet for worship. The movement was begun in the United States of America around 1966 by A.C. Bhaktivedanta (Swami Probhupada) after he emigrated from India. Hare Krishna is a renewed form of Hinduism in the West but it makes claims to ancient roots. The deity Krishna, the lover-deity, is the incarnation or human avatar of a solar deity called Vishnu in the sacred scripture of *Bhagavadgita*.

Hare Krishna recognizes the four-caste system whose place is decided by aptitude and not birth. They believe human beings are souls possessing Krishna’s highest energy. To attain peace and happiness, a person needs to return to their original relationship with Krishna called Krishna

Consciousness through bhakti-yoga. This involves acknowledging Krishna as the highest personality of the godhead. Krishna’s servants work for him without expecting reward and surrender to Krishna and his representative, the spiritual master on earth. Hare Krishna prohibits gambling, use of intoxicants, eating meat, and engaging in illicit sex. Believers chant in a congregation and in private to purify themselves.

Hare Krishna is an authoritarian and conservative movement that appeals to young people. The men shave their heads except for the topknot. Men and women devotees wrap themselves in Hindu style clothes. Their chant in worship is ‘Hare Krishna, Hare Krishna, Lord Krishna, Hail Krishna.

The Church of Jesus Christ of the Latter-day Saints (LDS)–The Mormons^[13]

The Church of Jesus Christ of Latter-day Saints (LDS) was established in 1830 by Joseph Smith, in New York City, USA. When Joseph Smith turned 14 years old, he prayed to God to know the Church with which he was to fellowship. He believed God and Jesus came to Him and told him that the true Church of Jesus Christ was not yet in the world, that all the other Church denominations were wrong, and they had chosen him to restore the Church on earth.

Smith believed an angel called Moroni who appeared to him and prophesied about how God was going to judge the world. Smith was given gold plates, on which he claimed were written the ‘fullness of the everlasting Gospel...’ In 1829, he began to translate this ‘Gospel’ into what became known as the book of Mormon with Oliver Cowdery assisting him as the scribe. Mormon teaching is based on the King James English Version of the Bible, the Book of Mormon, the Doctrine and Covenant (revelations given to Joseph Smith and Brigham Young), and the Pearl of Great Price, a book of writings believed to be from Smith and some of his contemporaries.

Smith worked to establish LDS as the true Church. The LDS believe that Jesus called Joseph Smith as



^[12] International Consciousness for Krishna Consciousness (ISKCON). “Founder-Acharya”, <https://www.iskcon.org/What-is-iskcon/>, 2014.

^[13] Lindsley, David & Parson, Del (eds.), *The Testimony of the Prophet Joseph Smith; The Church of Jesus Christ of Latter-day Saints* (Intellectual Reserve, Inc.: USA, 1999). *An Introduction to the Church of Jesus Christ of Latter-day Saints* (Intellectual Reserve, Inc.: USA, 2014). Walter Martin & Ravi Zacharias (eds.), *The Kingdom of the Cults* (Bloomington, Minnesota: Bethany House Publishers, 2003), pp. 193-260.



the prophet to direct the Church on earth through revelation.

Members of the church are popularly called Mormons. The church has spread throughout the world. Currently, LDS has sent over 1.1 million missionaries and they claim to have over 15.6 million members with more than half living outside the USA. Generally, their missionaries are well-trained and self-funded.

Mormons teach that the Godhead is comprised of three distinct gods, that the Father and Jesus Christ are physical persons, men who transformed into gods with a united purpose. They also believe that Jesus was the by-product of sexual union between God and Mary and that Jesus was married during his lifetime on earth.

LDS prohibits the use of stimulants and depressants such as alcohol, coffee, tea, tobacco, and caffeinated soft drinks. Non-Mormons are not allowed to enter beyond the outer court of the Mormon temple.

Baha'i Faith^[14]

The Baha'i Faith was founded by Mirza Hussein-Ali-Nuri (1817-1892) in 1863 in Iran (then Persia). He took the name Bahauallah meaning the 'Splendor of

Allah' and said he was a messenger from God with a new revelation. Their central text is Kitáb-i-Aqdas or Aqdas ("the Book of Laws" or the Book of Aqdas). There are other sacred texts.

Baha'i is a unification of all the major religions including Hinduism, Judaism, Zoroastrianism, Buddhism, Christianity, and Islam. They teach that all religions are worthy and that all people are equal. The Baha'i faith has no clergy. It is directed by the Universal House of Justice, comprising of nine elected-leaders who oversee the spiritual and secular activities for five years while each Baha'i community is also similarly supervised by an annual sub-elected leader. Hussein-Ali-Nuri attained the title 'Radiation from God' claiming his teaching was universal while promoting mutual love and good works—a universal language of all religions. He also claimed to be the 'returning Christ, the reincarnation of Krishna, the fifth Buddha, and the embodiment of Hussein, the grandson of Muhammad. Baha'i Faith believes that God is an "Unknowable Essence" and incomprehensible. And to enable us to know him at all, he appears to us in a human form. Thus Baha'i faith is the most recent of God's manifestations. They believe that God created the world, and everything in it reflects some attributes of Him. So, the immortal soul of man contains all the attributes of God but these cannot be tapped unless they are developed through the effort of the individual as his/her spiritual responsibility. Neither the devil can stop the fulfillment of that duty nor can any external force redeem him/her from the punishment that comes with failure. Similarly, heaven is the reward for the one who attains the quest for that spiritual advancement by daily studying the sacred writings and performing their regular prayers but failure will end that person in hell. Three of these prayers are compulsory each day, while hundreds of prayers are for occasions. They also hold annual ritual fasting.

The Baha'i faith claims the words of the founder contain laws and moral imperatives that have the power to free the human spirit from worldly wickedness and that it is the duty of seekers to aspire for these ideals.

In attempting to unite the world's major faiths to deal with their adverse effects on human beings,

^[14] Nehls et al, *Islam Basic Aspects; As it sees itself, As others see it, As it is* (Life Challenge Africa, SIM: Nairobi, Kenya, 2009), pp. 65-67. Walter Martin & Ravi Zacharias (eds.), *The Kingdom of the Cults* (Bloomington, Minnesota: Bethany House Publishers, 2003), pp. 321-350.

Bahau'llah oversimplified the distinctiveness of each faith. He did not acknowledge Christ's redemptive work for the world.

Jehovah's Witnesses^[15]

The founding of the Jehovah's Witnesses is linked to predictions of the end of the world and Christ's second coming that occurred in the 1840s and then again in 1874 in the USA. As the world did not end in 1874, some believed that Christ had returned as an invisible being in what was known as the "Secret Rapture".

Jehovah's Witnesses teach that after the death of the last apostle, John, the Church of Jesus Christ became corrupt and was restored in the 1800s by Charles T. Russell, who would prepare the world for Armageddon. This battle of the righteous forces against evil ones will annihilate all non-Jehovah's Witnesses and usher in the millennial reign of Christ during which time there is an opportunity for others to be resurrected alongside Jehovah's witnesses. At the end of the millennial reign, the earth will be cleansed and restored into paradise. Those who are victorious will be crowned with everlasting life. Jehovah's Witnesses teach that the restored kingdom of God will be divided into two, the heavenly and earthly classes. The most righteous people will live forever on earth just like in Eden and 144, 000 will enter into heaven and live with God or Christ and rule over the earth.

If Jehovah's Witnesses wish to come through the Armageddon they have to preach the good news to those that are lost, but if they refuse they will lose their salvation just as those who will perish without hearing.

The Jehovah's Witnesses accept the Bible as the inspired word of God but they consider the original Old and New Testaments as exclusively for the Hebrews and Greeks. However, they use their own translation of the Bible: the *New World Translation of the Holy Scriptures*. The name 'Jehovah Witnesses' comes from Isaiah 43:11, 'ye are my witnesses saith Jehovah, and my servant whom I have chosen.' They

chose the English word 'Jehovah' as the proper name for God even though the original Hebrew name is Yahweh.

The JWs believe that they are the only ones who possess the Christian truth through the divine authority of the Watch Tower Bible and Tract Society. They reject the doctrine of the Trinity and do not also recognize Jesus and the Holy Spirit as divine. Thus refer to Jesus as a creation of God, and the Holy Spirit as God's active power on earth which they refer to as 'it'. Their beliefs suggest that Hell is not real and that sinners will only cease to exist in any form. They teach that everlasting life is conditional on the individual's obedience. Jehovah's Witnesses adhere to rigid moral behavior such as no divorce except for infidelity. They disallow blood transfusion because it is a sin that leads to eternal destruction. Witnesses do not salute the flag of any kind, celebrate holidays, enlist into the armed forces, attend college, vote, run for public office, sing the national anthem and engage in any political activity. Similarly, they regard other religions and even traditional Christianity as the work of Satan and do not worship with non-Witnesses which they regard as sinful. Their place of worship is called 'kingdom hall' rather than church and they believe Jesus was crucified on a straight stake and not the cross; thus they forbid the cross.

Eckankar^[16]

Eckankar (ECK) means 'Co-worker with God'. Paul Twitchell founded this religious movement in 1965 yet Eckists believe that their spiritual teachings date beyond the beginnings of human existence. Eckankar possibly draws some of its teachings from Hindu and Sikh teachings. Twitchell is believed to have studied under numerous ECK masters and was the living ECK master until he died in 1971. The present living ECK Master is Sri Harold Klemp. Eckankar spiritual headquarters is in Minnesota, USA. It has members in 100 countries.

The spiritual purpose of the living ECK is to assist people to connect to the light and sound of God – to find their way to God. Eckists believe that they

^[15] Anthony A. Hoekema, *The Four Major Cults; Christian Science – Jehovah's Witnesses, Mormonism – Seventh-Adventism* (Exeter, Devon, England: The Paternoster Press Ltd., 1979), pp. 223-239. Walter Martin & Ravi Zacharias (eds.), *The Kingdom of the Cults* (Bloomington, Minnesota: Bethany House Publishers, 2003), pp. 321-350.

^[16] Moor, Mary Carroll, Joan Klempt & Anthony Moore (eds.), *Eckankar – Ancient Wisdom for Today* (Quality Books Inc.: USA, 1995).

are connected to God through Divine Spirit (the ECK). The ECK can be seen as light and heard as sound. To become a co-worker with God, a person has to be spiritually purified through contact with the ECK. They do this through spiritual exercises such as singing *Hu*, a love-song to God, organised by the Eckankar community and guided by the living ECK master. Their holy scripture is *Shariyat-Ki-Sugmad* (“Way of the Eternal”)

Eckankar teaches that the soul is eternal and it exists because God loves it. It is also on a journey of self and God-realization. They also teach that one can explore the spiritual world through soul travels and dreams.

At the core of Eckankar, beliefs are karma (sin) and reincarnation. The ECK cleans one’s karma to make it possible for the person to understand and receive the fullness of God’s love. The law of karma says: a person’s reincarnate life either here on earth or in the ‘hereafter’ is determined by his/her good or bad deeds.

Sri Harold Klemp teaches that children have a better knowledge of God than adults who outgrow or reject their childhood understanding of God. For him, children at a very tender age still carry the knowledge and perception of God from their previous life into present life through incarnation.

Witness in Neighbouring Contexts

To begin with, we must understand that it is Christ who saves **not** Christianity and that in such contexts it is appropriate that missionaries live out their

faith among those whom they seek to witness about Christ. So far, we have been exploring the religions–ATR, Islam, Baha’i Faith, and Eckankar; as well as the sects–Mormons and JWs. These religious faiths and sects are unique in themselves in the sense of their beliefs and practices though they have some affinities. For this reason, in dealing with how to reach out to adherents of each group with the gospel, it would have been more comprehensive should we have tackled each case independently from the other. However, limitations regarding this paper would only allow us to common grounds upon which they can be reached.

Some Common threads through Neighbouring Faiths

The ‘sparks of truth’ and the Gospel	
Neighbouring Faiths	The Gospel
Belief in the Ultimate Being	God has revealed Himself through the son; All ultimacy is in Christ. Heb. 1:1-5; Col. 1:13-22
Aspiration for relationship with the divine	God has provided a means for a relationship with him through Jesus His Son- John 1:12-13
Belief in retribution/karma	Sin has consequences and there is judgment. 1 John; Heb. 2:2-3; John 5:22-25
Purification / ablution	Reconciliation through Jesus Christ for ALL creation Col. 1:19-20; Heb. 10: 1-9; Heb. 1:3;
Belief in hereafter/afterlife/ Incarnation; reincarnation	Resurrection on the last day - John 14: 1-3; John 5: 25-28. We don’t keep coming back

Steps to Sharing the Gospel in Multi-faith Environment

1. Be conscious of the general misconceptions about Christianity among people of Neighbouring Faiths and address them directly or indirectly
2. Pray for those you have identified to witness to. Note that this initial phase can be adopted as a ministry to unbelievers and the duration can vary from several days to years. Specifically, pray for them to have a supernatural encounter with Jesus. Many Muslims have had a turning point in their lives through dreams and supernatural interventions.
3. Begin your preliminary physical contact by building a genuine and godly friendship with their interest at heart.
4. Our ministry among neighbouring faiths should be built around issues of structural injustice affecting their communities economically, socially, and politically. These will help our ministry and missions become relevant in their contexts.
5. Understand the social norms and observe those that do not contradict your Christian faith to avoid unnecessary offenses. Paul testified to

this when he said: ‘I have become all things to all men that I might, by all means, save some.’

6. Appropriate your ministry gift in ways that make it useful to them as a means of opportunity in your witness.
7. Be sensitive to the Holy Spirit to identify wandering souls that are seeking spiritual truth like Nicodemus and the Samaritan woman in the book of John. This is a subtle doorway to witness to people of other faith.
8. Note that Witness among neighbouring faith is not a one-touch event but a long haul and so we must pace ourselves and approach it to step by step.
9. Establishing trust with people of other faiths is an indispensable ingredient in our ministry to them.
10. The crux of our witness is the ability to identify bridges, core values, and beliefs, between the Gospel and other faiths as bases for generating fruitful conversations leading to the affirmation of the unique person and ministry of our Lord Jesus.

The Challenges in Reaching Neighbouring Faiths

Personal problems

- Lack of conviction
- Fear and shyness – fear people will ask questions they can’t answer
- Lack of understanding both of the Gospel and the neighbouring faith

Social problems

- Our lifestyle
- In your area, people know you very well
- Work – you don’t have time
- Family issues getting in the way– daily household chores

Approach problems

- Lack of creativity in our witness approach
- Failure to recognize that witness comes through responding to life – home, work, school, community, issues of injustice, problems in the environment

Conclusion

In conclusion, in the field of souls, it is important to recognize the three important personalities who are involved—God who causes the fruit of our labour, the sower who plants the Word of God, and the reaper who sees to it that the final harvest is brought in. It is a work in partnership which suggests that in Multi-Faith witness Christian workers in different fields must network in sharing vital information and skills. This is the only way by which the Lord uses our strengths in perfecting the weakness of each other.



Haruna Y. Mogtari is a missionary to the Ummah (the faith community of Islam), an independent researcher and scholar. His research interests include the Fulani, Islam in Africa and South Asia. He is the Director of twin organizations—Step Missions International and

Centre for Research and Islamic Studies in Akropong-Akuapem. Author of two insightful, and groundbreaking books for mission workers and researchers—Pulaaku: Towards A Holistic View of Fulani (A Christian Response to the Nomads Situation in Ghana) and The Redeemed: A Journey of Conversion from Islam to Christianity. His most recent articles published include: “Fulani Herdsmen Traditions and Care for the Land” and The Ahmadiyya Movement in Ghana”.

Seven Quick Guidelines To Discern A Fake Muslim-Convert

Haruna Y. Mogtari

INTRODUCTION

It is disheartening in recent times that while the global Church is welcoming unprecedented numbers of Muslims turning to Jesus al-Masih for salvation, there are other unscrupulous ones who have formed the habit of moving around our Christian community professing to be Christians when they are not. They would feign that their families or Ummah is seeking for their lives. Indeed, there are a few instances where Muslim-Converts go through such an experience. Nevertheless, these are scammers who take advantage of the situation. They are well versed in the art of deception -- knowledgeable in the Qur'an and familiar with Christian spirituality and terminologies, these help them to easily prey on unsuspecting Christians and Congregations.

It is for this reason that, it is necessary to set some few guidelines to discern these fake Muslim-converts. There are some common traits you would find in the behaviour of these scammers who don't want salvation but your money and anything that will satisfy their greed. These have been outlined below:

1. Motivation for their conversion

They narrate an instant conversion story through some supernatural happenings or angelic visitation in real/physical life. Some claim to have supernatural powers when they haven't even learnt some basic Christian living.

2. They are not established in a local Church.

They will sometimes try to give the impression that they are now searching for a local Church to fellowship with, or tell you they have been to a number of Churches (popular ones) but nobody

was willing to help. They make the situation so complex that you can't find a genuine Believer or even a Muslim to validate their conversion story. It is like-

ly that this person may be connected to a team of scammers who aid this person in his deception.

3. Very demanding

They are always making demands from their unsuspecting victims for money to meet urgent needs in their lives or a business deal they can't afford to lose. Some create the impression of being under divine instructions which make it difficult if not impossible to guide and counsel them (common sense doesn't work for them). They are always on the run with someone on their heels to harm them. They make outrageous or frequent financial demands for their false expenses. They succeed by playing psychologically on people's minds and emotions or the guilty feelings.

4. Loss of Privileges

They create the impression that they come from privileged Muslim families and because of their conversion they have lost all these privileges. They cover any possible trace to their real families and where they come from. They might lead you to false locations if you insist to go and know where they actually live.

5. Excessive Excuses

They always have excuses or reasons they can't settle down with a local Church. They are simply difficult people to help and who are not opened for advice because all that they want is your money. Your help is only good when it will meet their demand.

6. Have the habit of moving from one Church to another

Fake Muslim-Converts are in the habit of 'hopping' from one Church to another to take advantage of un-

suspecting Christians. They will attend your Church for a while but when they don't get what they want they will suddenly disappear. Or when they realize you are being critical of their real intentions they get uncomfortable with you and describe you as not spiritually sensitive.

7. They will attempt to discredit any person (genuine Muslim converts connected to their victims) who expresses doubt about their genuineness.

Please Note: If you are not sure of the genuineness of a recent Muslim-Convert please seek for help from Network of Muslim-Converts who are well known within your Christian Community.

THE PRECIOUS FULANI: EMERGING MISSION POSSIBILITIES AND APPROACHES

Haruna Y. Mogtari

Introduction

In Ghana, there has not been a people so discriminated against because of their ethnicity than the Fulani. Yet, embedded in this culturally diverse group are sparks of truth and beauty worth studying. The paradoxical nature of the Fulani is the motivation for this article. At one point they appear antagonistic, and on another side, they are perceived positive by those who work closely with them in mission. The Fulani are the most widely spread ethnic group in the whole of West Africa. They are properly called *Fulbe* or *Pulo* and speak *Fulfulde* as their mother tongue. They are also referred to, in another context, as *fellata* or *Peul*.^[1]

The origin of the Fulani has remained a ‘mystery’ for most Africans for decades because they are highly mobile in nature for generations. It was not until the middle of the 20th Century that reliable documents were discovered to prove that the Fulani are indigenous to Africa, Senegambia region, to be precise.^[2] They arrived in the northern parts of Ghana around 1911 and since then their numbers have soared, and in the 2000 population and housing census they had reached 300,000.^[3] Since the last census and per available information, the Fulani population currently stands at an estimated figure of approximately 800,000.

Conflicts involving a few Fulani herdsmen and local farmers have been the major news items on media houses for decades casting negative perception on the general Fulani community and the resulting consequences are bigotry, ethnic labelling, stigma and ostracism. More to this, there is a general *Fulaniphobia* among a large section of Ghanaians because of their pastoral farming activities. For these reasons the Church appears to have shied away from the Fulani and for years they have been out of the reach of the gospel. Therefore, this article explores the emerging mission possibilities and approaches to Christian mission with the Fulani in focus, as a contribution to global mission in a Ghanaian context. Studies in the *21st Century; Exploring the Five Marks of Global Mission* reveal five key areas with which contemporary mission must not compromise.^[4] The importance of these five marks cannot be overemphasized, as this paper is basically hinged on them.

What are the Five Marks of Contemporary Global Mission?

Mission, exemplified by Jesus in Scripture, has been rediscovered with fresh understanding, the scope expanded and clearly explained, in the Five Marks of Global Mission by the contributors of the above book. In brief, these marks cover five significant elements and these are as follows: first, ‘To Proclaim the Good News of the Kingdom’^[5], secondly, ‘To Teach,

[1] H.R. Palmer & H.H Johnston, ‘“The Fulas” and their Language’ *Journal of the Royal African Society*, Vol. 22, No. 86 (1923), pp. 121, 128, Accessed 15 January 2015, <http://www.jstor.org/stable/715991>.

[2] Derrick J. Stenning, *Savannah Nomads; A Study of the Wodaabe Pastoral Fulani of Western Bornu Province Northern Region, Nigeria* (Munster; Hamburg: Lit, 1994), p. 20.

[3] Steve Tonah, *Fulani in Ghana: Migration History, Integration and Resistance* (Legon-Accra: The Research and Publication Unit, Department of Sociology, University of Ghana, 2005), pp. 2-3.

[4] Andrew F. Walls & Cathy Ross (eds.), *Mission in the 21st Century; Exploring the Five Marks of Global Mission* (Maryknoll, New York: Orbis Books, 2008).

[5] Ken Gnanakan, ‘To Proclaim the Good News of the Kingdom’, in Andrew Walls and Cathy Ross (eds.), *Mission in the 21st Century; Exploring the Five Marks of Global Mission* (Maryknoll, New York: Orbis Books, 2008), pp. 3-10; D. Zac Niringiye, ‘To Proclaim the Good News of the Kingdom’, in Walls & Ross (eds.), *Mission in the 21st Century*; pp. 11-24.

Baptise, and Nurture New Believers'^[6], third, 'To Respond to Human Need by loving Service'^[7], fourth, to 'To Seek to Transform Unjust Structures of Society'^[8], and last, 'To Strive to Safeguard the Integrity of Creation and Sustain and Renew the Life of the Earth'.^[9] These Five marks address mission in different contexts that call for interfaith approach, the proclamation of the Word, discipleship, contextualizing theological curricula, care for creation, compassionate Christian service, and theological reflection on structural injustice. Subsequently, we shall engage these marks with a Christian mission to the Fulani.

Socio-economic Difficulties of Fulani and challenges in Christian mission

The root cause of Fulani discrimination, marginalization, and suffering is the long-standing perception that they are foreigners and for that reason, they have no right within the jurisdiction of Ghana. Scuffle between herdsmen and farmers remain the headlines in the Ghanaian media space since the 1990's causing rage among citizens.^[10] In addressing these farmer-herder conflicts, we often bury our heads in the sand and ignore the facts. So, as a nation, we are not able to get to the crux of the matter to resolve these conflicts. One truth stands out, the majority of these cattle that are cared for by many Fulani households are for Ghanaian farmers, the privileged and ruling class. But the poor Fulani families become the object of attacks and castigation. Many Fulani who are not even herdsmen become victims of ethnic victimization in the hands of the media, the state, and local people. Still, the hard truth we must face is that there are significant numbers of Fulani in Ghana who are citizens. The Citizenship Act, 2000 (Acts 591), section 1-7 of Ghana's constitution, affirms descendants of early Fulani migrants (before and after 1957) who either by birth or naturalization and registration have

since made Ghana their home. However, the majority of them maintain that they are foreign nationals.^[11]

As a result of the stigmatization, preconceptions, and hatred, many poor Fulani households would want to keep out of trouble by isolating themselves and are thereby denied access to social and economic amenities in their host communities. This accounts to some extent, the lack of education and inaccessibility to healthcare and socio-economic opportunities. However, some households who have good relations with their indigenous neighbours can use their facilities.

The stigma that ordinary Fulani face among their neighbours and their own seclusion from people foreign to them are obstacles that require conscious attention from and response to by Christian missionaries. If the Fulani are acknowledged as full members of the societies in which they live and those in Christian mission work with them to face life's challenges, then there are great possibilities for opening up the Fulani community to Christ in the long term. The warmth and neighbourliness that Christ teaches Christians especially through the story of the good Samaritan in Luke 10:33-36 informs Christian mission about the significance of relationship and love to the suffering and stigmatized Fulani, as reflected in Jesus' statement:

But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him.^[12]

Responding to the health needs and basic necessities of life is paramount to uplifting the dignity of the Fulani. As Christian workers engage the Fulani

^[6] Emmanuel Egbunu, 'To Teach, Baptise, and Nurture New Believers', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 25-36; Ande Titre, 'To Teach, Baptise, and Nurture New Believers', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 37-45

^[7] Melba Maggay, 'To Respond to Human Need by Loving Service', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 46-52; Haami Chapman, 'To Respond to Human Need by Loving Service', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 53-61.

^[8] Valdir Raul Steurnagel, 'To seek to Transform Unjust Structures of Society', in Andrew Walls & Ross (eds.), *Mission in the 21st Century*, pp. 62-76; Bev Haddad, 'To seek to Transform Unjust Structures of Society', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 77-83.

^[9] Calvin B. DeWitt, 'To Strive to Safeguard the Integrity of Creation and Sustain and Renew the Life of the Earth', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 84-93; Dave Bookless, 'To Strive to Safeguard the Integrity of Creation and Sustain and Renew the Life of the Earth', in Walls & Ross (eds.), *Mission in the 21st Century*, pp.94-104.

^[10] Tonah, *Fulani in Ghana*, pp. 3-4.

^[11] Haruna Y. Mogtari, 'Fulani Herdsmen Traditions and Care for the Land' in Benjamin Abotchie Ntreh et al (eds.), *Essays on the Land, Ecotheology, and Traditions in Africa* (Eugene: Wipf and Stock Publishers, 2019), pp. 178-191.

^[12] Luke 10:33-36 (NIV)

community in mission holistically, in a manner that addresses their felt needs; this may eventually provide subtle opportunities for witness and discipleship. Mission organizations need to study the annual and periodic migration patterns of nomads to inform them on how to design a mission approach that considers the mobile nature of the Fulani in general. For instance, one possibility may be to institute Christ-centred education and health programmes that suit Fulani migratory nature. It is important to consider how these educational programmes are funded and what incentives there are to attract their attention and seriousness.

In the third mark of mission, ‘To respond to human need by loving service’^[13], Melba Maggay and Haami Chapman help us to understand the essence of our Christian duty of caring for the needy and the vulnerable in society. According to Maggay, ‘to follow God is to love him with passion, and, similarly, to love our neighbour with the same care and total attention that we shower on ourselves.’^[14] She implies that our love for God is demonstrated in a physical expression of love and care for others, ‘those who are swept to the margins and are rendered vulnerable because of scarce resources, outright lack of means for survival, or not having the right ethnicity or nationality.’^[15] In the course of my research, this was a statement a Fulani made about their quest for someone to ‘release’ them from their unbearable condition:

It is how God can help us or use someone to come and help us so that we can leave taking care of people’s cattle- a tedious and unprofitable work so we can be a part of society and become human beings.^[16]

This statement is very revealing; I perceive it is a strong call for a holistic and integrated mission among the Fulani. Serving the Fulani with loving and compassionate care will not only help to meet the needs of Fulani but become an entry point



for Christian mission among the Fulani who are deprived socially, economically, and politically. Generally, in Ghana, Fulani have been unjustly treated due to the misconception, prejudice and stereotypes many Ghanaians hold about them and their occupation, even though sometimes the misbehaviour of some of the Fulani account for this. It is pertinent that missionaries who work among Fulani take interest in their problems because the mission of the Church is holistic and thus should be involved in transforming these social injustices through the peace and love of God that it claims. In the fourth mark of mission, Valdir Raul Steuernagel affirms the integration of the ‘five marks of mission.’^[17] He emphasizes that ‘we affirm justice as a fundamental expression of God’s search for transformation, as a mark of mission and the need to integrate it into our portfolio of mission.’^[18] He also demonstrates from the Scriptures that Jesus’ ministry was holistic and that the Gospel denounces enslavement to idolatry, oppression and injustice, and also identifies with the poor and the suffering by bringing liberation, wholeness, and peace to them. From Steuernagel’s argument, therefore, it is clear that mission to Fulani cannot ignore the need to transform injustice in their communities. Challenges in Fulani ministry are many and therefore the few discussed here may not be exhaustive.

^[13] Haami Chapman, ‘To Respond to Human Need by Loving Service’, in Andrew Walls & Cathy Ross (eds.), *Mission in the 21st Century*, ; *Exploring the Five Marks of Global Mission* (Maryknoll, New York: Orbis Books, 2008), pp. 53-61; Melba Maggay, ‘To Respond to Human Need by Loving Service’, in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 46-52

^[14] Maggay, ‘To Respond to Human Need by Loving Service’, in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 46-52.

^[15] Maggay, ‘To Respond to Human Need by Loving Service’, in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 48.

^[16] Amadu Sambu, Interview, 31st July 2015, Sakpalua.

^[17] Valdir Raul Steuernagel, ‘To seek to Transform Unjust Structures of Society’, in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 62-76.

^[18] Steuernagel, ‘To seek to Transform Unjust Structures of Society’, p. 64.

It is common for a Pulo to hide behind the curtain and pose as a Muslim against any attempt of being evangelized even though he may not be a practicing Muslim. Though missionaries can communicate with the Fulani in Ghanaian languages, most of the missionaries cannot speak Fulfulde. Communication and relationships sometimes can hit the rocks especially in an attempt for missionaries to share the gospel for the Fulani to understand. Similarly, it is very difficult for missionaries to develop a deep connection with the Fulani without the mother tongue Fulfulde. George Warrick, a missionary among the Fulani in Niger, recounted that even though he is learning to communicate the gospel in Fulfulde, he regards it as a difficult language to learn.^[19] This may be so for many missionaries reaching out to Fulani outside of their own cultural milieu.

Emerging Mission Possibilities and Approaches

This section is most crucial for mission practitioners. It points them to the heart of fruitful and meaningful engagement in Fulani Christian mission in the context of Ghana and some theological issues that one may have to consider if we are to be successful in this endeavour. Particularly, the fifth mark of mission, ‘To strive to safeguard the integrity of creation and sustain and renew the life of the earth’ is critical for Christian mission among the Fulani. Calvin B. DeWitt and Dave Bookless point out the relevance of Genesis 1-11; these are God’s call to Adam to dress and keep the Garden, and the story of Noah’s Ark emphasizing the need to preserve creation. Matthew 28:19-20 and Mark 16:15 also provide a theological basis for Christian involvement in an environmental mission for if the nations (ethnic groups) are to be spiritually nur-

tured, that discipleship involves discovering what it means to care for God’s creation. In a related article, Kwame Bediako commented especially on the Great Commission, “... Therefore go and make disciples of all nations...”^[20] that:

The Great Commission is not about numbers, nor statistics, important as these are. The Great Commission is not about percentages of national populations that we may consider to have been ‘reached’ or remain ‘unreached’ with the Gospel, important as these considerations are... The Great Commission, therefore, is about the discipline of the nations, the conversion of the things that make people into nations - the shared processes of thinking, shared and common attitudes, world views, perspectives, languages, cultural and social and economic habits of thought and behaviour and practice... true evangelization and conversion is turning to Christ all that He finds when He meets us, and asking that He cleanse, purify and sanctify us and all that we are, eliminating what He considers incompatible with Him. That is what the Great Commission is about...^[21]

He implies that the emphasis of the Great Commission is not about the number of individuals and people groups or nations we have been able or unable to evangelize but essentially about discipleship and transformation of the worldviews and all those things that define the nations or ethnic groups of the world. What this means is that every aspect of Fulani worldview including their environment and identity needs to be transformed by Christ. In Ghana, there have been allegations that Fulani exploit natural vegetation and water resources. These have contributed to the perennial

^[19]Warrick George, Interview, 11 September 2015, Fada N’Gourma, Burkina Faso.

^[20]Matthew 28:18-20 (NIV)

^[21]Kwame Bediako, ‘What is the Gospel?’, *Asempa Jubilee Lectures*, September 1995 (Manuscript, Akrofi-Christaller Institute, Akropong-Akuapem, Ghana), p. 5.

^[22]George Afolley, ‘Fulanis clash with Kwahus: Four Death’, *Daily Graphic*, January 28 2015.

farmer-herder conflicts which have resulted in both the death of humans and cattle, and the destruction of farms.^[22] Thus, the Christian mission among the Fulani cannot avoid responding to this very important aspect of their lives. Here, missionaries have the option and responsibility to help the Fulani to realize God's intention for His creation and how to preserve and renew it.

The Fulani can learn to speak their host language quickly and easily adapt to their culture. This second language of Fulani is a potential communication entry point for local ministries or any mission that understands the language of their host culture. Missionaries also have the option of engaging with some of them in Hausa or Twi. However, even though the bilingual potential of Fulani can be appropriated in sharing the Gospel with them and used for discipleship purposes, nevertheless, these second and third languages are no real substitute for communicating in the Fulfulde language. This is because it is almost impossible for one to engage meaningfully in any depth with the Fulani culture using a borrowed language, and for them to feel at home.

The positive utility of the use of Fulfulde in Christian mission to Fulani is that missionaries find reception among a rather self-contained society that hardly opens up easily to outsiders. Most especially, through the initial communication of the Gospel in Fulfulde, the missionaries consciously or unconsciously can establish links with their host culture. Allison Howell buttresses this

point when she remarks that 'If you want to learn a person's culture and the way he sees his world, you will need to learn his language...because language and culture are inseparable.'^[23] Here, we learn that for the Gospel to appeal to a people's worldview, learning their language and culture is inevitable. For Howell, this orientation shows that we have high regard for the people we want to reach with the Gospel.^[24]

On discipleship, Emmanuel Egbunu identifies some core ingredients of discipleship which is the second mark of mission. Egbunu shows that Christian discipleship is imperative for those who receive the Gospel and also suggests the need for Christian mission to contextualize discipleship to make African new converts feel at home within their traditions.^[25] Among some of the reasons why the clergy and laity are not well resourced for ministry and mission, Ande Titre suggests, the 'lack of an appropriate theological education.'^[26] According to him, 'theological and Bible schools do not have sufficient infrastructure and curricula for contextual training for mission and ministerial formation.'^[27] A careful study of Fulani culture shows that there are meanings behind their customs and practices that need scriptural interpretations to align them with God's designed purpose. Therefore, Scripture is crucial to engage these customs to affirm those that point to Christ and modify the inconsistencies.

The Fulani have great potential, and they are ardent agro-pastoralists. They live very

^[23]Allison M. Howell, *A Daily Guide For Culture and Language Learning*, Third Revised Edition (Abokobi, Accra: AmaraZaane Consulting Services Limited, 2014), p. 8.

^[24]Howell, *A Daily Guide For Culture and Language Learning*, p. 12.

^[25]Emmanuel Egbunu, 'To Teach, Baptise, and Nurture New Believers', pp. 25-36, in Andrew Walls & Cathy Ross (eds.), *Mission in the 21st Century*, pp. 25-36. Ande Titre, 'To Teach, Baptise, and Nurture New Believers', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 37-45

^[26]Titre, 'To Teach, Baptise, and Nurture New Believers', p. 39.

^[27]Titre, 'To Teach, Baptise, and Nurture New Believers', p. 39.

simple lives and can survive on very little. They are very resourceful people and responsible towards their families. Fulani pastoralists have wide geographical knowledge of most areas in sub-Saharan Africa and have interacted with different ethnic groups, and for those that come to embrace education, they excel tremendously in school. Missionaries who work with them in Ghana, Niger, Mali, Nigeria, Benin and Burkina Faso recommend agriculture, health and education as possible ways through which the Gospel can enter into the Fulani community and be a great blessing to them. The Fulani have beautiful indigenous stories that easily catch their attention. Learning the form of these stories can be a helpful tool in conveying the Gospel to them.

In observing the Fulani, it is obvious that one cannot share the Gospel with them without having a deep interest in them and their preoccupation with cattle. Adding to this, the Fulani are generous people and this opens possibilities for missionaries to give and receive from Fulani as one interacts with them.

From the understanding of the effort of Christian mission among Fulani in Ghana, as well as the challenges and difficulties, a number of possible approaches emerge for Christian mission among them. In looking at these approaches, it is important to think through the benefits and difficulties of each. First, one possibility is for mission organizations to consider beginning where other missions have laid the foundation and need reinforcement as well as open new mission fields. This may involve supporting existing missions to revive some of their collapsed



Fulani ministries or to begin fresh ministries with the support of these existing ministries. One of the possible difficulties in this approach that could emerge in the future is: if an organisation decides to begin their own independent Fulani ministry with the support of these existing ministries in these areas, there may be a conflict of interest as to where the new converts will be assigned for fellowship. Will it be the existing organization or the supporting ministries? These would be details would need to be clarified at the outset to avoid conflict.

Second, where Fulani herdsmen live among other ethnic groups that are predominantly Christian, they often seem sympathetic towards Christianity. Some Fulani have testified about how good their 'Christian' cattle owners have been to them and their families; these good relationships have led some Fulani to form good opinions about Christians. In the course of the research, all the Christian workers expressed the opinion that it is easier for a Pulo who herds the cattle of a Christian to become a Christian than a Fulani who herds the cattle of a Muslim. In cases where the cattle owner is a Muslim, the Pulo may fear to convert to

Christianity because his Muslim cattle owner would collect his cattle and render him jobless. In a situation like this, clearly, the Christian mission would need to reach out to both the Fulani and his cattle owner. One difficulty that can also arise is where a cattle owner who identifies himself as a Christian does not live and practice the Christian life or acts in ways that are contrary to Fulani moral values. Though the cattle owner may be good towards the Fulani, yet his moral life becomes a stumbling block to their salvation and this will not help the missionary's effort in reaching out to the Fulani.

Third, it is clear that there are possibilities for Christian mission to the Fulani in situations where there have been no Christian works among them. The Christian mission would need to identify what is required in terms of: first, capacity building, training of Christian workers and financial investment. Second, understanding the nature of the area is crucial. If it is a Muslim-dominated area, reception among the Fulani may be very difficult, and mission work may take considerable time to yield fruit. If it is not a Muslim-dominated area, there may still be challenges to face related to the attitudes of non-Muslims towards the Fulani, especially if there has been conflict in that area. In terms of actual details of the approach, from the experiences of missionaries among the Fulani, the evenings are more ideal for accessing them, since they take their cattle for feeding and return at night to their home or campsite. Resources such as the film, the Passion of Christ, and audio

Gospel messages in Fulfulde are helpful tools that have contributed to the efforts of missionaries in proclaiming the Gospel among the Fulani in Northern Ghana.

Ken Gnanakan^[28] and D. Zac Niringiye^[29] agree that the core message and task of the Gospel is the proclamation of the kingdom of God in which Jesus, his person and ministry, is central and also fulfils the Old Covenant. The nature of how the kingdom of God operates is demonstrated in Jesus' mission in Luke 4:17-19 as holistic. According to Gnanakan, the proclamation of the message of Christ needs not be provocative especially in Islamic and Hindu contexts. For him 'There is an urgent need for seeing continuities between those to whom we present the Gospel and the Lord Jesus...and...explore models of proclamation where Christ fits into local cultures.'^[30] He was of the view that Muslims still hold Jesus in high esteem. Missionaries, who work in religiously pluralistic contexts such as Northern Ghana where there is an imposing Muslim presence, need to seriously consider



^[23]Allison M. Howell, *A Daily Guide For Culture and Language Learning*, Third Revised Edition (Abokobi, Accra: AmaraZaane Consulting Services Limited, 2014), p. 8.

^[24]Howell, *A Daily Guide For Culture and Language Learning*, p. 12.

^[25]Emmanuel Egbunu, 'To Teach, Baptise, and Nurture New Believers', pp. 25-36, in Andrew Walls & Cathy Ross (eds.), *Mission in the 21st Century*, pp. 25-36. Ande Titre, 'To Teach, Baptise, and Nurture New Believers', in Walls & Ross (eds.), *Mission in the 21st Century*, pp. 37-45

^[26]Titre, 'To Teach, Baptise, and Nurture New Believers', p. 39.

^[27]Titre, 'To Teach, Baptise, and Nurture New Believers', p. 39.

an interfaith approach in their programme by exploring more affinities.

Conclusion

In this paper, we noted some emerging possibilities and approaches that are relevant for Christian mission to Fulani in Ghana. These include creative proclamation of the Gospel in Fulfulde among Fulani households; serving Fulani with loving and compassionate care; responding to injustice related to Fulani and indigenous people; and caring for creation.

Of the key features for Christian mission that emerged in this paper, language is a crucial aspect which cannot be overlooked. Though the Fulani are a people of many languages and missionaries may decide to share the Gospel with them in a lingua franca depending on the location, yet this is no real substitute for communicating the good news in Fulfulde. Another feature we noted is that there are cultural and religious peculiarities that missionaries need to comprehend so that they can engage well with them within this cultural and religious milieu. When it comes to Christian mission among the Fulani, it is clear that it requires an interfaith approach in witnessing for Christ, whether the Fulani are devout Mus-

lims, or have a mixture of primal and Islamic beliefs and practices. Within this context, Christian mission clearly needs to consider approaches that de-stigmatize the Fulani identity. This will require not just mission to the Fulani but also Christian mission among the ethnic groups with whom they work. The Christian workers among the Fulani in West Africa are optimistic about the prospects of Fulani mission and ministry in Ghana. However, these prospects will become a reality and many Fulani will accept Jesus as their Lord and Saviour if we involve these five marks of global mission in our mission praxis.



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PRAYER IS STILL THE KEY - The Importance of Prayer in Missions

Daniel Hyde Appiah

“In our lifetime, wouldn’t it be sad if we spent more TIME having meetings or attending conferences or being busy with a Facebook post or watching movies... *(emphasis is mine)* than praying for world missions?” *Dave Davidson*

The Psalmist declared in Psalm 2:8 “*Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.*” We should pray about missions until it becomes a priority! We may not personally be able to take the good news abroad, but we can all pray in such a way that regions in Ghana and abroad are affected. **Prayer needs no passport, visa or work permit.**

Much of the history of missions could be written in terms of God moving in response to persistent prayer. Elijah prayed seven times before the little cloud appeared in the dry sky, signaling the coming “great rain” upon their famished land (1 Kings 18:41-45). Which of the seven prayers brought the rain? Was it the first or the fifth or the seventh prayer? What if Elijah had given up after Prayer number 6? Would there have been a seventh prayer without a sixth? Could the first six prayers have been wasted prayers without the seventh? How many prayers will make the nations your inheritance, the ends of the earth your possession?

This also applies to our prayers for God’s intervention in the COVID-19 pandemic. Maybe we have seen the number of infections rise especially in Europe and the United States and other places as we have continued to pray. That is, instead of the rate of infection decreasing it is rather increasing at top speed across the world. Nevertheless, we cannot throw in the towel or be discouraged in our fervent prayer and fasting. Like Elijah, we have to pray till there is a manifestation of what we have been praying for.

Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for

him (Acts 12:5). If it says that the Church had been praying “without ceasing,” that would mean that the prayer vigil in Acts 12 had been merely one in a series of other prayers. That vigil was probably the eventual last lap in a continuing prayer relay in which the praying women at Mark’s mother’s house had been the finishers.

What if, after the many previous prayers by other saints, those women had not been there to finish their lap that night? What might have happened to Peter if that prayer watch that night had been blank? Would Peter have been killed the following day, meaning a waste of all the previous prayer investments? Until the UPG’s turn at our doors we should not cease to pray. We may have to give to the nations through intense spiritual labour. “... *Will the earth be brought forth in one day? Or will a nation be born at once? For Zion travailed and also brought forth her sons.*” Isaiah 66:8

Prayer as Rebellion

Jesus’ parable in Luke 18:1-8 talks about a woman who made ***not just a petition but ceaseless petitions to her judge, and eventually got a favourable hearing.*** The judge responded at last, not to her petition but her persistence. Prayers will go far, but ceaseless prayers go farther. This is how Jesus concludes that parable: “*And shall not God avenge his elect, which cries day and night unto him, though He bears long with them?*”

I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

“What, then, is the nature of petitionary prayer? In essence, it is a rebellion against the status quo. It is the absolute and undying refusal to accept as normal what is completely abnormal. It is the rejection of every agenda, every scheme, every opinion that clashes with the norms that God originally established. (*Christianity Today, Vol. XVII*). I hereby invite the Church in Ghana in particular to rebel against the status quo of the state evangelization of the country. We still have 19 least-reached people groups in Ghana (*source: GEMA research*). We must express an unbridgeable chasm to separate good from evil.

Let the church have few organizers, but more organizers to move the frontiers of mission.



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MEDICAL EVANGELISM IN GHANA: A HOLISTIC APPROACH TOWARDS MISSIONS

J. Kwame Opata

Introduction

The quest to fulfil what we have all come to accept as the Great Commission has been going on since the ascent of our Lord Jesus and the descent of the blessed Holy Spirit. The task at hand appears to be small. However, for more than 2000 years, its fulfilment has been slow and gruesome. There are several factors which contributed to the above which we may not be able to presently discuss into details in this paper. Prominent among the factors, however, is the way earlier generations approached missionary activities, something that has spilled into present generation. Here, I am referring to the notion of missions been the exclusive preserve of the ordained.

The idea of missions being the exclusive preserve of the ordained has indeed contributed greatly towards the delay in the fulfilment of the great commission. It has highly wasted the resources of the church and impoverished the world of the blessings allotted them by Christ. Many who may have been saved as a result may end up somewhere else, should the grace and mercy of the Lord be totally withheld from them.

In this article, I attempt to suggest that the only way we can fulfil the great commission is to adopt a holistic approach towards missions. I will endeavour to explain what I mean by a holistic approach and use medical evangelism as an example in the foregoing.

Approaching Missions Holistically

It is very important that in the times we find ourselves, missions do not become the exclusive preserve of some selected few in Christianity. Missionary activities must embrace all and sundry. The apostle Paul commenting on such an approach used the analogy of the body in 1 Corinthians 12 to describe how effectively the church must work to fulfil God's agenda. 1 Cor 12:14-19 reads;

Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact, God has arranged the parts in the body, every one of them, just as he wanted them to be.

William Carey has also intimated that we must use and deploy all available channels in reaching the lost for Christ. When we fail to identify, adopt, and use these available channels, our ability to fulfil the missionary mandate will be stunted.

Holistic missions in this sense must therefore be seen from the following angles. First, allowing all persons who have received Jesus as their Lord and Saviour to grow in Christ, develop and mature with the sense that they are missionaries. In this way, missionary work will not be thought of as the privilege of the ordained - even though ordained ministry is very important - but a call from God to all those who have received Jesus as Lord and Saviour. Hence the Christian will have a fruitful engagement with God.

Second, approaching missions holistically implies using all the available gifts, talents, and skills for the propagation of the gospel. Every gift that promotes life and wellbeing must be harnessed and used for the propagation of the Gospel. It is generally accepted that there are spiritual gifts and natural gifts. People who are said to possess spiritual gifts become better candidates when it comes to proclaiming the gospel and are mostly selected over those with natural gifts. The general assumption is that only those with spiritual gifts can proclaim the gospel. It is as though the one with natural (or physical) gift is not inspired by the Holy Spirit in its usage. However, as

Christians we all share in the same Holy Spirit, Word of God, Baptism, etc. And though our assignments, callings and giftedness are different, they are to compliment the body of Christ, demonstrating the incarnation – the union of the divine and human natures – bringing glory to our God who created us diversely and loves this diversity. Therefore, the spiritually gifted believer, must also work with his or her physical compatriots to get the gospel of our Lord Jesus Christ to the unsaved.

Hence, the ordained, thought to be the only one spiritually qualified to embark on missions, will learn not to discriminate against Christians who are called into other professions. Christians in other professions must also acknowledge that they are also being inspired by the Holy Spirit and must work as such. Such an attitude is what will get the gospel into secular atmospheres and pull the unsaved, those locked in darkness, to Christ - helping them to reflect the glory of God. Hence people in other professions like medicine, teaching, engineering, law etc., may all be engaged for the fulfilment of the great commission. We may therefore be looking at Medical Evangelism, Teaching Evangelism, etc., where Christians of different professions can use both their spiritual, physical or natural skills, talents and endowments for sharing the Gospel. Their gifts become a bridge that draws and points the people to Christ. This is part of the reason why the missionaries who brought the gospel to Ghana established schools, hospitals, and church halls. They had in mind to use all available channels to communicate the Word of God. The above therefore serves as the background for the book *Medical Evangelism in Ghana: A Holistic Approach Towards Missions*.

Medical Evangelism

This kind of evangelism may mean the use of medicine as a tool for evangelistic activities. Persons embarking on such missions, the medivangelists, use medicine as a tool for outreach and in addition proclaims the Gospel of our Lord Jesus Christ. This is a holistic kind of mission because it embraces the use of all avenues that confirms the salvation work of Christ in a human being. Salvation is a holistic activity. It is not just the saving of the spirit but the totality of the human person. This kind of evangelism is therefore an attempt to minister to the totality of the human person, who is a spirit, has a soul and lives in a body. As the word of God

reaches and ministers to the spirit and the soul and “sometimes” the body, the medical aspect reaches out to the body.

Secondly, it is a kind of mission, as outlined in the book, that embraces the gifts, talents, and callings of different Christians from varying professions. Hence, in this mission, we see the ordained reverend minister working together with psychologists, ophthalmologists, surgeons, dentists, nurses, engineers, etc. All these professionals engage the unsaved through an intricate system which makes it impossible not to hear the word because of one’s importunity, which eventually leads to his or her salvation.

Thirdly, medical evangelism becomes the bridge that attracts people to God. Health needs are common everywhere. And our health care systems are increasingly becoming expensive. Surgeries are expensive. Hence if a person receives such a ministration for free, it is a kind of deliverance that has enough power to minister and confirm the love of God to him or her. Personally, I have witnessed people who turn to Christ after receiving surgical treatment. Hence as an evangelistic tool, it confirms the love of God to the unsaved, serving as a bridge, opening their heart and allowing them to receive the gospel.

Categories of Medical Evangelism

Medical evangelism falls under two broad categories. We have the long term category, whereby clinics, hospitals are established in strategic areas for missionary purposes. Long term indicates a period 90 days and above. The Catholic Health Services, Methodist Church Ghana Hospitals and Clinics, the Presbyterian Health Services, the Church of Pentecost Hospitals and Clinics, Assemblies of God Hospitals at Nyankpaduri and Saboba, Manna Missions Inc. Hospital in Teshie, Lighthouse Missions Hospital & Fertility Center and many others, have established permanent structures for long term medical evangelistic purposes. These structures contributes more than 40% to the total Ghanaian healthcare systems and they work jointly with the government. This shows, how much the church in Ghana contributes to society.

The second category is short term missions. In this category, missionary activities contribute from one day to about 90 days. Those who engage in this

category use mobile clinics for their outreaches. The Scripture Union of Ghana, the Ghana Fellowship of Evangelical Students, the Christian Missions Resource Foundation (CMRF) are examples of agencies who employ this or fall under this category. Members found in the long term category may also use their bases as deployment centres for short terms missions. The purpose of short term medical outreaches is to reach out to strategic areas, especially places with religious strong holds, with the gospel. For the sake of this paper we shall focus our attention on the Christian Missions Resource Foundation (CMRF) and its model of Medical Evangelism.

The Christian Missions Resource Foundation (CMRF) Model

The CMRF was founded by Group Captain Sam A. Annankra in 1993 as a result of the need to practicalize the Word of God. It exists to mobilize Christians and resources worldwide to send forth God's love through God's Word and acts of good deeds. Since its inception, the foundation, together with its partners, have ministered to more than six hundred and sixty communities, which are mostly deprived and marginalized in Ghana and the world over. The Foundation has conducted over a thousand surgeries of which beneficiaries did not contribute a pesewa or cent.

The model used by the foundation, which we affectionately call the "CMRF Model" is thus a useful one, whose details cannot be dealt with in this paper. However, it is noteworthy that together with her partners, CMRF has been able to penetrate Islamic

strongholds with the word of God and medicine and through that act, several people received the gospel and their healing. Churches and fellowships eventually sprung up in these areas. Herein lies the power of medical evangelism: its ability to break through religious strongholds, unify the body of Christ towards a common goal and minister to the whole person.

Conclusion

In conclusion, we need to make it clear that medical evangelism is expensive. It is never our regular kind of mission. We must undertake careful planning, ensuring that its delicate details are well catered for before each mission.

However, it should be supported. We must give generously to bodies that embark on medical evangelism, supporting the development of health workers and institutions. Christians must endeavour to even explore various ways of generating vaccines and cures which is also part of our responsibility. We must appreciate the fact that most people who possess the gifts of healing do minister in season. However, the one who manufactures a mosquito net to deal with malaria and other insects will save more lives. Though both are inspired by God and must work together for the betterment of society, the latter's work will last longer and save more lives. However, on the mission field, the two should work together, to demonstrate the beauty of the incarnation and the love of Christ to others. The church must take medical evangelism seriously and use its tool to her advantage.

MEMBER CARE: IT IS MUCH MORE NEEDED THAN YOU THINK

Adaobi Ruby Nartey

Jewel was a single missionary serving in another culture and country. She had been a missionary in 2 countries, and this was her third. She had been involved in a lot of pioneer and frontier work and was known to be hardworking, resilient and focused. After a fruitful ministry of about 18 years as a missionary, she found herself losing interest in her work. In between times, she had suffered a health condition which took about 9 months to be diagnosed. Her experience during the 9 months of hospital visits for tests and treatments was traumatic, so much so that she dreaded seeing a hospital even from afar! In the midst of her current struggle, she received a message from her International leaders asking her to take up a higher responsibility. Jewel burst into tears! She was not interested in any leadership position. She didn't even know what she wanted! Jewel didn't understand that she was having a burnout experience; neither did anybody notice the crisis she was going through. After all, Jewel is known to be resilient.

What was the problem with Jewel? She needed help; she needed member care.

INTRODUCTION

The purpose of this paper is not to provide training in member care. It is rather to highlight the need or key role of member care in missionary work and to make proposals as to how each organization can initiate a member care structure. The ideas in this paper are derived from personal experience, training and materials on member care.

They are of course not exhaustive.

What is Member Care?

Let us take a look at some definitions. Kelly O'Donnell defined Member Care as the “ongoing investment of resources by mission agencies, churches and other missions organizations for the nurture and development of personnel. It focuses on every one in missions (missionaries, support staff, children and families) and does so over the course of the missionary life cycle, from recruitment to retirement”.^[1]

Another definition is that “member care is the ongoing preparation, equipping and empowering of missions personnel for effective and sustainable life, ministry and work”

THE ROLE OF MEMBER CARE IN MISSIONS

Ronald L. Kotesky explained that missionary member care is done to help missionaries develop so they will have an effective and sustainable ministry.^[3] From the above, we can see that the definition of member care and the reason why it has to be done is related. What can be seen to be important in the two are the missionary's wellbeing as well as his or her effectiveness and sustainability on the field. The paucity of missionaries against the great need in missions as our Lord noted in Matthew 9:37 is still a reality today. It will therefore be wise to ensure that these few missionaries are well enough to do their work equally well and last long on the mission field. The question then arises as to how these can be ensured. I'll approach the subject by first highlighting what could constitute hindrances to the wellbeing, effectiveness and sustainability of the missionary, and then suggest how member care

^[1] Kelly O'Donnell, “Introduction: To the Ends of the Earth, to the End of the Age” in *Doing Member Care Well: Perspectives and Practices from Around the World*, ed. Kelly O'Donnell (California: William Carey Library, 2002), 1

^[2] Definition agreed by the Global Member Care Network of the WEA Mission Commission in 2008 in *Guidelines for Good Practice in Member Care*. Unpublished

^[3] Ronald L. Kotesky, *Missionary Member Care: An Introduction*, PDF Version, 2013, 40

can play a role in addressing such issues.

Things That Could Work Against the Missionaries' Effectiveness and Sustainability on the Field

1. Lack of Self Care or Poor Self Stewardship

The missionary call requires a life of sacrifice; he is expected to give up some comfort to be able to take the gospel to remote areas. This is in line with the Scriptures as Jesus in Luke 9:23-24 demanded self-denial for fruitful discipleship. At the same time, the first part of the greatest commandment as recorded in Matthew 22:39 - love yourself - is a commandment to take care of self. Yet, many missionaries fail to treat their bodies as the temple of the Holy Spirit - that is, having enough rest, eating well and exercising regularly. As such, the missionaries "set themselves up for a premature departure from the work to which God has called them".

[4] Ronald Kotesky and Mary Seitz noted also that just as athletes take care of themselves so that they can do their best, missionaries must maintain themselves so that they can be most effective in bearing God's message.^[5] But unfortunately, sometimes missionaries fall into the trap of performance; they not only drive themselves but others in unhealthy ways to achieve their goals.^[6] Productivity certainly decreases when areas of stress increase. The story of Jewel above is an illustration of this fact. Jewel overworked herself and exhausted her physical and emotional reservoir and was no longer functioning well.

Member Care comes in here to encourage missionaries to see the need to strike a balance between their work and personal health. Member care could ensure that every missionary, whether on the field or in the office takes a day off every week, strictly for

rest. In addition to this, every missionary must take a period of leave annually, during which he should undertake a medical checkup. Missionaries should also be encouraged to regularly check their spiritual, physical, and emotional gauges by using inventories.^[7]

2. Lack of or Inadequate Member Care from Sending Organizations

There are times when an organization's focus is much more on the success of ministry and projects such that the physical and emotional health of its staff takes a back seat. This might not be a deliberate act, but such an oversight can be costly and lead to discouragement on the part of the missionary and possibly lead to a high attrition rate. The lack of home support - that is support from the sending missions organization - as one of the reasons for the attrition of missionary.^[8]

The Bible shows that Jesus expressed personal interest in the wellbeing of his apostles. In Mark 6:31, Jesus took his disciples out for rest after they had returned from preaching. Again, the Gospel of John recorded that Jesus even prepared breakfast for them (John 21:10-13)! Kotesky pointed out that the Corinthian Church was very sensitive to Paul and his companions' need for member care that they sent Titus to provide it (II Corinthians 7:6-7)^[9]. These are enough biblical bases for organizations to take a personal interest in the wellbeing of their missionaries. As such, the role of member care here will be to ensure that annual or quarterly retreats are organized, where missionaries will have the time to be refreshed spiritually, physically, and emotionally, excluding a time of long fasting. Member care will also ensure that constant communication with missionaries on the field

[4] Ibid.,58

[5] Ron Kotesky and Mary Seitz, "Stewardship of Care and for Christian Workers: Biblical Basis" in *Missionary Care: Mission and Mental Health Resources* accessed May 10, 2020, <http://www.missionarycare.com/brochure.html>

[6] Ajith Fernando, "Joy and Sacrifice in the Lord" in *Doing Member Care Well*,234.

[7] See examples of inventories provided by Mobile Member Care Team.

[8] William D. Taylor, "Introduction: Examining the Iceberg Called Attrition" in *Too Valuable to Lose*, ed. William D. Taylor, (ebook, World Evangelism Missions Commission), 1997.

[9] Kotesky, 28

is maintained concerning their wellbeing and not just their work.

3. Lack of or Insufficient Financial Support:

A noticeable reason why African labourers are few on the mission field is not the lack of call but insufficient financial support. Raising funds for upkeep and ministry to the unreached can be a major source of stress and distraction for the missionary due to poor response from the Body of Christ. It is an added stress when missionaries spend all their leave period trying to raise funds instead of finding time to rest. The resultant effect is that these missionaries return to their respective fields exhausted. It becomes a distraction when a pastor amongst an unreached people spends most of his time on the farm instead of on the pastoral work, due to his denomination's financial policy to get his salary from the church, even a church amongst unreached peoples! Romans 10:14-15 highlights the importance of being sent by the Body of Christ to the unreached, and this sending includes a supportive financial responsibility. The role of member care here would be to encourage missionaries who work with mission organizations to maintain a continued relationship with their respective local churches, from where they could be financially supported. These local churches would see these missionaries as equally working for the kingdom of God and not against it. Member Care could also advocate for a review of the financial policy of some denominations to encourage productivity on the field.

4. Square Peg in a Round Hole:

This is an idiom expressed to refer to someone in a situation unsuitable to his abilities or character.^[10] When a missionary is serving outside his or her gift area, it can be quite a struggle. Bill Hybells noted that when spiritual gifts are identified and are used under the direction of

Jesus Christ, there is an affirmation from God and the person will feel more energized. Conversely, serving outside your gift area can drain the person out^[11] I know a case of a missionary who suffered a nervous breakdown because of such a situation. Some of these cases arise because of a lack of labourers, in which case postings could be done without consideration of gift areas. The role of Member care here would be to help in the screening of candidates, helping to evaluate how they may serve best so that such problems can be prevented.

5. Interpersonal Relationship Problems among Colleagues:

Philippians 4:23, we see Paul pleading with Eudia and Syntyche to agree with each other in the Lord and even requested the Philippian Church to help deal with the relationship rift. Paul noted that the women were hardworking, but at the same time, they had relationship problems.

Interpersonal relationship problems can be a major source of stress on the mission field. Some of the underlying causes could be poor personal self-care leading to transferred aggression, inordinate desire for recognition and fame leading to unhealthy competition, abusive leadership and a general lack of mutual respect - just to mention a few. Some of these conflicts make the atmosphere so toxic thereby hindering proper fellowship and effective ministry. Chronic cases in some mission organizations have resulted in withdrawing the "troublesome" missionaries from the field.

Admittedly, missionaries are expected to know the word of God concerning good interpersonal relationships, but because we have such problems on the field, it goes without saying that applies to real-life can still elude them. They will therefore need external help from others who are gifted in the area of counseling and conflict mediation to handle such issues and this is where member care can

^[10] Definition from Google Dictionary accessed May 26, 2020.

^[11] Bill Hybells, "Reading Your Gauges", Leadership Spring, 1991, in "Crisis Response Training Manual, (Workshop for Leaders and Peer Responders in Cross-cultural Service, 118, 2015)

play an important role.

Other Areas of Coverage

Apart from the above, there are other areas in missions where member care is very much needed

1. MKs (Missionary Kids or Children of Missionaries):

Children whose missionary parents keep moving from place to place, have their own share of crisis. Their constant change of schools and leaving of old friends sometimes affect them psychologically. Some of them even have problems with their parents being missionaries! Member Care could design programmes to help them cope with such struggles and also to make them feel special.

2. Transition:

Missionaries who move to new fields or countries generally feel out of place in their new service area and could go through struggles and even frustration in settling down. They therefore need to be welcomed and made to feel at home. They need to be integrated via an orientation on how things work in the new place.

Another aspect of transition is reentry into one's country. Missionaries who have spent long service years outside their country would also need a programme of reintegration into their own country.

3. Losses:

Missionaries lose relatives, spouses, converts, colleagues and so go through a period of grief. Member care personnel should then be available to help them go through the grief process so as to facilitate recovery from the loss.

4. Retirement:

Most mission organizations start with zealous young people as their staff. The idea of a pension scheme for them is therefore far removed; until they start aging. The realization of this might come late. The role of Member care here will be to suggest workable pension schemes for their missions organizations and to prepare missionaries to start well ahead of time for retirement, to guard against redundancy and depression.

ORGANIZATIONAL STRUCTURE

Who is to provide member care?

The practice in some organizations is that member care is provided by the immediate leader of the missionary. However, this leader is at the same time loaded with other responsibilities such as administration, ministry to the unreached or the Body of Christ as well as family responsibilities. This leaves little or no time for the leader to provide care for those he is leading. Most of the time he assumes they are doing quite well spiritually until a crisis such as a missionary beating up his wife draws his attention! He will at this time face a lot of criticism for his shepherding skills.

To avoid such overload and embarrassing situations therefore, it will be advisable for each mission organization/ church to delegate the ministry of member care as the sole responsibility of the chosen staff. The staff should be composed of member care facilitators and providers.^[12]

Member care facilitators are those who have administrative gifts and apply them in arranging and playing the logistic roles involved in member care mentioned above, which are ensuring that missionaries go for medical checkups, organization retreats, vacations, retirement schemes, maintaining contact with the local churches of missionaries and for "missionary showers"^[13] and any other thing that will bring refreshment to missionaries. Member care providers are mostly those who are sensitive to emotional needs and serve as counselors. They can come alongside missionaries in crisis.

^[12] Harry Hoffman, Member Care Foundation and Pyramid of Care, accessed on Youtube, April 27,2020.

^[13] Some denominations organize pastor showers once a year, during which church members are encouraged to bless their pastor with gifts. Missionary showers can be done as well.

An important qualification is that both categories should be experienced missionaries, being in a better place to understand the special needs of missionaries.^[14]

CONCLUSION

Member Care ministry involves the investment of resources, just as other ministries on the mission field. The labourers are the ones doing the ministry; without them, the harvest cannot be reaped. The importance of caring for them therefore cannot be overemphasized. Every role that member care has to play involves finances. As such, member care should have some priority in our ministry budgets, and that is if we agree that the missionary should be well enough to be effective and sustainable on the field.

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^[14] Kotesky, Member Care, 17

WOMEN IN MISSIONS

Naana Nkrumah, Rhoda Oluwakemi Appiah & Yesutor Gumenu

Introduction

Women all over the world continue to contribute significantly to the development of their nations in the socio-economic and political arenas among other things. Even more significant is their eternal impact demonstrated in their contribution to the spread of the Gospel. Although the missionary landscape has for a long time been dominated by men, women have in no small measure contributed to the cause of Missions.

The Encyclopedia Britannica defines mission(s) as “an organized effort for the propagation of the Christian faith”.

In Mathew 28:19-20 & Mark 16:15, Missions is conceived as the lifelong commitment of Christian individuals and groups to actively obey the command of Jesus Christ to go into the world and raise disciples (i.e. obedient followers or devotees) from every tribe and nation through the preaching of the Gospel and to do so in the power of the Holy Spirit.

Since our article focuses on Women and Missions, it is important that we biblically define who a woman is in the light of the Creator’s intention and design. The Bible states in Genesis 1:26-27 that God created human beings (man and woman) in His image and after His likeness to rule over His creation. In Genesis 5:1-2 (KJV) we are told that Adam is both the name of the first man and the name for humanity (i.e. both men and women). In effect, a woman is God’s creation made in His image and likeness with the responsibility of stewardship and rule over God’s creation as God Himself intended in the beginning. The woman’s role as a helper to the man is concerning the husband-wife relationship called marriage.

In exploring Women in Missions, we are careful to include both the direct and indirect roles played by women with special attention to their uniqueness. We have attempted to look at the Woman in Missions as a Mother, Wife, Spinster, Widow, and even as a little girl. Additionally, we have juxtaposed Bib-

lical examples of such women with their contemporary ones. It is our fervent hope that every reader, especially today’s Christian woman would see her indispensable place as a vessel for the spread of the Gospel in raising obedient followers (disciples) for Jesus in every tribe and nation.

Biblical & Contemporary Examples of Women in Missions.

- *Mary, The Mother of Jesus Christ & Susana Wesley, The Mother of John and Charles Wesley.*

All through the Bible; from Genesis to Revelation, we see a God who loves community and is constantly looking for ways to draw people to Himself. As Rev. Samson Dorkunor, a former President of the Ghana Evangelical Missions Association (GEMA) rightly puts it, “God’s strategy has always been men.” That is to say that human beings have always been God’s channel for perpetuating His will on earth including missions.

To this end, the Bible is replete with examples of women who were used by God in the business of raising people for the kingdom of God. One of such women is Mary, the mother of Jesus Christ, the world’s only Savior. Before the coming of Christ to earth, God greatly used the nation of Israel to portray Himself to the rest of the world in addition to working in various cultures to draw people’s attention to Himself.

The writer of Hebrews puts it aptly: “*God, who at various times and in various ways spoke in time past to the fathers by the prophets has in these last days spoken to us by His Son, whom He appointed heir of all things...*” Hebrews 1:1-2 (NKJV). Although God, in times past, sought to make Himself known in various ways, the coming to earth of Jesus Christ was and still remains the greatest blessing ever, in that His birth, death, burial, and resurrection paved the way for all humanity to have access to God by believing the Gospel.

It is no mean thing that the Savior of the whole world was conceived by the power of the Holy Spirit in the womb of a woman and was birthed by her for the salvation of mankind. The ridicule which she bore as the Virgin with child coupled with the nuances of pregnancy among other things cannot be overlooked. Mary's contribution to the missionary enterprise is indelible especially when one considers the kind of Child she birthed and how that in the absence of her "Child", there would be no salvation for mankind nor a worldwide missions movement to start with. We are aware that such an example of missionary contribution may not be fully appreciated by everyone but this in no wise lessens its weight as a worthy example.

Along with Mary, let us also consider Susanna Wesley, the mother of Charles and John Wesley. She, like Mary, is another example of a godly mother who birthed and raised godly children whose impact continues to reverberate around the globe. An article by Joseph W. Martin titled "Susanna Wesley, Mother of Methodism" featured in the Charisma Magazine says this about Susanna, "*Most historians consider John and Charles Wesley, the two founders of the Methodist Church. But behind these men stood a strong mother whose influence molded and shaped their destinies. In addition to her regular domestic duties, she handled the religious and educational training of her children...*"

The training Susanna Wesley gave her children has resulted in some 40.5 million Methodists in 138 countries today. Her life testifies to the truth that "train up a child in the way he should go; even when he is old he will not depart from it". Proverbs 22:6 (ESV). Indeed, "she earned the title, mother of Methodism without ever (directly) planting a church".

Women in Ghana Missions

- *Mary Steele, (1928 – 2017) a nurse-midwife turned missionary & Rev. Edith Eyoman Larbi, A missionary to Klonu.*

Mary Steele, a professional nurse-midwife, in 1962 took a bold decision to leave her family, friends, and career to respond to her true calling. Her resolution to relocate and work as a Bible Translator in Ghana defined her life. Mary came to Ghana in 1962, the same year that GILLBT was founded and she retired in 2016. Mary served with GILLBT for 52 consecutive years, making her GILLBT's longest-serving

member. Her time in Ghana was dedicated to the development of the Konkomba and Bimoba languages into written form.

Mary Steele promoted literacy and translated the complete Bible into these two languages. She also supervised the revision of the Konkomba and Bimoba Bibles, making them the first GILLBT-sponsored language groups to have revised versions of the complete Bible. Her faith in God and her contribution to Bible translation were outstanding. Mary was widely loved and greatly respected in the UK and also in Ghana. Mary's contributions could only have been achieved by an institution. In the field of Mother Tongue Bible Translation, Mary's work can simply be described as superhuman. It takes an institution to do what she did.

The significance, as well as impact of Mary's work in Ghana, was captured by a former President of Ghana, when he conferred on her, a National Award-Member of the Order of the Volta (MV) – on December 11, 2015. This is an extract of the citation given to her:

"...Your personal successes in literacy and community development in Ghana have been laudable. You successfully carried out Linguistics Research and Translated the New Testament into the Konkomba language in 1977. You translated the New Testament into the Bimoba language in 1985 and translated the Bible into Konkomba in 1999. You also produced the Bimoba Bible in 2004. You, Miss Mary Steele, were very instrumental in the publication of the Phonology and Grammar of Konkomba and the Dictionary of Konkomba. You authored Anthropological papers on aspects of the Konkomba and Bimoba languages, thereby transforming these two previously oral only languages to written forms as well. Your work in language development and literacy programmes provided building blocks for collective self-mobilization of the people in the two communities and enabled them to participate substantially in national development. Through the numerous literacy programmes organized in many communities, harmful social practices have been abandoned, while empowering the citizens socially, economically, and spiritually."

Rev. Edith Eyoman Larbi

This missionary to the Klonu people is also unequivocally a shining example and living legend today. Her love for God became evident at a very young age. She joined the Volta Evangelical Association (VEA) traveling with them for crusades, dawn broadcasts, and night vigils. Put in her own words *“I mingled with every creature on the floor: snakes, scorpions, mosquitoes, you name it but all these did not deter me from serving the Lord with excitement.”* Missionary Larbi in her early 20s’ left Accra without been sent by either a church or mission agency. What prompted this rare decision was a call she received. According to her, she went to a funeral in the said village and the Lord spoke to her in an audible voice *“I will send you to this village.”* Just like Paul the Apostle Paul, after his dramatic encounter on the way to Damascus, she never looked back. Her employers were willing to double her salary in a bid to dissuade her from her decision but this enticement did not stop her, her mind was made, not even discouraging words from a Pastor, who told her that there is nothing in the village, could dampen her spirit.

Ms. Larbi, with no experience or first-hand information about mission outreach except for the little knowledge, gleaned from books; spent nine solid years in the Klonu village, as a single missionary. Her decision to serve God in this uncharted course was not without challenges. She overcame both physical and spiritual attacks. According to her, 6 pythons sent to attack her were killed around her house. Her life was a riddle to both young and old in the village who could not understand why a single young lady will leave comfortable Accra and come and dwell among them in a typical village. To their curious mind, her answer was always *“I came here because of you.”* To the glory of God, her selfless labor among the people of Klonu resulted in the salvation of many. Prominent idol worshippers abandoned their idols and turned to the Lord together with their families as a result of her commitment. Today, Klonu village has produced many servants of God and there is a growing church planted among them.

Ms. Larbi led a simple life among the people, she became all things to them that she might win some. One of the favorite songs which the Lord used to encourage her in those days was *“Make the Lord your delight and your want will be His care”*

Challenges of women in Mission

In contemporary times, women in Africa have defied and overcome many odds to excel and stand out in many fields of endeavors hitherto considered to be male-dominated, from academia to the political field, to heading multinational companies, to entrepreneurship, just to mention a few. However, when it comes to missions, though Ghanaian women like Edith Larbi, (missionary to Klonu) Madam Florence Yeboah, (founded GHACOE Women’s Ministry), Mrs. Georgina Mensah, Dr. Margaret Mensah (who both served in Mauritania), Mrs. Cynthia Mensah (who served in Botswana) and others stand out as living legends, there are still many more lands to be covered. The greatest barrier to women excelling in the field of mission has to do to a large extent, our mindset and the narrow perception of the mission enterprise.

Just as women have taken the bull by the horns and excelled in other fields of human endeavors, the same can be done in the field of missions, both in the marketplace and in frontline missions. If women will rightly conceive mission as *“Kingdom Expansion,”* and see every career as an opportunity to spread the gospel, then the task of the Great Commission will be accomplished in no time. The world of Christian women needs a reorientation into understanding that as stated in one of the materials of *“Simply Mobilizing”*, mission is now *“From everywhere to everywhere.”* God is looking for women to stand for Him as Esther did in the palace, like Deborah in the battlefield; or the young captive girl who introduced Naaman to the God of Isreal, (2 Kings 5:1-5). God is looking for women to expand His kingdom among children in the schools, on the campuses, in the corridors of power to stand against ungodly policies with uncommon passion in the parliament, in the health sector; the list is endless, the only qualification needed by such women is a passionate heart for the expansion of the kingdom of the King of Kings.

- **The way forward: How to sustain the work of women in missions.**

The way forward, we believe is to raise our daughters from the home front to the churches with a Kingdom mindset. The bible says *“Train up a child in the way he should go, and when he is old he will not depart from it.”* (Prov. 22:6 NKJV). Mothers, Sunday school teachers, church leaders, and other should

intentionally sow the seed of missions in the minds of our daughters and disciple them to become kingdom-minded believers. Just as we want them to excel as lawyers, bankers, educationists, entrepreneurs, etc. daughters should be raised with the mind that they can be Christ representatives in any field of endeavor. Let us plant the seed of the 3Gs' in their minds "Going, (going to the field as a frontline missionary like Mary Slessor), Giving (giving of their money, time and talent to extend the kingdom), Groaning (praying for missions).

The truth is that women much more than their male counterparts face enormous challenges when they respond to the call of God. Sad to say, they are even discouraged by their Christian family and friends. The system of the world has always been and will always be anti-God, hence the need for the body of Christ to support with all the available resources,

women, both young and old with a heart for kingdom expansion. We are even in need of affirmative action on the side of women in ministry.

To conclude, we posit that women are great and are an indispensable instrument in God's hand. Given the right upbringing, the right information, the right training, a supportive and encouraging environment, women can do great exploits for God. As Myles Munroe observed, "*Women are multipliers; give her a seed, and she will give you a baby*". Women are incubators, women are burden bearers. Women have a womb. Let the Christian community plant the right seed in those wombs and wait to see the birth of a mighty kingdom workforce that will turn many to the Lord from their sheltered homes to the open field fearlessly.

RETHINKING DIGITAL TECHNOLOGY IN MINISTRY IN THE FACE OF COVID-19 AND BEYOND

Vincent Anane Denteh

Digital technology has been very critical for humanity in the face of the novel coronavirus, taking into account its usefulness in dealing with several issues relating to the pandemic. The coronavirus is so infectious that it has become necessary for governments and policymakers to introduce new policies such as lockdowns, social distancing, and restrictions on public gathering to prevent the pandemic from spreading further in our communities.

Thus, with the advent of lockdowns and social distancing, the normal way of communication has become a major challenge and that has necessitated the use of digital technology in communication in a more robust way than in the past. Governments, religious institutions, health institutions, and civil society organizations have all adopted digital technology as the most reliable and efficient way of communicating critical information in times like these.

This development appears to have added impetus to a new paradigm shift in communication that has already been caused by digital technology which, in turn, has significant effects on religious activities. In this article, it is appropriate to discuss the importance of digital technology in Christian ministry and the need to reset our minds towards it even beyond COVID-19. It is also needful to be educated on the characteristics of digital technology and the dynamic nature of the digital space.

The Dynamic Nature of the Digital World

Digital technology has introduced new terms such as digital age, digital culture, digital space, digital media, and digital community, resulting in a new global order known as the “digital world.” The intriguing aspect of this development is that the digital world has developed into new cultural perspectives that writers refer to as “digital society, information age, technoculture, technocapitalism, global media culture or globalization” (UN Global Situation of

Young People, 2003:311). Some use “compunity” to denote “the merger of computers and community.” Some scholars call it “digital natives” in reference to those born into the digital world. Their generation began from 1985, while those born before this era and making effort to stay abreast with the digital age are referred to as “digital immigrants.” The older generation is still in its adventive stage in the digital space and thus needs to learn very fast to settle down.

Digital technology involves the use of devices such as radio, television, megaphones, digital cameras, cellular phones, video projectors, satellite systems, internet, and computers. This development has not only accelerated communication; it has also recast our cultural values and societal norms in terms of communication, relationships and worship in the church. These days, the gospel can be communicated to people in any part of the world using digital technology. Ways of giving offerings in church, partaking of the holy communion and marking church register have in most cases been calibrated into the digital technology.

Digital technology has also enhanced collaboration and innovation in ministry and the impact is obvious, particularly during our present situation of the coronavirus pandemic. The church has responded to the challenges of COVID-19 during lockdowns and restrictions on public gatherings for church services and other social activities. Church members are able to access church programmes through the digital space, such as television, radio, internet, and mobile phones. This development provides us with a very clear picture of the importance of digital technology in Christian ministry.

As the church seeks to address the challenges posed to ministry in the context of postmodern epistemology, Christians need to thoroughly understand the technological trends that have been driving the various developments around the world. For example, the world came under rapid transformation during

the inventions of steam engine, electricity generator, and the printing press; the church was not exempted from that transformation. Each of these three scientific innovations brought many benefits to humanity but only one out of these three – printing press – will be briefly highlighted in this article.

The Church's Engagement with Digital Technology

Adopting paradigm shifts that are triggered by new technology is not a new phenomenon to the church. In the medieval world, the church adopted the print technology of Johannes Gutenberg (1395-1468) and that replaced the traditional way of producing literature in which books were either written by hand or printed from engraved wooden blocks. This new technology enabled Gutenberg to finish the publication of the Holy Bible by 1455 (Denteh 2013:102). Today, the Bible and other Christian literature are also gradually being shifted from hard copies or printed formats to electronic devices. Are we, therefore, to resist this development or readily embrace it as the past Christians incorporated the use of printed Bibles into the church?

The fascinating aspect of this progress is that, while the advent of the printing press characterized the shift from pre-modernity to modernity, the use of digital technology today has become another shift from modernity to postmodernity. The crucial point with this latest trend is that digital technology, which has come to stay with humanity, is easily accessible to many people. By digital technology, people can communicate with one another in every part of the world in real time without being physically present. The onus now lies on the church to access the digital space as a new ministry environment.

For Dawson (2014), "Life in cyberspace is in continuity of the so-called 'real life' situation of the world and it is rapidly changing the 'face of religion worldwide.'" Jacobson (1999 in Cassey 2001:32) states, "It seems that God has arrived on the internet" and as a result the internet has "become a major purveyor of spiritual expression at a time when spiritual hunger is growing in the West." Cassey (p. 32) identifies the digital technology, particularly the internet, as "a medium that can transcend both spatial and temporal boundaries," thus giving people the opportunity to "enter into a completely new set of relationships... that can be close or distant, yet inherently

all (in principle) interactive." Cassey avers that this development has widened "the social foundation of religious life as it diminishes the relevance of location for religious identities."

The foregoing reflections confirm the indispensability of digital technology in the world and, for that matter, it has become a strategic medium through which the church can reach all nations and all people groups. With digital technology, the age-long gap between the church and unreached groups have been drawn closer than ever before. The issue is no longer about the difficulty in identifying the location of the people but rather how to identify the most relevant type of digital technology to use at a given time. The church has to contextualize the digital systems at its disposal to enhance its ministry activities.

Biblical Perspective on Technology

Some Christians keep asking whether the Bible endorses the use of technology in ministry, particularly the new phenomenon of reading the Bible from electronic devices. Others question the ethical and moral implications of this practice in the light of Christian ethics and morality. To some extent, their concerns appear legitimate though not an absolute. To address this dilemma, Christians need to grasp thoroughly the meaning of technology. We spend a lot of time arguing about technology, but we seem to fail to examine its meaning through the lens of Scripture.

Waddell (2013) defines technology as the "Application of knowledge to the practical aims of human life or to changing and manipulating the human environment." Waddell further states that technology "includes the use of materials, tools, techniques, and resources of power to make life easier or... more productive." There is a big question here. Which of the concepts stated in Waddell's definition is alien to the Bible? The above definition implies that the practice of using "tools," "devices," and "materials" by humankind constitutes the concept of technology. If this is the case, then should we accept technology as part of God's provision for humankind or reject it as an evil thing?

Although there is no direct mention of technology in the Bible, from the above definition, it is implied that technological devices were used by people either upon direct instructions of God or through

their own innovations for personal use. Some useful examples are the building of a city by Cain (Gen. 4:17), and the forging of all kinds of tools out of bronze and iron by Tubal-Cain (Gen. 4:22). Bezalel and Oholiab were divinely endowed with knowledge, craftsmanship, and skills to “devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to work in every craft” (Ex. 31:3-6, ESV). They were to use this technology towards the construction of the tabernacle during the exodus. The import is that the construction of the tabernacle did not just contain aspects of technology, but was in itself a system of technology, if we are to consider Waddell’s definition.

The Psalmist’s warning of people in his day who trusted in chariots (Ps. 20:7) is an evidence of the use of technology at the time. Another instance is that, the apostle Paul wrote many letters which may also be described as technology enhanced. Jesus used tools in Joseph’s carpentry shop. The import of this argument is that, the sovereignty of God is so overwhelming that knowledge given to His people is not only for their personal use, but also to serve His purpose in His own glory. The world must know this fact so that humanity can use technology in a very responsible manner to serve the purpose of God for His creation.

Ministry with Responsible Technology

Our discussion thus far indicates that the use of digital technology is vital for ministry, but the church has to be proactive with the way it conducts ministry in the digital space. There is the need for the responsible use of digital technology by Christians. From a broader perspective, the effective use of digital space ministry can be attained through the formulation of missiological models and relevant approaches by the church. Developing a missiological approach towards digital space ministry will help to enhance the knowledge of Christians in terms of the most appropriate digital systems to use at any given time. There should be a framework about how to harness digital technology for ministry in a manner that glorifies the name of the Lord.

The church should learn to understand digital technology and explore the culture of the digital community so that it can relevantly fashion out the gospel message in an appealing manner to the church’s audience. Naturally humans are supposed to shape

their tools for their own use, but digital technology is so pervasive that it rather appears to be shaping us and that has both positive and negative effects on society. The caveat, however, is that if the church fails to dominate the digital space, there is the likelihood of it being overwhelmed by the ungodly acts of some people. It is when the church becomes proactive in developing a missiological framework for the use of digital technology that the issue of using it wrongly and the abuses associated with can be addressed thoroughly.

Conclusion

The overriding point, however, is that every Christian who is able to access any kind of digital technology or electronic device should have the potential to witness the gospel to the digital community. There is no need to hesitate because the more we delay the more souls will die without Christ. Thus, we all ought to see ourselves as labourers in the Lord’s vineyard called to fulfill God’s mission mandate in our lifetime. Finally, let us inform ourselves that the pace into digital space ministry has been expedited by the advent of COVID-19 and it is obvious that, approaches towards ministry will never remain the same even after the coronavirus pandemic.

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MEDIA IN MISSIONS: POTENTIAL FOR MOVEMENT

Peter Higham

My passion is for training people to use media and technology as a ministry tool in missions. More than eight years ago in a remote Aboriginal community, in the outback of Australia, I sat with an Aboriginal elder using a tablet and a solar power player. Both devices were filled with God's Word in various languages. I firmly believed that as a missionary one of the most effective tools that could be used to reach the community was God's Word being packaged in a way that could be understood in an audio/visual format. I witnessed countless times how gospel media, which was being played to people in their local language, brought tears to their eyes, softened the proud hearts, and challenged many to consider allowing God the chance to transform their life.

Years later I am in Ghana and the same passion remains in me to see media being used as a tool to reach people with a message of hope and truth. My approach to using media in the mission's context has changed slightly as the focus is now on training others to use the tools of this day and age to reach the audiences around them.

The COVID-19 lockdown period in Ghana stirred my heart to action and I knew I needed to do something more to help individual missionaries and churches in regards to using Media in Ministry. Now more than ever technology has shown the importance of connections. God made us to relate to each other through whatever means possible. Therefore connections are vital, connections are lasting, and connections allow new doors of opportunities to reach the unreached. Connections bring forth a blessing that goes both ways in giving and receiving.

So, along with the assistance of two other field missionaries, I created an online series called 'Media in Missions' which was focused on educating, encouraging and equipping people to do their ministry via media. I thought the participants would be a small group of Ghanaians but soon there were registrations from 10 African countries.

Over the years, the Lord has allowed me to have close connections with the Mobile Ministry Forum (MMF) team, which is a network of missional innovators representing more than 250 ministries. Media ministry leaders from this network over the past 2 years reviewed thousands of online resources in order to produce a comprehensive introductory-level media ministry curriculum. The design of the 'Mobiles, Media, and Ministry: Lessons for Trainers and Learners' curriculum suited me well with my desire to help train and empower individuals and small teams to connect with the lost through media devices.

Having had a small involvement in putting the lessons together, I knew this material would be the best starting point. I got to work preparing a 'Road Map' for training over a 7-week period that would be suitable for an African context. The training was to cover the following: *Foundations of Media Ministry ~ Mobile Ministry ~ Social Media ~ Photography ~ Video & Audio & Communications.*

Countless hours behind the computer were put into preparation for each lesson but as the team logged onto zoom each week, we knew it was worth it. Those participating in the training were missionaries on the field, mission agency representatives, pastors, students, media creatives and more. Each person represented tremendous potential for taking media ministry to the next level.

Early in the training the following question was asked: **How do you think mission agencies, missionaries, and the church should help feed the digital hunger that is growing?** Digital hunger can be explained in this way: Just like when one is hungry or thirsty, they will do everything possible to fill that thirst or desire. It is the same with digital hunger. We live in a world with a population of 7.7 billion. Nearly 60% of the world is connected to the Internet and roughly 50% of the world's population are connected via social media. **The world has come such a long way in an incredibly short time!** People have become so accustomed to using their devices with on

average people spending more than 2 hours a day on social media alone. When one is not 'connected' as such, they feel isolated and disconnected. People are consuming media more than ever before and the church can definitely build on this and make use of this opportunity.

Therefore, now more than ever the Gospel must be present and visual on all levels. Believers must be investing into using media strategically to reach the lost, strengthen the church, restore hope, reinforce truth, which in the end translates into lives being transformed. The participants in the course responded to this obvious challenge by stating, *'We need to start doing more digital evangelism. We need to be more present on social media. We need to be involved in creating Gospel media. We need to be involved in distributing Gospel Media.'* What an opportunity!

Our media world is driven by visual and audio stories. This can be anything from film and television to podcasts to stories on social media. Because this is a means by which most people in the world communicate, it's important for ministries to learn to do it well.

I believe that media ministry can be summed up in one word: 'communication'. Everything we do is a form of communication, whether it be sending or receiving. God is a Communicator; it is a part of his ultimate nature, so he expects us to be communicators as well. When communicating, we must seriously consider the following three words: **Who, What, Where!**

Who – Who are we really trying to reach? We cannot reach everyone, but we can all reach someone. Many times, our focus is too wide on reaching the whole world, when maybe God is just trying to encourage us for example to use WhatsApp to reach university students.

What – What am I communicating? Our message is critical as it must be tailored to meet the needs of our audience. As well as being clear on our message, we need to be certain on what response we are expecting from our audience. For example, before we create a design with a scripture on it and post it on our Facebook page, we need to consider what we want people to understand from it. Equally important is to think of what do we want people to do as a result of seeing the content we have created. Maybe we just want to encourage someone by

our media message but we need to make sure that the message they receive is the same than what we intended.

Where – Where will we connect with our audience? Do we know where our audience is? Are they on social media or messaging platforms, or will they be found at events, or only at the individual face to face level?

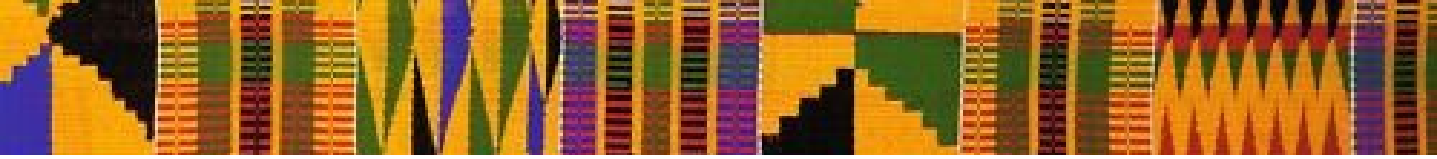
The 3W's keep the focus right!

Halfway during the training, I wondered if the team was truly educating, encouraging and equipping people to do ministry via email. Doing all the training online via zoom brought its challenges - mainly with the fact that interactive aspect was limited. So, a survey was run and the couple of comments below confirmed that a need was being met:

- *I am grateful how it is done so far. God bless you and strengthen you for offering this useful training.*
- *Thank you for the sessions, they are really broadening my knowledge, perspective and passion with regards to media in missions.*
- *But of recent I've been a bit dissatisfied, a sense of unfulfillment you might say, I felt I ran out of ideas in a way...but these sessions have been so inspiring and have me going back to the drawing board.*
- *The information is challenging and exposes us to the many ways we can send the gospel out.*
- *I am encouraged. And I am planning to introduce some of the things I learnt in "my social ministry".*
- *A lot of eye-opening stuff.*
- *I am challenged to do something with the information I have received. My passion is awakened.*

The training may have finished but in a sense it's only the beginning. Many have committed to a further round of bonus training sessions because they understand the huge potential technology brings. **'For such a time as this our desire is to use what God has given us to be a blessing to others.'**

My name is Pete and I am passionate about seeing God's name proclaimed in this world. I recognise in this very moment of time that we need to get seri-



ous about reaching people with a message of ‘Hope, Truth and Love’ that connects with their hearts.

So, now is the time more than ever to refocus our approach to using Media in Ministry. The opportunities are endless, the potential for movement is huge, but what will be our response.

“Lord Jesus, help us to be in tune with your voice so that we know what we need to do in this time and season so that your name is glorified. Amen.”

Peter Higham, from New Zealand serves as a Missionary in Ghana with ACTS 13, a ministry of WEC. Pete is creative and highly skilled in various media tools and is passionate about utilizing media to fulfil the Great Commission. Peter voluntarily serves on the Communication Team of GEMA and also offers media training to interested churches and mission organisations. Pete is married to Tiina and they are blessed with two kids.

ARE YOU READY FOR THE DIGITAL REVOLUTION...?

David Yebuah

Truth be told, the digital revolution has long been with us. In the 1940s, complex machines were used in radio transmission by code-breakers, weapon designers, and rocket scientists to manipulate complex calculations in World War 2. These were the beginning of our digital age, although a far cry from where we have gotten to today with machine learning and possibly artificial intelligence. However, this article is not about the complexities of our digital age. Hopefully, it will not be another “digital-burlesque” meant to tickle your curiosity or entertain you.

Interestingly, articles on digital innovations have become novel. It excites curiosity and engages perplexed audiences; a form of digitronic-sensuality of the soul. We have become like early consumers of film and television, almost worshipping the screen and believing outlandish prospects of images on walls. Most societies have this outlandish idea that we can manipulate the past, present, and future through the power of digital systems. In some cases, some Christians believe with broad strokes of digital tools, we can orchestra the souls of men. Less I bore you with more words, let me cut to the chase. My simple question is; the digital revolution is here with us. Are you ready for it?

There is a widely held notion that technology answers everything, and that, with the right technology we can solve the most complex problems in society today. In their book “The New Digital Age: Reshaping the Future of People, Nations and Business,” Eric Schmidt and Jared Cohen outline in great detail and scope all the promise and peril awaiting us with new forms of technological innovations - from technologies that will change lives to the widespread political change that will transform the globe; to the ever-present threats to our privacy and security. Referencing Internet incidents galore, they warn of a perpetual “code war” between attackers and defenders and expand upon this type of conflict within authoritarian and democratic states. Citing

the Arab Spring as an example, Schmidt and Cohen predict that its online propagation presages an easier initiation of future revolutions, which nevertheless face uncertain outcomes when they encounter, as they eventually must, the state’s material powers.

Take note of these two words, pessimism and optimism. These two words are the cornerstones of this article, and where you stand regarding these two words when it comes to the Church and new media technologies. It does not have to be a dichotomous relationship or an ‘either-or’ scenario. However, this article is about understanding the polarities of optimism and pessimism and how they conflict with how Christians or the Church engage with new media technologies. At the end of this article, the primary question is, “How ready are you to engage with the digital revolution?”

The world might have its standards when it comes to new media technologies. Does the Church have its standards? If anything, the present pandemic might not only ask us to re-think how effectively we engage with new media technologies; it implores a careful introspection of engaging and using these new forms of technologies.

Christian apologists like C.S Lewis, Neil Postman, Jacques Ellul, and Marshall McLuhan, to more recent authors like Quentin Schulze, have all held views regarding how we as Christians engage with new forms of technology and how we could serve man and ultimately honor God.

I am only another individual trying to understand where my forebears in the faith versus technology discourse have walked.

Re-Engaging Media

The present pandemic has exposed us to the need to delve more into new media technologies. It has exposed the condition and lack of our churches. The pandemic took many organizations by surprise. Most,

including the Church, are scrambling to put in place systems to keep them afloat. Some have encouraged opening up and embracing the new world order – after all, humans were made for technology and technology for humans. We are communicating like never before from our homes comfortably, having training and conferences across borders. The use of ZOOM software jumped 30-fold in April, as the coronavirus pandemic forced millions to work, learn and socialize remotely. At its peak, the firm counted more than 300 million daily participants in virtual meetings, while paying customers have more than tripled. Zoom said it expects sales as high as \$1.8bn in 2020 - roughly double what it forecast in March. The pandemic, in many ways, has fast-tracked what Schmidt and Cohen predicted will happen in the very next ten years; only it has come faster than we thought. Man has become one with technology or is becoming more tech-savvy. Where do we go from here? However, most will be amazed to know that many Christian communications scholars are wary of the dangers of unreflective indulgence in new media technologies.

The call to re-engage media is a call to Christians to prepare institutions and logistics better to engage with the world. We cannot afford to do business as usual. The next generation of missionaries and missionary support groups will be engaged in Churches and on tonline platforms, which is happening at an exponential rate. We cannot relegate to the background the media team or department, whatever you call them. We cannot treat media and new technologies as an appendage of our ministries or tools in a dusty tool-box that is used and tossed away anymore. Like other ministries, we all need to embrace that the tech and media space is a force for change and an essential department in missions. As such, funding and resourcing individuals or the Church in these areas is imperative. This is a call for re-engagement. Are you ready for the digital revolution, Christian leader?

From the editorial pages of USA Today, The Week, and even Wired - which devoted an entire issue to this topic in 2017 - commentators agonize over the societal destabilization caused by the ongoing tech onslaught and grasp at possible solutions: decentralize the Web; create apps to limit our time online or reclaim our lost sleep cycles; improve encryption technology; break up the Big Tech companies or require them to make their algorithms more transparent or more racially sensitive; and so on. Telling-

ly, most of these solutions involve more technology (Lurie, 2019, p., 49). Some dangers need to be noted as we embrace these new technologies and adapt to the “new-normal.”

Reflective media

With the idea of re-engagement out of the way, I will focus on this article’s core - Reflective media. Reflection is an idea that calls for searching heart, soul, and spirit - asking ourselves why and how we engage with these forms of new media technologies. It is a search for authenticity and truth in how we employ new media technologies and, in effect, fellowship with our neighbors. Reflective media reminds us that we engage with these tools not to satisfy our own parochial and self-centered desires, but first to glorify God and serve others. Finishing the task, discipling the nations, or even reaching the lost with the gospel is a far cry from the ultimate purpose of our use of digital media. The fundamental purpose of all forms of communication has been and will forever be GOD and HIM glorified. If the purpose of all we want to achieve with digital tools is not grounded on the foundation of God’s glory, then we have lost it. Are you ready for the digital revolution? What will it take?

It is a call for sacrifice and worship. It is about asking whether technology controls us or we control technology. It is about asking whether technology is another tool to raise smoke-screens and translucent windows to the world. At the same time, we project a counterfeit hologram of our lives to our neighbors. Suppose we have not paused to engage in such a reflective posture to engaging new media technologies. In that case, we have no business in re-engaging in the first place because our desires and aspirations will all be misplaced, or at worst, self-gratifying.

Responsible media

Let me conclude with my third point. Responsible media. The world is changing at a breakneck pace. Technology is impacting everything from governance to commerce. The rate of migration and movement of individuals across the world has never been the same. The Church needs to understand these changes and equip itself for reaching the world. This includes understanding how access to new forms of technologies creates other forms of technological inequalities.

This pandemic has exposed the varying levels of technological inequalities we face across the world. Not only is COVID-19 killing demography that is underprivileged and marginalized, but our churches have also created an elitist click of individuals who believe the world can so easily be solved online. While we get lost in our pseudo-online churches and meeting rooms, millions do not only lack access to the internet; they still lack life necessities. Issues we take for granted, food, clothing, access to quality and affordable health care, and access to clean drinking water, are still challenges. These individuals wake up each day and do not worry about how much bandwidth they have, but where the next meal will come from or water they will drink. Responsibly engaging with media reminds us that the reason we engage with media is not because of the novelty of fast online meetings and fancy apps that can connect us across the globe. The purpose of these apps and technologies about the voiceless and the marginalized - those who will never understand what it means to be online and most likely cannot have any form of church service because they have been cut off from the rest of the online world. Proverbs 31:8-9 admonishes us with these words:

“Open your mouth for those with no voice, for the cause of all the dispossessed. Open your mouth, judge righteously, and defend the cause of the poor and needy.”

Responsible media, coupled with **reflective media**, will produce the right frame for **re-engaging media**. God has blessed those of us with access to new technologies because the vast majority out there do not know Christ or have no voice in society. Let us not get lost in the technologies’ novelty to forget the real intention of such power. Let us not get lost in the avalanche of *technique* and forget the essence of authentic fellowship, virtuous communication, and responsibly engaging with media.

We are only ready to partake of the digital banquet’s power, only when we know and understand that the one who set forth the banquet is God himself. We are to find Him and understand how we can glorify Him amidst all the cacophony of innovations being thrown at us. Until we catch that vision, none of us is ready to partake of the digital revolution, and the world will ride over us because its default position is to glorify the God of this age. Are you ready for the digital revolution, Christian?

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THE CHURCHES, MISSION AGENCIES, AND THEOLOGICAL INSTITUTIONS: A TRIANGULAR PARTNERSHIP TO REACH GHANA AND BEYOND FOR CHRIST

David N.A. Kpobi

Introduction

The Christian Church has found a home in Africa. This is the glaring fact of our time. Having heard the Gospel in their languages, Africans have taken it to greater heights and adopted it as an African religion capable of dealing with their existential realities. The advent of the Christian Gospel in Africa beginning in the 15th century was in reality, nothing more than a re-introduction after a break of many centuries. Indeed, Christianity reached North Africa in the very early beginnings of the spread of the Gospel, and Christian Churches had flourished in major north African cities of the time. When the Gospel was reintroduced in the 19th century, it was with much scepticism and hesitation because for many people in the West, it was inconceivable that 'pagan Africa' could be won for Christ. Over the years, the scepticism has proved to be unfounded and the Christian Church has flourished all around sub-Saharan Africa, made possible by many fruitful forms of partnerships which have been mutually beneficial, and which many African churches have come to regard as true expressions of Christian fellowship and cooperation. Undoubtedly, mission partnerships have had their fair share of challenges, usually emanating from factors far beyond the grasp of the partners. It is therefore important to inquire into the future direction of mission partnerships to determine which aspects can reasonably be expected to continue, and those that require restructuring. Even more important is the necessity to forge new forms of partnership to facilitate greater and more enduring outcomes.

In this presentation, we pay attention to partnership and cooperation across three different players in Christian mission, namely, the churches, mission agencies, and theological institutions in Ghana. For the presentation, a church is defined as a body of Christians formed into a worshipping community with an identifiable place and form of worship that

upholds the doctrine of the Trinity (God as Father, Son, and Holy Spirit). A mission agency is here defined as a Christian organisation established to complement and enhance the propagation of the gospel of Jesus Christ through varied means and which may or may not be linked to a church. A theological institution refers to an educational facility established for training leaders (academic and professional, lay and ordained) for the work of the churches. The common thread that binds all three is the concentration on propagating the Gospel of Jesus Christ in fulfillment of the Great Commission. How can these entities join forces to reach various sectors of Ghanaian society and Africa generally which have either not yet been impacted by the Christian gospel or where the gospel is losing its central place in the lives of people?

Rediscovering the local church

The history of many mainline churches in Ghana shows that the first few congregations that were established were soon grouped into the local, district, and regional bodies and eventually into national synods or assemblies. It was a natural progression that ensured good administration and contributed immensely to the cohesion that the churches enjoyed for many years. The process of evangelization and impacting with the gospel was however a task largely undertaken by the local congregation or local Christian community. This was important because the local congregation was the most visible representation of Christ and its zeal or lack of it contributed much to the success or failure of mission work. Unfortunately, many local congregations have lost this all-important character and have become subject to 'instructions' from above which somehow tends to kill initiatives at the local level and deprive such congregations of time and opportunity to develop their local mission. The importance

of the local church must however not be obscured because the relevance of the church is most impactful because of what happens at the local level. It has become necessary for churches that continue to perpetuate structures that diminish the prominence of the local church to reconceptualise their mission and start dreaming new dreams. This is where the development of various forms of partnership becomes necessary between all entities for whom the success of the Christian mission is a priority. These include the three that we are considering, namely, churches, mission agencies, and theological institutions. All three may not be visibly present at every local level but various forms of cooperation are possible, such that each is encouraged to bring its contribution to the table. Many years of experience with church and para-church partnership relationships have shown how easy it is to develop them but also how difficult it is to sustain them with continuing relevance. Mission partnership is a journey of faith and must always include contingency plans to deal with whatever might happen along the way. The partnership may therefore begin at the local level although it may not remain there all the time.

The Biblical Basis

Like any other concept in Christian mission, a partnership must have a clear biblical basis that energises the process and gives it direction and form. There are abundant indications of this in the Old Testament whose fulfillment we find later in the New Testament. Just one example will suffice. The well-known Biblical prophecy spoken by the prophet Joel points to an important activity that would be part of God's salvation plan for humanity.

Afterward, I will pour out my Spirit on all people

Your sons and daughters will prophesy

The old people will dream dreams

The young people will see visions...

And everyone who calls on the name of the Lord will be saved (Joel 2:28,32)

Here is a clear indication that God had planned the salvation mission well in advance and it was only a matter of time before its implementation would take place. Here also is an indication that God is the owner and source of mission. The concept of *Missio Dei* seeks to emphasise this and to give God his place as

the initiator of mission. It is he who decides when to pour his spirit on all people and it is he who decides what the effect would be (i.e., the prophesying, dreaming, and seeing of visions).

When Joel spoke these words, he was most probably thinking of what all Israelites believed would happen before the 'Day of the Lord' when God would exalt Israel and bring judgment on her enemies. It would be a catastrophic period for the enemies of Israel, but a day of victory and vindication for God's people. In this passage, visions and dreams are indicated as constituting an important step in realizing God's plan, but these should be understood in much broader terms than the normal meaning of these words. It is a prophecy that includes the new enlightenment that God would endow his people to enable them to carry out the mission to which he would call them. Part of this enlightenment is still at work today, enabling us to forge new relationships and partnerships as this paper seeks to propose. I, therefore, have no doubt that what we are doing today (i.e., proposing partnerships and other forms of cooperation is part of the "prophesying, dreaming and visions" promised long ago.

Significantly, this prophecy was quoted by the Apostle Peter on the day of Pentecost, and it was for him a prophecy that had become reality not in the military or triumphalistic understanding of the ancient Israelites but in the sense of God breaking into history "in the fullness of time". As far as Peter was concerned, the future dimension of the prophecy had been exhausted and he and the other disciples were experiencing the dreaming, prophesying, and visions in their time. In other words, Peter was conceptualising mission from a perspective that he had never considered previously. He had acquired a new understanding of salvation that was not based on the efforts and capabilities of human beings, but the enablement of the spirit of the risen Christ (the Holy Spirit). Therefore, when we quote these words today, we must also do so in the spirit of Peter on the Day of Pentecost. Our dreaming, prophesying, and seeing of visions must occur simultaneously with their implementation or possible realization. I, therefore, wish to adopt the words of the crowd on the Day of Pentecost who after hearing Peter's sermon, asked the disciples: "What shall we do?" (Ac.2:37) and to further offer the same answer that Peter gave to the crowd:

Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your

sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off - for all whom the Lord will call. (Ac.2:38-39).

Peter directs the crowd on what to do - *'Repent and be baptized in the name of Jesus'*

He assures them of what to expect - *'You will receive the Holy Spirit'*

He shows them how broad the promise is - *for you, your children, even those far off*

I refer to this Scripture passage because repentance, or rather the lack of it, appears to be at the heart of the crisis facing the mission of the Church today. Repentance, in its real sense, is about changing directions and adopting new attitudes and postures that will lead to God-inspired action. Such a change of attitude and direction is possible only when the Church begins to accept its proper place in mission by recovering the truth that the Church is not the sender but the one being sent. "*Missio ecclesiae*" (the mission of the church) issues out of the "*Missio Dei*" (God's mission). God sends the institutional church into the world to proclaim the Gospel, but the church may not be the only messenger out there. Other Christian bodies are called to ministry in other ways different from the church's chosen paths and methods. The great truth, repeated over the ages and also in our time, is that the essence of the church's existence (*raison d'être*) is the fact of being sent with a message that is not hers. As David Bosch, the celebrated missiologist has emphasised, the church "exists for the sake of those who are not members of it". (D. Bosch, *Transforming Mission*, 1991, p.375).

The church exists for those to whom it has been sent and that is a caution to those of us at the forefront of mission to beware of spending too much time and resources on ourselves rather than on those to whom we have been sent. It is also a caution against thinking that being sent by God implies that we have answers and solutions for all challenges on the mission field, a stance which has unfortunately been adopted in not a few cases in mission history. Church and mission are therefore not two different entities but the same thing where Christian worshipping communities, mission agencies, and training institutions consider each other as messengers travelling together with a common objective of keeping afloat as they head to the same landing dock.

What shall we do?

In the light of the foregoing remarks, it is time to consider what options there possibly might be for churches, mission agencies, and theological institutions in their continuing quest for cooperation and relevance. How can churches, mission agencies, and theological institutions give meaning to partnership in mission in these contemporary times? What needs to change? What new things are possible?

As indicated earlier, mission begins with God because he is the source and the initiator but we also need to add that God is also the destination of mission where everything ends. As we acknowledge God's ownership of mission, we must also seek our inspiration from him. Over the years, churches, mission agencies, and training institutions have pursued a compartmentalised model of mission whereby they operated like departments of a company where knowledge of what the other is doing is not considered very important. The existence of mission agencies in many cases had been understood as a means to fill gaps in the church's mission endeavours. In that sense, mission agencies were seen as complementing the church's work by filling missional gaps. It is for that reason that these agencies have often been referred to as para-church organisations with the understanding that they operate on the sidewalks rather than in the mainstream engagements of the church's mission. The reality, however, is that many of these agencies have often pursued much larger objectives and can indeed, be shown to be more in the forefront of activities on the mission field than some local churches. In a similar vein, theological institutions have been generally known to concentrate more on the training and equipping of potential church leaders for work in the field and have, in the process, paid little or no attention to cooperation with other mission stakeholders after the training period. However, since the products of theological institutions do find their way into the services of churches and mission agencies, there is already a link that can foster cooperation in the cause of the Gospel. What has been lacking is a conscious attempt to combine efforts to achieve the common goal of making disciples of all nations. As labourers in the same vineyard of the Lord, these bodies owe it a duty to each other to do away with any prejudices and obstacles that hinder a fuller and deeper experience of God through cooperation and mutual help. This will however not happen without overhauling not only our various structures but also

our thought patterns through a collaborative effort on all sides. When that happens, the partners may, in the process, come to realise that the values they both cherish and the objectives which they pursue are to be found not in one place or the other, but their joint efforts. That is why the new paradigm for mission partnership ought to emphasise co-responsibility and co-ministry where we are mutually and directly involved with each other. It is in that spirit that I proceed to make a few suggestions for our meditation, deliberation, and possible adoption.

The Ecumenical Spirit

The term 'ecumenism' has been used to describe the efforts of different churches to operate in a manner that does not alienate other Christian churches or bodies pursuing the same objective of fulfilling the Great Commission. Such has unfortunately been the case in the history of the Christian church where a stiff adherence to denominational traditions and teachings has been the source of many conflicts and misunderstandings within the Christian family. Ecumenism, therefore, enjoins churches and other Christian bodies to seek the unity of all Christians to witness in unity to the targets of our mission. (David N.A. Kpobi, *Mission in Ghana – The Ecumenical Heritage*, Accra: Asempa Publishers, 2008, 7-12). It has therefore been gratifying that the 20th Century saw the beginning of efforts by the churches to work together despite doctrinal and organisational differences. The same period saw the establishment of mission agencies and fellowships across denominational lines. Since then, many more such trans-denominational endeavours have come into existence and are making some impact on the ongoing mission of the church. It is again gratifying that today, most mission agencies and theological institutions are known to cherish the spirit of ecumenism and are active and willing participants in ecumenical mission programmes. This is an asset to mission cooperation which must continue to be exploited in all positive ways.

Human Resource Utilisation

One of the most enduring forms of partnership between churches and other mission bodies over the years has been the willingness to utilize personnel or other human resources from among us. This has sometimes taken the form of secondment or part-time cooperation in specific areas. Such mutual

engagements have no doubt made a strong impact because the presence of a person from a partnering Christian church or organisation is one of the most visible indications that we are not alone in our attempt to fulfil the Great Commission. It is a loud statement to the world that the fulfilment of Christ's command is so important that we are willing to cross over from the comforts and security of our cultures and environments to cooperate. It is indeed a strong witness to the world about how far we are prepared to go for the sake of the Gospel, and for that reason, no hindrances should be allowed to block this form of partnership. One obvious hindrance to a partnership of this kind is the inflexible administrative and operational structures of many churches which make it difficult, if not impossible, to engage in common activities with non-church organisations over any considerable length of time. Whilst mission agencies are often willing to offer their services to local churches, the opposite is often not the case. This often results from different mission mentalities of the two sides: whereas mission agencies place their general focus on winning souls for the kingdom of God, churches tend to emphasise winning souls for their particular brand of Christianity. It is time to envisage mission undertakings that are conceived, planned, and executed in partnership with various stakeholders and where success is not considered again for any side but the Kingdom of God. For example, a mission organisation, whilst planning a mission outreach, can link up with a theological training institution to benefit from any existing research related to their mission or the religious landscape of the targeted area. The agency may also make contact with one or more local churches for a joint sensitisation or prayerful accompaniment for the task. Such cooperation is likely to produce a more comprehensive outcome than when undertaken by any one party alone. The partners become participants in a common mission, and feel like members of a common household or fellowship (*koinonia*) with a common destiny. They become partners in the same ship (partner-ship). They exemplify the diversity of Christ's extended family working towards the same goal.

Theological Cross-fertilisation

Beginning from the last few decades of the 20th century, new engagements have been emerging between the older theologies of traditional western Christianity and emergent African and other theologies of the southern hemisphere. There is no doubt that this

new engagement has, and continues to produce interesting results for the church's partnership in mission. There is a wealth of knowledge and experience that can be shared through an interaction of some form of exchange of theologians and mission practitioners from other fields. In our time, no discussion on Christian mission partnership can be complete without reference to exposure to African Pentecostal and Charismatic theology and practice, knowing that it has become the most common feature of mainstream Christian mission. Fortunately, many theological institutions have included such studies in their curriculum and are thereby impacting their products who in turn bring such knowledge onto the field. If this trend continues, there is every likelihood that the partnership of churches, mission agencies, and theological institutions would be enhanced. Effective theological formation in Africa must therefore be founded on sound context-sensitive education, and the continent's cultural resources must be employed to evolve curricula relevant to its context. In other words, it is only a contextual theology that does not ignore the African environment and worldview that can be trusted to meaningfully and effectively connect the seminary or theological academy with the mission agency and the local church. In this way, the theological academy can become an avenue for enhancing the theological knowledge of personnel in churches and mission agencies through special seminars, lectures, and conferences. Similarly, theological institutions must make room for church leaders involved in congregational and other forms of ministry as well as personnel of mission agencies to share their knowledge and experiences on the field in the classroom for the benefit of students and lecturers alike. One would also encourage theological training institutions to consider including mission agencies as places for the practical training attachment component of students who pass through their institutions. There can be no doubt that such interactions have so much to contribute to the mission partnership programme.

The church is what it does. This is the clear message that John Power sought to convey with the statement that: "Mission is not so much the work of the Church as the Church at work". The churches and mission organisations must be seen to be working and urging others to work as well because an idle church or mission body is a contradiction in terms. One means of doing this is continuous engagement with each other which can result not only in encouraging one another in our various endeavours, but also in

discovering other areas that our efforts could pursue. In a similar vein, theological institutions can be seen to be making more impact if their researches and wide knowledge do not remain in their notes or on the shelves of libraries but are made available to the churches and other mission bodies active on the field in a manner that is practicable for the propagation of the Gospel.

Trust and Transparency

One of the most common causes of friction and stagnation in partnership relations is the question of trust and transparency which can and do arise in the course of mission partnership relations. This human failing, when not properly handled, can be the cause of much disaffection within the Christian community. It is therefore important that any intended partnership initiatives take proactive steps as befits a Christian family in any such eventuality. New and creative alternatives to how churches and other mission bodies relate to and cooperate are required to reassert the importance of a relational and reconciling understanding of Christian mission within the body of Christ.

Conclusion

Working in partnership is the missional challenge of our time. Work is always lighter and gets more effectively done when it is approached through a joint effort of those involved in it. Churches, mission agencies and theological institutions have a responsibility to collaborate in mission so that, in the words of our Lord Jesus Christ, the world may believe that God has sent us (Jn.17:21).

The reality of a Christian mission is that a mission agency may be the outcome of the work of a church, and so also may a church come into existence through the work of a mission agency. Similarly, a theological institution may emerge from one or both of the aforementioned. Mission only gets half done or not at all if we disengage any of the important agents who are also pursuing a similar objective of realising the fulfilment of the Great Commission. A triangular mission partnership of churches, mission agencies, and theological institutions has all the potential for giving birth to other partnerships and I urge the three entities to work towards achieving that objective. In conclusion, it is important to go back to the words of the Apostle Peter when he spoke

to the crowd at Pentecost: "... *the promise is for you and your children and for all who are far off – for all whom the Lord our God will call*". (Ac. 2:39). A partnership is a process, and what we start today maybe even more for the benefit of our children than for us. It is time to start planning towards this triangular partnership. May the Almighty God, the owner of mission, direct our efforts in this endeavor.

Editor's note: This paper was presented at GEMAFEST in November 2020.

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DIASPORA MISSIONS: A VIABLE MISSION MODEL OF THE PAST, PRESENT AND FUTURE



Ebenezer Aryee

Diaspora is defined as any group of people who are scattered or dispersed from their original homeland.

God has always used the diaspora as an instrument for His global redemptive purpose. From the call of Abraham, through Joseph, Daniel, the Nation of Israel to the scattering of the believers in Jerusalem, the people on the move have been used as vessels to carry God's blessing of salvation to the Nations.

The Bible says in Galatians 3:8 – “Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” God revealed his global redemptive purpose to Abraham in the context of diaspora mission in Genesis chapter 12:1 – The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show you”. Abraham had to move from his original homeland to fulfil God’s missionary call on his life.

We also find in the New Testament how some believers of the early church became vessels of taking the gospel to the Nations as a result of dispersion – “Now those who had been scattered by the persecution that broke out when Stephen was killed travelled as far as Phoenicia, Cyprus and Antioch, spreading the word only among the Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord’s hand was with them, and a great number of people believed and turned to the Lord. (*Acts 11:19-21*)”

The rapid spread of Christianity in the then Roman Empire was due in part to the diaspora Jewish community spread throughout the empire from Jerusalem to Rome. These diaspora Jews became a catalyst for the Apostle Paul and his missionary band. The Acts of the Apostles shows how Paul and Barnabas ministered to Jews in the synagogues

before sharing the gospel with Gentiles (*Acts chapters 13 & 14*).

Missions means the transmission and confession of faith, and the church is called to continue the ministry of Jesus Christ throughout the whole world – “As the Father sent me, so I send you – John 20:21”. This model of missions with its implications of humble service, up-rootedness, vulnerability and the alienation that comes with being a stranger fits contemporary diaspora model of missions (*Hendrik Kraemer 1957*)

There are three dimensions to diaspora missiology. The first is Internal Missions - (missions through and to the diaspora) – this is where diaspora believers reach out to their cultural groups that are accessible in the nations where they are scattered.

The second is Cross-Cultural Missions - (missions beyond the diaspora, often referred to as reverse mission) – this involves intentional cross-cultural outreach beyond their ethnic groups to the formerly Christian nations of Europe and America.

The third is Common Missions - (missions with the diaspora often referred to as inter-cultural mission.) – this is where diaspora churches partner with indigenous European and American believers and churches to evangelize least-reached people groups.

With an estimated global diaspora population of over 300 million, globalization and migration present the church in the 21st century with an opportunity to fulfil her missionary mandate through the age-old instrument of diaspora mission.

People move and migrate for various reasons. They respond to the movement of capital and resources or their perceptions of opportunities for better living conditions available elsewhere.

It is estimated that there are over 140 million people of African descent living in the diaspora which

includes a new wave of African migrants to Europe and North America on the wings of globalization. In the new African immigrant Christian communities, we find attempts not just to affirm the supremacy of Christ but also their mission agenda within secularizing Western societies as far as Christian presence is concerned. **When mobilized, this vast army will provide a pool of resource for prayer, finance and workers to advance the completion of the Great Commission.**

According to Dr Enson Lwesya, the Church in Africa should intentionally train Christians to go abroad with a mission mindset. He adds that training members of the church to become missionaries of God begins with appreciating the philosophy of the church as a missionary community and the ministry of all believers.¹

According to Dr Lwesya, the basic foundation of such a philosophy is allowing the believer to know they have God-given gifts and that God rejoices in the careers they pursue. Therefore, every career, job, business, hobby, and life becomes an arena where God's grace interfaces with the needs of the community, with the believer as the point of contact.

He continues that God's providence is actively at work in the Diaspora and that majority of Africans only realize, after the fact that God controls their migrations. However, being aware that they drifted under the hand of God's sovereignty is not enough. He maintains the African Christian must be helped to understand that they are found in the diaspora for a purpose. They are like Esther in the ancient Diaspora of Israel – the unlikely person who saved people from calamity. They are like Daniel who served the purposes of God with integrity in a generation that enjoyed serving itself.

The present realities in most access-restricted nations demand new ways of doing things. Dr Lwesya concludes that churches across Africa should be influenced to deliberately set up activities to inform, train and commission their members going abroad as bi-vocational missionaries, or tentmakers.

Diaspora mission like the incarnational model is the mission model of the past, present and future. Jesus Christ the same yesterday, today and forever. Amen

Ebenezer Aryee was born in Ghana and now lives in the UK where he and six others planted Good Shepherd church in July 2007 in a deprived community to bring transformation through hope in Jesus Christ. He has a passion for mission and discipleship and is committed to inspiring and mentoring young people for mission and has led teams of young people on short term mission to Africa. Ebenezer has ministered in several countries in Africa and the Middle East helping to build teams for mission mobilisation. He currently serves on the leadership team of Simply Mobilising International in Europe and is a board member of Pioneers UK. He has a Masters degree in Missional Leadership and is a strong advocate of cross-cultural and intercultural mission. Ebenezer is the founder and director of African Diaspora Mission Network which aims at mobilising Africans in the diaspora for cross cultural mission and to partner with the church in Africa to advance God's global redemptive purpose. He is married to Celia and they have two daughters Elsa 17 and Selma 15.

¹ Dr Enson Lwesya, Associate Professor of Intercultural Leadership Studies, All Nations Theological Seminary



GLOBAL MISSIONS Resource Centre

Rev. Emmanuel Kwabena Mustapha, the Executive Director of Global Missions Resource Centre – Yendi, formal missionary of North Eastern mission field of Ghana Baptist Convention and the founder of North-Eastern Christian Academy. Rev. Emmanuel Kwabena Mustapha is married to Mrs. Felicia Akua Agyeiwaa Mustapha with four Adorable female squad.



Who is Global Mission?

Global Missions is a christian organization known globally, its main 4 primary focus are:

1. Church planting: we identify a community where we share the gospel, and when the people accept Jesus Christ as their Lord and Personal Savior and need a church. That is where Global Missions Resource Centre comes in to plant the church irrespective of the denomination they prefer to be.

2. Leadership Training: training for the leaders in the various churches that is planted and support/sponsor those qualified to enroll in seminary.

3. Infrastructure development: Like Church Building, Benches, Motorbikes and more

4. And Social Ministry:

Like Medical outreach, More than net (hanging of mosquito nets in the various villages), Boreholes, support to the farmers by using the Tractor to farm for them, SEWING SCHOOL: Women resource centre, where 24 young girls are enrolled to learn a trade such as Sewing and Hairdressing, and to be giving free sewing machine to start a business of their own when they complete ,all of this for free.



Over the past 14years, we have planted 1600 churches within yendi and across west Africa. Our new Vision is to plant 2000 churches,Train 2000 Pastors,Build 2000 Church Buildings,Buy 2000 Drums,Buy 10,000 Benches and 8000 Bibles by the year 2029 which was launched on the 10th February, 2019.

By the help of our partnership with Baptist General Association (BGA) have distributed over 91000 mosquito nets within YENDI districts and its environment ,And also we the help of our partnership with Cross 4 Mercy and YENDI hospital we have been able to build a modern intensive Care Unit (ICU) and supply the hospital with Equipment and assist them on free medications, operations over the past 4years.



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MISSION STATEMENT:

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- ESTABLISHING BELIEVERS THROUGH FELLOWSHIP AND COMMUNITY
- BRINGING SAINTS TO THE FULLNESS OF STATURE IN CHRIST
- ACTIVATING PROPHETIC MINISTRIES
- MISSION MOBILIZATION, TRAINING AND SENDING

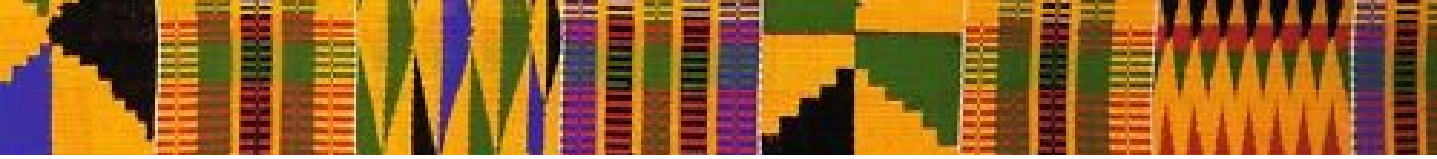
STRATEGY:

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PART 11

MISSIONARY PROFILES



*The Adinkra symbol “ANANSE NTONTAN” simply means
“SPIDER’S WEB” and signifies wisdom and creativity.*



The love of Christ compels us.



Vision

The vision of SIM is to see a witness to Christ's love where He is least known, disciples of Jesus expressing God's love in their communities, and Christ-centred churches among all peoples.

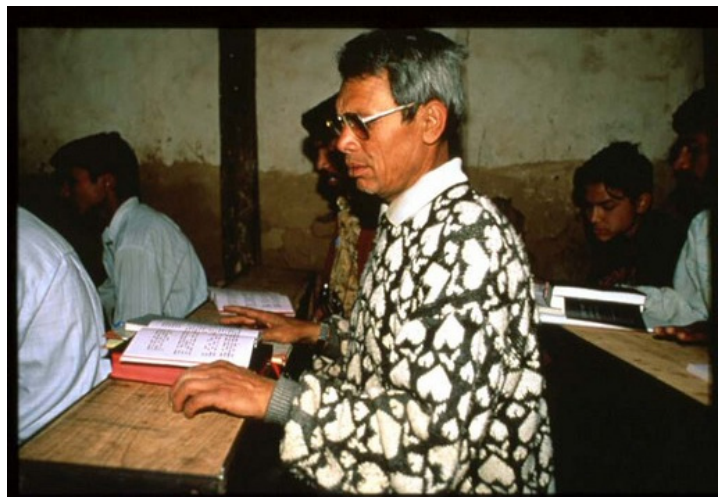


Purpose and Mission

Convinced that no one should live and die without hearing God's good news, we believe that He has called us to make disciples of the Lord Jesus Christ in communities where He is least known.

Therefore, compelled by God's great love and empowered by the Holy Spirit...

- We cross barriers to proclaim the crucified and risen Christ, expressing His love and compassion among those who live and die without Him
- We make disciples who will trust and obey Jesus, and become part of Christ-centered churches
- We work together with churches to fulfil God's mission across cultures locally and globally
- We facilitate the participation in cross-cultural ministry of those whom God is calling



Whatever your gifts and experience, God has created you to worship Him and make His name known. Thousands continue to live and die without hearing God's Good News. Is God calling you to take His Good News to other nations, to those who have not heard?

SIM works with sending churches to prepare those whom God is calling to overseas mission as they build a team of people who will support them in prayer and financially.

PAA WILLIE

A MISSIONARY STATESMAN PAR EXCELLENCE

Abraham Debrah Narh

One name stands out tall in both the history of Ghana and the history of indigenous missions in Ghana – William Ofori-Atta. William Ofori Atta generally called Paa Willie was a well-known son of Nana Sir Ofori Atta, the Paramount Chief of Akim Abuakwa. He was also the nephew of Dr. J. B. Danquah, a man accorded the title, the doyen of Gold Coast politics.

Paa Willie was an economist, teacher, politician and lawyer in professional life. He was a man with many parts. He was a founding member of the United Gold Coast Convention. He is memorialized as one of the illustrious and eminent Big Six that Ghana prides herself of.

If there ever was a courageous Ghanaian, then, it was Paa Willie. He made a unique impact as a professional politician during the most tempestuous periods of Ghana's modern history. He was detained five terms as a political prisoner because he was a resolute democrat. This made him clash with autocratic and military regimes. It is said by the famous Kwame Bediako that, "He brought to politics a new breath of sincerity, modesty, and honesty...He did not use his talents or office for the acquisition of personal wealth, and he worked, lived, and died a simple and devoted patriot."

We could read volumes of writings concerning the life of Paa Willie but most important is his life as a missionary. He started off as a politician but lived his later years as a missionary par excellence. His memories and deeds still live on.

The missionary life of this great man started off in prison. For him, this was a breathtaking period of coming into contact with Truth. It was during one of his jail terms in 1964 that he was sent a cake and a Bible by his wife Auntie Mary. It was this Bible that will turn his zeal and passion into a very fulfilling call. The cake was rejected but the Bible passed inspection. His only reading material in prison was a Bible.



he had gone astray with a focus on his desires and asked for forgiveness, accepting Jesus Christ as his Saviour and Lord.

'It is inescapable that the Christian has been placed where he is to influence his society for good.'

Reading the Bible with his legal eyes critically, he came to the conclusion that, the Bible was the absolute truth and all others faded by comparison to it. This conviction and his late conversion transformed him into a twentieth century Paul. His freedom from jail after the coup d'état in 1966 marked the beginning of a significant profession as an evangelist and Christian.

At age sixty-four, Paa Willie was at the Scripture Union Easter House Party. He was with men and women who could be his children. This was when the vision to form an indigenous missionary organization was born. Paa Willie's humility and passion for evangelism and for that matter the C.O.F. vision informed his decision to step in to accept the position of Field Director when others were reluctant to assume that responsibility. He worked tirelessly creating mission awareness, surveying the mission field and mobilizing prayer support by forming C.O.F.

core Groups until his retirement in 1987 at the age of 77. Paa Willie died the following year. He was 54 years when he was born again and died in 1988. A solid 24 years of impact as a missionary for the Lord Jesus Christ. Though he is dead, his life marks keep ticking.

It was written of him by his son, Bernard Ofori-Atta that, “at various stages of his life, he was an economist, a teacher, a lawyer, a politician and an evangelist and he excelled at all of these callings.”

It is recorded that, the motivating force of his life was service – service to his neighbours and to the nation. He often did this at great personal discomfort and detriment to himself. He devoted the evening of his life to evangelism and died in peace and contentment knowing that he had performed his duties to the best of his ability.

“He took the words of John 20:21 seriously and personally, and they became the dominating factors in his life: ‘As the Father sent me, even so I send you.’ It became the ruling passion of his life to take the good news of man’s salvation to everybody. His method of approach was to make disciples who would in turn take the Word to others.”

His life practice as a Christian is characterized by some achievements of co-founding the Maranatha Bible College with the Reverend John Bergen and being an active member of the Board. He also conceived the idea of a missionary society, an indigenous Missionary Society taking the Gospel to Ghanaians, Africans and eventually even to other continents and it was through this vision that, the Christian Outreach Fellowship was born. Paa Willie nursed it into a full-fledged mission society as Chairman and Director. He was also Vice-Chairman of the National Council of the Bible Society for five years and a member of the Distribution Committee.

He was chairman for the Ghana Institute of Linguistics, Literacy and Bible Translation, (GILLBT), Challenge Enterprises and the Ghana Evangelism Committee; and he was a member and mentor of many other evangelical societies. He was an Honorary Patron of the Scripture Union.

The impact of Paa Willie was summed up succinctly by a military officer at the time of his funeral when he said; “Paa Willie belonged to all of us!” – the clergy, and society and the politician.

Paa Willie was a man for all. He defended the Chris-

tian faith in all angles. He was one person who made clear his faith in the Lord Jesus Christ in word and action whether at home, on the move or abroad.

In the preface of Remembering “PAA WILLIE”, K. Y. Boafo wrote, when he was addressing him as evangelist, “Not for him the Christianity emasculated by culture, sectarianism or careerism. Paa Willie stripped it of all these, and let it stand as it really is – a great commission, a commandment, a serious assignment to spread the good news of mankind’s salvation through the death and resurrection of our Lord Jesus Christ, and to live by the word of God. And, in so doing, in laying bare the essence and endeavouring to live it, many were those who were drawn by the power of that word into the fold of the Christian community of this nation.”

Captions of the tributes on his life as a missionary are emboldened as an inspiration for the reader to do more, to pray, to go, to give and to send.

Christian Outreach Fellowship (COF)

Paa was not just one of the founding members of COF, he was one of two people who dreamed and were convinced that there were many people in Ghana who had never been reached by the gospel of Jesus Christ, and who were urged to form an indigenous Missionary Society (COF) to reach out to such people.

He was not just an Executive/Council member of COF, but he was the one who held the core groups, the COF Council, the Missionaries in the field, the office staff and the entire organization together like a centripetal magnetic force. He also accepted appointment as a COF missionary and raised his own support to carry out the work of COF.

He singlehandedly travelled to places in the Northern, Upper, Western, Ashanti, Brong Ahafo and Volta regions to survey the mission field and the unreached peoples of Ghana.

The Bible Society

“We shall always cherish his memory in our midst, for he was indeed a Man of God”.

Paa Willie was associated with the Bible Society of Ghana, right from its very beginning in the mid-sixties. Unlike many leaders, Paa was not an empire

builder. He was a Kingdom seeker and sought to promote the interest of the Kingdom of Christ in a definite way.

Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT)

Paa Willie's commitment and dedication to the cause of Jesus Christ was so refreshing that he was in demand in every evangelical circle as a Board Member, or a speaker, a counsellor or simply as a brother in fellowship.

During his Chairmanship, the work of GILLBT expanded and prospered. By 1987, GILLBT was working in 23 of the 60 indigenous Ghanaian languages.

Under the loving and fatherly counsel of Paa Willie, GILLBT also carried on its translation of the Bible. Paa Willie recognized that the message of Jesus Christ was best understood in the language of one's native tongue. The completion of every single translation of the Bible was for him a special occasion for rejoicing.

He was a great source of encouragement.

Maranatha Bible College

Paa's zeal and passion for evangelism knew no bounds and he sought in his Christian ministry to train men and women who would carry on the same ministry to the remotest parts of the country.

His goal was to reach the unreached people by any means in any part of Ghana during his lifetime.

NOTABLE QUOTES OF PAA WILLIE

'We are too enslaved to materialistic considerations and to social ties to obey the dictates of the Spirit of Christ.'

'I should think that we should consider it the greatest abomination to see a child who does not know Jesus and to let him pass by without doing anything.'

His goal was to reach the unreached people by any means in any part of Ghana during his lifetime.

'We Christians believe that revolutions achieve nothing if they merely set out to change or destroy structures and leave unchanged the men and women that run them. We believe and we assert that only Jesus has power to change man's nature and to make him able to change his own society.'

'It is inescapable that the Christian has been placed where he is to influence his society for good.'

Paa Willie had this to say in 1978 in a pamphlet as he made this conclusion:

"I know that very soon I shall, in the words of Peter, "put off this tabernacle" and be with the Lord. And my constant prayer at my age is and should be that in my remaining few years or months or days or hours, I should by His grace and enablement live only for the Lord, grow daily into maturity and be able at my death to say with Paul (in Timothy 4: 7-8) "I have fought the good fight, I have finished the course, I have kept the faith; Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day and not me only but unto all them also that love His appearing".

Of him, it is said, "he felt at home in the company of world leaders like Jomo Kenyatta of Kenya, Emperor Haile Selassie of Ethiopia, and Pandit Nehru of India, yet ordinary people of our society were drawn to him and he regarded them as brothers and sisters." He used to call himself the five-star detainee as he was detained five times. He loved and forgave all. His sense of humour is admirable.

His deeds are worth emulating and his mind and word coordination a thing to be learnt.

Paa Willie is a missionary statesman par excellence!

We thank the Lord for the life of William Ofori-Atta. May his legacy continue to impact generations to come for the Great Commission and for true transformation across Africa and the nations.

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Abraham Debrah Narh is a young gentleman whose desire is to see young people live purposefully and fulfilled. His inspiration is Jesus and he believes in leadership through service. He is currently working with Oneway Africa Ministries. He is interested in writing, speaking, serving and encouraging.

DR. KWAME BEDIAKO

Outstanding Ghanaian Missiologist

Odoba Walton

It is an honour to write briefly on Dr. Manasseh Kwame Dakwa Bediako, an outstanding African theologian and missiologist as well as the founder and late rector of the Akrofi-Christaller Institute for Theology, Mission, and Culture, (ACI) in Akropong, Ghana.

It is an honour to write briefly on Dr. Manasseh Kwame Dakwa Bediako, an outstanding African theologian and missiologist as well as the founder and late rector of the Akrofi-Christaller Institute for Theology, Mission, and Culture, (ACI) in Akropong, Ghana,

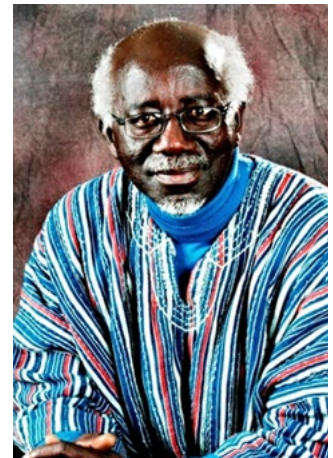
Just before the COVID-19 lockdown early this year, I had the privilege of enrolling at the ACI to study Holistic Mission and Development as a Master of Arts in Mission and Theology Option.

Before this opportunity, there was little I knew about this school. I had not come to a full appreciation of it though a close relative was on the faculty. This was probably because of my inadequate information about the school and its small campus making it appear ‘un-inviting’. On the contrary, I got to realize that was a blinkered view. The knowledge and experience Akrofi-Christaller gives is beyond one’s expectation and invigoratingly life transforming.

This I would contribute largely to the good foundation set for the establishment of this remarkable institution by its founding rector, Dr. Manasseh Kwame Dakwa Bediako, known simply as Kwame Bediako. I came to realize that as the brain behind Christian scholarship in African theology in Akrofi-Christaller, Kwame Bediako’s insights on African Christianity and culture is enriching and edifying. He brings into perspective the need to appreciate our diverse and rich cultural background and to build our Christian heritage from such non-negotiable end.

Bediako establishes that we end up building in the air when we cut off our cultural roots or foundations. Though some portions of our cultures may be corrupted due to the fall of man, our task as ‘missioners’^[1] is to redeem cultures. He establishes that the Great Commission in Matthew 28:19-

20, is mainly about the discipling of the nations and thus explains the Gospel (good news) as the transformation that Christ brings to us and our cultures. The Gospel should relate to human nature at its very core, and to human existence in its totality, in all its dimensions—historical, social, cultural, economic, political, as well as personal.^[2] This, as one of the main ideas Bediako propagates, was my greatest highlight. He strived to make Africans confident about both their Christian and African identity.



Though some portions of our cultures may be corrupted due to the fall of man, our task as ‘missioners’ is to redeem cultures.

Born on July 7, 1945, Kwame Bediako was the son of a police inspector and the grandson of a Presbyterian catechist and evangelist. Though his parents came from the Central Region, he grew up in Accra, at the Police Training Depot. His first schooling was in Ga and not in his mother tongue,

1 Churches, mission agencies and Christian bodies

2 Kwame Bediako, “What is the Gospel?”, Asempa Jubilee Lectures, 27-29 September 2005, Christ the King Hall, Accra, p.7.

Twi, but was fluent in both. As an outstanding pupil, he was able to gain Senior High education at Mfantshipim School, Cape Coast, which was one of the best schools established by the British Methodist missions. Kwame received an excellent education there, and left Mfantshipim as its head prefect and in 1965 entered the University of Ghana. Here, he developed as an eloquent orator and debater, he could easily make a mark in politics. He also attained academic excellence in French that won him a scholarship for graduate studies in France and the promise of an academic career. During this time he was a confirmed atheist under French influence, apparently deaf to the pleas of Christian classmates.

In France he gained master's and doctoral degrees at the University of Bordeaux, choosing African francophone literature as his area of research. During his time in France, he underwent a radical Christian conversion right under his shower—so radical that at one stage he thought of abandoning his studies for active evangelism. Thankfully, he was persuaded otherwise; the time was coming when he would recognize scholarship itself as a missionary vocation. His new life brought him new associates—above all, a fellow student of French, from England, who joined him in a mission to migrant Arab children. His evangelism pursuits made him pursue a bachelor's degree in Theology at the London Bible College in London. He met Gillian Mary around this same time and in 1973 they were married, forming a wonderful partnership that was rich intellectually and spiritually. They came back to Ghana, to teach for two years at the Christian Service College in Kumasi. With family links rebuilt with the Presbyterian Church he was accepted for ordination in that church.

Kwame's evangelical convictions and credentials were manifest, but he wrestled with issues that were not at the front of most evangelical minds, or on the agenda of most evangelical institutions during his time. Could Africans become fully Christian only by embracing the mind-set of Western Christians and rejecting all the things that made them distinctively African?

It was such concerns that brought the Bediakos back to academic study, and Kwame to a second doctorate in the Department of Religious Studies

at the University of Aberdeen, Scotland. With such astounding academic credentials Bediako now had, he strongly declined all invitations from the Western institutions. In Ghana, he could readily have returned to the university world or he could have become a well sought-after minister. But he had a unique call to theological scholarship that neither universities nor seminaries were yet able to bring to the fore.

The outcome was the Akrofi-Christaller Centre for Mission Research and Applied Theology, later called the Akrofi-Christaller Institute of Theology, Mission, and Culture. Its establishment and development aim at promoting scholarship rooted in Christian mission. The focus of the scholarship of the institute was on Africa—its religious, cultural, social, and linguistic realities, and the history, life, and thought of its Christians. The preparatory courses in the master's degree program explored the principles underlying the interaction of Gospel and Culture, the worldviews of primal societies, theology in Africa, Christian history as mission history among others. As a post-graduate Mission and Theology institute, it continues to train many well-equipped workers for the Kingdom. His departure following a serious illness, on June 10, 2008, is a great loss to the body of Christ especially in Africa, nevertheless he invested in many and left a rich legacy.

Professor Andrew Walls describes Kwame Bediako as “an outstanding African theologian of his generation; a distinguished academic.” May his legacy live on!!!^[3]

Odoba Walton is a former student of the Akrofi-Christaller Institute for Theology, Mission, and Culture, (ACI). She currently serves at the Operations & Partnership Development Officer of OneWay Africa.



³ Culled from Dictionary of African Christian Biography, 'Kwame Bediako', accessed on 28th November, 2020, <https://dacb.org/stories/ghana/bediako-kwame/>

PAUL ADU

The first African Methodist missionary to Northern Ghana

“**Y**esu Christo wanna, I wanna kusinti.”
This translates in Walla language as *Jesus Christ is coming, and He will soon come.*

The thunderous words of a man whose love for his Master and savior were not kept to himself. He responded to a call to serve people His master loved. And like Paul and Silas, Christ has always used people- Paul Adu said yes to serve Jesus.

On the 21st of September 1915, Reverend Paul Kwabena Mensah Adu was born to his parents Opayin Kwame Adu and Obaapyin Akosua Oweridua in Kintampo. His parents lived in Kintampo to serve an idol in their quest for a solution concerning child mortality which they suffered. His parents led Paul and other siblings into idol worship. It was also in Kintampo that Paul Adu met Jesus.

Around 1922, a Methodist missionary from Wenchi traveled to Kintampo to preach the gospel. This led to the conversion of his older brother which was met with great disapproval by their Father. Paul and his older brother added salt to the sore when they joined the singing band of the church. Their father tried to get them out of the church, but this attempt was short-lived when he was rather encouraged by the priest of their traditional cult to permit them. The priest commented that he perceived the Spirit in their new faith was stronger than his. This revelation facilitated an opening for Kwabena to be baptized, which led to a change of name from Kwabena to Paul. Before the death of Paul Adu’s father, he too received Christ.

In 1937, Paul Adu was recommended by Rev. C. C. Ohene, the Methodist superintendent minister of Koforidua to study at the Wesley College in Kumasi. He finished in 1939 as a teacher – catchiest. Paul’s Christian service was characterized by urgency and determination. As a lay minister, he founded a school and a church in Atebubu. He also founded more churches in other places like Yeji and Kwadwo-Bofokrom in the Brong Ahafo regions (Bono East Region) of Ghana.

His zeal for the Lord was further encouraged when Rev E. Sawyer entreated him to apply to train for the ministry at Trinity College, a Methodist training institution. So, in 1946 he started his training and completed it in 1949. He was then sent to Agona Swredu the following year. In 1953, aside from being ordained into the ministry, he was appointed to a five-member commission by the Methodist church to study the northern territory properly, as the church had begun to consider the need to propagate the gospel to those areas too. It was in this quest by the Methodist church that led to Paul Adu being sent to the northern territory two years after this commission. He became a pioneer missionary of the Methodist church to the northern territory of the Gold Coast.

Paul Adu’s entry into the northern territory was a miraculous breakthrough. It was the resurrection of almost forty years of tormented mission endeavors by the Methodist mission. Early attempts suffered for many reasons, but Paul Adu was the breakthrough pioneer missionary to these unfriendly and unchartered territories.

These northern territories were predominantly Muslim, but Paul was not shaken at all. His determination to serve God in these lands could not be swayed. He started local worship meetings with the Akan Speaking people in Tamale which led to the beginning of the Tamale United Methodist Church. In Tamale, his work saw progress due to his heart of tolerance for the Muslims. He encouraged believers to love the Muslims, and he was the leading example. After a year of tireless ministry and successful work in Tamale, he was sent to Wa. In Wa, he started a school for the blind, as he thought that would be a great way to reach the people there, and it was tuition-free. He also helped provide people with free medical care. His tenacity led him on to yet another mission. He started a night school for the farmers and all who were not available in the day. He did everything to befriend the locals. Through his work and service, the people began considering the

gospel of Jesus Christ. The message was welcome in neighboring villages and towns, which also led to the establishment of nine primary and middle schools. He also started schools for children of farmers. This was a response to a call to be educated. He taught reading, writing, arithmetic, and gave religious instruction. Paul Adu took advantage of every opportunity to get close to the people in Wa and through this won some of the students for the Lord.

His work in the north of Ghana produced people who continued in the ministry of the Lord. Men like Edison Tinsari, Peter Bakpanla, Nathan Samwini, Edward Diuri, and Iddi Musa.

Paul Adu was not only a minister of the word but also a linguistic example of who a missionary should desire to be. He fluently spoke Waala, Dagbani, Dargaati, and Hausa. And like Paul the Apostle, this grace was not in vain. He laboured to translate the Lord's Prayer, the Apostles Creed, and some hymns and choruses into Walla. Anytime the Walla Church prays the Lord's prayer, they declare the faithfulness of a faithful, determined, tenacious missionary: Paul Adu.

Like many pioneer missionaries of Jesus, he had some painful marks on his body. He lost his first wife in 1942, before serving the Lord fully in the ministry. In 1956, he lost a son while serving the

Lord in the north of Ghana. His second wife also lost her life upon their return to Ghana in 1965, after an unsuccessful surgery in the United Kingdom due to a terminal disease. He married for the third time, in 1967, and was blessed with four daughters.

Paul's tenacity, passion, and determination to bring the gospel to all, and particularly, his unwieldiness to send the gospel to a previously failed mission field - northern Ghana - are extremely commendable. His love for people who were not from his native town was a clear sign of the power of His master's Love at work in a man who was willing and obedient.

He retired in 1981 and went home to be with His Lord and master in 1991. Paul Adu was an Energetic preacher, a faithful missionary, and a memorable example of faithful Christian service. He served the Methodist church for forty-two years.

This article was sourced and summarized from Edusa-Eyison, J. M. (2011). The History of the Methodist Church Ghana and his article in 2003. <https://dacb.org/stories/ghana/adu-paul/>

DR. SETH KOFI ANYOMI

A Pioneering Mission Leader

At the age of 31, Dr. Seth Kofi Anyomi founded the African Christian Mission. At the age of 37, he became the founding President of the Ghana Evangelical Missions Association (GEMA).

“It is the doing of the Lord,” he says categorically, that enabled him to play those roles. Dr. Anyomi, as he is fondly called, is a Ghanaian born visionary leader, used by the Lord in pioneering many works in His Kingdom.

From humble beginnings at Amedzofe in the Volta Region of Ghana, his passion for missions came through the inspiration he got from seeing the tombs of earlier German Missionaries at the Amedzofe Missionary Cemetery.

His early Cross-cultural exposure also happened while schooling at the Awogeya middle School in Bolgatanga and Bawku Secondary School, (both in Northern Ghana), Berekum Training College and Winneba Advanced Teachers College. Those cross-cultural settings gave birth to his intense interest in Northern missionary and Church Planting endeavours, especially among the Balsa and Kokomba people.

His early missionary experiences also include undertaking village evangelism with Dr. Wilson Awasu and others in the Avatime area.

Considered a “born leader” by many, Dr. Anyomi founded the Burma Camp Christian Fellowship while teaching at Arakan Middle School in 1971-72. A fellowship that has birthed over 40 Pastors and from which the 37 Military Fellowship and the late Dr. Sam Annakra’s Christian Mission Resource Foundation (CMRF) emerged. His other early leadership encounters included leading Street ministry outreaches in Tulsa Oklahoma, USA, and serving as President of Africa Christian Students Fellowship in Tulsa.

He recalls that he received God's call to ministry and missions in a small Chapel at the Oral Roberts University (ORU) in November 1977.

Together with his wife Christiana, they founded the African Christian Mission (ACM) in 1983. From 1989, Dr. Anyomi represented Ghana in the newly established Third World Missions Association (TWMA), now renamed as World Link Missions Association. With encouragement from Dr. David Cho (then Chairman of the TWMA), Dr. Anyomi led in the founding of the Ghana Evangelical Missions Association (GEMA) in 1990 and became her founding President.

Dr. Anyomi was invited in 1993 to serve on the World Evangelical Alliance (WEA) Missions' Commission where he still serves. Seth & Christiana Anyomi are also founders of the Destiny International Churches. Together with Dr. Dela Adadevoh, of CRU (Campus Crusade for Christ), they founded the Destiny University (an online Distance Education institution). His passion is to spearhead transformation in Tertiary Education and Missions in our contemporary World

A graduate of Oral Roberts University and Tulsa University where he earned a doctorate degree in Educational Administration, Dr. Seth Kofi Anyomi has served for several years as the International Chancellor of the World Link University.

Dr Anyomi has been married to his beautiful wife, Christiana Anyomi for over 40 years. They have been blessed with four beautiful children: Benita, Aba, Loretta and Jeffery Anyomi. They have been blessed also with two grandchildren: Atalie and Neria.

He continues to serve on some International Mission Networks and was instrumental in the founding of the Africa Missions Association (AfMA). Dr. Anyomi is the author of "Memoirs of Missionary Pioneers from the Emerging Fields". He also continues to impact and serve the world missionary movement in many ways including mentoring young pastors and missionaries even as he oversees the Destiny International Churches and provides leadership for the Destiny University.

THE BIG SIX!

The men the Lord used to start TORCHBEARERS

Joseph Darling MacCarthy

Editor's note: In the history of Ghana, we have the "BIG SIX" who are referred to as the Founding Fathers of our country. On the Christian mission front, there is another "BIG SIX" who are the Founding Fathers of one of the key and foremost indigenous Mission Agencies in Ghana.

In 1987, Albert Seth Ocran returned from Maiduguri, Bornu State, northwestern Nigeria convinced that the Lord had called him to return to Ghana to start a mission agency that would take the gospel of Jesus Christ to the ends of the earth. With this conviction, he started Worldwide Missions and began mobilizing like-minded people to place Africans on the missions map.

He shared the dream with a number of us and before long it became apparent that we had to plan for an indigenous Mission agency. Among those who expressed a keen interest in the idea were Joseph Darling MacCarthy, Dr. Solomon Aryeetey, Francis Osei Kusi, Albert Saah and Victor Akwetey. The common thread that held the six of us together besides our commitment to the lordship of Jesus Christ was our shared passion of taking the gospel to our generation which we had been doing through Joyful Way Inc.

With our shared experiences in Joyful Way, we had a bond of love and each of us had his own particular sense of call to missions.

Dr. Solomon Aryeetey responded to the call to abandon furthering a career in medicine to take the gospel to the Fulani people in Mali. As a senior brother, he guided several discussions that culminated in the formation of Torchbearers Mission Inc.

Joseph MacCarthy felt the need to mobilize more people from the south of Ghana to the ripe mission fields of northern Ghana where he had laboured for

two years as a church planter. He had also returned to Accra with the hope of forming a group that would be interested in sending more mature Christians to work as missionaries in the north.

Victor Akwetey, a banker, had shared fellowship with missionaries working with GILLBT and had been involved in planting the Faith community Baptist church in Tamale. The prospect of multiplying that ability to extend the frontiers of the gospel in the north appealed to his adventurous spirit.

Albert Saah had started the Labourers Ministry, a prayer ministry that envisioned mobilizing Christians to ministry through prayer. He saw the idea of an indigenous mission agency to be in line with an effective mobilization drive. He joined the team.

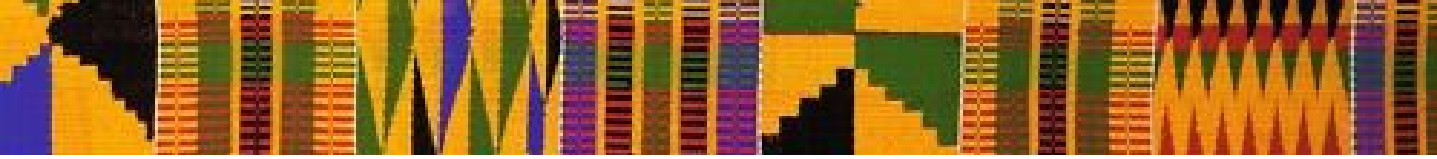
Francis Osei Kusi, popularly known as FO, also a banker was hungry to see the word of God propagated throughout the sub-region because in it lay the hope of transforming Africa. He also lent his support.

Albert Ocran, Joseph MacCarthy and Dr. Solomon Aryeetey became the midwives who laboured in coming up with the framework leading to the inauguration of Torchbearers Mission Inc., on September 3rd, 1988. As the Lord would have it Albert Ocran received a scholarship to go and study missions at Bulstrode through the efforts of Mr. Ross Campbell.

A new era was thus birthed in the annals of Christian Mission in Ghana.

Albert Ocran served as the General Director of Torchbearers faithfully for many years and was succeeded by Joseph MacCarthy.

After 32 years, the burden that was laid upon the hearts of these six Ghanaian Christian men whose vision was to "begin a movement that would have a commitment to reach out to people in Ghana, Africa and the rest of the world with the gospel of salvation



through Christ Jesus" continues till date.

Torchbearers has been working towards this vision through missionary work, church planting, missions mobilization, missions training, sports ministry and

literacy programmes, among other activities. The vision of the six men, indeed continues unabated! Glory to God!

DR. SOLOMON ARYEETEEY

A TRUE MISSIONARY STATESMAN

Editor's note: Dr. Kenneth Attobrah-Apraku, an Associate Editor of the Ghana Missions Handbook, had this inspiring and intriguing interview with Rev. Dr. Solomon Aryeetey. It is thought-provoking and we believe the Lord will challenge you into action as you read. We celebrate him and his amazing wife and co-missionary, Mrs. Leticia Aryeetey.

Ghana Missions Handbook (GMH): Tell us about your childhood. What was it like growing up and what were your ambitions?

Solomon Aryeetey (SA): I grew up in Koforidua in a Polygamist home. My father had 7 wives and my mother was the 5th. I attended the Anglican Primary School in Koforidua where I wrote the Common Entrance exams when I got to JSS 1 and gained admission to Achimota School.

My dad always encouraged me to study hard and I wanted to be a doctor because that seemed to be a sure way of lifting me out of poverty because my family wasn't rich. I thus took my studies seriously.

Growing up I had an elder brother who was in the Scripture Union (SU). He taught me a lot of things about Christianity, especially how to witness. I was witnessing to people back then but I had no assurance of my salvation. I finally got the assurance in Form 4, and that was in 1968/69.

I got involved with Joyful Way in Achimota School, through my then Housemaster, Franklin Dove

GMH: Tell us about your call to missions.

SA: It was during a nationwide tour by the Joyful

Way group soon after its formation. This was during one long vacation in 1972. I became convinced God was calling me to something way beyond medicine. When I got to the University of Ghana, Legon, I was the Campus Evangelism Secretary. I remember waking up at 4:30 am with some colleagues of mine and we will move from hall to hall to undertake dawn broadcasts. On a campus like Legon, people will insult you for disturbing their sleep but we did not mind.

Whilst at Legon, I struggled with the call. I thought it meant I had to forsake medical school and it was a big conflict in my heart. One day I went to one sister who was my mentor and spoke to her about this challenge of mine and she told me, God can use doctors too? She said "why don't you finish your medicine? The medicine will equip you and then you use it as a tool in a place that they can't pay you for your work but you will be able to get into their society and preach Christ to them."

Another milestone in the calling was when I encountered the Mission organization called Operation Mobilization that was embarking on a Christian Literature distribution campaign. I got the chance to board their ship called Logos where they also trained people for missions and they gave us a prayer tag with 3 countries on them. One of my countries was Mali and I will later find myself in Mali serving as a missionary for 8 years. The others were Mauritania and Libya. Before Mali, I had been to Liberia after I finished my Housejob, where their doctors had fled the country due to a coup d'état that had just happened. They came recruiting young Ghanaian doctors and I knew that was an opportunity since I missed going there some time with Joyful Way. I had told myself that I will one day evangelize in Liberia.

My going to Liberia was more of economic immigration but later became like a tent-making ministry. I will go out during the weekends with the SIM Chris-

"If you can speak their language you earn the right to be their friend. I was learning the Fulani language at the same time

tian radio station Team in Liberia. We went about planting churches and sharing the gospel and I also attended to the health needs of the people. I didn't know then that God was training me on how to use medicine as a tool for preaching the Gospel.

"We should all keep fighting and working till the last man has heard"

From Liberia, we traveled to the US. I planned that after the trip I was going to stay there and specialize in Paediatrics because I had done some residency in Paediatrics in Liberia.

Whilst attending a service in Canada, I heard someone preach and he said "why should someone hear the Gospel twice when others haven't had the chance to hear even once?" That statement broke me. And then in a church in Atlanta, I remember the preacher speaking and crying that the African church was ready to send missionaries to their own people. He had served among the Zulus in South Africa. During that sermon, he said as he cried that "we are looking for someone we can send to Mali.

There was a need for someone who could speak a bit of the French language, and someone who could use medicine as a tool to advance the Gospel". And God said, "Solo, now you understand why you were doing all the medical missionary work in Liberia. I want you to go back to Africa. Don't be in America."

I cried and begged God several times, but finally, I went. We went to a village called Masinda on the Niger river 400km away from Bamako and that is where we settled. The people there hadn't heard the name Jesus before and it was a good feeling taking the word of God to such a community. There we learned the local languages of the tribes and within 6 months we could say most things in the Bambara language. If you can speak their language you earn the right to be their friend. I was learning the Fulani language at the same time.

Now there are 7 or 8 couples who are in Mali serving the natives as missionaries from Pioneers after my family and I left and they are doing marvelous things. Many of them are

former Muslims.

It was at the time that strong missionaries were being carved out of the natives that Pioneers said, "why don't you go to Ghana and work towards building an army of African missionaries to go all over Africa with the Gospel."

Now I help train missionaries. We are now involved in about 16 different countries in Africa with about 1600 missionaries on the team.

GMH: Where did you meet your wife?

SA: We met on the Legon campus. We became friends because of missions. I organized that meeting where she was saved. She had some questions and someone else directed her to me to answer her questions. She said she was feeling called to missions so she wanted to leave Law School. Hence someone told her to come and talk to me since I had gone through that before. It was missions that brought us together. We knew that God had called us.

GMH: How long have you been married and how many children do you have?

SA: Leticia and I got married in December of 1978. Before our 7th wedding anniversary, we had all our children, 6 of them but the last one was a set of twins. There were 3 boys and a girl and when we wanted one more girl to seal it off, the twin boys came. Now they are all old and married and the grandchildren are coming in. We are expecting grandchild number 9 soon.

GMH: What advice will you give young people concerning marriage with regards to missions?

SA: God never calls a man alone. God calls a family. You dare not go to the mission field not convinced about whether your wife has the same burden. Discordant couples are one of the leading causes of missionary attrition. That makes marriage non-negotiable. If God has called you please be patient for Him

It's just so hard to get churches willing to send people and resources into these 'dry' areas. Everyone seems to be focused on big cities

to bring one who bears the same vision, not one who is going because they have to follow the husband but one who is going because she has the same calling on her life.

GMH: What advice will you give readers when it comes to finances and missions?

SA: When Jesus spoke about money and missions, He said “Don’t worry about what you will eat or wear for your father knows your needs.” It is not about money. If money is a reason why you are going into missions you are fooling yourself. The mission field is sacrifice. You don’t go to receive from the people. You rather go to lay down your life for the people and that should be the motivation. In all, this God will not forsake you. The testimony is that God has taken care of us and all our children. We were able to put them through the best schools in Ghana and give them the best education. All that God showed us was to give us a market space in the US and how we could export foodstuff. God is faithful.

GMH: Who has been the greatest influence in your life?

SA: I have had many great influences in my life. There is my big brother, who mentored me and introduced me to some really good Christian books by teachers such as Watchman Nee. There is also Mr. Franklin Dove who was my housemaster and who mentored me. And there was also Mr. Akushie who was the president of Joyful Way in those days. He went to Nigeria to teach in one of their technical universities with the missionary aim of reaching out to Muslims at a time when many people went to Nigeria seeking money. Unfortunately, he died at the young age of 33 years. Many other people mentored me while on campus and when I joined Pioneers.

From the bible, Apostle Paul is my model. I like to follow his example and learn from how God used him.

GMH: What is your view on the way missions is conducted in Ghana? What are we doing right and what can we do better?

SA: Well, awareness has been rising in the last few years but I think it has taken far too long. I feel the church is sometimes too focused on ‘blessings’ and ‘money’ and not much is said about using what you have as an avenue to honour God. The Church is supposed to be focused on missions. Missions is supposed to be the engine that drives the life of the church. When Jesus said He will build His Church and the gates of hell will not prevail against it, He meant that we are a church that goes on the offensive and goes through those gates to snatch people out of the fire of hell. I speak with a lot of Christian leaders and sometimes, I think that their role in equipping the church for the work of the ministry is lost, though this is a mandate stated verbatim in the bible. The focus seems to be on the benefits we get from the cross but we forget that the cross was an example to be followed also. Jesus took up his cross and we must take up ours also. He was crucified on His cross and we should be ready to die for Him on our “crosses”. If that is the way the Master went, shouldn’t the servant walk that same road? The directive is very simple; ‘Go and make disciples’. What is there to not understand about that? Our attitude towards the call causes me a lot of pain and I wonder how long it will

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GMH: What are some of the greatest challenges you face?

SA: Getting churches to partner with us for our missionaries. It’s just so hard to get churches willing to send people and resources into these ‘dry’ areas. Everyone seems to be focused on big cities. It is like we forget that mission work is an act of love. Do you know the impact it will have on a missionary field if you can set up a health facility or a school where Muslim children can also come and be taught? Sadly, the Churches don’t seem to be interested in these areas and everyone who says God has called them nowadays wants to be in the cities. I believe I have

every right to question that call because I doubt God will pour water into the sea instead of dry land.

But I have a lot of hope for the future because of the words of Jesus. He let us know that the gospel will be preached to the ends of the earth and then the end will come. I believe the words of the one who said 'Let there be light' and light appeared so I know even Saudi Arabia will be full of the gospel. We should all keep fighting and working till the last man has heard.

GMH: Do you have any hobbies?

SA: I like watching soccer. I like the EPL and I support Manchester City. I used to support Arsenal but they nearly gave me a heart attack! And I like cooking and do a lot of it as well.

GMH: Any last words?

SA: I wish someone will take a megaphone and go to the churches in Ghana and tell them to stop wasting God's time. We call it the Great Commission but I call it the Great Omission because we have omitted to do what the Lord has commanded. It is the biggest frustration I have about the Ghanaian Church. But I believe the word of God and if we won't go, God may raise up stones to go.

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A CHAT WITH REV. EDITH LARBI

A Missionary to Klonu

Voice of Missions (VOM): Can you tell us about yourself and your background?

Edith Larbi (EL): My name is Edith Enyonam Larbi, I am an ordained Reverend Minister with the Global Evangelical Church of Ghana. I was born on the 2nd of March 1943 at Peki Bambo, where I had my Nursery and Elementary education in the '50s. Though I had the desire to further my education to the tertiary level, lack of needed funds made this impossible.

I later come to Accra in search of a job. I got involved in lots of factory work. I also worked with AGIP, which later became the Ghana Petroleum Company.

VOM: What in your childhood prepared you for your missionary service?

EL: One significant incident in my childhood that I believed laid the foundation for my ministry was a story recounted to me by my grandmother. According to her, something happened in our compound that made her believe I am a unique child. She narrated the story of how a goat was undergoing difficult labor and everyone just watched the goat in pain not knowing what to do, but I was the one who came to the rescue of the animal.

Another remarkable incident was when I was about 5 years of age. The family went to church and for reasons I could not explain; I chose not to attend the children's church that Sunday but rather went to the adult church. It was during the Easter season. The message of the pastor that day was on the Crucifixion of Christ. He elaborated on how Jesus was mercilessly beaten, this message got me curious, I could not understand the crime of the man for him to be so beaten up. As we walked back home, I asked grandma what the sin of that man was, I cannot remember the answer she gave me. However that message impacted me more than I can imagine, from that time on, the Holy Spirit began His works in me.

As a young lady, I was involved in virtually every

Christian activity around me. I joined the Volta Evangelical Association, travelling with them for open-air crusades. I did dawn broadcast preaching, all night programs, I mingled with every creature on the floor, scorpion, snakes, mosquitos, you name it but all these did not deter or discourage me in my quest to serve God. I served the Lord with excitement with no thought of comfort crossing my mind.

When I relocated to Accra, I joined the church choir. We were then staying in the Awodome area. I was in my early 20's and on my way back from the choir practice one of the days, I told the Lord that all my friends had boyfriends, as such He should also give me my boyfriend. As if in answer to my request, I heard an audible voice, it was as if someone spoke clearly into my ears. I heard the word "Repent" repeatedly in my local language. That very week a friend invited me to a yearly Intervarsity Christian Program. It was at this program I gave my life to Christ. That was in December 1966.

VOM: How did you receive the Call into ministry/missions?

EL: I can say the call came suddenly. While attending Maranatha Bible College, one of our colleagues, aunty Grace, a midwife by profession lost her mother. Another friend suggested that it will be good for us to travel with her to the village to support her at the funeral. We bought into the suggestion and travelled with our bereaved colleague to Klonu village in the Volta Region of Ghana. In the night, about 20 of us slept in one room amidst mosquito bites. It was in this mosquito blood bite that I heard the audible voice again "I am going to bring you here to work for me" it was so clear, it entered my heart. When I returned to Accra, I told one of our lecturers, Rev. Beaden that I was going to return to Klonu to do evangelism. He asked me to wait till I had completed my program. Though I agreed with it, I still traveled to the village before I completed my course. I preached and one elderly woman gave her life to Christ; I was overjoyed. I must say that there was

nothing to write home about as far as this village is concerned. But this did not stop me from going back. After my program at Maranatha, I went back to Klonu where I spent 9 years of my life as a single missionary. It should be noted that I was neither sent by a Church or a mission agency. I however later became a Missionary of the Christian Outreach Fellowship (COF).

VOM: Were family/friends supportive?

EL: I can say that my family was supportive because they did not discourage me. They knew that getting involved in Christian activities was my lifestyle. My uncle once told my mother that when anyone is looking for me and they find a nearby Chapel, they should enter, I will surely be there. My fellow workers often remarked that the only thing that they know will move me is anything that has to do with Christianity. When I decided to resign from my job and relocate to Klonu, my employer immediately increased my salary but this did not dissuade me. I was determined to leave. Mr. Lamptey, my boss told me that anytime I have a change of mind, and came back, my job will be given back to me, though this was not the company practice. Immediately I left my workplace that day, I gave out some of my office wear and turned the rest into rags, I did all these because I did not want anything to encourage me to go back to the secular job.

VOM: What are some of the challenges you faced on the field?

EL: I had lots of challenges. I remember on my way to Klonu, I met a pastor who when he learned of my decision, exclaimed that there is nothing there, not even water to drink or wash. Indeed it was difficult terrain, after boiling the rainwater for drinking, the water will still be foaming, but this was my drinking water. Indeed the Lord's presence was mighty with me, I cannot explain the supernatural force that kept me through those times.

VOM: Were you not scared by the reality on the ground?

EL: I do not think so. I walked through the dark al-



Missionary Edith Larbi (middle) with Rhoda Appiah and Colleague

leys by night without fear, at times as late as 11 pm. I remember walking through the Klo River around midnight and I saw a water snake. I told the snake that I am on my way home, so the snake too should go its way, and that was how we both parted ways without harming each other. One day a lady called Maggie spotted me on my way to the river to fetch water. She quickly came out to help. Afterward, she inquired to know why I was not married. I was dumbfounded, for I did not know what to tell her. Right there and then, the Lord told me to tell her that it was because of her that I was not married. The woman later gave her life to Christ but unfortunately, her husband abandoned her with five children because of her faith in Christ Jesus.

VOM: As a single lady did you ever suffer loneliness?

EL: No the Lord did not allow me to suffer from loneliness, He completely took such feelings away. My lonely moments were when I didn't see people around, then I would begin to ask if the rapture has taken place. Then I will start going to people's houses to check on them. Though I went alone to Klonu, later on, I got a younger brother and one or two people who came along to support me in the work.

VOM: Who or what was most helpful in preparation times (Books or People)

EL: As at the time I went to Klonu, I knew very little about missions. But I had read lots of books while in Bible School. Each student needed to read 40 books per semester. I read all these books which included books by Kathryn Kuhlman. I drew a lot of inspi-

ration from these books and it was through these books I got my firsthand information about missions.

VOM: What do you perceive are your strengths in ministry/missions?

EL: The word of God, the Holy Spirit and my passion for the lost.

VOM: What do you see as your weak points in ministry/missions?

EL: I can't think of any. At times I look back and I think I should have done more or better than I did. Many people did not understand me, especially the people in the village, they asked me "have you come to marry or you are a Miss (A 'Miss' at that time was a teacher). I often told them that I have come to tell them about God. According to the chiefs in the village, they have seen people doing God's work but they are yet to see one with my level of attachment to serving God.

VOM: What parts of missionary work did you enjoy the most?

EL: I enjoyed every aspect of Christian service. I am an all-rounder. I served as a pastor in the village, a teacher, doctor, evangelist, I mean everything.

VOM: What aspects of missions would you like a change or do differently?

EL: I will want to look at the issue of financial support. For instance, when I was working with COF, it was expected of every missionary to raise their support out of which they will get their monthly stipend. It was not difficult for me to raise the support, however for many others, this was a very difficult task hence the need to do a secular job to raise money, the effect was that they ended up losing focus.

VOM: How were you sustained before you join COF as a missionary?

EL: Sincerely I cannot remember exactly how, but I remember that I led a very simple life, I come from the part of Volta Region where we like soup, as such I relied on that with crabs I harvested from the river. I managed with my few clothes and small money. At

a point in time, the children of some of the brethren shopped for me when coming from Accra, and when I started getting support from COF, I shared the support with others. I even raised support for Maggie's family. The woman whose husband abandoned because of her faith. Though she was without her husband, her family was living well due to the support. But all I can say is that what to eat or drink was the least of my worries then because the Lord was faithfully providing even without me asking.

VOM: What is your greatest disappointment or disillusionment?

EL: None. I did have issues with people I worked with because they do not seem to understand me, but I did not hold anything against them nor hated anyone.

VOM: What are your most treasured memories?

EL: When people turned away from idols to Christ. One particular incident stood out though. There was this veteran idol worshipper and his wife in a nearby village. I often went there to witness to him and his wife, but the wife was just not willing to give in, this was because she was afraid that if the husband should give his life to Christ, the gods will kill him.

One day while this man was coming from another village where he had gone for another idol, he heard us singing a song in our local language during our night vigil. The lyrics of the song revolves around our satisfaction in Christ, he was puzzled. The Lord used this song to minister to him and he got saved. Afterward, he brought out 12 baskets full of idols to be burnt, there was this particular smock-like garment that will just not catch fire for nothing less than 15 minutes. I had to call another pastor to join me in prayer until it eventually burnt. When the woman saw that the husband did not die, she readily surrendered to the Lord. Both of them were baptized in water as Abraham and Sarah.

Another memorable time was when I went to another village to preach. Due to my phobia of bicycle riding, I chose to walk home, when the evangelistic program ended. While the others rode on bicycles, I as walked alone, I followed the cow footsteps, which ended me in thick mud, as I walked, I kept hoping that the next step will land me on dry ground but the reverse was the case. I sank in mud neck deep. All

of a sudden someone came around, pulled me up, and carried me to the dry ground. I never saw the person again. From there I saw a coconut tree which suggested that there was a village nearby. As I walked through, I got to the hut of an old woman who was a bit apprehensive as to who I was, but thanks to God, her young daughter recognized me as Sister, (that was how the village people called me) the lady that has been coming to preach to them. That was how I was led to the nearest bus station that took me back to Klonu. By the time I got back, it was late, the gong beater was about to beat the gong in search of me. I believe I experienced an angelic intervention that day.

VOM: What is/are your favorite scripture(s) that relate to your experience?

EL: Jude 23. I always visualize the Lord holding me and keeping me from falling. Temptations came from left and right. The so-called evangelists will travel from Accra to visit me, but when they talked, I could see through their ulterior motives, but the Lord always kept me from the evil ones.

VOM: What advice will you give to women or people who are in missions or about to go into missions?

EL: My advice is that they should not be greedy. Their mind should not be on what they can get. The words of a song encourage me a lot, it says “Make the Lord your delight and your want will be his care.”

VOM: Your commitment and love for God is unparalleled. What went wrong with the Christian faith in today’s generation as far as commitment and love for God is concerned? Where did we miss it?

EL: When the tree is crooked and you put fire on it, the ashes will also be crooked, but when the tree is straight and one puts fire on it, the ashes too will be straight. What happened with the church is “small Christianity, small worldliness.” Some of our leaders have become crooked, and it has spread like ashes to the body.

VOM: So what is the way forward?

EL: We should allow the Bible, the word of God to guide us. We must watch and pray. We must be alert with the knowledge of God’s word. What went wrong is that we have walked away from the Holy Spirit, we have closed our ears to Him, and we are no longer depending on the Holy Spirit. The way the disciples were with Jesus is how we should be with the Holy Spirit. Today the church is not different from the market, no difference between us and the worldly people.

Interview by Rhoda Oluwakemi Appiah. Rhoda is married with three children. She is a pioneering missionary of Fullstature Missions International together with her husband, Rev. Daniel Hyde Appiah. She is a lover of God and His word, with an overwhelming desire to see God’s kingdom advance in every sphere of society. kemiappiah@gmail.com

A CHAT WITH DR. MARGARET MENSAH - A MEDICAL MISSIONARY

Voice of Missions (VOM): Can you tell us about yourself, your parents?

Dr. Margaret Mensah (MM): My name is Margaret Mensah, a medical doctor by profession. I graduated from the Ghana Medical School as a Community Health Specialist. I was born more than 7 decades ago into a polygamous but very religious Roman Catholic family. I had all my education through a Convent where I served as a Nun for 37 years. I became born again in 1999 while serving at St. Luke's Hospital in Ejura. As a young convert, in 2002, I joined my brother Apostle J.F.K. Mensah together with his family to Mauritania for 4 years under Pioneers Africa and I spent another 5 years serving with Pioneers Ghana as a Medical Missionary at Banda Ahenkro, in the Southern part of Sunyani. Presently I am with Theovision, also as a Medical Missionary.

VOM: What in your childhood prepared you for your missionary service?

MM: I want to believe my training at the Convent prepared me for what I am now doing. I had my 13th birthday at the convent where we were trained to live a selfless life that is dedicated to the good of mankind. We were expected to be rich in good works. My professional training as a Community Health Officer also prepared me for the work of mission. I worked as a Community Medical Officer for 9 years at the Manya Krobo District of the Eastern Region. That period was the advent of AIDS /HIV

in Ghana. I was involved in what was termed “Meet them at home.” This was how we ministered to the AIDS patients then. I was trained for selfless dedication to mankind and the need to show compassion.

VOM: Were family/friends supportive?

MM: I have and continue to enjoy lots of support and encouragement from my brother J.F.K Mensah and his family.

VOM: Who or what was most helpful in preparation times (Books/People etc)

MM: As a single missionary, a book by another single missionary, Dr. Helen Roseveare was very helpful. It still serves as a source of great inspiration to me.

VOM: If the clock could be turned back, what changes (if any) would you want to make in your preparation for ministry or/missions?



MM: I will seek training, i.e. preparatory training before venturing into mission work.

VOM: *What do you perceive are your strengths in ministry/missions?*

MM: I consider my love for rural areas and my desire to lift people as my strengths.

VOM: *What do you see as your weak points in ministry/missions?*

MM: I am too rash in making decisions; often I don't think or pray through before making decisions. I am like Peter "Lord, I will die with you".

VOM: *What parts of missionary work do you enjoy the most?*

MM: I enjoy medical missions the most. I derive a lot of joy when I see the sick and the vulnerable being healed. This is because I know it is not our medicine that heals them. After all, more often than not, all that we have to offer them was just our First Aid medications.

VOM: *What parts of missions would you like a change or do differently?*

MM: It will still be the issue of training. The need for training, spiritual mapping, language acquisition, raising of prayer and financial support before venturing into the field and the need to have mentors for would-be missionaries.

VOM: *What is your greatest disappointment or disillusionment?*

MM: None. The Lord has been faithful, His grace has always been sufficient.



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VOM: *What are your most treasured memories?*

MM: When people turn away from idols to Christ. I remember a Muslim man in Mauritania who gave his life to Christ and was going about with Jesus Film video Cassettes even to the point of playing it at the Mosque before he was driven out; this is one of my treasured memories.

VOM: *In what specific ways has life been richer because of your commitment to missions?*

MM: When I was working as a Nun, I experienced a lot of burn out but working as a missionary is different; because of the privilege of laying every burden at the feet of the cross. I have also enjoyed renewed strength.

VOM: *What is/are your favorite scripture(s) that relate to your experience?*

MM: Psalm 121. The Lord used this Psalm to lift me at one of my very low moments after which I received a definite miracle. Also Psalm 103.

VOM: *Who is your missionary model?*

MM: Dr. Helen Roseveare

VOM: *What advice will you give to women or people who are in missions or about to go into missions?*

MM: I will advise an aspiring missionary not to be rash in making decisions. They should seek training. Know themselves very well, as in their strengths and weaknesses, as well as their breaking point. They

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should seek to know the culture of the people group they want to reach. They should be mature Christians, who observe regular Quiet time and know the Bible. They should work on character development before venturing into the missionary field. They should seek to

mission field and then pray for the Holy Spirit's guidance or direction.

VOM: *What is your view on this COVID-19 Pandemic?*

MM: I see it as a wake-up call to mankind to acknowledge the sovereignty of God. It is one of the signs of the last days. Considering the alarming increase in wickedness and lawlessness in our society, even in the church; it is a wake-up call to discipleship and the need to go back to the Bible.

Interview conducted by **Rhoda Oluwkemi Appiah**. Rhoda is married with three children. She is a pioneering missionary of Fullstature Missions International together with her husband, Rev. Daniel Hyde Appiah. She is a lover of God and His word, with an overwhelming desire to see God's kingdom advance in every sphere of society. Contact: kemiappiah@gmail.com

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THEY SAID YES!

The Story of Pioneer Missionaries of FAME Ghana

Enoch Nyador

Introduction

The seed of cross-cultural evangelism was planted in my heart during my days of ministerial training at the Ghana Christian College (1978-1982) and Emmanuel School of Religion (Johnson City, Tennessee, USA, 1983-1986). God used Dorothy Eunson, Dr. Carl Bridges, David Kalb and other former missionary teachers in Ghana to plant the initial seeds. Later in the U.S.A, my late teachers, Professors Charles Taber, Fred Norris, Delno Brown and others planted more seed in my life. The seed was watered by the late Dr. Robert Reeves, former Executive Director of Fellowship of Associates of Medical Evangelism (FAME), who met my wife, Dr. Lydia Glover-Nyador and I in Johnson City, Tennessee, U.S.A in 1985 and agreed to partner with us in cross-cultural medical missions upon our return to Ghana.

With a burning passion in my heart for cross-cultural evangelism, I started FAME Ghana in 1987, a year after, I started teaching at the Ghana Christian College. One of my first tasks was to recruit three Ghanaian Church Planters who would be willing to go to work among the Achode, Adele and Ntrubo People Groups. There was ongoing Bible Translation and Literacy work among them being led by missionaries of the Ghana Institute of Linguistics Literacy and Bible Translation (GILLBT). After much prayer and critical search, I contacted Pastor Hayford Ahiabu, one of my best students in the Cross-Cultural Evangelism Class who said YES to the Ntrubo People Group. Two of my former classmates at the Bible College also said Yes; Pastor Christopher Adjei to the Achode and the late Pastor Francis Budu Nyarko to the Adele. Later, I recruited more of my students to go the Nchumburung, Konkomba, Mamprusi and Chakali. Isaiah 6:8 says, “Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?” And I said, ‘Here am I. Send me!’” (NIV). I am glad over 20 others have said Yes to serving as missionaries to Unreached People Groups in our own country, Ghana. Part of their story is told below.

A Reason To Say Yes

An Ewe proverb translates to say, “One does not hurry to embark on a journey of no return.” Likewise, Jesus admonishes us to count the cost of following him (Luke 14:28-33). The journey of a cross-cultural missionary begins with sacrifice. The Ultimate Missionary, Jesus, said “...you cannot become my disciple without giving up everything” (Luke 14:33, ASB). This was the dilemma one of our church planters, Pastor Dzobo faced when responding to the call for missions. As, John Jusu once wrote, “there is a ...fine line between faith and presumption.” He and his wife were professional Fashion Designers in Kwashieman-Accra with over 20 apprentices learning from them. They were successful in their trade: “The decision to say yes was never easy. How to forsake 17 years of experience in fashion designing business was a difficult task. I had no one sponsoring my education in the Bible school, it was only by Faith (SIC).” However, Pastor Dzobo responded to the call with only one expectation, “to see souls saved into the kingdom of Christ.” Dzobo has been a missionary to the Nchumurus for over 25 years now. Missionaries to the northern parts of Ghana can testify that it is not an easy feat. The people one would wish to lean on for encouragement, such as friends and family, would rather desert you in those moments of decision making.

Relatedly is another church planter, Francis Addae who chose missions over comfort. After his training at Ghana Christian College and Seminary, he had the option to go back to Abidjan where he was a pastor of a local church (he and his wife had lived in Abidjan for 16 years), with all the necessary benefits of a resident pastor, yet he chose to say “yes” to missions and has since planted 15 churches among Komkombas and Gonjas. His motivation is “to serve my mother Ghana by spreading the Good News of the Gospel of God in communities and isolated villages where churches are not being found.”

Another missionary worth noting is Hayford Ahiabu who worked among the Ntrubos in the then Volta

region (now Oti region). He had already planted five churches in the south but chose to respond to the call to reach out to other lost souls. His missionary work began in 1988 and he planted 10 churches until his call to help in the FAME office in Tema. Others such as Christopher and Haruna also had the expectation to win souls, by moving from their comfort zones into the mission field for the Lord.

Unlike Dzobo, Francis and the others, there arose a youthful generation who had sheer resilience, energy and spiritual life that were willing to go into the mission field to be part of the soul harvesters. With many opportunities available after their College studies, they chose to say “yes”, so they could be part of the Harvest Team. Didn’t Jesus say, “the harvest is plentiful, but the workers are few”? According to Joshua, one of the youngest missionaries we have now, “I yielded to yes, because after couple of weeks’ prayers and fasting, I was fully convinced and convicted in my heart that this is the will of God for me now to go and reach the unreached with the Gospel of Christ.” Joshua after his first degree had a full scholarship to undertake Graduate studies in Political Science, but with faith and conviction, he serves as a missionary among the Chakali in the Upper West region of Ghana.

Another servant leader who said YES is Tevi Lawson who forsook Political Journalism for missions in the northern region of Ghana. After his Pastoral training, he also decided to join the missionary team, despite the available option to continue his political journalism either in Ghana or Togo. His youthfulness and experience would be more needed for God’s work of plundering hell than engaging in partisan politics. He is currently serving at Yezesi, among the Mamprusi with his wife. They are not only winning souls, they also are training young girls in vocational skills to curb the unemployment and teenage pregnancy rates in the community.

It appears from the above that all the missionaries said yes despite the easy options they had available. One underlining factor that is traced through their commitment is the desire to serve the Lord and win Souls. There were no second reasons for saying yes. In fact, many of them had never lived in the North prior to saying yes and therefore, had no idea what was really awaiting them. It was a risk-taking decision for many of them.

This does not also mean they were the only ones who were contacted to go. Some others also had the

opportunity to serve but chose to decline for various reasons just as Jesus mentioned in Luke 9:59-62. Affirmative response to the call for missions, however, comes with its own challenges, even on the mission field.

Overcoming cross-cultural challenges

Our early church planters were faced with language barrier. Language carries lots of values and the worldview of people. It is one of the important tools in effective communication. We use language in almost every sphere of our human lives: social, religious, political, educational, arts, music and dance. According to Kwame Bediako, ‘In matters of religion, there is no language that speaks to the heart and mind and to our innermost feelings as does our mother tongue.’ Therefore, there was the need for our church planters to learn the local language of the people. Though they resorted to the use of the lingua-franca (of the community) at the time (mostly Twi), with local translators, they had to learn the mother tongue of the people for effective missionary work. Subsequent church planters are first sent into the community to learn the language of the people before any church planting took place. We could also note that to learn the language, the time frame varied from person to person, but it was generally within the first two years.

Another the cross-cultural hurdle, they had to deal with isolation from the extended family. As Jusu rightly wrote, “...Missionaries no longer have the church and extended family around them that they enjoyed...The support of others help us cope with difficult situations...But missionaries frequently have no one to help them deal with difficulty.” This was the exact situation Pastor Sam Dzobo found himself in; “My friends, family and siblings disregarded the idea of cross-cultural evangelism in the northern part of Ghana”. Thus, even in financial difficulties and emotional distress, he got limited support from family and friends.

Pastor Francis Addae resorted to quickly adapting to the culture of the people and integrating himself as family. Joshua uniquely buried all cultural differences and was ready for the new experience: “My submersion into the culture, for me, was nothing more than being a native. I was more like one of them and was highly cherished and admired by all. This, most times comes with the spirit of humility, patience and self-control. But one thing that is key is me knowing my identity, who I am and

why I am in their midst.”

Most of our church planters relied heavily on nearby sister churches and pastors for directional and emotional support. In recent times however, we have provided pastoral care and counseling for all our church planters through the Member Care Coordinators. There are other challenges that I would have loved to enumerate, however, an Ewe proverb translates to say “The young crocodile does not grieve on its way into water (because water is its element).” Meaning, “One does not worry about the consequences of an action if one is already aware of them.”

That notwithstanding, it is important for modern missionaries, especially Africans, to prepare adequately in their planning, prayer and stay on the mission field. With availability of internet and other information technology, cultural studies about the target groups and their language should be easier. We must also make use of other available information about the people groups we wish to reach out to.

A Worthwhile Labor

Jesus said “...I appointed you to go and produce lasting fruit...” (John 15:16), and indeed, these gallant missionaries, despite all the challenges, have glorious fruits to show for the sacrifice on the mission field. Not only have they won and discipled many souls into the Kingdom of God, they have also extended their missionary works to other neighboring communities, established churches and have been able to raise leaders for these congregations. As mentioned earlier, some run vocational training centers, clinics and large farms to reduce the unemployment and vices in the communities. These missionaries are community developers and visionaries at what they do. Their

presence led to provision of boreholes and other social amenities in deprived communities. They are agents of transformation. The journey has not been easy and smooth, but all that matters is responding to the call of Jesus, “follow me” and “Go into all the nations”.

Conclusion

In conclusion, I wish to thank God and all his people in Ghana, the U.S.A, Europe and other places who have helped our missionaries to say Yes. My plea is for more disciples of Christ to say Yes because there are more people groups in Ghana and the rest of Africa and the world waiting for cross-cultural evangelists to bring them the Gospel in their own heart language and culture. We also need a second group of committed disciples who would be ready to say Yes to support those who go in finances and other needed resources and above all in prayer. May we, the followers of Christ unite, irrespective of our denominations and other affiliations to focus on the task our Lord has given us and to collaborate to fulfill it.

Enoch Nyador is the Executive Director of the Ghana Christian Mission/FAME Ghana. He is also the Chairman of the Agave Christian Union and served for six years as the President of GEMA. He has a bachelor’s degree in Christian Ministries from Ghana Christian College and a master’s degree in Divinity (with honors) from Emmanuel School of Religion (now part of Milligan College) USA. Enoch is married to Lydia, a family doctor and Ophthalmologist and they are blessed with three grown children and two grandkids.

ALHASSAN & CECILIA AKWAKA

Pioneer Urban Missionaries

We stand in awe of the Grace and Goodness of God as we celebrate the story of an unlikely pair who became world changers in their own right.

Unlikely because, they share a similar background and story of God, using weak things to defeat the strong and creating something out of nothing.

“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? the weak things to confound the wise” (1 Corinthians 1:19-20).

So let us delve a bit into their early lives. They were born ten years apart in the then Northern Territories of the Gold Coast. Cecilia Ayaaba was born on 21st July 1955 at Denugu in the Bawku area of Garu district.

Her parents Mr Ayaaba and Madam Mary Ayaaba were idol worshippers and she was expected to follow in those footsteps, however, God had a plan for Cecilia's life. A gospel campaign came to her village and she gave her life to Christ whereas the parents remained idol worshippers until much later. The pastor wanting to take her away from the idol influence negotiated with her parents to allow her to stay at the mission house. There she grew and developed in her walk with God. She stayed serving in the church faithfully until one day the love of her life surfaced.

Reverend Alhassan Akwaka was born on August 21st 1945 in the Bawku suburb of Nayoko in the then Northern Territories of the Gold to Mr Akwaka Akonga a farmer and merchant and heir to the Nayoko skin. His mother, Madam Aseda Damata was a farmer and petty trader.

His father a prince of the Nayoko skin was adept at problem solving and was the Chief's preferred emissary on conflict resolution assignments. He

was also a wealthy merchant trading between the surrounding towns and villages. Mr Akonga and Madam Aseda had a good life except that they had lost their children under mysterious circumstances.

Being adherents of African traditional religion and Islam, they sort help from the fetish and after a while the little Alhassan was born.

The unexpected demise of her grandfather, the Chief and family patriarch brought intense competition and jealousy within the larger family most of whom had multiple wives and were determined that Akwaka Akonga who was hand-picked by the Chief would not inherit the chieftaincy. They ganged up against Akwaka Akonga and he died mysteriously.

Alhassan was only 12 years old when his father died and that brought untold hardship to the family. With no support to pursue formal education, he was compelled to seek his fortunes in the south, Kumasi to be precise.

In Kumasi he found work as house help with expats working for CFAO. He made himself useful to the extent that his boss was willing to take him along when he was reassigned to Tamale.

Tamale would mark a turning point in young Alhassan's life. One evening on a night out with friends, they came across a preacher preaching in the open air near the cinema in town. While his friends moved on, Alhassan heard a voice telling him to listen to the man, an American missionary who was preaching for Tamale Central Assemblies of God.

He obeyed and responded to the altar call to give his life to Christ.

Alhassan submerged himself totally into his new found faith and Lord, driven in no small measure by the grim pictures some members of his family painted about the consequences of abandoning the family gods. At this point his life was marked by intense prayers and fasting.

His boss's assignment in Tamale came to an end but he recommended him to Mr Robert Anderson, Country manager of Pan American Airlines (PANAM) who was based in Accra.

Mr Anderson became a great mentor and father figure to Alhassan and took a keen interest in his welfare. He engaged the services of a British lady who taught at the Ghana International School to offer lessons in reading, writing and arithmetic.

Alhassan applied himself to this endeavor with characteristic commitment. In no time at all, he could read and write with fair fluency.

In Accra he came under the pastorship of Rev Joseph Gyan Fosu of Evangel Assemblies of God. He was a very active and useful member of the church but he wasn't fulfilled. He felt something was amiss. As he went before God in prayer, he began developing a heavy burden for souls but the strange thing was that he was having this burden for a specific group of souls. As he prayed he felt more and more burdened for souls from the Northern part of Ghana. He was led to Romans 9:1-3 and he knew there was a specific task he needed to accomplish.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:1-3).

Evangel Assemblies of God Church at the time conducted services in English with interpretation in Ga and Twi. This meant that a substantial part of the congregation who were Nigeriens, Malians, Burkinabes, as well as emigrants from northern Ghana like himself were largely ignored. Increasingly he felt indebted to these people groups to help them better understand and worship God. He was sad at what could be described as an Acts 6 situation where a constituency of the church were neglected.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Acts 6:1.

Unlike in the Acts scenario, God had prepared his servant to stop any murmuring from arising. Convinced that he had heard from God, he courageously approached his pastor, Rev. Joseph Gyan Fosu and shared his vision with him. Rev.

Gyan Fosu agreed to his request and allowed for a separate meeting for the northern people's group including the other West African nationals under the auspices of Evangel church.

This is how Rev. Alhassan Akwaka was launched into ministry which was ministry at the deep end - Urban, Cross-cultural and Inter-cultural Missions, boom! With no experience, no formal education or theological training. God had birthed such important ministry in his life.

With the green light from his pastor all was set to go until he encountered an unexpected resistance. This was similar to Moses' experience with the Israelites in Egypt;

And he said, Who made thee a prince and a judge over us? Exodus 2:14a.

The Nigeriens, Malians, and Burkinabes insisted that he either spoke French or Moore otherwise they would have nothing to do with him, phew!

Here he displayed real courage and carried on with the northern Ghana people group while taking language lessons in Moore from a Mossi prince. That probably was a Midian moment for him as his 'Miriam' would surface in the midst of that.

Other pastors in the north heard of his work, and invited him to visit the north to speak and lo and behold the host pastor was the mentor of the young Cecilia who would become his sweetheart. Cecilia Ayaaba had been preserved in the house of the pastor for this special moment.

They both had huge passion for missions when they met and therefore it was a natural match. She would support him with her porridge (kooko) sales and also help with the Kokomba and Bimoba language groups.

They started seeking out the whereabouts of their Northern brothers and sisters as well as the other nationals and preached to them.

The determined Rev Akwaka quickly developed proficiency in the Moore language and could read the Moore bible. With that his ministry took on an international dimension.

As time went on he sensed a growing desire to go to bible school so he could be of better help to his people. But he had to make a difficult choice to leave his job and go to bible school with no guarantee of

income and a young family. By this time, he had a new boss as Mr Anderson being an ex-military man had been called to Vietnam to help with the deployment of US forces. His new boss Mr Bull was not exactly friendly as Mr Anderson.

One Christmas day, Mr Bull demanded he stayed home and not go church as he was expecting guests. Being the lay preacher that he was he could not imagine missing church, so he declined the request. Mr Bull literally told him to choose between his church and job and he chose church and that was how God made a way for him to go to bible school.

The song on his heart would have been more like Jim Reeves'

*I'd rather have Jesus than silver or gold I'd rather
be his than have riches untold*

I'd rather have Jesus than houses or land

Yes I'd rather be led by his nail pierced hands

*Than to be the king of a best domain and beheld
in sins dread sway*

*I'd rather have Jesus than anything this world
affords today*

*I'd rather have Jesus than worldly applause I'd
rather be faithful to his dear cause*

*I'd rather have Jesus than world wide things I'd
rather be true to his holy name*

Than to be the king.

Again there was a hurdle to overcome. The Missionary instructors at the Bible school were sceptical he could cope with the rigours of Bible school work due to his limited formal education.

At this juncture once again God showed up on his behalf and sent an Aaron to him in the person of Dr J.J. Achiriga of blessed memory to attest to his ability to cope with the demands of bible school education.

After graduating from Northern Ghana Bible Institute in Kumbungu, he returned to Accra and his ministry took on a new dimension.

He approached the leadership of Evangel Church this time to allow the fellowship to become autonomus so they could focus on reaching Northern emigrants and it was granted.

United Assemblies of God Church was birthed with a focus on reaching out to people of Northern descent in the Accra metropolis. This approach to ministry was a first as it was not common therefore

he faced a lot of opposition even from within the denominational setting to abandon the idea as it wasn't viable.

Determined to obey God, Rev. Akwaka sought for land at Ofankor and started subsistence farming to support himself and ministry for years and years as United Church struggled financially.

Ministry Impact

His calm and humble persona has meant that he never sought the spot light and even now still wants to be in the background. He was once described by a close pal in this way; "some great men are best likened to the hidden iron rods in a buildings foundation. Rev Akwaka is a hidden steel pillar but part of a great foundation".

It is from such quiet places that God has worked wonders with his life and ministry. From a classroom in Adabraka for 30 years to a beautiful multi – purpose facility edifice at Achimota mile 7. To God be the Glory.

Rev Akwaka has been involved directly and indirectly with the establishment of many Assemblies of God churches in the Accra area. As his manner is, he always wants things to be on the quiet.

Rev Akwaka always pastored the United Assemblies of God Church, but reached out beyond its four walls.

He held outreaches and crusades in Nima, Maamobi, Zongo, Kokomba market, Dome, Nii Boi Town, Agbogbloshie, to mention a few in the early days. His focus was always to invest in and build kingdom people. Many ministers and ministries have been born as a result of his ministry.

From his meagre resources and with no foreign assistance, he developed innovative and creative ways to make United Church a bastion of missions to the north.

His strategic location in Accra made him a succour to many ministers in northern Ghana whom he relentlessly hosted and assisted. He made it possible for many ministers from northern Ghana to experience life and ministry in Accra, among them the Former General Superintendent of the Assemblies of God, Ghana Rev Dr S.B. Asore of blessed memory.

His wisdom and counsel is much sought after and is a source of guidance and mentorship to many young ministers who take inspiration from him.

Rev Alhassan Akwaka also collaborated with Mr Ross Campbell for the Northern Outreach Project by making available personnel from United Church to facilitate work among northern people groups in Accra. The Project had an immense impact on missions in Ghana and Rev Akwaka and other leaders from Northern Ghana based in the South made that happen to God's Glory. At Christmas time, many churches organized "Operation Go Back Home" outreaches to their traditional homelands up North.

Rev Akwaka was a pioneer of radio ministry in the 1980's preaching on GBC radio¹. That ministry reached far and wide across Ghana and set a mark for reaching the northern people groups via radio.

Today thanks to the faithfulness of God, United AG can count a whole raft of Christian professionals who are contributing their quota to the development of the Assemblies of God Ghana and the nation.

After 52 years in ministry Reverend Akwaka's ministry touched almost all the people groups of Northern Ghana. In his pursuit of Urban and cross-cultural missions, he has acquired the ability to

communicate the gospel very fluently in the Hausa, Kusaal, Mamprusi, Frafra, Moore and Twi languages.

Mrs Akwaka is fluent, in Konkomba, Nanung, Hausa, Kusaal, Dagbani, Bimoba and Gurune.

Reverend Akwaka has held a lot of leadership positions in Assemblies of God, Ghana including Zonal Chairman, Modality committee member and District pastor for Adabraka from 1995 to 2008.

It was during his term of office as district pastor that Evangel Assemblies of God experienced the crisis that threatened to tear it away from the fold of Assemblies of God. Rev Akwaka worked assiduously with the then executive presbytery of the Assemblies of God to keep Assemblies of God Ghana from being divested of Evangel Church and to return the assembly to normalcy.

Rev Alhassan and Mrs Cecilia Akwaka are blessed with six children and five grandchildren. A number of their children are in fulltime ministry serving the Lord also in cross-cultural missions. Rev Alhassan and Mrs Cecilia Akwaka continue to serve the Lord faithfully to this day and their passion for the gospel and for lost souls continues to burn and their impact and mentoring of the next generation continues unabated.

ROSS AND AVRILLE CAMPBELL

Over 50 Years of Faithful Service to Ghana



Independently Ross and Avrielle heard the call to missions. Avrielle was a teacher in Australia and Ross a chartered accountant in New Zealand. Unknown to each other they were called to serve with WEC International in Ghana out of a burden for the unreached peoples in the north. Avrielle arrived in Ghana in January 1969 and was assigned to Damongo to work amongst the Gonja. Ross arrived a few weeks later and assigned to student chaplaincy in Kumasi. In the course of leading university student teams to the Gonja area Ross got to know and appreciate Avrielle and they married in May 1971.

As they grappled with the challenge of reaching more than 40 unreached northern tribes, they realized that the key was to mobilize the churches of Southern Ghana. But at that time the older denominational churches were not preaching a compelling gospel message and lacked a vision for evangelism and missions.

In 1973 while on furlough the Lord spoke to Ross and Avrielle through the story of the dry bones coming to life to form a mighty conquering army (Ezekiel

chapter 37). On their return to Ghana in early 1974 their mission leaders accepted their vision to mobilize the older denominations.

In February 1974 the Ghana Evangelism Committee was constituted and Ross became its founding National Director. The mandate was to mobilize the churches of Ghana to fulfil the Great Commission under the New Life for All slogan, *Total Evangelization through Total Mobilization*.

What happened over the next 20 years can only be described as a sovereign move of God. The 'dry bones' prophecy of Ezekiel 37 became a reality. Later research documented a

net increase of close to 9,000 churches in the first ten years and over 6,000 churches in the next five years.

In 1985 Ross lead GEC to develop a *National Church Survey* to identify unchurched areas and the people groups still to be reached. More than five million people were identified as belonging to unreached tribes and 1,417 towns and villages were identified as having no church.

In 1993 a second National Church Survey was presented to National church leaders. The unity of vision and impact of the survey also caught the attention of visiting global missions leaders who requested that the Campbell's be released by Ghana to head an international network to facilitate Country-wide Initiatives for the fulfilment of the Great Commission.

From late 1994 till March 2001 the Campbell's worked and travelled Africa and the world facilitating National Initiatives for the fulfilment of Great Commission. A total of 44 African nations were visited and 38 Initiatives launched during this time.

In May 1997 the Campbells brought together over 1,100 African leaders from 46 countries at GCOWE 97, in Pretoria, to consider the challenge of National Initiatives. This catalytic event led to the proliferation of national movements and later in 1997 the Evangelism and Missions Commission of the Association of Evangelicals in Africa (AEA) adopted African National Initiatives as their basic strategy.

In 2001 the Campbells facilitated a meeting of delegations from 36 African nations in Jerusalem for the African Millennial Consultation. Recognizing that the AD 2000 & Beyond Movement was ending, and that much remained to be done, the delegates resolved to establish a continuing African movement to encourage the development and networking of National Initiatives across the continent. Thus the Movement for African National Initiatives (MANI) was born and the Campbells asked to serve as the Continental Coordinators.

In 2006 Ross handed over the continental coordination role to Rev Dr Reuben Ezemadu of Nigeria but still serves on the Continental Team as International Liaison.

Since transitioning leadership to Dr Ezemadu, the Campbells have given much time to pursuing the

challenge of mobilizing and mentoring leadership for the remaining unchurched areas and unreached peoples of Ghana and Africa.

I think our role has been so often to not only see challenges and needs but also think outside the box and come up with and initiate creative steps to address them” says Ross. “Many of these now have a life of their own e.g. National and Regional Pastors Conferences which evolved into the Challenge Book Conferences which have gone global, GEMA, Sowers open air ministry, National Church Survey – a global first, Country Assessment Process (CAP) developed out of initial work done with CRAF conferences in Francophone West and Central Africa, African National Initiatives – MANI etc. Yes the Lord has been bountiful in His blessings and to Him be all the glory”.

After more than 50 years of missionary engagement in Ghana the Campbells are conscious that that the Great Commission mandate must be fulfilled in each generation; that a new generation of leaders must be identified and equipped to complete the task in their generation.

In October 2019, GEMA honoured Ross & Arville Campbell with the Lifetime of Service Award.

SETH & VICTORIA NYAMPONG

GOD'S WILLING SERVANTS TO THE SISSALAS

Seth Ephson and Victoria Nyampong, from Akwapim Tutu and Akwapim Obosomase in the Eastern Region of Ghana respectively, responded to God's Call to the Sissala People Group in the Upper West Region of Ghana in May 1995.

THE EARLY DAYS

Born on 26th November 1959, Pastor Seth Nyampong was used by God to reach the Sissalas in Northern Ghana. To raise indigenes to multiply disciples among their own.

He married his wife, Victoria in July 1986, and are blessed with 6 children, 2 of whom have passed away.

The entire family has God's passion for missions and discipleship in reaching the unreached for about 22 years.

Pastor Seth's zeal for God's work begun in 1975 after his elementary school but he lacked knowledge of God's ultimate purpose for man - Salvation.

After 11 years, he realized the emptiness in his life and committed himself to the study of God's Word. He surrendered and gave his life to Christ and went to Bible school from 1988 to 1990.

THE CALL TO MISSIONS

The Nyampongs had their call when Seth was asked by the Director of the New Life Pastors Training Institute in Accra, Rev. Andre, a German Missionary, to do a Demographic study on the Sissala People Group, 5 years after graduation from the school. After the studies, he got the conviction that the Lord had a purpose of connecting him to Pastor Akase Akpenkpuun of Blessed Memory, a Missionary with the Mission House International, Makurdi, Nigeria who had come to serve in Ghana and was based at Suhum. He trained and guided him into Missions and said to him, "Brother Seth, God has called you as a Missionary, only you have no idea, therefore pray about it."

After the Demographic studies, God in His divine wisdom connected him to Pioneers-Ghana, then in its inception in Accra, Ghana, and was commissioned on the 29th of October 1995 and was sent among the Sissala People Group on the 25th November, 1995.

MISSIONARY WORK.

As a Pastor and a Teacher of the word of God who had accepted the call to Missions, the approach became initially frustrating.

Yet, the Lord knowing the heart he had for His glory and the people, worked out His plan by bringing an indigenous Christian brother, Moses who encouraged and directed them to go to Lilise, a village 17 kilometers from Tumu, to start the first church there.

The Lord touched other indigenous brothers; Solomon Zaato, Sam Batuame, Saliah Gomina, Paul Tontie, Johson Baah, etc. to be co-workers with them in the task entrusted to them.

The work of Church planting spread very fast with the yearly coming in of the Short-term Summer Teams.

Later, they realized the need for discipling the indigenes, as such more time was given to Discipleship, which sustained the work in the "Eastern Corridor" i.e. Fachoboi, Guosi, Santijan, and Gbenebisi, where literacy was very low, especially among the brethren.

This Discipleship undertaking, in partnership with SILAP (The Bible Translators under GILLBT), yielded good results by seeing some of the uneducated brothers e.g. Dokta (2nd. Generation) of Fachoboi; Francis, Daniel, etc. (3rd. Generation) of Gbenebisi starting to read their Mother Tongue Bible and to teach and lead others into the faith.

Francis in less than 2 years in the faith started to share his faith with his Uncles in the village of Kunkuna in the Builsa District of the Upper East Region and

started a church which the Church of Pentecost took over later.

CHALLENGES

- Every family's precious earthly inheritance is their children, and raising their children in such an environment was a big challenge.
- The challenge of spending time (at least 2 years) to learn the Sisaali language, so they relied on some of the wonderful brothers the Lord brought on board for interpretation.
- Also, there was the challenge of the lack of co-operation with denominations in the various mission fields as they thought missionaries were fishing for their members.
- Some of the churches established by the team collapsed as a result of a lack of understanding from the communities.
- The sad reality of the persecution Muslim converts to Christianity face was heartbreaking.

SUCSESSES

At the end of 22 years on the Mission Field, 19 churches were planted, out of that 14 stood the test, 6 out of the 14 were given to other denominations while the other 5 collapsed due to unforeseen circumstances.

The team also started a basic school in Gbenebisi in 2010, which was later on handed over to the district administration. The first candidates wrote the final external exams this year, 2020.

Through it all, the Nyampongs praise and give God the glory for every good work done with their lives. They bless God for the indigenes He raised, disciplined, and equipped to disciple their own.

Indeed, "not unto us, O Lord, but unto thy name give glory" Psalm 115:1.

PRESENTLY:

The Nyampongs are trusting the Lord to guide them in mobilizing the young generation on AVAILING their lives to the Lord and His Agenda to the Nations.

In summary, the Nyampongs thank the Lord for calling them to trail in His Steps in bringing His Eternal message to the nations of the world.

They are also grateful to all loved ones far and near, bearing them on their KNEES daily, encouraging and giving their substance to keep the work going, they say "SHEDA AHA NYEN."

"OBEDIENCE TO THE GREAT COMMISSION MUST HAVE TOP PRIORITY IN ONE'S LIFE BECAUSE IT IS THE HEARTBEAT OF GOD."

EUGENE YAKOHENE

The Making of a Missionary- Starting Early

By Dianah Akpene Marfo

EARLY YEARS

Born and bred in Accra with four (4) brothers and two (2) sisters, Eugene was a shy child but ready to speak his mind when necessary. He was from a typical nominal Christian home. On Sundays, his mum would attend church leaving him, his Dad, and his siblings at home. This got Eugene to think and wonder about it a lot. He developed his hunger and thirst to know the Lord from this point and also from some Christian literature that loitered around the house from interactions with people from the Jehovah's witness group.

At age ten, when Eugene was in the 5th Grade at Primary School, something incredible happened in class that would change him for the rest of his life. Whenever the teacher went out of class, one of his classmates, whom the children popularly referred to as 'Pastor' would get up to preach the gospel. On this particular day, the teacher went out of the class again and the boy got up to share the gospel. At first, Eugene was engrossed in a book that he was reading but when he heard his classmates whisper to one another when the boy got up to share the gospel, he also lifted his head and decided to follow what was happening. At this juncture, Eugene felt extreme hunger and thirst for the Lord. He responded to the call to salvation. Those who believed came together to start a small class fellowship and Eugene quickly assumed leadership of the group.

SENIOR HIGH SCHOOL

Joining Scripture Union in senior high school and playing various leadership roles, Eugene received a lot of discipleship training from here. This would help him to disciple other younger Christians later. Growing up, his aspiration in life was to become a very rich man in the future.

Eugene had a quiet composure when growing up, preferring to stay in the background most of the

time, except when it had to do with his faith and Christian service, then he would come upfront as possible.

UNIVERSITY AND MISSIONS

His passion for God and his keen interest in football were the things that drove him passionately. At the University, it became a struggle to set his priorities aright. Taking the issue to God in prayer, his attention was drawn to the fact that acquiring a University degree would equip him for forty years but his walk with God would serve him the next forty years and also for eternity. This was the beginning of his call to ministry.

Eugene got engrossed in Christian activities and flunked his first semester exams. It affected his grades. He talked to God about it and subsequently, though he was still very active with 'Chrife' things, his grades began to flourish.

Another remarkable experience that pioneered Eugene's missionary life was the short-term outreaches they embarked upon during vacation. The experience birthed in him a passion to reach those with the least opportunity to hear the gospel. Sharing this yearning with a lecturer, he mentioned Pioneers Africa and their work in missions. The bulk of his ministry experience was with the Ghana Fellowship of Evangelical Students (GHAFES), volunteering as a training secretary before and during his National Service in the Northern part of Ghana. This gave him significant insight into the rudiments of ministry in an Islamic dominant environment as well as ministry among students.

With curiosity and eagerness, he visited the Pioneers team, explored what they were doing, and slowly got sucked in....

He spent the first year of his missionary journey in the Pioneers Office in Accra, learning what the missions environment entailed.

GUINEA CONAKRY

Later, he was sent to Guinea Conakry as a missionary where he met his wife Djenabou.

In Guinea, ministry involvement included church planting among the Balanta people group, student ministry, and church leadership development. The work with students involved short-term outreach work that served to introduce many of them to the work of missions, and groom them in the walk with the Lord. They also organized an annual Bible week on various campuses that provided Bibles and Christian literature at a subsidized cost to the students. It was a significant experience to work with the students. Many lives were affected positively by Christ.

After spending thirteen years in Guinea, Eugene and his family returned to Ghana, to continue serving at the Pioneers-Africa office where he has been serving as director since 2014.

PASSION

Mr. Eugene Yakohene is very passionate about advocating to mobilize human and material resources for frontline missions. He believes that people must hear the gospel in a way they can understand and make an informed response. Similarly, his passion is to see that the resources God has made available to His church would be made available to ensure that everyone gets the opportunity to hear the Gospel.

Uncle Eugene, as he is popularly known, says that growing up, he aspired to be a very rich man. Assessing his state now, he is not sure he is anywhere near that goal or might ever reach it. Yet, he has no regrets. None of his family's needs have gone unmet.

One profound statement that speaks to him is: *“God’s work, the pay is small but the end of service benefit is out of this world”*. This is what he wants to pass on to the younger generation. Stay the course, love the Lord and you will have no regrets.

BEN AND MARION OWUSU-SEKYERE: Joined together for the Great Commission

By Priscilla Kyei-Baffour



THE EARLY YEARS

Rev Benjamin Owusu-Sekyere was born to Mr. Kwadwo Owusu-Sekyere from Jamasi in the Ashanti Region and Madam Comfort Bamfo from Mpraeso in the Eastern Region in Ghana. He is the 5th born in a family of 8 siblings between his mother and father. His father however married several wives and had a total of 22 children.

His father was a policeman and he rose through the ranks until he retired as a Superintendent of Police.

They lived in many towns as his father was transferred to head various stations across Ghana. His Father married in almost every town he got transferred to

as a Policeman and as a result, his mother and father broke up finally just before his father was transferred to Elmina in the Central Region from Kumasi.

Ben's mother was a strong Christian and was deeply spiritual and raised her children that way. She bought them 'My book of Bible stories,' a large book with beautiful pictures of Bible Characters and he grew up reading it many times. After his parent's separation, his mother continued living in Kumasi with him and all his siblings. She was a petty trader and used this source of income to raise all her children, ensuring that all of them were educated. After a while, however, his mother decided to send him and his big brother to live with their father in Elmina at the age of 9 when they were in Primary 3 and Form 1 respectively as it was becoming difficult to discipline boys, especially his big brother.

The boys had a very difficult relationship with their step-mother which nearly resulted in the death of Ben from Malaria. He recalled the many times he had malaria continuously with high fever for days on end and in severe hunger which resulted

in malnutrition. It was during one of such bouts of malaria that he went to school on an empty stomach and came home. His step-mother still refused to serve him food and he eventually went into a coma. While in a coma, Ben remembered having an out-of-body experience where he found himself heading out of the house in a strange direction when he met a man dressed in a long robe who told him to go back home, so he turned back and at that point regained consciousness. He was saved by the timely return of his brother from school at about 5 pm that evening who found him unconscious. His brother ran to call their father and they both tried for several minutes to resuscitate him. That was when he sneezed and came back to life again.

At that age, Rev. Ben did not understand the experience but it had a profound effect on his life as he believed it was either an angel or Christ himself who saved him by telling him to turn back home. From then on Rev. Ben developed a voracious appetite for reading. The Bible became his favourite book to read and to meditate on, remembering the foundations he had reading “My book of Bible Stories.” Through reading, he developed a deep relationship with the Lord.

ACADEMIC AND MINISTRY TRAINING

Rev. Ben recalls the traumatic experience of always leaving his school friends behind from town to town and from one school to another anytime his father was transferred until finally he and his brother joined their mother and other siblings in Kumasi. He attended over 7 different Schools including Opoku Ware School, Kumasi, for his Secondary education, Konongo-Odumase Secondary School for Sixth Form and finally Cape Coast University where he completed his first Degree in 1997 with a B.Sc. in Biological Science with Zoology Major and Diploma in Education.

Rev. Ben rededicated his life to Christ in 1987 in Form 5 at Opoku Ware School, through the Scripture Union and received the baptism of the Holy Spirit that same year. Even though his mother was attending a Spiritual Church in Kumasi which he also attended from time to time when he was at home from School, he never felt any connection there. It was his Uncle, Col Retired Samuel Bamfo (Deceased) who invited him to Living Waters Assemblies of God English Church in Kumasi in 1992 that led him to become very active in church. He served in different capacities in the Missions Prayer Team, Missions and Evangelism Outreach Team, Visitation Team, and as a Sunday School Teacher. He was mentored by the Pastors of the Church including Rev. and Mrs. David Vespa, Rev. and Mrs. Tony Amoakohene, Dr. Steve and Dr. Mrs Joy Lawn who started and led missions prayer in the Church, as well as his friend, Pastor and mentor, Rev. Emmanuel Nuamah until he was called full time into the mission field in 1999.

Mrs. Marion Owusu Sekyere

Rev. Mrs. Marion Owusu-Sekyere was brought up in a Christian home in Radlett, Hertfordshire, UK,

and attended the Church of England until she was 16. She went to school in Watford. When she was 12 years old, she went to a Crusaders youth camp and gave her life to Christ. During the Camp, she recalls staying up all night praying hoping to see a dramatic change or flash of lightning. Although nothing happened, she knew deep down in her heart that she was changed from within and was saved. That was the beginning of her spiritual journey. Every summer holiday, she would go to different Crusader youth camps one of which involved helping children with special needs. This camp experience led to her training to teach children with special needs. It was only later when she went to a Pentecostal church that she received the baptism of the Holy Spirit and was baptized in water.

When she was at university in Nottingham, she joined a Pentecostal church called The Christian Centre. Here she later served in the Children's and Youth ministry full time, visiting 70 primary schools to take Christian assemblies around the city. Together with her friend, Jean Price, they developed children's learning materials and ran evangelistic kid's groups in people's homes around the city of Nottingham.

Working for The Christian Centre also opened up opportunities to be involved in missions and the chance to travel to other countries on short term missions program. She went to the Czech Republic and later to Guatemala. She traveled to Ghana in 1996 when she was 30 years old and saw the many opportunities to serve God on the mission field, but she needed to be sure God wanted her to be in Ghana. She returned to Ghana for six weeks and served in Northern Ghana in January 1997 and was convinced that God had called her. The Christian Centre sent her back to Ghana as their missionary in November 1997.

Marion saw that most of her friends were getting married and wanted to get married as well but she was willing to wait for God's timing. As soon as she came to Ghana, all the things God had been telling her about marriage and ministry started coming together in ways she had not seen before. She had become friends with Ben from her first trip to Ghana and observed a similar passion and vision for missions and Northern Ghana, through the missions prayers Ben had been part of since 1993. Interestingly, before he made the move, God had already told her he was going to be her husband. Ben proposed and they got married the following year

on the 5th December 1998, just over two years after they first met in August 1996. They now have two beautiful children who live with them at the King's Village, Ghana and although education has been a challenge, they also feel part of the mission.

MINISTRY AND MINISTERIAL TRAINING

Ben and Marion entered the ministry before proceeding to do their master's degrees together at Mattersey Hall, Assemblies of God Bible School in the UK graduating in 2003 with a degree in Pentecostal and Charismatic Studies. They also enrolled in the Assemblies of God Missionary Training at the International Bible Training Institute, Burges Hill near Brighton which they completed in 2004. They were accepted as Probationary Ministers of the Assemblies of God, Great Britain under the mentorship of Rev. David Shearman, and the ministers and elders of The Christian Centre in Nottingham for two years and attained the full ministerial status of the Assemblies of God, Great Britain, in 2006 as a Commissioned Missionary serving till date.

MISSIONS FIELDWORK, EXPERIENCES, AND CHALLENGES

On entering the mission field, Ben and Marion worked hard to encourage rural churches and while reaching out to plant new churches. There were initial challenges of cultural adjustment and a few personal challenges especially in the early days especially working in a different culture.

When their ministry began, one focus was to raise money for work and every donation went into that. Though Marion had to resign her main monthly paid job with her church before entering the mission field, a few individuals from her church came together with gifts to support her personally before coming to Ghana. This was what they both relied on to support themselves as a couple for a long time together with gifts from the church whenever there was a need. According to them, they never had to speak about their personal needs, though they had challenges with personal support. God was faithful and always provided whenever there was a need for extra resources whether for travels or family needs. This enabled them to give full attention to the ministry without having to take on secular jobs which at the beginning Rev. Ben considered and

would have also held them back in achieving their goals on the mission fields.

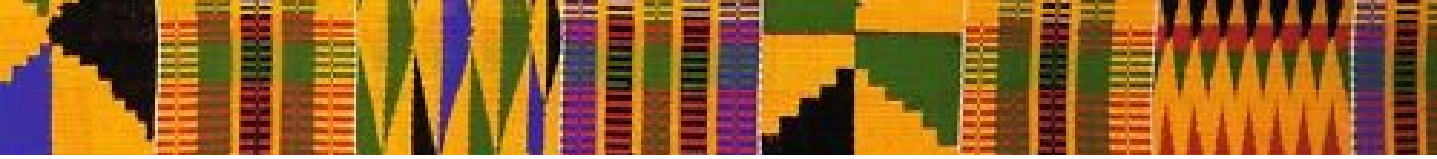
CURRENT STATE OF MISSION LOCALLY AND GLOBALLY.

Ben and Marion have worked hard to build partnerships around the world especially in the UK and US. Individuals have been touched by God to stand with them in the ministry as partners, some helping to raise funds. Some of their friends came together in 2019 to register the King's Village Ghana as a Charity in the UK and some other friends are working to register it in the US to promote support in raising funds. Their ministry and missionary work have cut across churches and denominations which is very rare in Ghana and they believe that needs to happen more and more in Ghana to support local missionaries.

Ben and Marion feel that the Church in Ghana is doing well and growing, but there are many challenges especially in cross-cultural missions with hardly any cross-denominational acceptance of indigenous missionaries or support. They have seen some challenges in the understanding of Missions both in Ghana and globally. They have also experienced the practical life of missionaries and long-term implications looking at how difficult it is to for individuals called into missions to commit to long term missions while fulfilling the responsibilities and the many implications for support and long-term life issues such as marriage, children's education, etc. They believe that the church in Ghana needs to include the training of long-term missionaries in the Bible School as it is done for Pastors and support them on the mission field not only within denominations but also cross-cultural missionary work that cuts across denominational boundaries.

LAST WORDS FOR THE YOUNGER GENERATION

Ben and Marion believe that missions in the church stand on three main pillars. First, those who pray, second those who are called to go, and third those who are called to support. Any church that raises the young people on these 3 pillars is bound to experience revival in missions. Everything concerning missions should start with prayer and through the prayer, they will experience the true call of God for their



lives either to go or to support missions in the church. Churches need to promote mission's prayer, to help young people develop a deep understanding of the Mission of Christ on earth, and to know that the Church is much bigger than the local church. We need to go back to the book of Acts to see how the Holy Spirit empowered many for missions across cultures to the "ends of the earth" and even in our days.

Encouraging the youth to pray for unreached people groups especially in the northern regions, and many villages that are without churches, and also beyond the borders of Ghana will help the youth to serve well in the church - not only looking at what is happening within but more importantly seeing God's big picture towards the nations and serving to claim the nations as their inheritance in Christ (Psalm 2:8).

SAMUEL APELIGEBBA

Lawrence Lerewanu

“Apeligebe was from the very beginning of his ministry a pioneering missionary who became an apostle to many nations and ethnicities. For the greater part of his ministry he worked amongst a dozen or more tribes/ethnicities and languages very different to his native Frafra. In my time in Ghana, I cannot identify another Ghanaian who has worked amongst and planted churches in so many different languages. He was the type of missionary that Northern Ghana had lacked for years. Apeligebe spent more than 30 of his 42 years of ministry in cross cultural missions before returning to his traditional homeland to plant 31 Frafra churches before retirement in 2017”. These are the words of Ross Campbell of New Zealand who served as the founding Director of the Ghana Evangelism Committee (GEC).



Rev. Samuel Apeligebe was born on the 6th of February 1950 in Zuarungu -Daboore near Bolgatanga in the Upper East Region. As first born of his father, he was earmarked to take over the family idols and therefore denied the chance of formal education. At the age of 14, he ‘stole a ride’ to Kumasi on a cargo truck, where he lived on the streets, doing whatever menial job that came his way for a living. He eventually ended up as a houseboy to a Missionary, Greg Francis, WEC Field Leader at the time.

Here, Samuel heard the gospel of salvation from an adopted orphan in the missionary’s house and became convinced and persuaded to switch allegiance from traditional worship to place his faith in the Lord Jesus Christ. Samuel met other WEC Missionaries, Ross Campbell and Derek Cartwright who turned out to be God’s instruments to shape his destiny. While diligently serving as houseboy, Samuel had a dream, which upon reflection and consultation with mature Christians, pointed to him being a shepherd – a shepherd to God’s sheep. Through the instrumentality of Ross Campbell and Derek Cartwright who became spiritual fathers and mentors to

him, Samuel learned the rudiments of reading and writing, acquiring enough proficiency to enroll in the WEC Bible School in Kpandai in the Northern Region. Upon completion of his course of study, Samuel’s first assignment was to the community of Zongo-Macheri, near Kete Krachi in the Volta Region. Thus began the cross-cultural missionary journey of Samuel Apeligebe.

At this point in his journey through life, Samuel Apeligebe, was led to meet and marry Miriam, a faithful partner, without whose all-round support in prayer, physical and psychological realm Samuel’s life might have been a different story. Ministering in the virtually ‘cashless’ society of the period, with no assurance of monthly income from the churches planted in the communities, Samuel and Miriam depended on barter trade for the essentials of life. While Samuel would ride a bicycle during the day along the arduous bush paths to far off communities overseeing the churches planted, Miriam would carry loads of yams, cassava and other staple foodstuff to far-off Bator communities along the Volta Lake to engage in barter trade for fish to feed the family.

Samuel's passion was always on getting the Good news of salvation to communities everywhere and was always ready for the next assignment to unreached people. Wherever he went, the first assignment he set for himself was to learn the language, the culture, the traditions and way of life of the people group.

Thus, during the 42 years of his service in the Lord's vineyard, Rev Samuel Apeligeba was able engage in cross-cultural missions, planting churches and ministering to 9 people groups, having acquired the ability to communicate the gospel very fluently in the Konkomba and Basaare languages; partially fluently in Chumburu and Nawuri languages; partially fluently in Loso and Kabre languages in communities across the Ghana -Togo border; very fluently in Dabgani and Nanung and excellent in his mother tongue, Gurune. He was also very fluent in Twi. In his final station before his retirement, Rev Apeligeba had managed to oversee the growth of the Evangelical Church of Ghana (ECG) from 5 to 29 churches – a testimony to his passion of seeing people come to Christ.

Samuel believed in the power of partnership in the work of missions. This is evident in the Christ honoring fellowships he joined hands with in fulfilling his mandate. The endearing influence of his spiritual fathers and mentors, Ross & Avrille Campbell and Derek Cartwright have always been at the frontlets of his eyes; WEC/ECG's willingness to release him to areas he felt the Lord calling him as his next assignment was very dear to his heart; the right hand of fellowship of International Needs through the instrumentality of Rt. Rev. Walter Pimpong enabled Samuel to have critical needs met in his ministry was endearing to his heart. Rev Samuel Apeligeba's ministry could not have been what it ended up being, but for the irreplaceable presence of his dearest Miriam, made evident in the children God blessed them.

Samuel's biography, "The Making of a Disciple" was launched at the ECG Church at Maamobi, Accra in May 2019. His book was written out of a concern for today's emerging leaders. He identifies many issues that deserve our attention. But there is one thing he doesn't make explicit in his own words which was



Ross Campbell makes this final observation: "I am sad to see Apeligeba leave us when he had so much we could have learnt from him. Remember, he was a non-literate from a traditional back ground.

a key to his effectiveness in ministry. He writes as pastor to those who would be pastors; a disciple to those who would be disciples but he was more than a disciple or a pastor or church leader.

Ross Campbell makes this final observation: "I am sad to see Apeligeba leave us when he had so much we could have learnt from him. Remember, he was a non-literate from a traditional back ground. We tend to see illiteracy and lack of a formal education

as a disqualification from ministry. But from Apeligeba's case I see it can be a blessing in so far as it opens up and sharpens ones powers of observation and ability to quickly learn and effectively communicate in different languages. Even when exposed to formal education later in life these unique abilities remained and reflect in much practical wisdom etc. This was certainly true of Apeligeba.

Samuel Apeligeba went home to be with the Lord on 8th October 2020 at the age of 70. Just like the Apostle Paul, Rev Apeligeba can also truly say, "*I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing*". (2 Timothy 4:7-8).

Editors note: After 42 years of fruitful missions work, the Leadership of GEMA has decided to honour the legacy and memory of this true gallant soldier of the Cross with a posthumous "Lifetime of Service Award".



AFRICA CHRISTIAN MISSION

THE FOUR PILLARS OF AFRICA CHRISTIAN MISSION (ACM)



1. MISSIONARY OUTREACH

MISSIONS -SOUL WINNING. The Africa Christian Mission (ACM) is rooted in the words of our Lord Jesus Christ in Luke 19:10, "For the Son of Man is come to seek and to save that which was lost".

This is achieved through cross-cultural missionary work, involving the training of workers for the emerging mission fields of the world using evangelism tools of Christ Centered Education, Medical Missions and Cross-Cultural Evangelism.

Indigenous Church planting, meeting the Spiritual and pertinent needs of the indigenes through the introduction of effective methods of farming and training in vocational skills to enable the people to be self-sustaining is maintained.

VISION AND MISSION: The Vision seeks to reach every man's world with the Gospel of the Lord Jesus Christ and His mighty life transforming power. Consequently, ACM crosses cultural, national, international and denominational lines in its propagation of the Christian faith and related activities.

2. MISSIONARY PREPARATION

EVANGELISM -As a cross-cultural mission training and mission sending ministry, ACM places a high premium on quality missionary preparation. Many missionaries have gone forth after preparation at our Ghana Evangelical Missionary Institute (GEMI). It is the premier missionary Training Institute in Ghana, opening its doors for training Missionaries in 1990.

3. CHURCH PLANTING

The need to reach unreached people groups cannot be overemphasized. ACM missionaries have already planted churches in the Central, Greater Accra and Volta (Volta-North) Regions. Destiny International Churches have been increasing in number to a current number of Thirty Rural and City Worship Centers.

In the Central Region, Destiny Churches at Winneba,

Sankor and Nsuekyri, fishing Communities at and around Winneba, have ministered to many for years.

The Northern Volta continue to see ACM-Dsstiny International Churches reaching out to People Groups such as the Kokomba Tribe farming communities and beyond.

4. INSTITUTIONS FOR TRAINING

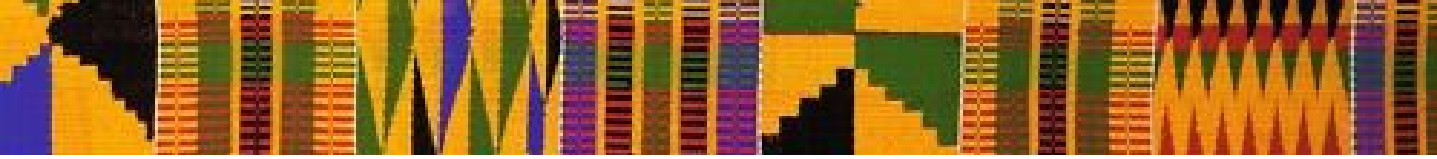
The ACM has educational institutions ranging from Day Care, Vocational School, Primary to Junior High School. Our online University-Destiny University (www.destinyuniversity.org) is focusing on Transformational Leadership. DU has three schools: 1. Leadership and Administration; 2. Computer Science (theory and software Engineering); 3. School of Intercultural Studies (Cross-Cultural Missions, Intercultural Leadership and Entrepreneurship).



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PART 12

ORGANIZATIONAL PROFILES



The Adinkra symbol “HWE MU DUA”. This means “measuring stick” and stresses the need to strive for the best in human endeavors.

torchbearers



Torchbearers Mission Incorporated

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- ▶ Missions Mobilization & Training
- ▶ Community Outreach & Church Planting
- ▶ Library

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P. O. Box OS 654,
Osu - Accra, Ghana
Tel: 233-0302-672947/
233-244617-569

ABOUT US

Torchbearers is a missions agency which has a vision to reach all unreached people-groups and places of the world with the gospel of Jesus Christ.

We motivate, mobilize, monitor, train and send people to present the gospel of Jesus Christ to the unreached people groups and places of the world.

CONTACT INFO

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www.torchbearersgh.org

THE STORY OF CHRISTIAN OUTREACH FELLOWSHIP – *Ghana's first indigenous Mission Agency*



At a Scripture Union Easter House Party at the Presbyterian Women's Training College at Aburi in 1974, the course of Evangelisation in Ghana took another dimension. Christian Church leaders met and on this historical occasion came to the realisation that something drastic had to be done if the people of Ghana were ever to be reached for Christ. From this meeting came the idea of a Ghanaian missionary sending fellowship that would reach out everywhere in the country and evangelise the unreached people of Ghana and beyond. In 1975 this vision was realised through the formation of the Christian Outreach Fellowship.

At a Scripture Union Easter House Party at the Presbyterian Women's Training College at Aburi in 1974, the course of Evangelisation in Ghana took another dimension. Christian Church leaders met and on this historical occasion came to the realisation that something drastic had to be done if the people of Ghana were ever to be reached for Christ. From this meeting came the idea of a Ghanaian missionary sending fellowship that would reach out everywhere in the country and evangelise the unreached people of Ghana and beyond. In 1975 this vision was realised through the formation of the Christian Outreach Fellowship.

What forcefully propelled them to take a definite action during the 1974 Easter House Party was the result of Bible Studies discussions they had. The story of the four lepers in the Old Testament was very instructive to them especially the words of the four lepers "we shouldn't be doing this! We have good news and shouldn't keep it to ourselves". According to the founders, those words drove home to them their sin and lack of love for their unsaved brothers and sisters in Ghana.

They applied the truth of the scripture to themselves

and said that they who had received the good news of salvation in Christ should share it with those who have not received the good news yet. According to them the call for action was clear, inescapable and urgent. They inferred that they were a generation of Christians who were products of the missionary outreach of Europeans and Americans initiated in the nineteenth century. They realised that they were the ones who should be God's instruments to complete His work in Ghana. They recognized that the mantle was on their shoulders to take the gospel of Christ to their brothers and sisters in the unevangelised and unchurched communities."

Two committees, the Accra Working Committee and the Kumasi Working Committee were formed to articulate those ideas and concerns with the view of formalising the formation of a missionary society. The Accra Working Committee had Mr. William

Ofori Atta as its chairman and Rev. Dr. Grau, Rev. Peter Barker, Mr. James Binka, Rev. Tei-Kwabla, Prof. Kwamina Bentsil Enchill, Miss Selsie Sawyer, Miss Juliana Amo Addae (later Mrs Senavoe) and Mr. Ransford Senavoe as the core members

The Kumasi Working Committee had the following as its members. Dr. Nathaniel Sodzi as chairman, Dr. Sam Adjei, Mr. N.O. Henaku, Mr. Bill Chapman, Mr. Victor Kpodo, Mr. Ross Campbell, Mr. Felix Maafo, Mr. H.N.A, Wellington,

Mr. Isaac Ababio, Dr. D.O. Gyane, Mr. J.N. Okyere, Rev. Kleinsasser and Rev. E. H, Brew Riverson as members. By the following year (1975) a constitution drawn by Rev. Dr. E Grau, with some modifications suggested by the joint-working committees, was accepted. On the afternoon of 29 March 1975 during another Easter House Party held in Kuma-

Before 1974, the concept of missions was alien to the Ghanaian churches and Christians. Before then, sending the gospel to the remote and unevangelised areas in Ghana remained the preserve of Western mission agencies and missionaries.

si, Christian Outreach Fellowship was inaugurated. The inaugural ceremony was officiated by Dr. D.O. Gyane and Dr. Nathaniel Sodzi.

KEY PEOPLE BEHIND COF

William Ofori Atta was one of the sons of Nana Sir Ofori Atta, the Paramount Chief of Akim Abuakwa. Paa Willie as he was popularly called was a nephew of Dr. J. B. Danquah, popularly acclaimed as the doyen of Gold Coast politics.

Paa Willie was an economist, teacher, politician and lawyer before coming to know Christ as his Lord and Saviour. He was a founding member of the United Gold Coast Convention after his undergraduate studies in the United Kingdom. He was later to be immortalized as one of the illustrious Big Six.

As a die-hard democrat, he often clashed with autocratic and military regimes and served five terms as a political prisoner. One of his imprisonments was in 1964 during the regime of Kwame Nkrumah under the Preventive Detention Act. His only reading material in prison was a Bible. Reading the Bible with critical legal eyes he came to the certain conclusion that the Bible was the absolute truth and everything else paled by comparison to it? He was born again at the age of 54. Paa Willie's late conversion transformed him into a twentieth century Paul. His release from prison after the 1966 coup d'etat marked the beginning of a remarkable career as an evangelist and Christian leader that spanned for twenty-four years".

At the age of sixty-four Paa Willie was at the Scripture Union Easter House Party with men and women who only qualified to be his children when the vision to form an indigenous missionary organization was born. He became one of the Trustees and chairman. Paa Willie's humility and passion for evangelism and for that matter the C.O.F. vision informed his decision to step in to accept the position of Field Director when others were reluctant to assume that responsibility. He worked tirelessly creating mission awareness, surveying the mission field and mobilizing prayer support by forming C.O.F. core Groups until his retirement in 1987 at the age of 77. Paa Willie died the following year 1988 at the age of 78.

Isaac Ababio came to Christ as a student at Accra Academy. And later at the Kwame Nkrumah University of Science and Technology, Kumasi, he was

drawn into evangelism to reach out to surrounding villages. After attending the Berlin Congress on Evangelism, he decided to devote his full-time to this work. After studies at the Melbourne Bible Institute in Australia he taught at Papua New Guinea. He returned to Ghana in 1974 and participated in the Easter House Party at Aburi that saw the birth of C.O.F.

Isaac was the founder of the Hour of Visitation Evangelistic Association (HOVCEA). He was one of the pioneer teachers at the Christian Service College and the first to be offered the responsibility of Field Director of CO.F. in 1975 during the first Council Meeting.

Dr. Nathaniel Sodzi did his Postgraduate studies at Birmingham in the United Kingdom where he was chosen as the president of the Christian Union in the year 1963-64. From 1965 he taught electrical engineering at the Kwame Nkrumah University of Science and Technology. He also completed his doctorate degree at Birmingham.

At the University campus where he taught, Dr. Sodzi and other Christian intellectuals of the Scripture Union background often met to discuss and pray about the evangelisation of Ghana and beyond. It was with this burden that he went to the Scripture Union Easter House Party in 1974 which culminated in the

formation of C.O.F. to carry the gospel to the unreached. Dr. Sodzi was the second trustee when the constitution of COF was promulgated in 1975. He was the Chairman of the Kumasi Working committee which did preparatory work on the formation of C.O.F. He eventually became the elected Vice Chairman of C.O.F. during the maiden Annual General Meeting in 1975.

Some lost their lives in line of duty and others lost their loved ones on the mission fields as they laboured in the King's service. But their temporary loss has brought gain to the Kingdom of God

Ransford Senavoe had been secretary of the Scripture Union group at Amedzofe Training College in 1961-62. When he taught at Oda Secondary School,

he was Patron of the Scripture Union group, besides starting three other groups as well as the Oda Town Fellowship." After his studies at the Oklahoma Baptist University in the United States of America, he returned to serve as Scripture Union Travelling Secretary in 1974. Ransford was one of the founders of C.O.F. and was the first Secretary of the Fellowship. He was also appointed as the convener of the Committee for prayer and Retreats.

In 1976, Ransford married Juliana Amo-Addae an ardent Christian and together they pursued further studies at Fuller Theological Seminary and returned in 1979 to teach at the Christian Service College, Kumasi. Julie, was also very actively involved in the formation of CO.F. She was co-responsible for preparing the way for the formation of CO.F. Ransford died in 1990 while Juliana passed away in August 2004.

Madam Regina Addae, fondly called "Mama Regina" with her late husband Professor Kwamina Bentsi-Enchill were co-founders of C.O.F. The first meetings of C.O.F. were held in the home of the couple and at the Apra House that belonged to Auntie Regina. She was appointed the first Trustee of C.O.F. when the constitution came into being in 1975. She paid for the rent of Isaac Ababio when he was appointed the Field Director and donated a property at Kitase to C.O.F. to be used as guest house and also a retreat centre. In her 90's, she is currently running a ministry known as Christian Women in Leadership, which undertakes prayer retreats and also trains young women in income generating skills.

Dr. D.O. Gyane, son of a Kwahu trader, qualified as a Pharmacist from the Kwame Nkrumah University of Science and Technology in 1966. After his doctoral studies at Strathclyde University in Scotland, he returned to his alma mater to teach. Dr. Gyane was involved in the University Students' All For Christ Campaigns. One of such which took place in Nkwatia his hometown, proved to be a landmark. The students' expectation of special blessings in the Holy Spirit were amply fulfilled as one after another spoke in tongues and some prophesied. Thus Dr. Gyane with his compatriots on the KNUST campus were burdened for the total evangelisation of Ghana and began doing something about it in their own small way. It was with this burden that he went to the Scripture Union Easter House Party where they were further challenged about that need that culminated in the formation of C.O.F. He was appointed as the fourth trustee and also elected as a Council Member during the maiden Annual General Meeting in 1975.

During the maiden Annual General Meeting, the first officers of the fellowship were elected as follows: Mr. William Ofori Atta - chairman unopposed, Dr. Nathaniel Sodzi -vice chairman unopposed, Mr. Felix Marfo - Treasurer, Mr. Ransford Senavoe - Secretary. Other members included Mr. Isaac Ababio, Mr. T.B. Dankwa, Miss Mary Osei, Mr. Yaw Oppong. Mr. Ross Campbell, Mr. James Binka and Mr. Donald Theobold. The AGM also suggested Mr. Felix Sakyi and Mr. R.B. Perbi as auditors.

Aims and Activities of C.O.F.

In their inaugural speeches delivered at the Scripture Union Easter House Party in Kumasi on 29th March 1975, Dr. Sodzi outlined the aims, activities and expected outcomes of the Christian Outreach Fellowship as follows:

1. Creation of Missions Awareness: According to the founders, C.O.F. would be responsible to whip up missionary interest for believers who are burdened to take the Good News of Jesus Christ to the unreached. They re-echoed the general lack of missionary awareness and involvement by Ghanaian Christians in actual missionary work. To them Christian Outreach Fellowship should exist to correct this phenomenon. It was agreed that Paa Willie should travel across the length and breadth of Ghana especially the major cities and towns to meet with Christians to sensitise them about the vision of Christian missions. He succeeded in forming Core Groups in Towns like Ho, Winneba, Cape Coast, Takoradi, and Kumasi etc, where Christians met to discuss about missions and to pray for same. It was through his travels that he met a young man Philemon Bansa who decided to offer himself for service and later became a missionary. He was sponsored by the Winneba Core Group to undertake Biblical Studies at the Christian Service College. It was as a result of this that a large mailing list consisting of Businessmen, Professionals, Politicians, Office workers and Farmers were compiled which is being updated from time to time and new members are added.

2. Data Collation And Dissemination of Information: They also said that C.O.F. would commit itself to research and the dissemination of useful information for the promotion of missionary work in order that Christians would be awakened to the need of surveying the regions, districts, towns and villages to identify areas in Ghana which are unevangelised and unreached.

This vision was achieved through the Ghana Evangelism Committee, with Ross Campbell as the director. When Ross, a co-founder of C.O.F. decided to embark on a national survey in 1986 he got the full support of C.O.F. When the work started in the Brong Ahafo Region, Paa Willie was part of it." By 1989 a church survey on Ghana had been completed and a National Conference of Church Leaders was convened and the information was shared. That exercise woke most churches up to catch some a fresh vision for evangelism and missions culminating in the formation of mono ethnic churches for unreached northerners in the south by major denominational churches including the Presbyterian Church, the Methodist Church and the Church of Pentecost.

3. Mobilisation of Missionaries: It was said that Christian Outreach Fellowship would exist to mobilise Christians who feel called to full-time missionary service to offer themselves for resident service among unreached communities. They cited the problem and lack of direction of many young and enthusiastic freelance evangelists in Ghana as the need for the formation of Christian Outreach Fellowship. They said this group of Christians needed to be guided, trained, and helped as much as possible since they understood the culture and tradition of the Ghanaian people and hence were better placed to communicate the gospel to their own people. Since its inception COF has ministered in 12 out of the 16 regions of Ghana. The only regions COF's ministry has not touched directly are the Ashanti, Ahafo, Western and Central regions.

COF has since the early 1980s when it sent out its six pioneer missionaries namely, Evans Atiamoah (Mafi Mission Field), Edith Larbi (Klonu), Francis Kupoe and Anthony Kupoe (Chiana), Mary Magdalene Adotey, (Tamale) and Joshua Aryee (Ga Rural), the work force has increased to over two hundred full time and volunteer workers who are serving the Lord in various ministry areas in Ghana.

This vision was achieved through the Ghana Evangelism Committee, with Ross Campbell as the director. When Ross, a co-founder of C.O.F. decided to embark on a national survey in 1986 he got the full support of C.O.F

Paa Willie's son, Mr Bernard Ofori-Atta followed in his fathers steps to serve with COF. He became the Executive Director and served faithfully for many years and was succeeded by Mr. Emmanuel Anukum-Dabson who is the current Executive Director.

ACHIEVEMENTS

The LORD has used C.O.F. to plant over 700 churches some of which have been handed over to various church denominations. COF has worked and still working among various people groups in Ghana. Notable people groups that COF had engaged before include Ewe, Ga and Brossa (Enchi, Western North). Currently, COF is reaching out to twenty

people groups that include the Dagomba, Konkomba, Mamprusi, Gonja, Tampulma, Wala, Dagaaba, Kasem, Frafra, Builsa and the Kusasi. Others include the Jula, Ffulde, Ligbi, Kotokoli, Birifor, Komba, Lobi, Kantosi and Chala.

Apart from preaching the gospel, COF also engages in advocacy and social interventions to bring relief and transformation to the communities the workers minister.

There is no shadow of doubt to the fact that the advocacy that emerged in the late 1980s and early 1990s that culminated in the abolition of the obnoxious Trokosi system was as a result of what was witnessed and reported by COF missionaries, Edith Larbi and Evans Atiamoah in the Agave and Mafi mission fields respectively in the Volta region. The collaborative work by COF, International Needs and later governmental agencies led to the banning of the Trokosi system. It must be noted that it was through one of the collaborative travels that Evans was involved in a motor accident at the Tetteh Quarshie interchange and lost his life.

COF has engaged communities in the Komba area in the Gushiegu district to change the beliefs and attitude towards old women who are often accused of witchcraft. Women who were accused of witchcraft and residing at the Nabuli 'Witches Camp' were cared for to bring relief and dignity to them.

A vocational school was founded in Nayoko near Bawku to train and empower young women who would have been married off to older men owing to

economic pressures faced by their families. Young men are equally benefitting from carpentry and masonry training offered at the centre.

Basic schools were also started in Jangbarayili village and Kulorwurape in the Central Gonja district of the Savannah region and also Dama Nkwanta in the Pru West district in the Bono East region to cater for the educational needs of the children and prepare leaders in those communities for the next generation.

In addition to the above-mentioned interventions, COF has also offered economic empowerment skills to women groups and offered micro credit to same to bring economic transformation to families. Through bullock and plough and animal husbandry projects, the volunteer workers were resourced to enable them obtain some form of income for their families while they engaged in the work of ministry.

CONCLUSION

Before 1974, the concept of missions was alien to the Ghanaian churches and Christians. Before then,

sending the gospel to the remote and unevangelised areas in Ghana remained the preserve of Western mission agencies and missionaries. However, following the birth of COF, an indigenous ministry, the narrative has changed. The vision and passion of Ghanaian young men and women were awakened to send the gospel to the unreached and unengaged people in remote and deprived areas of Ghana. They have suffered physically, emotionally, economically as they offered themselves for this glorious task.

Some lost their lives in line of duty and others lost their loved ones on the mission fields as they laboured in the King's service. But their temporary loss has brought gain to the Kingdom of God. Many souls were saved and many churches have been planted and lives have been transformed as converts forsook their idols and renounced evil habits of drunkenness etc and embraced discipleship lessons that have restored once lost dignity to themselves, their families and communities. Glory be to God!

WORLD VISION GHANA (1979 - 2019)



For nearly 70 years, World Vision has been committed to protecting and caring for children and those in need. From our founder Bob Pierce giving the last \$5 in his pocket to help care for an abandoned Chinese girl in 1947, to then-CEO Stan Mooneyham purchasing a large ship in 1979 to rescue refugee families stranded at sea in Vietnam, World Vision has gone where others would not. Even in the places where it is hardest to be a child, God is there-and we should be there too. So, our mission continues.

Bob Pierce founded World Vision three years after he came face to face with an abandoned child and chose not to look away. Determined the last \$5 in his pocket wasn't enough, he knew more people had to be involved for a long-term solution and broader impact. Initially based in the state of Oregon, the organization focused on missions service for emergencies in East Asia. Today World Vision has become the largest Christian international non-governmental organization working in nearly 100 countries worldwide.



Pierce's prayer laid the foundation for World Vision:
 "let my heart be **BROKEN** by the things that **BREAK THE HEART OF GOD**"

Overview of WVI operations in Ghana

Thirty-two years after World Vision was founded, the seed of Bob Pierce's vision sown in Ghana. World Vision International started working in Ghana in 1975 in response to economic and social challenges in some parts of the country. Since then, World Vision has remained dedicated to working

with the most vulnerable children, families and communities to overcome poverty and injustice, inspired by Christian values.

For the last 40 years, World Vision has invested more than US\$ 600 million in transformational development interventions across Ghana.

Key Milestones

- » December 1979 – the first Child Sponsorship Community Development Project was started in Nkronso near Apedwa in the Eastern Region.
- » 1980 the first Primary school building was constructed at Obeliakua (Obelrakwa) (near Bawjiase).
- » 1982 the first batch of Village Health Workers to support the Primary Health Care centers or the community clinics were trained at Gomaa Health Centre.



- » In 1983 fifty-two corn milling machines were imported and supplied to all projects to promote project-level income-generating activities and ensure sustainability.
- » 1983/84 – World Vision supplied relief items to project communities, specifically targeting children due to acute scarcity of food.
- » 1985- Drilling of 50 boreholes in some water-distressed project communities in the Volta, Eastern and Greater Accra Regions. Twenty- eight (28) out of the fifty (50) wells drilled yielded water. World Vision decided to expand the drilling programme to cover 100,000 people and to include construction of KVIP latrines through Ghana Rural Water Project (GRWP) Phase I.
- » 1989 – World Vision Ghana brought in vehicles and equipment for the Expanded Programme on Immunization (EPI) in Western Region. 1990- Hilton Foundation funded the Ghana Rural Water Project (GRWP) Phase II with marching funds from World Vision US in the Greater Afram Plains. In the same year, World Vision Ghana began to re-think its development strategy.
- » 1991 – The first Area Development Programme (ADP) started in the Kwahu South District in October.
- » 1994 – World Vision Ghana chaired the first Inter-NGO Consortium that coordinated NGO relief activities to victims of the Northern conflict that erupted in February.
- » 2000- First Family Sponsorship ADP started in Atebubu District (Brong Ahafo Region)
- » 2001 – In January, GRWP commissioned its offices in Savelugu, Northern Region as part of the extension of Phase III.
- » 2005- The GRWP Project drilled the 2,000th borehole in the Kpekuni community in the Gushegu-Karaga ADP
- » 2006- World Vision Ghana supported the vaccination of 4,206,393 rural poultry birds against Newcastle disease and Avian Flu.
- » 2007- World Vision Ghana received \$128,250 from the German Government through WV Germany to support flood victims with relief items in the Bongo District.
- » 2009- World Vision Ghana was adjudged the Best NGO in 2008 at the Chartered Institute of Marketing Ghana awards.
- » A \$3 million Korea International Cooperation

Agency (KOICA) Educational Project was launched to provide infrastructure, teaching and learning materials as well as capacity building for teachers in the Fanteakwa and Afram Plains Districts.

- » 2016- World Vision Ghana launched a new Strategy (2016 to 2021) with a goal of “contributing to sustained well-being of 4,555,809 people including children within families and communities, especially the most vulnerable.”
- » This led to the development of Technical Programmes such as WASH, Food Security and Resilience, Primary Health Care and Reading Improvement in Primary Education.
- » The Office was operating in 29 Area Programmes (APs)/ Districts in 2016.
- » 2017 - WVG Advisory Council transitioned to an Intermediate Board.
- » 2019 – The Office's name was officially changed from World Vision International (WVIG) in Ghana to World Vision Ghana (WVG).
- » The National Office is currently implementing in 34 Districts including grant projects across 14 out of 16 Administrative Regions in Ghana.
- » New APs opened in Wa West and Builsa South Districts from 1st October, 2019.

SECTOR CONTRIBUTIONS TO CHILD WELL-BEING

Education

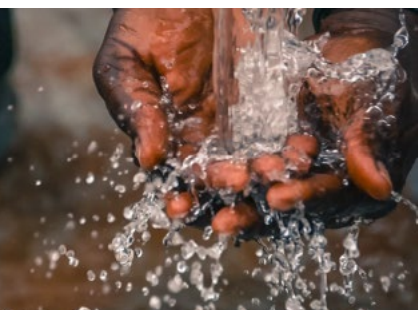
World Vision Ghana works closely with partners such as Ghana Education Service and Ghana Library Board to ensure that children have access to quality education in order to acquire the requisite knowledge and skills, they need to build a better future.



Key Achievements

- » 1,221 primary school blocks built (1995 to date)
- » 417 nursery school blocks built (1999 to 2014)
- » 219 junior High school blocks built (1994 to 2014)

- » 3,400 teachers trained in improved instructional methods (2013 to date)
- » \$100,439,745.51 Amount spent on Education to date



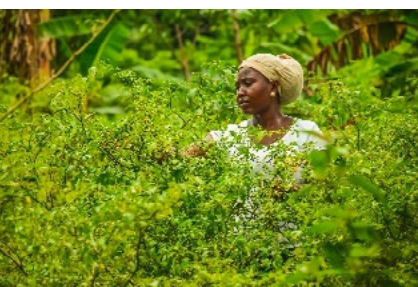
Water, Sanitation and Hygiene

World Vision Ghana has since 1985 been implementing diverse interventions in Water, Sanitation and Hygiene (WASH) in communities, schools and healthcare facilities

to enhance access to WASH services for vulnerable children and their households as well as contributing to the eradication of Guinea Worm in Ghana. World Vision Ghana has a well-resourced Water Quality Laboratory that analyse water samples for both chemical and microbial contamination. In collaboration with partners such as the Ministry of Sanitation and Water Resources, the Community Water and Sanitation Agency (CWSA), the Coalition of NGOs in the Water Sector (CONIWAS), donors and development partners such as the Hilton Foundation, UNHabitat and UNICEF.

Key Achievements

- » 3,518 boreholes fitted with hand pumps and 106 Limited Mechanized System (with 477 taps installed) in Communities (1985 till date)
- » 1,087,452 people educated /sensitized on WASH issues in communities (1985-2019)
- » 1,418,182 people provided with access to potable water (1985 till date)
- » \$106,651,826.63 Amount spent on WASH to date



Livelihood

World Vision Ghana's Livelihood programme seeks to contribute to improved wellbeing by empowering households and communities in using

sustainable agricultural practices, reduce post-har-

vest losses, become resilient to disasters and gain access to micro-credit. World Vision Ghana implements its livelihood interventions in collaboration with the Ministry of Food and Agriculture, National Disaster Management Organization (NADMO), Department of Cooperatives, National Board for Small Scale Industries (NBSSI), Ghana Irrigation Development Authority and other Civil Society Organization (CSOs).

Key Achievements

- » \$66,612,396.88 Amount spent on Livelihood to date
- » 5,225 Micro-credit/Savings Groups (Saving for Transformation) formed (2003 to 2019) helping over 130,625 members to access credit facilities to support well-being of over 400,000 children (2013-date)
- » GH¢ 23,139,646 as Saving group total asset
- » 95 major processing centres (local industries) in Sheabutter processing (8), Soap production (3), Cassava processing (8), Honey production (76) benefitting 15,582 people (90% women) [2015-2019].
- » 270,000 people sensitized on Climate Smart Agriculture interventions (2018)

Health and Nutrition

In partnership with the Ghana Health Service, Ghana Education Service, Planned Parenthood Association of Ghana, Municipal/District



Health Directorates, communities and CSOs, World Vision Ghana continues to implement interventions that address the healthcare needs of children and their families. World Vision through its efforts assisted reduction of Buruli Ulcer cases in Ghana and also minimized the stigmatization of HIV/AIDS patients through the use of the Channel of Hope- HIV/AIDS model. The Health programme adopts an integrated approach that seeks to promote Maternal, Newborn and Child Health (MNCH) through community sensitization and education on nutrition, breastfeeding, malaria, diarrhoea

management, immunization and provision of various medical supplies.

Key Achievements

- » Over 100 Health facilities built across the country (1994 - date)
- » 1,592,624 children had their mothers trained on appropriate supplementary feeding (1995 - 2011)
- » 208,446 people trained in HIV/AIDS issues including support to Persons Living with HIV/AIDS (1995-2015)
- » About 1.1million people suffering from Neglected Tropical Diseases (Filiariasis, Yaws, Oncho etc.) treated (1999 - 2007)
- » \$163,762,178.35 Amount spent on Health to date



Relief and Disaster Management

World Vision Ghana responds to humanitarian emergencies in order to alleviate the plight of vulnerable people through provision of relief items such as food, water, shelter, medicine and clothing. Communities are empowered to develop disaster preparedness and management plans and also trained in conflict resolution. This is done in collaboration with NADMO, Ghana National Fire Service and other CSOs.

Key Achievements

- » Provision of water, support for agricultural ventures and other income generating activities to refugees at Buduburam (1991-2000)
- » 4660 flood victims supported with food and non-food items across selected Districts in Northern Ghana (2008-2010)
- » 800 houses constructed for flood victims in the Bongo District (1999-2008)
- » 12,482 disaster victims supported with relief items through collaborations with NADMO and Inter Agency Working Group on Emergencies (2019)
- » 163 shipments of medical equipments/ supplies, school supplies, personal items etc worth \$120

million donated to health facilities, schools, disaster victims etc. (2003-2009)

- » \$1,833,102.23 Amount spent on Disaster Management & Relief to date

Child Protection and Advocacy

World Vision Ghana works with partners including the Ministry of Gender, Children and Social Protection and other like-minded Civil Society Organizations and Development partners to uphold child rights. World Vision Ghana's Child rights work



is premised on the United Nations Convention on the Rights of the Child, the African Charter on the Rights and Welfare of the Child, The Children Act of Ghana, World Vision Ghana's Child Protection and Safeguarding Policy and the Bible. In addition, Advocacy is an integral part of World Vision Ghana's ministry as it enables the organization to contribute toward tackling the root causes of poverty and community empowerment.

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Key Achievements

- » Over 3million people reached via media platforms with End Child Marriage Now! Messages (2018)
- » 284 functional kids clubs/ child parliaments in all APs promoting child-led advocacy 416 Faith Leaders engaged in action to end child marriage (2017-date) Contributed to review of the Children's Act, the Criminal Offences Act and the Juvenile Justice Act during national consultation events organized by MGCSP (2018-2019)
- » \$ 2,702,624.48 Amount spent on CP & A to date

Strategic Areas for Collaboration

In collaboration with government institutions, the Church and other CSOs and stakeholders, World Vision Ghana endeavors to implement relief, transformational development and advocacy interventions that seek to complement the efforts

of national, regional and local governments in contributing to improved child wellbeing and socio-economic development at large. Some of the proposed areas for improved collaboration with the government through the Ministries, Departments, INGOS/NGOs and other institutions include:

- » Sharing of information and resources to achieve greater impacts.
 - » Engagements on SDGs, National Development Plans and the role of INGOS/NGOs in contributing to the achievement of national goals and priorities.
 - » Local resource mobilization to augment government's developmental programmes in response to the rapidly changing donor funding in favour of less developed economies and fragile contexts.
- » Explore sustainable livelihood opportunities for women and youth.
 - » Support implementation of the National Strategic Framework on End Child marriage in Ghana (2017-2026) and other Child rights policies and legislations.

Contact

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tw: @WorldVisionGH

Faith & Development (F&D) Project Models

Celebrating Families
A Journey Together

World Vision

Goal: Equipping families to create a safe and loving environment for children’s well-being and nurture.

“Can you please tell our parents to put us back in their hearts?”

“Can you teach us how to raise and properly care for our children?”

SNC: Holistic child development

World Vision

- **Spiritual**
- **Socio-emotional**
- **Cognitive**
- **Physical**

Creation/Nature

Answers to prayers

Acts of love & kindness

AWARENESS & CONSCIOUSNESS

Fostering children’s spiritual development throughout their life cycle

Channels of Hope (COH):
Addressing Critical Issues

World Vision

- COH is a project model that catalyses individuals and the wider faith community to meaningfully respond to local issues and challenges to help ensure that children can better thrive in their communities.

Water, Sanitation And Hygiene

World Vision

WASH SERMON GUIDE

A CHRISTIAN RESPONSE TO WATER, SANITATION AND HYGIENE ISSUES FOR COMMUNITY ENGAGEMENT

Living Our Faith Everyday

WV Ghana F& D Impact, 2019-2020

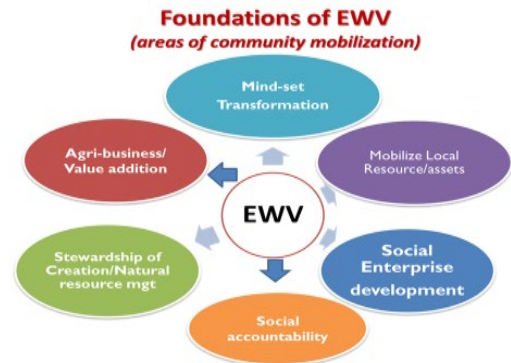
15,500 children and 4,200 adults reached with Spiritual Nurture of children messages.

100 Staff, 4,300 adult partners and 900 children transformed through the CFC to provide safe and loving environment for their children’s and families’ well-being and nurture.

800 pastors /church leaders trained in delivering WASH sermons

8,250 People (7140 parents, 390 youth and 720 children) empowered through the Empowered World View model to improve their individual, family, and community. Over 500 faith leaders empowered in child protection, advocacy, and Maternal and New-born Child health through the COH model.

Over 500 pastors /church leaders and 100 children trained in Faith response to COVID-19 and 70 pastors and health professionals trained and provided with tools for providing mental health and psychosocial support



for children, families and communities during COVID -19 and other crises or emergencies.

GILLBT

58 years of Bible Translation & Literacy in Ghana



Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) is a Ghanaian Christian non-governmental and mission organization contributing to the “Great Commission” by means of Language development, Literacy and Bible translation.

We believe mother tongue literacy and the word of God in our mother tongue brings freedom and life to Ghanaians and our communities.

Through a competent workforce, we create local partnerships to make the word of God in our mother tongues accessible to various language groups in Ghana.

We partner with our communities to develop and monitor projects to:

- Translate the Bible into various Ghanaian languages
- Distribute translated scriptures via multiple mediums
- Promote literacy education in Ghana

Our History

In the early 1960's while studying in Britain, a young Ghanaian Christian, John Agamah, learned of the work of Wycliffe Bible Translators and entreated them to send Bible translators to his country.

Not long afterwards, Dr. John Bendor-Samuel was sent to Ghana by a partner organisation of Wycliffe, SIL International to assess the situation. Among others, he met with the newly-formed Institute of African Studies at the University of Ghana which was charged with developing Ghanaian languages and culture. It was agreed that SIL would work primarily in the largely undeveloped languages of northern Ghana, while the Institute for African Studies would continue language development elsewhere in the

country. The first SIL staff arrived in 1962. The first complete New Testament was published in the Kusaal language in 1976.

In July 1980, the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) took responsibility for the work SIL had begun. Like SIL, GILLBT became an affiliate of the University of Ghana.

Vision and Mission

Transformed lives for God's glory through the effective use of the Word of God in the mother tongue.

In obedience to the Great Commission, GILLBT exists to provide access to the word of God in the Mother tongue of language groups in Ghana and beyond, in partnership with others, through academic research, Bible Translation, Scripture-in-Use, Literacy development and training.

Our Work

A. Bible Translation

We believe mother tongue literacy and the word of God in our mother tongue is the most effective way to transform our society and build vibrant churches.

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FULL BIBLES

Konkomba	1997	Deg	2015
Tampulma	1999	Kasem	2015
Bimoba	2004	Kusaal	2015
Farefare	2008	Nafaanra	2015
Chumburung	2010	Gonja	2015
Sisaali	2014	Buli	2017
Lelemi	2014	Vagla	2017

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NEW TESTAMENT

Hanga	1983	Ahanta	2008
Adele	1996	Selee	2008
Mampruli	2001	Sekpele	2008
Paasaal	2002	Siwu	2008
Koma	2005	Tuwuli	2008
Anufo	2006	Nkonya	2010
Birifor	2006	Nawuri	2012
Delo	2006	Avatime	2018
Gikyode	2006		

By the grace of God and financial support from our partners, we have impacted lives since 1962. We have studied the sound and grammatical systems, established an orthography (writing system) and developed literacy materials, grammars, primers, readers, word lists and produced and published mother tongue Scriptures in about 40 Ghanaian languages.

Of these:

- 14 complete Bibles have been published
- 17 New Testaments have been published

Over our 58 years of existence, we have built strong national and international links.

In Ghana, we are popular in the localities whose languages our personnel have worked in. Our reputation is also well established in Ghana’s educational and religious circles. Internationally, GILLBT is a highly-esteemed partner among organizations pursuing the Bible translation cause.

B. Literacy, Education and Development (LEAD)

GILLBT’s Literacy, Education and Development (LEAD) Directorate promotes mother tongue and English reading and writing – as well as numeracy – among all people and faiths in Ghana. We also promote mother tongue education in formal schools. GILLBT LEAD has also been one of the Implementing Partners (IP) of the government’s Complementary Basic Education (CBE) programme for the past three years. Additionally, LEAD is involved in advocacy for quality basic education and is a member of a number of networks, e.g. Northern Network for Education Development (NNED), Complementary Basic Education Alliance (CBEA) and Alliance for Strengthening Education in Ghana (ASEG).

The LEAD Directorate is comprised of the following departments: Material Development, Literacy & Education, Gender & Women Empowerment, Research & Management Information Systems, and Community Development.

GILLBT believes mother tongue literacy and edu-

cation because it is recognized as the easiest way to gain reading and writing skills applicable to learning any other language. Since 1972, we have been carrying out successful, community-based literacy programmes – now in 34 language groups. GILLBT LEAD has also published over 500 titles for litera-

cy in various Ghanaian languages. In recognition of this, GILLBT was awarded the Nesim Habif Prizes 1990-91 by UNESCO for distinguished work in the promotion of literature in African languages.

- 40** AUDIO NEW TESTAMENT
- 03** AUDIO OLD TESTAMENT
- 32** JESUS FILMS
- 35** MUSIC SCRIPTURE SONG SET
- 24** DISCIPLESHIP STORY SET

GILLBT WORKS IN

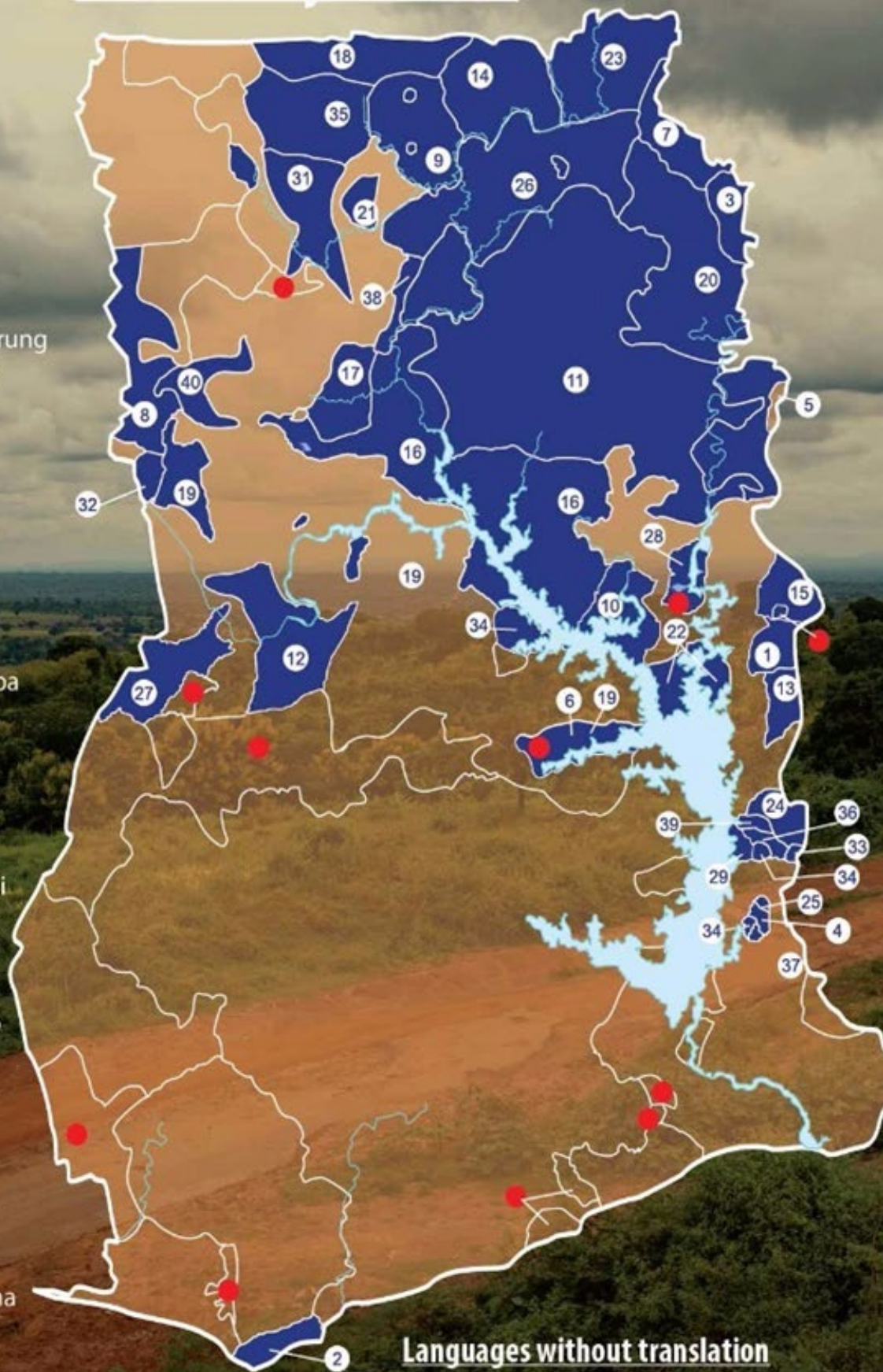
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LANGUAGES

INCLUDING
SIGN LANGUAGE TRANSLATION

GILLBT Project Areas

1. Adele
2. Ahanta
3. Anufo
4. Avatime
5. Bassari
6. Bekye
7. Bimoba
8. Birifor
9. Buli
10. Chumburung
11. Dagbani
12. Deg
13. Delo
14. Farefare
15. Gikyode
16. Gonja
17. Hanga
18. Kasem
19. Kenyen
20. Konkomba
21. Konni
22. Krachi
23. Kusaal
24. Lelemi
25. Logba
26. Mampruli
27. Nafaanra
28. Nawuri
29. Nkonya
30. Nyangbo
31. Pasaal
32. Safaliba
33. Sekpele
34. Selee
35. Sisaala
36. Siwu
37. Tafi
38. Tampulma
39. Tuwuli
40. Vagla
41. Sign Language



Languages without translation

- | | |
|---------------|------------------|
| ● Abron/Bono | ● Anyii |
| ● Awutu/Efutu | ● Chakali |
| ● Chala | ● Cherepon/Kere |
| ● Dwang/Bekye | ● Jwira - Pepesa |
| ● Larteh | ● Ligbi |

THEOVISION INTERNATIONAL



Theovision International is a not-for-profit Christian organization that has been in ministry for 30 years. We record the Bible in audio format in local languages across Africa; so that the millions of people who cannot read the Bible will hear God speak to them in their mother tongue.

Our Vision: To make all hear God’s voice and be transformed.

Our Mission: To share God’s Word and His love in Africa and beyond, through indigenous languages, using cutting-edge oral methods.



A Bible listening group in session with the Audio Playback device

OUR MINISTRIES

1. Language Recording

Our core ministry is the recording of the Bible in Audio format. Majority of Africa’s population are oral learners. Through the Audio Bible, people get to experience God’s Word and are transformed as they listen in their mother tongue. With a team of well-trained technicians and our ministry partners, we have recorded the Bible in over 422 African languages, across 36 African countries and counting.

2. Bible Listening Groups

After producing the audio Bibles, Listening Groups are established by our Field Ministries team in rural communities, where members gather weekly to listen and discuss what they have learnt from the Audio Bible. There are countless testimonies of how the Audio Bible is transforming the lives of thousands of people. We currently have over 2,000 Bible listening Groups running.

3. Oral Bible School

In partnership with Moody Bible Institute, the Oral Bible School was established in 2017 to equip people

who are working in ministry with the right tools to aid their work. Study materials are translated into Twi, a local language, and recorded onto audio devices which the students use to study. Till date over 1,000 students have gone through the Oral Bible School and another 440 students are currently enrolled in the program.

4. Sewing and Bead-Making Project

About 3 years ago, a sewing and bead-making training program was launched to help disadvantaged young women. About 65 girls have successfully completed the program.



A student practicing with her sewing machine



Graduates from the 2019 Graduation ceremony held in January 2020.

5. Multi-Purpose Pole

This year, Theovision developed the solar-powered Multi-Purpose which provides for communities without electricity lighting, a charging system for their phones and other conveniences.



Solar powered Multi-Purpose



6. Medical Outreach

Theovision’s medical mission, started twelve years ago, has attended to thousands of people and won hundreds of souls to Christ as a result.



A doctor attending to a patient

7. Water and Sanitation Projects

Theovision has provided a number of hand-dug wells and boreholes for needy communities. Sanitation training is also offered to train the community on how to maintain their water supply and keep it clean.



KORLE-BU COMMUNITY CHAPEL- A GOOD EXAMPLE

In 1967, a team of hungry born-again Christians in Accra made the decision to edify and equip the Christian to mature into the fullness of the stature of our Lord Jesus Christ. They had become more dissatisfied with the preaching and teaching that had little spiritual nourishment. With a fortitude to live out their faith according to the word of God, they started house fellowships which later resulted in a church that accommodated students, professionals and expatriates.

It was the resilience of 8 people who were so passionate and dedicated to see the word of truth rightly divided that brought a revival. These zealous believers who had been meeting in the house of John Agama, a police officer formed the Ghana Evangelical Christian Fellowship (G.E.C.F.) early in 1967 to spearhead a spiritual renewal in the country. These were the believers, Felix Konotey-Ahulu (a physician with the Korle-Bu Teaching Hospital at the time), William Ofori-Atta (an eminent lawyer/politician, and a member of the famous Big Six, who was converted in prison under Kwame Nkrumah's rule), George Anim-Addo (Secretary), Isaac Ababio (a freelance evangelist), Joe Yawson (an accountant and treasurer of (G.E.C.F), Samuel Edwin Tandoh (a meteorologist) and Gottfried Osei-Mensah (a chemical engineer working with Mobil Oil Company at the time) who were the first committee members.

What started from the living room of Felix Konotey-Ahulu later went to the Nurses Training College at Korle-Bu and finally a church building and branches when the membership increased. They listened to tapes of Dr. Martyn Lloyd Jones of Westminster Church in London on Saturday for edification and had their Thursday evenings prayers in rotation amongst members. There was open-air evangelistic preachings on Saturdays and /or Sundays at Bukom square to send the Good News to the door step of all who have not heard. Weekly Bible studies were held in various homes and an Evangelical Library was run from the home of Felix Konotey-Ahulu. There was a sense of togetherness among members.

The Korle-Bu Community Chapel (KBCC0 is evangelical and for the past 50 years, it has contributed greatly to evangelicalism. It has been a disciple-making and Bible-teaching church. True to evangelism, unbelievers surrendered to the Lord, Christians were challenged and encouraged and backsliders were restored. Members evangelized to people in and around Korle-Bu to win new souls for Christ. With a missions' committee set up, they were able to oversee the efforts of evangelism which helped in expanding evangelism to distant and remote parts of the country. The church has a month designated as Mission month and makes special effort during the month to contribute money to enhance its mission fund. A fraction of the church's mission fund and donations from members go into transporting, feeding and housing teams which go out for missions while most of it is given to other Christian Organisations.

At its inception, it was known as Church of God at Korle-Bu. It was then named Accra Chapel and now Korle-Bu Community Chapel. Through its mission fund, KBCC has each year supported many para-church organizations and mission agencies in their missionary efforts.

Why should the Church in Ghana not follow Korle-Bu Community Chapel's example?

References

Osafo, B & Boadi-Siaw, S. Y. (2017). *Upholding the Evangelical Truth*. Step Publishers: Accra Ghana

ONEWAY AFRICA

Reaching the Unreached



OneWay Africa is a Christian Non-Denominational, Non-Governmental, Non-Profit Missions Organization. It was founded with a passion to reach the unreached multitudes with the Good News of Christ Jesus. With an emphasis on mobilizing prayer for the nations and proclaiming God's word to the unreached multitudes, we partner with believers, churches and organizations to advance the Kingdom of our God.

Our Vision: “To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith...” Acts 26:18

Our Mission: To activate God's people in Africa and beyond to exalt Jesus Christ and advance His Gospel to the Multitudes.

We achieve this through our 6 P's:

Prayer: We seek to activate World-Changing Prayer by supplying the Body of Christ with tools for heartfelt intercession for Missions. We do this through Prayer Cast (www.prayercast.com) and Periodic Prayer Bulletins to activate world-changing prayer for the sake of the lost.

Preparation: We prepare missionaries and disciple-makers through activation in schools, churches and communities as well as through the Livingstone School of Missions and the Livingstone School of Leadership.

Proclamation: We get the Gospel to the Unreached through Jesus Film campaigns and several outreaches.

Partnership: We connect with others to work towards maximum Kingdom fruit bearing.

Planting: We establish and strengthen disciple-making fellowships as well as plant churches.

Praise: We produce music and worship resources to

propel the cause of Christ.

Our focus also includes: Disciple-Making, Short Term Mission Trips, Missions and Leadership training, BiblePlus+ (Audio Bible) and Water Filter Distribution, Sports Ministry as well as Jesus Film Outreaches. Our work spreads across many of the least-reached people groups in Ghana.

Since the year 2000, the Lord has used OneWay Ministries in Ghana and Botswana in many wonderful ways to reach the unreached and to activate and train many believers for Missions. Ministry trips have also been made in the past to nations like Zambia, South Africa, Mozambique, Eswatini, Burkina Faso, Senegal, Namibia etc. With our gallant selfless missionaries, many are snatched daily from the power of darkness into the marvelous light of God! Through the Disciple-Making Movement, we are seeing multiple generations of disciples being made among the least reached peoples of Northern Ghana. Glory to God!!

Be a Part of Us!

Pray: Sign up for Prayercast and Prayer Bulletin and Stand with us in prayer.

Give: Become a financial partner by donating monthly or quarterly. Or earmark a gift for Operation Unreached or one of OneWay Africa's projects.

Go: Join a short-term mission trip to the unreached mission fields or become a full-time missionary as the Lord calls you.

Serve: Volunteer to serve at the office when possible or help with operations/ Graphic design/ web tasks etc.

Contacts:

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onewayafria@owm.org
www.onewayafrica.org



LIBERATION MISSION FOR CHRIST

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PHONE: +233 26 497 4495 / +233249063103 / +233209594266

Email: lmfcglobal@gmail.com

Website: www.lmcglobal.org



WHO WE ARE

We are God's people sent out with God's message of redemption to declare his glory among the nations. Secondly we are an Apostolic Movement, with God-given authority and responsibility to serve, train, equip, release, God's people to advance the Kingdom of God. Thirdly we are Disciples Makers, Committed to train more Local people and Leaders for the next generation. Become a Disciple and Make disciples for Christ. Rising up Revival leaders and send them out. And fourthly we are a Prayerforce; we promote, we mobilize and we organize Prayerforce for global Missions and Evangelism. The Local Church is the House of Prayer for all Nations. Come along with us!



Making Disciples of Christ

*Dear Reader and Friend,
I am the President of Liberation Mission For Christ; we are glad to connect with you here, we are a missionary movement committed to spreading the gospel. We are determined to reach every available person, at every available time, with every available means, with the life changing Gospel of our Lord Jesus Christ. We believe in raising up the leaders of the next generation, and training indigenous and*

the nationals to reach their own communities and nations, giving the people life changing message of God's love that can turn their heart back to God through Jesus Christ. In addition LMC Global provides humanitarian and social interventions such as school, medical Services, agriculture and many more to help improve the living standard of communities we work and serves.

Thank you



Rev Ed Arcton

OUR HISTORY

LMC Global was born in May 1988 as a youth movement with prime focus on Evangelism, Discipleship and Prayerforce. Today we have by the grace of God able to impart many lives and train more local leaders who are current pasturing local churches in many locations in Ghana, Togo and Benin and beyond.

OUR MISSION

Our mission statement can be summed up in one word: REACH.

Reaching Up | Loving God: Vertical reach to touch God – We reach up through worship, praise and prayer.

Reach In | Serving Each Other: Horizontal reach to bless others – We serve God by loving and serving each other.

Reach Out | Changing the World: Outward reach to can change the world – We have to be bold and courageous. Jesus commanded us to go into the entire world and present the good news and disciples.

OUR VISION

To build a relationship with Jesus, with one another, and to reach the world from house to house, city to city, nation to nation with the Gospel of our Lord and Savior Jesus Christ.

WHAT WE DO

Church Planting & Growth

Gospel Crusade

School of Leadership

Mission Research

Workshop for Church Leaders

*Children & Youth outreach
Evangelism and Discipleship*

To know more kindly visit our website

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CEDARS OF LEBANON



Cedars of Lebanon formerly known as The Chakali Movement is a Christian group made up of young university students and graduates aimed at reaching out to people with the Word of God whilst bringing about social change.

In 2017, two alumni of the Livingstone School of Missions (LSM), a ministry of Oneway Africa felt called and challenged to reach out to the Chakali people, an unreached people group in Ghana, located at the east of Wa, Upper West Region. The zeal and passion of our brethren had a rippling effect on friends, then a network of friends were persuaded to unite and fulfill this mammoth task of soul winning and discipleship, hence, the movement.

On 8th July 2017, the movement was launched on WhatsApp to marshal plans in evangelizing and spreading the love of Christ amongst the Chakalis. In a time of prayer, sometime in September 2017, a great vision was borne in the heart of one of the members inspired by Psalm 92:12. The resonance of the scripture in the heart of our sister propelled her to research about the Cedar plant in Lebanon. She shared with the team and it was a glorious thought to raise Christians who would grow and whose lives would be an epitome of the attributes of the Cedar plant. This brought the name, "Cedars of Lebanon". Cedars of Lebanon marked its debut on the 1st of August, 2019 on social media platforms.

No one ever thought that a one-time decision to engage an unreached people group would translate into a lifelong commitment.

Cedars of Lebanon has the vision to be an excellent global organization dedicated to transforming society through Jesus Christ with the mission of proclaiming the love of Jesus Christ to a perishing world, equipping and edifying disciples through the word of God whilst bringing development in every aspect

of the lives of God's people. A number of core values play in our operations but our five main pillars are love: giving, unity, purity, prayer, and missions.

The movement rolled out a mentoring programme to equip team members in areas such as salvation, leadership, godly relationship, character-building among others in order to fulfill what Paul admonished his spiritual son, Timothy, in 1 Tim 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this **thou shalt both save thyself and them that hear thee**". Like Timothy, salvation, walking in sound doctrine and continuity in the faith as well as spreading the Good News of the Lord Jesus Christ has been the drive.

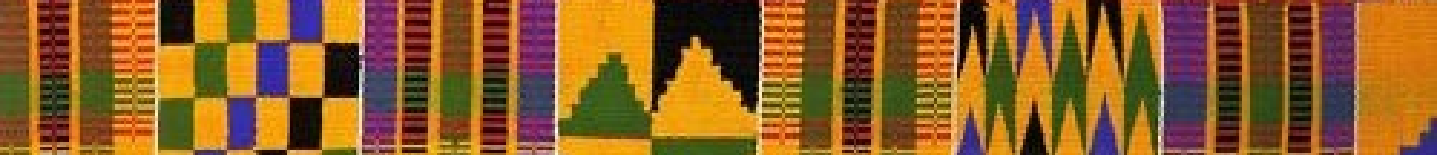
With the help of Mrs. Georgina Croffet and Rev. Ray Mensah as lead mentors of the team, an easy-going and comprehensive module for all mentors was designed to guide the mentoring process. Other mentors were recruited for the programme with each member choosing a mentor from whom he or she will learn and glean from. The end goal was that mentees will be disciplined to conform to the nature and disposition of Christ who is the paradigm of the Christian faith.

From its inception, members have been equipped and edified through Personal Development Programs with Pastors, Missionaries, and Leaders of organizations. The movement has sent and is supporting one member as a field Missionary to the Chakali people. Also, there have been five mission trips by the movement, four to the Chakali land and one to Zamashegu and Gushegu in

the Northern Region. These trips have been characterized by prayer walks, house to house evangelism, Jesus film campaigns, Christmas parties, and so on.

The challenges have been funding as the movement looks forward to starting the building of a mission and literacy center in the Chakali land. There is also a great need for Bibles in English and the local dia-

Cedars of Lebanon has the vision to be an excellent global organization dedicated to transforming society through Jesus Christ ...



lect which will help in discipleship. Transportation and provision of materials toward a major visit to the land sometimes prove cumbersome. Over time, the movement has resorted to soliciting funds through various means such as tally cards, friends and families, individuals as well as circulating envelopes. It has been tough for the team considering how difficult fundraising could be, especially in these economic downturns.

In all the happenings, the Great Lord has proved to be a Great Provider.

You may contact us on +233 550847755/0549 531202/0546457050/0244688947 for more information.



INTERNATIONAL NEEDS GHANA

International Needs Ghana (INGH) is a Christian, Development not-for-profit organization registered in Ghana in 1987. INGH is part of a worldwide partnership of Christian organizations, fulfilling the commission of Jesus Christ and supporting each other to see transformed lives, families and communities. The organization works in five integrated thematic areas: Child Rights, Education, Health, Gender & Empowerment and Christian Witness. INGH has in the past three decades worked in over 30 Metropolitan/Municipal Areas and Districts across 7 regions of Ghana.

INGH's interventions have brought hope to thousands of vulnerable children in deprived communities. Through the International Needs Child Assistance Programme (INCAP), needy children receive access to quality education enabling them to reach their full potential. Each year, over 2,000 children in our partner schools receive formal education on account of INCAP. The education programme has five integrated outcome areas which ensure the holistic development of children. In the past few years INGH has introduced a systematic programme of inculcating Christ Centered Education into the curriculum of students of its two model schools Amrahia and Kpogede Community Schools. The two schools are geared towards becoming the reference point of Christ Centered Education in Ghana.

The Child Rights programme, empowers communities to champion the protection of children while these children have also been equipped with information and various skills to enhance their lives and making them champions of their own empowerment. These have been achieved through engagements with community structures and community members on child and adolescent protection issues as well as supporting them to excel in these areas. Through its anti-child trafficking projects children have been prevented from being trafficked while families have been empowered to voluntarily ensure the return of these trafficked children. These families

have also been supported to be resilient and be economically able to support their children.

Over the past two decades, INGH has brought medical care to the doorsteps of the most vulnerable through preventive health programmes and medical outreaches under its health programme. The Health programme has also seen the provision of potable water to very deprived communities, bringing life to despaired situations. Promotion of Water, Sanitation and Health (WASH) has also been an area of focus for education in our schools and project communities.

INGH's Gender and Empowerment programme has created various opportunities for vulnerable women and girls. Since 1990, INGH's Centre for Empowerment and Enterprise Development (CEED) in Adidome, has provided young women a congenial environment for unique technical and vocational training, with thousands of women and girls now economically independent. CEED continues to provide skills training in fashion, hospitality and cosmetology. CEED graduates are eligible to sit for various levels of the National Vocational Training Institute examination which gives them the opportunity to progress further to institutions of Higher learning such as the technical Universities. CEED has also received accreditation from the Council for Technical and Vocational Education and Training (COTVET) for the provision of competency-based training for master craftsmen and artisans under the Ghana TVET Voucher programme.

INGH is also committed to spreading the gospel of Jesus Christ and nurturing persons who make a decision for Christ to grow in Him. INGH has also been involved in church planting in deprived communities. Over 30 fellowships arising out of the gospel outreaches have been transformed into the Evangelical Family Church with branches in the Volta and Greater Accra Regions. Additionally, The Christian Witness programme sees to the spiritual development of staff and children in its partner schools. This is aimed at building the character of

children who enroll in INGH schools. Since 1998 INGH has embarked upon a programme to reach out to the Challas and Kotokolis, two Least Reached People Groups in the Nkwanta Municipality. Under a project dubbed “My life My All” INGH is touching the lives of the indigenes through evangelism, medical outreaches as well as literacy classes in the Challa language.

Our core values are:

- Commitment to Christian Values
- Commitment to Non- discrimination
- Commitment to Christian Values
- Commitment to Holistic development

We are members of the Ghana NGO Coalition on the Rights of the Child (GNCRC), Coalition of NGOs Against Child Trafficking (CNAT), The Network for Women's Rights in Ghana (NETRIGHT) as well the social mobilization drive dubbed the Ghanaian Against Child Abuse (GACA)

INGH is also an accredited member of the African Council for Accreditation and Accountability (AfCAA), a Pan –African accreditation body that seeks to enhance public trust in Christ-Centered Institutions (Churches in Africa, Christian non-profits and Christian owned Business) through Awareness, Advocacy and Accreditation in compliance with Biblical Standards.

www.internationalneedsgh.org

SOURCE OF LIGHT MINISTRY



How it Started

Source of Light Bible Study Courses was first brought into Ghana by missionaries in the early 1960's. They used these materials in Evangelism, Discipleship, and Church-planting. The Courses gained wider distribution through National Pastors, Evangelists, and Missionaries. They were used in Churches, Schools, Prisons, for Evangelism, Follow-ups, Discipleship & Leadership Training.

In our effort to evangelize, teach, train, and serve through the distribution of Bible Study Courses, we endeavour to embark on projects. We aim at improving the living standard of rural communities as we serve by providing access to education and care for orphans, the abandoned, destitute, abused & street kids.



Essentials of SLM

What we Do

DISCIPLESHIP TRAINING: There are some students all over the country who study the lessons at home when they have no access to getting the lessons through schools, churches, or Associate Discipleship Schools that use our lessons. Some come directly to the office for their lessons weekly.

ASSOCIATE DISCIPLESHIP SCHOOLS: Over 150 Schools, Churches and Organizations are supplied with bulk Bible Courses for use in their own ministry.

OUTREACH TO SCHOOLS & PRISONS: Over 50,000 are studying Bible Courses in private and public schools, as well as in prisons directly and through Associate Discipleship Schools. Over 500,000 Lessons are distributed yearly to Schools and Prisons all over the country.

RURAL SCHOOLS, RURAL CHURCHES & JOB TRAINING: Four villages – Attorman, Mprumem, Tefle, and Dabala-Kpodzadzi have been reached with Schools to provide Education and Care for NEEDY children.

BIBLE STUDY ON RADIO (KNOWING & LIVING) & CHRISTIAN FILMS: Bible Study on Radio continues to reach over 50,000 listeners in Tamale. 80% of these listeners are Moslems who follow up on the teachings. Over 500,000 people are reached yearly through the showing of Christian Films. The Bible lessons are used as a Follow-up and Discipleship Tool.

Our Programmes/Outreaches

MBC, VBS & CAMPS: Yearly Vacation Bible Schools and Camps are organized for Schools, Churches, Mailbox Club Students, and many others for continued Teaching, Fellowship & Discipleship.

HIV/AIDS PREVENTIVE SEMINARS: The Bible Course on UNDERSTANDING TRUE LOVE has been very effective for instruction on HIV/AIDS Prevention, especially among the youth in Schools and Churches. Disobedience To Authority, Occultism & Drugs In Our Schools Are Also Addressed Through Adopt-A-School Outreach.

With a sponsorship of \$10 monthly you can transform the life of a child in a Junior or Senior High School. Our Goal is to reach out to 5,000 Students each year in at least 5 schools.

DISCIPLESHIP & LEADERSHIP TRAINING: Staff, Associate Discipleship Ministry Directors, Teachers, Evangelists, Missionaries, and Pastors that use our materials are trained, edified, and equipped through our Discipleship and Leadership Training programs.

ICT RESOURCE & BOOK SHOP:

Christian Books, Films, and Music enrich our Reading Room. A Christian Book Shop is added to help those who may want to have their own books as well as an Internet Café so as to reach more children and youth in the community with the Gospel and disciple them.

SLM CHILD DEVELOPMENT CENTER: SLM Needy Child Assistance Project provides Education, Health, Food, and Care for Orphans, Abandoned, Abused, Street Kids, and Destitute. With a child support sponsorship of **\$35.00 MONTHLY** you can change the future of a child by Providing Christ-centered Care and Education that touches THE HEART, HANDS and HEART for Service and Leadership.



SLM Bible Lessons During Deaf Camp

SIM Ghana



The first SIM missionaries came to Accra in 1956. With a vision to grow mature disciples of Jesus, they focussed on literature distribution and Bible studies. The literature distribution ministry developed into Challenge Bookshops which operated under the auspices of SIM until 1975. Today Challenge has expanded its scope of ministries and is known as Challenge Enterprises of Ghana.

Then, in the mid 1970s, a survey by the Ghana Evangelism Committee highlighted the need to reach the predominantly Muslim peoples of the north with the good news in the mother tongue of the people rather than in English or Twi. About that time, SIM missionaries serving in Ethiopia, fled the conflict there and came to Ghana settling in the Northern Region and the Upper East and Upper West Regions. The Kasena people around Chiana and the neighbouring Builsa and Nankani peoples in the UER followed traditional beliefs rather than Islam and when the missionaries came, many became Christians, and the church grew quickly. Churches were also planted amongst the Muslim Dagbon people in the Northern Region and the Sisaala people in the Upper West Region, but church growth has been slower and the task much more difficult. The churches planted are now known as the Fellowship of Good News Bible Churches or the Good News Bible Church (GNBC) for short. GNBC celebrates close to 200 churches led by pastors and leaders who speak the language of the people. They are a strongly missional church and SIM and the GNBC continue in partnership to-

gether to seek to share the Gospel of Jesus Christ and disciple believers to maturity.

Today, SIM Ghana comprises just under 30 missionaries from 8 different countries. We are committed to developing and equipping multi-cultural, multi-skilled teams who serve together in harmony to accomplish the command of Jesus to make disciples of all nations. We are convinced that no-one should live and die without hearing the good news of God and we believe God has called us to make disciples of the Lord Jesus Christ in communities where He is least known. Our focus remains on the Muslim communities of northern Ghana. Our commitment to learn the culture and language of the people so that they hear the Gospel in their heart language remains undaunted despite the challenges of learning language. We continue to work with churches and like-minded organisations so that together we can accomplish the task that God has called His Church to.

In 2018, the SIM West Africa Missions Office (WAMO) moved its office to Ghana. SIM WAMO seeks to facilitate the participation in cross cultural ministry of those whom God is calling from across West Africa. WAMO comes alongside the missionary, their church and supporters and together they work to prepare and send missionaries from West Africa across the world to those who have yet to hear the good news of God.

THE CHRISTIAN MEDICAL MISSIONS RESOURCE FOUNDATION



The Christian Medical Missions Resource Foundation (CMRF) is a registered Christian Non-Governmental Organization and founded by Group Captain Dr. Samuel A. Annankra of Blessed Memory, is dedicated to showing the love of God through WORD and POSITIVE ACTS OF DEED. We mobilize medical, para-medical personnel and resources to bring FREE MEDICAL CONSULTATION and TREATMENT to the needy in our society.

Over the past 29 years, we have reached out to over seven hundred and thirty-six (736) communities in all the Regions of Ghana and undertook an outreach in July 2019 to Nkwanta in the Oti Region.

Our outreaches have also taken us to communities in Togo, Benin, Ethiopia, Uganda, Kenya, Zambia, the Philippines and Jamaica with the word of God in Medical, Surgical, Ophthalmic, Dental, Moral & Public Health Education and Nutrition services. We have also been involved with the Joy FM Easter Soup Kitchen for several years, offering free medical consultation and treatment to the deprived and marginalized in the society. We have ministered to over Nine Hundred Thousand (900,000) people over the years and with over a third of this number coming to the saving knowledge of our Lord and Saviour Jesus Christ.

AREAS OF INVOLVEMENT

CMRF is involved in diverse activities all aimed at helping to alleviate the poverty level of deprived communities. These are;

1. Free Medical Missions (Consultation and Treatment)
2. Drip Irrigation Project
3. Micro Projects
4. Scholarship Scheme for needy students
5. Jesus Film Project / Church planting

6. Leadership Development
7. Provision of potable drinking water. (Digging of wells) / Boreholes
8. Resourcing Health Institutions with Medical Equipment and Consumables
9. Resourcing needy schools with educational material
10. Goat and Sheep Project

FACILITY – CMRF CLINIC IN HAATSO, ACCRA

In June 2004, the HAATSO MEDICAL CLINIC funded by the United States Department of Defense and constructed by the USA Navy and the GAF 48th and 49th Engineers Regiment was commissioned. This Clinic serves the Haatso Community and its environs.

The Clinic which is run by both Medical and Para-Medical Staff of ten (10) people operates solely on Out Patient basis and runs on humanitarian purposes. It began full operations in January 2007, has been very beneficial and has served the communities very well by caring for over 6,000 patients since its inception.

It also operates a monthly Child Welfare Clinic (a.k.a weighing) that is facilitated by the Madina branch of the Ghana Health Service and attracts hundreds of Nursing Mothers from Haatso, Papao, Agbogba, Madina, Boshe and all the surrounding communities. In addition to that, a Children's Good News, Youth Service & Public Health Club takes place twice a week for over (400) four hundred of IN & OUT OF SCHOOL children in the locality. The Facility also serves as a Launchpad for Preparations, Trainings, Mobilization, Coordination and Resourcing to the various outreaches to all the 16 regions in the country and abroad as well.

COVID-19

The onset of this pandemic will now give a new dimension and change the world view of Medical Missions. In January of 2020 CMRF began an ON SITE intensive PUBLIC HEALTH TRAINING for the Para-Medics during the Medical Missions to facilitate work in the Communities.

This is going to be expedited as soon as the Lock-down is over. We are currently using social media to educate as much as possible on the pandemic. So, let's all observe the recommended precautions and please STAY HOME.

SUPPORT IN MINISTRY

CMRF is solely financed by members and partners. We would be very grateful if you could help support to reach out to the untold millions. God richly bless you.

TESTIMONIES

1. Instant healing of a man with 22 years of blindness and several restorations of sights through surgeries.

2. Several corrections of severe and written off medical conditions through surgeries and prayer.
3. Restoration of School drop outs and support for the needy and uncountable testimonies.

A remarkable testimony is that of a 9-year-old boy in 2012 from Ada across the Volta Lake with a very severe back deformity. He was taken care of by one of our Partners, a Couple from the USA at the cost of over \$25,000.00 at the FOCUS Hospital in Pantang for over a period of 3 years. He is a miracle and is doing marvelously well. In fact, the change and healing are so remarkable and unprecedented. The Couple that took care of him in the end adopted him and his younger sister of 6 years. Currently, they are both schooling in the USA

KINGDOM MEDICS INTERNATIONAL (KMI)



Kingdom Medics International (KMI) is an inter denominational medical ministry which has been in existence by the Grace of God for the past 17 years and still counting. The ministry was started at Korle Bu by a few young medical students who after they were moved from Legon to Korle Bu campus for their clinical years were stirred up because they realized that, the Korle Bu environment which was full of medical doctors and specialists was quiet spiritually nominal and a lot of Christian activities were foreign at Korle Bu.

These young medical students who were being led by Mr. Winfred Korletey Baah now Dr. Winfred Korletey Baah, a Consultant Physician at Korle Bu Teaching Hospital, started dawn broadcasting on the Korle Bu campus which immediately caught the attention of almost everyone at Korle Bu.

The ministry continued and later added door-to-door Evangelism and ward Evangelism with time. All these years, the ministry had not taken off fully as a full fledged ministry but during the housemanship training of these young men who were poised for the Lord, a patient was rushed into the emergency unit of Korle Bu Teaching Hospital and Dr. Winfred Baah then a House Officer was on duty and this patient who was diagnosed as having Ruptured Hepatocellular Cancer.

When he (Dr Winfred Baah) realized that this patient was definitely going to die, quickly shared the gospel with him and soon or later he died. That night, while Dr. Baah was asleep, he was awoken by the Lord and his heart warmed to start fully a ministry of Medics who will focus on winning sick people for the Lord. That was the beginning of KMI which is now in 7 regions of Ghana and a prospective branch in the Philippines.

KMI now operates in almost all Nursing training Schools in Greater Accra and in almost all regional nursing training Schools.

KMI over the past 17 years has been involved in a number of medical mission outreaches and also partnered with a couple of churches to reach the many thousands of people through these outreaches.

All of her 13 campus branches embark on weekly ward Evangelism. So far, so many souls have been won through our outreaches, medical bills of many patients paid for free, so many Orphanages and underprivileged people fed and clothed.

The Ministry partners with the Methodist Church outreach ministry being led by Dr George Donkoh to embark on medical missions and provide medical care for the community within which the outreach is held usually every Easter period. KMI also, has been instrumental in Hopefest; a Special outreach to deprived communities at Ankaful by the Fountain Gate Chapel International Ankaful branch being led by Pastor Frank.

The ministry always spends her Christmas with either the "kayaye" people at Tema station or Accra Central or an orphanage home. All these activities are done every year and the ministry has kept at it every year as part of her Core mandate.

The ministry amidst everything has 4 core mandates:

1. Ward Evangelism
2. Prison Evangelism
3. Senior High School Evangelism
4. Visit to Orphanage Homes or Underprivileged

To support financially the good work of KMI, please kindly contact them through the following links:

Website: www.kingdommedics.org

Email: kmigh2015@gmail.com

FAME GHANA



The Fellowship of Associates of Medical Evangelism Ghana (FAME GHANA) was incorporated in 1987. Since then, it has been involved in church planting (over 220 churches with 21 church planters) among both reached and unreached people groups (Akans, Ewe, Adangbe, Ntrubo, Adele, Achode, Nchumburung, Komkomba, Bimoba, Mamprusi, Kusasi, Chakali), providing health care to rural and deprived communities through seven clinics and free Medical Outreaches.

We also provide sound Christian education through schools (3 schools - Kindergarten to 9th grade), leadership seminars. Our Fourth pillar is community development. We do this through microfinancing, borehole drilling (over 50 drilled), Vocational Skill Training among others.

In short, we exist to give the Hope of the Gospel to all the people of Ghana, spiritually and physically. We endeavor to be caring hearts, praying mouths, giving hands, and going feet for the Master of the harvest, our Lord and Savior Jesus Christ.

FAME GHANA's seven clinics are located in remote areas (villages) of the country; namely, Benwoko (Upper East Region), Tatindo and Kumdi (Northern Region), Akplale (Volta Region), Yizesi (North East Region), Loagri (North East Region), and Makango

(Northern Region). The clinics serve local communities with persons who are low income earners and are mostly into small scale farming and petty trading.

Over the years, we have served over 700,000 patients. We have also treated over 100,000 patients in over 50 free Medical Camps/Outreaches. This was mostly done in collaboration with our partners in the United States. Until recently, our clinics, have been the only health facility in over 30 km radius. However, we are still a preferred choice for many despite government situating CHIPS compound only about 5 km away from us. We have delivered over 35,000 babies, rescued people from various accidents, provided health education to countless people.

In the face of this Global Pandemic, we are determined to provide the best healthcare to all our patients, keep our staff safe, and educate as many as we can on how to prevent and deal with the Coronavirus.

<https://www.ghanachristianmission.com/donate>

Adonai Partners

Short Term Missions with Long Term Impact



Established in October 2006, Adonai Partners has been strategically positioned to impact a hurting world - the poor, the vulnerable and unreached people. We're touching the world with God's love and compassionate action, giving people a lift out of their conditions, not just a handout. Inspired by our Christian values, we are committed to working with some of Africa's most vulnerable communities towards human transformation and serving all people in love regardless of religion, race, ethnicity or gender.

Adonai Partners is a Christian mission and development organization working with vulnerable communities to address the needs of those affected by disease, war and extreme poverty. In practical ways, we're bringing hope through our medical, educational, spiritual, and other community-based programs to demonstrate God's love.

Every year, Adonai Partners takes teams from different countries on short-term mission trips to Uganda, Togo, Benin, Nigeria and Ghana. We are committed to the biblical principle that love should be demonstrated both verbally and in action; therefore, in our short-term mission we proclaim the message of Christ by words of hope and deeds of compassion through medical and dental outreaches.

During these trips, team members participate in a variety of activities, using their professional skills, knowledge and experience. We hold the Ignite Leadership and Missions Conferences to encourage and equip host country nationals on good leadership and to actively reach out to people within and outside their own communities who have no opportunity to hear the good news of Jesus Christ. Ministry opportunities also include sharing the gospel and personal testimonies through street dramas in the slums and at indigenous ministries that focus on street chil-

dren. Team members engage in Prayer Walk to meet spiritual needs of the people as we share the gospel and lead people to Christ.

In all countries, we look for opportunities to demonstrate God's love in practical ways in the communities we serve. An example is the community cleaning we carried out in a slum in Gulu, Uganda a few years ago. We swept, cut the grass and cleaned the areas around the homesteads picking up the trash. This act of service not only reflects God's love and His desire for holiness and purity in our physical and spiritual temples but models the value of good sanitation as a sustainable approach to preventing common diseases. People prayed to receive Christ as we served them!

Adonai Partners offers an opportunity to medical and other professionals looking for a way to use their skills, knowledge and ability to make a real difference. Our short-term mission trips run for one to two weeks; travel time included.

On a more long-term basis we seek partnership opportunities that will strengthen Adonai Partners' organizational capacity and growth. We believe collaboration, if well planned and implemented can enhance the effectiveness of our organizations and increase our strategic influence in the continent for the glory of our Lord, Jesus Christ.

In Ghana, we serve among the Anufos in the North Eastern region of Ghana. In Nansoni (a community about 45 minutes ride from Chereponi, the district capital) where we work, there was no Christian presence when we first engaged them in 2016. Through

the periodic medical outreaches and intermittent engagement by team members, there is now a gradual growing body of believers. We engage the Anufos through medical outreaches, skills training programs, short-term stay ranging from one month to a year by team members. We look forward to long term-missionaries also.

Even though the Anufos are Muslims, the community folks welcome the idea of having a body of believers among them. There is history on previous involvement of a church (Evangelical Presbyterian church) with their fathers but they are currently Muslims.

The local council of churches in Chereponi affirm that the Anufos were once largely evangelized by some missionaries (mostly westerners from the EP church) who came in the 60s. They did a lot of work in the villages. At the time, there were just a handful of Muslims. After they left in the 70s, Islam crept in through social ties and norms.

The evidence of these missionaries is seen in the Christian schools in the villages, Muslims having Christian names and their receptivity to the Gospel. The Anufos are Muslims because there has not been enough Christian engagement since the Missionaries left. The local council advised that any missionary work among the Anufos should have strong discipleship programs inclusive.

The Harvest among the Anufos is ripe. Their population is about 101,000. Who will spend a year, two or more with them to see them come and stay in Christ? Who will support those available to go?

MEANINGFUL LIFE INTERNATIONAL



Meaningful Life International (MLI), a Christian Non-Denominational and Non-Governmental Organization registered under the Department of Social Welfare in Ghana and a member of Ghana Evangelical Missions Association (GEMA), was established in 2006 by a group of Christians of various professional backgrounds with the passion for winning souls and bringing relief to our brothers and sisters in the rural communities through the provision of fresh water, medical care, medical care, leadership development among others.

MEDICAL OUTREACH

In most of the rural communities we operate, medical care is seen as a privilege rather than a right. Residents in these parts of Ghana lack access to hospitals, clinics and health centers while the few privileged ones cannot afford their medical bills. As a result, Meaningful Life International since 2007 has been sending mobile medical clinics with teams of medical doctors and nurses to the doorsteps of some selected deprived communities like Aveme, Sabadu, Tsorxor, Mensakrom, Amanase, Roll call, Torgbekorpe, Deti, Adaheta, Ayitepa, Okoshibiri Gorm etc to offer free medical care to them. We give free medi-

cations and treatment to the people and also give referrals to serious cases that need critical attention. So far, we have reached out to a total of eighty-five (85) communities in Ghana with our free medical care program. An estimated number of 19,500 people have been directly impacted with these outreaches.

As an organization, we are aware of the current pandemic, Covid-19 happening around the world that has caused many lives. The pandemic has undoubtedly caused a global social instability and serious economic challenges. So called strong and powerful economies are crumbling and many people are being rendered jobless. Fear and despair seem to be the order of the day. As a faith-based organization, Meaningful life international is presenting a message of hope to the world. We are working with the communities we work in to provide education on COVID-19, signs and symptoms, how it spread, prevention and treatment to better equip them to protect their families and loved ones. We are indeed overwhelmed by the challenges that confront us in these communities but we have no excuse to fold our arms. We intend to mobilize resources to purchase hand sanitizers, food items and other essentials for the people in the deprived communities.

THE KING'S VILLAGE

Priscilla Kyei-Baffour



Kings Village is located in Kumbungu, a small community about an hour's drive from Tamale, Northern Region of Ghana, on a 43-acre site of land is a model center for holistic and Christ centered community transformation. Rev. Benjamin and Rev. Mrs. Marion Owusu-Sekyere are founders of Kings Village missions.

Benjamin's call to mission was in 1992 when he was invited to join a Missions prayer group, THE HOUR THAT CHANGES THE WORLD, by Dr. Steve and Dr. Mrs. Joy Lawn, a British couple, who were both doctors working at KNUST and doing research at KATH. They prayed from 1992-1996 (the prayer meeting continues to date). The first time for Ben in northern Ghana and Marion's first time in Africa was in 1996, when on a short-term mission trip for 2 weeks. When she went back to England, she felt the call to come back to Ghana after she saw the many opportunities to serve God and to be involved in Missions in northern Ghana - there were not many churches, many children were not going to school, and there was generally a low standard of living. They got married in December 1998 in the UK and moved back to Ghana in February 1999 to start the King's business.

WORK AND MINISTRY

As Ben and Marion visit different villages to minister the Gospel, they realize the greatest needs of the people are education, health, water, and sanitation. Their vision is to help meet community needs and assist them to break free from generational poverty as Christ penetrates their hearts and communities.

King's village work mainly in rural communities to **take the Gospel to the poor** and to help strengthen rural churches. They work with the North-

ern Rural Evangelism Association as well as several local churches to organize crusades in villages in several districts in the North and Upper regions beginning from Kumbungu to as far as Kariga, Yendi, and Mankaragu, and to help plant churches in those areas.

They have also **encouraged and sponsored the training of many Dagomba Christians** to answer God's call to become pastors at the Assemblies of God Theological Seminary in Kumbungu and at the Baptist Seminary. Many of the pastors they sponsored are currently pastoring churches and have become leaders in the districts across the region.

The King's School was officially opened in September 2003. It started with 58 children from about 12 different Muslim predominant communities. The School is now much sought after with about 300 students and has become the best in the district. Its Junior High School has won the second-best school in Northern Region. In 2019, they had some of their students being the first from their community to enter a tertiary institution, one being admitted to the country's premier university, the University of Ghana, Legon, to study administration. Again, a pastor who was mentored by Ben and Marion, has opened a second School, the King's Tehillah School in another community. The School currently has 168 children, trusting for resources to expand.

The King's village is a story of the seed of faith—How just one mustard seed of faith could grow into a big tree that yields many fruits for generations to come!

The King's Medical Center: Upon a sad event of the passing away of one of the students at The King's School, Ben and Marion strongly felt the communities need for a fully functioning Health Center. God opened many doors of opportunities for the establishment of the clinic. With generous support from individuals who served such as Mr. Evans Kwasi Fosu-Akomanyi, Mr. Derek and Dr. Mrs. Felicia Amo Sakyi, among others, the OPD of the hospital was officially opened in 2006 and the emergency unit

in 2009. In 2008, the NUTRITION CENTER was added which serves as a place for the care and treatment of malnourished children. Mothers are given free accommodation and their children are fed for free till they put on adequate weight for their age. This is sponsored by a couple and their family from the UK.

CHALLENGES

Kings village is faced with the challenge of staffing (difficulty getting mission minded people to work with for a longer time), funding and the availability of church workers (the challenge of getting pastors and workers for the local churches).

TESTIMONIES

Ben and Marion recall how they have seen the faithfulness of God in real and authentic ways through different people and in different circumstances. They give examples of how people they never knew have come to Ghana and have found their way all the way to the “ends of the earth” to make big donations to projects they thought were at a standstill. There was a time when God sent a family all the way to them as strangers who gave them as much as 100,000 US dollars to proceed with a project that was at a standstill for years. They also recall a time when they had unreliable transport and a family who heard about it, called them on Christmas Eve to donate to them a Land Cruiser for their work. Such stories of God’s faithfulness are indeed awesome and greatly inspiring.

Also there has been miraculous healings and recoveries. Amina, a young girl with a hole in the heart, was brought to them when she was two years old and very stunted. Through the years, they never gave up on her as they believed God will one day heal her. Recently they were preparing her for a trip to Holland for surgery which was sponsored by some philanthropists. As part of that process, Amina needed to go to Korle Bu for a scan and a final review before her journey. But when the scan report came back, the scan showed that the hole in heart was completely healed. Amina who had not walked for seven years got up and started walking within a few weeks after the report. The girl who simply dragged her bottom on the ground when she wanted to walk and danced in church shuffling on

the floor is now walking and dances on her feet in church. Hallelujah!

Vision for The Future: Ben and Marion envisage the King’s Village, to outlive them to serve the needs of the community and become a catalyst for missions to rural areas of the North, across Ghana as a whole and beyond, as well as a catalyst for community development and a holistic ministry.

They desire The King’s Village to become a model for Unreached areas. A model where missionaries go behind the enemy’s lines and establish a base to penetrate the hard-remote grounds, “the ends of the earth,” with the Gospel of Jesus to hasten his return. A model where people groups who are resistant to the gospel not only see their people saved but also see the practical benefits Christianity brings - that the church is a blessing and not a curse.

HOW YOU CAN HELP

PRAYING - The need for people from different churches who will commit to praying for them and if possible, pioneer “THE HOUR THAT CHANGES THE WORLD” prayer meetings in their own churches.

GOING –People who will not only be workers but able to share the Gospel with those who come to their school and hospital at Kings Village.

GIVING –Missions is only possible as long as there are people who will pray, people who will go, and people who can give to support ministry. For example, giving to support the new maternity block which they hope becomes the biggest maternity unit in the whole Northern Region besides that in the Teaching Hospital.



Dr. Priscilla Akyaa Kyei-Baffour is a young passionate medical doctor whose vision is to raise a missional generation. Inspired by Nehemiah in the bible, she believes in leadership, transformation, and missions. She’s currently working at the Tamale Teaching Hospital and attends the Methodist church. Her interests include writing and Christian Apologetics.

AFRICAN COUNCIL FOR ACCREDITATION AND ACCOUNTABILITY (AFCAA)



The African Council for Accreditation and Accountability (AfCAA) is Pan- African Faith Based accreditation body that seeks to enhance public trust in Christ-Centered Institutions (Churches, Christian non-profits and Christian owned Business) through Awareness, Advocacy and Accreditation in compliance with Biblical Standards. It is committed to enhancing accountability within the Christian based organizations as well as business entities.

Established over four years ago, August 2016, in Nairobi, Kenya, AfCAA is presently running in some many African countries, working with the church to shine the spotlight in business and ministry as we witness about Christ in our approach to ministry and business policies and every day decision making by way of accountability and transparency in resource mobilization and utilization.

The African Council for Accreditation and Accountability, AfCAA, principally commits to seven key biblical and doctrinal foundations which underpin our approach to the strengthening and promotion of accountability as we engage churches, not-for-profits, and Christian owned businesses. AfCAA seeks to build fruitful and effective partnerships and collaboration with our key stakeholders through **accreditation, advocacy, and awareness creation.**

As part of our discipleship to the growing Christian organizations and in response to the increasing demand for good leadership and governance, accountability, and overall administrative effectiveness within the body of Christ, AfCAA is committed to provide the training, coaching and capacity building to Christian organizations on the best practice in compliance to the Biblical practices of stewardship and accountability.

Being a member organization, AfCAA creates a platform for the members to engage partners of like-minded organizations within the African continent and beyond for resource mobilization and collaborations.

We invite you to apply for **membership** at AfCAA where you will grow and disciple others towards excellence in accountability and stewardship of the kingdom resources.

For more about AfCAA, please visit us at afcaa.org, or contact **+233542733193** on how to sign up for more resourceful training and partnerships.

Pastor Edward S. Mantey, Jr.,

Rep, Anglophone West Africa, excluding Nigeria.

edward.mantey@afcaa.org

FORUM OF BIBLE AGENCIES (FOBA)



Background

Forum of Bible Agencies (FOBA) was birthed as a result of the historic global meeting of Bible agencies on October 10, 1990, at Horsley's Greens, England.

A three-point call was given to all churches and mission agencies that met:

1. To make the scriptures central to their worship and ministry.
2. To do the evangelistic work of the church worldwide.
3. And to give a higher priority than ever to prayer and financial support of the worldwide ministry of the Bible translation and distribution, in order to make it possible for the word of God to be provided to each and every person who now waits to receive it.

Pan-African Conference in Nairobi

In October 2002, a FOBA pan African meeting took place in Limuru, Nairobi. The meeting called on all African countries including Ghana to constitute FOBA Agencies at the national level to broaden our evangelistic efforts through the translation and distribution of scriptures in the sub-region.

The forum of bible agencies began in Ghana in 1999 following the 5-year experimental projects which were piloted by six main agencies namely: Scripture Union Ghana, Bible Society of Ghana, Lutheran Media Ministry, Great Commission Movement of Ghana, Theovision International, and Ghana Institute of Linguistics, Literacy and Bible Translation.

What is FOBA GHANA?

FOBA (Forum of Bible Agencies), Ghana is made up of Christian organisations that translate and / or publish scripture and its related products in all formats. Some of the tools/resources are Bibles in

various languages, Audio Bibles, Jesus Film, Bible Literature/Devotions, and many more.

These tools/resources are used by individuals, churches, and other Christian groups for personal growth and ministry.

Participating organizations fulfill the following criteria:

1. Non-profit scripture work is their main ministry
2. Are within the mainstream of historic Christianity in Ghana
3. Have international relations with a sister or other bible agencies
4. Are involved in translation and distribution works.
5. Are with and commit to the standards and objectives of the forum.

What we do

Collaborate with member organisations to work on:

- » Bible Translation
- » Media Translation
- » Publication of Scripture
- » Audio Bible
- » Jesus Film
- » Devotionals
- » Christian Literature
- » Audio-Visuals for Evangelism & Discipleship
- » Contemporary Resources for Missions
- » Research
- » Consultancy and Training

Why do we exist?

The reasons for the existence (reasons d'être) is summed up in the two subsections below.

Translation

We as a bible translation agencies see the need to cooperate whole-heartedly in carrying out this task recognizing the distinctive characters and unique ministry of each organisation, we jointly express our commitment to work together to coordinate and collaborate the efforts of member agencies in order to significantly increase the speed and scope of making Gods word available to (every church and individual in the language of their heart) or (every person on earth).

Implementation

1. Identifying needs of the audience through research
2. Planning new projects
3. Sharing personnel, resources and facilitating partnerships
4. Encouraging training, consultancy, and developing strategies to complete the task.
5. Sustaining ongoing cooperation and project coordination.

Distribution

We commit ourselves together in seeking ways of ensuring the best possible stewardship of God-given resources entrusted to each of our organisations to carry out distribution activities.

This is done:

1. By providing forums through which information on plans and programs is shared with the intent of reducing as far as possible unproductive competition and unnecessary duplication of effort
2. By providing a context or framework which will facilitate undertaking specific cooperative projects

Our general objectives are:

1. Encourage churches, missions and agencies to use and confirm God's word at the heart of their life and witness.
2. Reaffirming our commitment to make the word of God available to Ghana and beyond, thus

helping the churches fulfill their mission to proclaim the gospel to every person and make disciples of all nations.

3. Forming national networks of decisions makers for the purpose of promoting co-operation and partnership at these levels.
4. Sharing news of product development and providing updates on activates and future plans.
5. Building a relationship and encouraging and strengthen one another in our common task.
6. Providing a forum for creative discussion of relevant issues and for formulating visionary and strategic thinking.
7. Identifying problems that require attention and reviewing key issues in depth.
8. Using every available way to communicate the scriptures both print and media.

Member Organisations:

- » Biblica, Ghana
- » OneHope, Ghana
- » Scripture Union (SU)
- » Lutheran Media Ministry
- » Theovision International
- » The Bible League Ghana (BLG)
- » Faith Comes By Hearing (FCBH)
- » The Bible Society of Ghana (BSG)
- » Lutheran Bible Translators (LBT)
- » Great Commission Movement of Ghana (GCMG)
- » Ghana Fellowship of Evangelical Students (GHAFES)
- » Ghana Institute of Linguistics, Literacy and Bible translation (GILLBT)



FOCUS HIGHER INTERNATIONAL
An Interdenominational Evangelistic Ministry

OUR STORY

Focus Higher International (FHI) is an Interdenominational Evangelistic ministry that is devoted to winning souls for Christ through evangelistic outreaches. FHI, which began in May 2004 with an initial outreach of sharing Gospel tracts to students, has now reached out to several people in villages, communities, campuses and schools with the Gospel of our Lord Jesus Christ.



OUR VISION AND MISSION

Our vision is to raise and build the youth with the mind of Christ and make them missionaries in their homes, communities, the nation and beyond. (Colossians 3:1-2)

Our mission is winning souls for Christ, teaching God's word and making disciples of Christ through evangelistic outreaches. (Matthew 28:19-20)

WHAT WE DO

We exist to help fulfill the Great Commission through evangelistic outreaches. Our outreaches include;

COMMISSION ON MISSIONS

This is an evangelical outreach programme to schools and communities to proclaim the Gospel of Jesus Christ.



Do you want to join Focus Higher?
Missions Opportunities include

- Short Term Missions among the Nanumba and Wala people groups in Ghana
- Short Term Missions among the Fulanis in Burkina Faso
- Long Term Mission in Ghana and other African Countries partnering with Acts13 Africa.

Pray for our missionaries working among the Nanumbas. Ask the Lord to use them to draw people of influence in the Nanumba community to faith in Christ and that signs and wonders would follow these Nanumba believers as they share Christ with their own people.

GO-NORTH MISSIONS

This is a rural evangelism outreach programme aimed at reclaiming the North of Africa for Christ. Currently, FHI's Go-North Missions is working among the Nanumba and Wala People groups through short term missions and sending missionaries for long term missions.



LET'S BREAK BREAD

Let's Break Bread is a love outreach to the needy, people living with disabilities, orphanages and less privileged people by means of social support.



Connect With Us

(Hebrews 3:1)

"Brothers and sisters, you are holy partners in a heavenly calling"

We must be connected to each other to fulfill our calling. Connect with us to serve as a;

Missionary | Volunteer | Associate | Partner

Accra Office: Hse No. 867/1 Pentecost Rd. Madina Estate
Missions House (Digital address): CG-1133-1077, Pomadze-Winneba.

+233 24 920 8196

+233 20 889 3394

www.focushigher.org

focushigher@gmail.com

PART 13

ECUMENICAL & UMBRELLA BODIES/NETWORKS



The Adinkra symbol “HWE MU DUA”. This means “measuring stick” and stresses the need to strive for the best in human endeavors.



DORON MEDICAL CENTER



The Doron Medical Center is a 24 hours full-service hospital set up with the desire to improve access to health care in the communities of Afienya, Appolonia, Tema and beyond. Doron prides itself in being a Christian facility that believes in quality, coordinated, comprehensive, compassionate, Cost-effective and patient-centered care.

As part of our corporate social responsibility, DMC has embarked on several free medical outreaches in some deprived communities and institutions in Ghana. Among these communities/institutions are; Asadame, Savior Children Orphanage (Kasoa), Alikekope, Ashiaman, Madina, Koforidua, Ho, Afienya and New Jerusalem. We have also organized medical outreaches for the following churches; Grace Baptist Church, Global Evangelical Church and Apostolic Church all in the Afienya District. In all, a total number of 2700 people benefitted from our medical outreaches

As a health facility, Doron Medical Center is taking the following steps in the wake of the deadly Covid-19 pandemic happening around the world;

- 1. Constant education or Training on the prevention of COVID-19 by DMC for all clients as well as individuals in the community.*
- 2. Management of DMC has made a clear and outlined protocol for all staff to follow to prevent and avoid the spread of COVID-19.*
- 3. Management has also made available soap with running water and enough hand sanitizers at advantage points within the facility to encourage frequent washing and sanitizing of hands.*
- 4. Availability of PPE's to protect all staff.*
- 5. Availability of affordable alcohol hand rubs at different volumes for all members of the Community and clients of DMC.*

Home care services • Primary Care (General Consultations) • Child & maternal care • Geriatric care • Specialist Services • Occupational Health and Safety • Laboratory Services • Pharmacy services • Diet Therapy Services • Physiotherapy • Pre- & Post Medical Examinations • Effective follow-up system to check on client's wellbeing • Preventive health programs • Telemedicine • Reproductive Health Services • Family Planning Services • Ambulance Services

Our Services

Locate us



+233 030 290 4690
+233 501400132 /5/6
+233 244 644 331 /2

Off the afienya Appolonia road, after the Police barrier and close to Macvak school

DIRECTORY OF ECUMENICAL & UMBRELLA BODIES/NETWORKS

There are several umbrella bodies among the Christian circles in Ghana. However, this maiden Mission Handbook has outlined seven of them that has member churches partnering with GEMA over the years for missionary task, and mission-oriented programs and activities. Subsequent editions may feature others as we affirm their existence and their goals.

1. CHRISTIAN COUNCIL OF GHANA - CCG

The Christian Council of Ghana (CCG) was founded on 30th October 1929 by five churches namely African Methodist Episcopal (AME), Zion Church, English Church Mission (Anglican), Ewe Presbyterian Church (now Evangelical Presbyterian Church); Presbyterian Church of the Gold Coast (now Ghana) and Wesleyan Methodist Church (now the Methodist Church Ghana). The purpose was the search for unity and to work with members on issues of social concern and be the voice of the voiceless in society. Currently, the CCG comprises twenty-six member churches and three other Christian Organizations.

The vision of CCG is to be the Triune God's instrument for change in Ghana where the highest value is placed on Peace, Justice, Unity, and Respect for the Dignity and Integrity of Creation.

The mission is to strengthen the capacity of members to contribute to achieving Justice, Unity, Reconciliation, and Integrity of Creation among various sectors of Ghanaian society and provide a forum for joint action on issues of common interest. In seeking to achieve this, we are guided by the Holy Bible and, in all matters of national interest, remain non-partisan.

The Christian Council apart from its core business of ecumenism is a Research-Based Advocacy Institution in these four areas; **Governance, Human Rights and Gender, Interfaith and Ecumenism, Social and Economic Justice**

LOCATION/ADDRESS: Awula Kpakpa Street, Osu, Accra – Ghana

PHONE CONTACT: +233-30-2776 678/
+233-24-380 927

E-MAIL: info@christiancouncilgh.org

WEBSITE: www.christiancouncilofghana.org

2. GHANA PENTECOSTAL AND CHARISMATIC COUNCIL - GPCC

The vision of GPCC is to unite the Church and Christian organizations to be a voice that shapes the growth and development of our people and impact society through the gospel of Christ. The mission is about building a mission-minded united Christian family that proclaims the gospel of Jesus Christ within and beyond the borders of Ghana through acts of love, compassion, and remaining relevant to the spiritual and socio-economic needs of society.

The Council seeks to provide a united platform that projects the voices of its members, and Ghanaian citizens both within and outside of the country on important national policies through regular engagements to ensure that Godly leadership and accountable governance permeates all facets of our national lives.

LOCATION/ADDRESS: P. O. Box CT 483, Cantonment

PHONE CONTACT: +233 302522226 /
+233 206703864

E-MAIL: info@gpccghana.org

WEBSITE: www.gpccghana.org

3. THE GHANA CHARISMATIC BISHOPS' CONFERENCE

The Ghana Charismatic Bishops' Conference is a powerful body made up of Bishops of several different charismatic denominations in Ghana. Today, its

membership is made of over 100 bishops located in every region of Ghana.

A Bishop is a most senior and revered person among the clergy and is an overseer of several churches. Consequently, 4000 churches yield to the authority of this powerful conference. The Ghana Charismatic Bishops' Conference has a widespread influence in Ghana and holds sway over no less than 1 million Ghanaian Christians.

The Ghana Charismatic Bishops' Conference founded some years ago by Dag Heward-Mills, intercedes and prays constantly for the nation Ghana and also speaks prophetically into national matters.

LOCATION/ADDRESS: Teshie

PHONE CONTACT: +233 24 432 3782

E-MAIL: senyodeh@icloud.com

WEBSITE: www.ghanacharismaticbishops.org

4. NATIONAL ASSOCIATION OF CHARISMATIC & CHRISTIAN CHURCHES (NACCC)

NACCC is an Association of over 200 charismatic churches across the country. As of 2015 Archbishop Nicholas Duncan-Williams was chairman of the NACCC. The NACCC plays a supervisory role to ensure that ministers maintain high moral standards. The NACCC was founded on 1st December, 1999 by Dag Heward-Mills who was also elected twice as Chairman. It had existed informally before that date. The word "Christian" was included in the name to show that the organization was open to churches that shared its vision even if they did not consider themselves charismatic.

The National Association of Charismatic and Christian Churches, also refers to as "The Association" or "NACCC" was established to provide a biblically and nationally accepted standard of practice for churches in terms of procedure, morality, ethics, etc. NACCC seek to provide a medium for fellowship and interaction between ministries and churches and also provide opportunity for the strengthening and edifying of ministers through periodic NACCC conferences. NACCC was setup to assist member churches where possible in matters of administration, management ethics and inter-ministerial relationships, encourage and develop interpersonal relationships of ministers. It also provide a biblically and nationally accepted standard of practice for

churches in terms of procedure, morality, ethics, etc. NACCC serve as a united body for Christians and churches in relating and negotiating with other religious bodies, government bodies and any other organized bodies. It provides opportunity and exposures member for the gifts and ministry offices in the world, which otherwise may be difficult and financially impossible for the individual churches to bear.

NACCC serve as and when necessary, as a licensing and ordaining body for up-and coming ministers. It also serve as a united force in upholding and defending the human, civil, legal and constitutional rights of the Church of God and its ministers. It will defend the Church and its leaders from external aggression and intimidation. It will contend for recognition, respect and proper representation of the Church of our Lord Jesus Christ and its Ministers in national issues which concern and affect the well being of the Church of God.

5. GHANA EVANGELISM COMMITTEE - GEC

The Ghana Evangelism Committee is an indigenous, interdenominational, and service agency. The Committee came into existence in 1974 to introduce the New Life for All movement into the churches of Ghana. GEC's concern is that the Body of Christ in Ghana ought to be working directly at the disciplining of the whole nation, including all people groups, in response to the command of the Head of the Church – the risen Lord Jesus Christ (Matthew 28:19-20).

The vision is to cooperate with God in a unified movement so that every Christian, church, and Christian organization in Ghana and beyond will be thoroughly disciplined and committed to fulfilling the Great Commission.

The mission of GEC is to serve Christ through the churches and other Christian organizations of Ghana by mobilizing the said churches and Christian organizations to disciple the whole nation and beyond.

GEC's role is to be a catalyst through survey and the dissemination of information in seminars and publications; through the orientation of leaders and local churches on ways and means to grow, plant churches, and reach the unreached; and through pioneering new programs and strategies geared to the

growth and multiplication of churches – especially amongst the unreached.

LOCATION/ADDRESS: Next to Atinka Media Village Building, Caprice

PHONE CONTACT: +233302778603 / +233244 175 181

E-MAIL: ghevangelism@gmail.com / ghevangelismcommittee@yahoo.com

WEBSITE: www.ghanaevangelismcommittee.org

6. CHRISTIAN HEALTH ASSOCIATION OF GHANA - CHAG

CHAG is a Network organization of 344 health facilities and health training institutions owned by 25 different Christian Church Denominations. CHAG provides health care to the most vulnerable and underprivileged population groups in all 16 Regions of Ghana, particularly in the most remote areas.

The mission of CHAG is to promote the healing ministry of Christ and be a reliable partner in the Health Sector in providing the health needs of the people in Ghana in fulfillment of Christ's mandate to heal the sick.

LOCATION/ADDRESS: 21 Jubilee Well Street, Labone, Accra

PHONE CONTACT: +233302777815

E-MAIL: chag@chag.org.gh

WEBSITE: www.chag.org.gh

7. THE MISSIOLOGICAL SOCIETY OF GHANA (MSG)

The Missiological Society of Ghana (MSG) is an international inter-confessional and intercultural society committed to the scholarly study of Christian witness and its impact in the world.

Vision: The Missiological Society of Ghana seeks to become a fellowship of Christians devoted to promoting Christian mission through scholarly study and dissemination of relevant information.

Mission: The Missiological Society of Ghana seeks to promote knowledge of the Lord Jesus Christ through the scholarly study of all issues relating to Christian mission and through research and publications that are of particular relevance to Africa and to disseminate such information among all partici-

pants in Christian mission.

LOCATION/ADDRESS: Trinity Theological Seminary, P. O. Box LG 48, Legon

PHONE CONTACT: +233 (0) 244676580 / 202049404

E-MAIL: info@wamsonline.org

WEBSITE: www.wamsonline.org

8. FORUM OF BIBLE AGENCIES (FOBA)

FOBA (Forum of Bible Agencies), Ghana is made up of Christian organizations that translate and / or publish scripture and its related products in all formats. Some of the tools/resources are Bibles in various languages, Audio Bibles, Jesus Film, Bible Literature/Devotions and many more.

These tools/resources are used by individuals, churches and other Christian groups for personal growth and ministry.

The general objectives are:

1. Encourage churches, missions and agencies to use and confirm God's word at the heart of their life and witness.
2. Reaffirming our commitment to make the word of God available to Ghana and beyond, thus helping the churches fulfill their mission to proclaim the gospel to every person and make disciples of all nation.
3. Forming national networks of decisions makers for the purpose of promoting co-operation and partnership at these levels.
4. Sharing news of product development and providing updates on activates and future plans.
5. Building relationship and encouraging and strengthen one another in our common task.
6. Providing a forum for creative discussion of relevant issues and for formulating visionary and strategic thinking.
7. Identifying problems which require attention and reviewing key issues in depth.
8. Using every available way to communicate the scriptures both print and media

PHONE CONTACT: +233209995430

E-MAIL: fobaghana@gmail.com



CAPRO MISSIONARY MOVEMENT, GHANA. a.k.a CAPRO Ghana.

We are globally known as “**Calvary Ministries (CAPRO)**”. An indigenous interdenominational African Cross-Cultural Missions Agency which originated in Nigeria in 1975, with the primary focus on making disciples for our Lord Jesus Christ among all the ethnic groups of Africa and globally, who are yet to hear the gospel. In 1999 CAPRO missionaries came to Ghana with this focus and registered

as CAPRO MISSIONARY MOVEMENT, GHANA. We are involved in the following:

- ❖ **CHURCH PLANTING:** We currently have missionaries preaching / teaching the holistic gospel and planting indigenous and autonomous (non-denominational) disciple making churches among 3 UPGs namely; **Nanumba / Konkomba** in the Nanumba South District, N / R. and



Gonja in the Savannah Region. (*Our missionaries work with other people to bring about holistic change in the people's lives and communities. CAPRO offers*



specialized cross – cultural training for those who have the call to serve as long term missionaries).

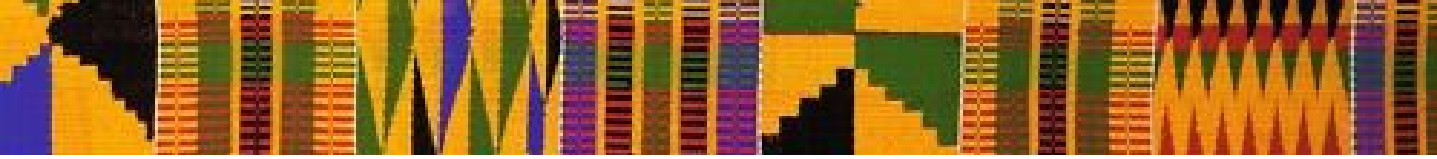


- ❖ We do **Dangbme girls grooming** as an interception of the traditional puberty rite of the dangbme girl among the Krobos in the E / R.

- ❖ **Discipleship and Missions Exposure Program (DIMEP).** This is a series of 13 days - 52 hrs. (a

day in a week) teaching that equips believers with a deeper understanding of how to live the Christ-like life and impact their generation for Jesus Christ our Lord. We climax with at least a week visit to a mission field and graduation.

- ❖ **MOBILIZATION:** We inform and sensitize the Church with cross – cultural missions information and the necessary partnership with mission agencies on how to actively participate in the task of reaching the unreached. Information disseminated through the modulated teachings, conferences, and seminars seek to ignite our passion to identify and pursue our primary purpose of our existence as Church.



PART 14

DIRECTORY OF ORGANIZATIONS



The Adinkra symbol “HWE MU DUA”. This means “measuring stick” and stresses the need to strive for the best in human endeavors.



Fellowship of Association of Medical Evangelism (FAME GHANA)

Box AN 16563, Accra North, Ghana, West Africa.

☎ 024 374 6465

www.ghanachristianmission.com

Medical Outreach

Seven clinics and
free medical camps



Christian Education

School receives
desks and chairs



Community Development

Donated
sewing machines

Church Planting

Over 200
Churches started



DIRECTORY OF ORGANISATIONS

This directory captures most mission-related agencies in Ghana whether they are indigenous or foreign-based organizations. The list gives easy access to different organizations outlining their unique ministries.

1. KORLE-BU COMMUNITY CHAPEL

Current Leader: REV. EMMANUEL OSAE
ADDO

Tel.: +233244468953

Email: acchapel@yahoo.com

Website: www.kbcchapel.org

Core Ministries

1. Church Planting
2. Missions Outreach Program
3. Missions Support

2. ONEWAY AFRICA MINISTRIES

Current Leader: Pastor Ray Mensah

Official Tel: 0553897060

Official Email: onewayafrica@owm.org

Website: www.onewayafrica.org

Core Ministries

1. Disciple-making
2. Church planting
3. Missions mobilization
4. Mission training
5. Media ministries
6. Community development projects
7. Leadership training

3. CAPRO GHANA

Current leader: Pastor. John Nartey

Tel: 0548318785/0241253091

Email: caproghana@hotmail.com

Website: www.capromissions.org

Core Ministries

1. Cross-cultural church planting
2. Mobilization
3. Discipleship training program (dimep)
4. Social intervention (krobo girl grooming)
5. Conferences/seminars

4. CHRISTIAN OUTREACH FELLOWSHIP (COF)

Current Leader: Rev. Emmanuel Anukun-Dabson

Tel: 0302 222 555

Email: cofgha@yahoo.com

Website: www.christianoutreachfellowship.org

Core Ministries

1. Church planting/discipleship training
2. Mission outreach program
3. Vocational institute
4. Social action
5. Mission mobilization

5. CHRISTIAN MISSIONS RESOURCE FOUNDATION

Current Leader: Lt. Col. Joseph Azure

Tel: 0240403063/0208164587

Email: j0sef_azure@yahoo.com

Website: www.cmrfmedmissions.com

Core Ministries

1. Church planting
2. Donation of medical equipment/suppliers
3. Drilling of boreholes
4. Relief services
5. Medical evangelism
6. Children's/youth ministry

6. AFRICAN CHRISTIAN MISSION (ACM)

Current Leader: Rev. Dr. Seth anyomi

Tel: 0208153366

Email: kofiwinfred@yahoo.com

Core Ministries

1. Church planting
2. Missions training college
3. Medical evangelism
4. Social services
5. Skill training
6. Basic schools

7. FELLOWSHIP OF ASSOCIATES OF MEDICAL EVANGELISM (FAME)

Current Leader: Pastor Wisdom Yao Nyador

Tel: 0243746465

Email: wisedhomme@gmail.com

Website: www.ghanachristianmission.com

Core Ministries

1. Church Planting
2. Medical Clinics/outreaches
3. Christian education
4. Community Development Projects

8. FULLSTATURE MISSIONS INTERNATIONAL (GHANA)

Current Leader: Rev & Mrs. Daniel Hyde Appiah

Tel: 024408865/0243438944

Email: dhydeappiah@gmail.com/fmighana@gmail.com

Website: www.fullstature.net / www.fmighana.org

Core Ministries

1. Church Planting
2. School of Missions
3. Mission Mobilization
4. Discipleship and Evangelism Training
5. Mercy Ministries

9. INTERNATIONAL NEEDS GHANA

Current Leader: Mr. Cromwell Awadey

Tel: +233 302300224/0248813737

Email: info@internationalneedsgh.org

Website: www.internationalneedsgh.org

Core Ministries

1. Human rights advocacy(Trokosi)
2. Church planting
3. Mission outreach program
4. Provision of basic schools
5. General welfare rehabilitation

10. LIVING BREAD MISSIONS (LBM)

Current Leader: Rev. Sampson Dorkunor

Tel: 0244230290

Email: sdorkunor@gmail.com

Website: www.livingbreadghana.org

Core ministries

1. Church planting
2. Missions awareness program
3. Community Development Projects
4. Discipleship training- get to the root (GTTR)

5. Professionals in mission
6. Agricultural projects

11. REACHING THE UNREACHED MINISTRIES

Current Leader: Rev. Sampson Dorkunor
Tel: 0244230290
Email: sdorkunor@gmail.com
Website: www.livingbreadghana.org

Core ministries

1. Church planting
2. Missions awareness program
3. Discipleship TRAINING

12. MEANINGFUL LIFE INTERNATIONAL (MLI)

Current Leader: Leader: Rev. Dr. Godwin Ahlijah
Tel: 0244644331
Email: gahlijah.mli@gmail.com/gahlijah@yahoo.com/gahlijah86@gmail.com
Website: www.mlighana.org

Core Ministries

1. Church planting
2. Community dev. Projects
3. Drilling of boreholes
4. Discipleship training
5. Medical evangelism

13. PIONEERS-AFRICA

Current Leader: Mr. Eugene Yakohene
Tel: 0245424370
Email: admin@pioneers-africa.org
Website: www.pioneersafrica.org

Core Ministries

1. Church planting
2. Missions awareness program
3. Cross-cultural missions
4. Discipleship training
5. Community Dev. Projects

14. REACH THE PEOPLE MINISTRY

Current Leader: Rev. Eugene Narh
Tel: 0249121377
Email: ugnarh@hotmail.com
Website: www.reachthepeople.org

Core Ministries

1. Church planting
2. Jesus film show
3. Discipleship training

15. STRAIGHTWAY CHAPEL

Current Leader: Rev/Dr. Ahmed Adjei
Tel: 0240161178
Email: cmcmaka@yahoo.com
Website:

Core Ministries

1. Church planting
2. Islam missions awareness program
3. Discipleship TRAINING

16. GHANA INSTITUTE OF LINGUISTICS, LITERACY AND BIBLE TRANSLATION (GILLBT)

Current Leader: Pastor Sylvester Nkrumah
Tel: 0303 40280
Email: admin_gillbt@gillbt.org
Website: www.gillbt.org

Core ministries

1. Bible translation
2. Literacy
3. Scripture engagement and linguistics
4. Education

17. SERVING IN MISSIONS (SIM)

Current Leader: Penny Bakewell
Tel: 0503569565
Email: director@sim.org
Website: www.sim.org

Core Ministries

- 1. Church planting
- 2. Mission mobilization
- 3. Cross-cultural missions
- 4. Discipleship Training

18. SOURCE OF LIGHT MINISTRIES

Current Leader: Rev. Daniel Sappor
Tel: 0208193615
Email: dugbanordt@yahoo.com
Website: www.sourcelight.org

Core Ministries

- 1. Bible Correspondence Schools
- 2. Prison Ministry
- 3. Orphan Ministry
- 4. Discipleship /Leadership Training
- 5. School
- 6. Church Planting

19. WE CARE MISSION

Current Leader: Dr. Daniel Haizel
Tel: 0244364142
Email: danhaizel63@gmail.com
Website: www.wecaremission.org

Core Ministries

- 1. Orphan ministry
- 2. Missions outreach program
- 3. Missions support
- 4. Community dev. Projects
- 5. Building leadership capacity

20. WORLD CHANGERS FAITH MINISTRY

Current Leader: Rev. Sitsofe Adafia
Tel: 0558671543/ 0208179712
Email: onwardint@gmail.com
Website:

Core Ministries

- 1. Church Planting
- 2. Mission Mobilization
- 3. Leadership Training

21. TORCHBEARERS MISSION INC.

Current leader: Rev. Joseph MacCarthy
Tel: 0272489559
Email: torchbearersgh@gmail.com
Website: www.torcbeareersgh.org

Core Ministries

- 1. Church Planting
- 2. Missions Outreach Program
- 3. Mission Training School (ISOMALD)
- 4. Community Dev. Projects

22. THEOVISION INTERNATIONAL

Current leader: Rev. Theodore M. Asare
Tel: 0244545721
Email: theo@theovision.org
Website: www.theovision.org

Core ministries

- 1. Audio bible recording in indigenous languages
- 2. Missions outreach program
- 3. Media training
- 4. Health care services
- 5. Medical clinic
- 6. Radio broadcast

23. GOSPEL PARTNERS MINISTRY

Current Leader: Rev. Joshua Appiah
Tel: 0243369125
Email: anuoyamba@yahoo.com
Website:

Core Ministries

- 1. Church planting
- 2. Missions outreach program

24. WEC (ACTS13)

Current Leaders: Rev. Rolly & Mrs.
Christiana Grenier
Tel: 0503269158
Email: acts13africa@gmail.com
Website: acts13africa.wecinternational.org

Core Ministries

1. Cross- cultural training
2. Mission mobilization

25. ADONAI PARTNERS

Current Leader: Mr. Richard Erhiawaren
Coordinator in Ghana: Mrs. Sandra K Paluku
Tel: 0200272172
Email: sandra@adonaipartners.org/ richard@adonaipartners.org
Website: www.adonaipartners.org

Core ministries

1. Medical and dental outreach
2. Missions outreach
3. Program
4. Discipleship training
5. Community development

26. NEW HARVEST GLOBAL MINISTRIES

Current Leader: Rev. Dr. S.B. E. Johnson/
Juliana Coulson
Tel: 0263101162
Email: julianacoulson@ymail.com

Core Ministries

1. Church planting
2. Missions outreach program
3. Discipleship Training

27. DIVINE GROUP INTERNATIONAL

Current leader: Mr. Ebenezer Kofi Adu-
Lartey
Tel: 0244760710

Email: divinegroupinternational@gmail.com

Website: www.dgigh.org

Core ministries

1. Church planting
2. Missions outreach program
3. Medical evangelism
4. Medical clinics

28. REACH ALL NATIONS MISSION ASSOCIATION (RANMA)

Leader: Ps. Dominic Akati

Tel:

Email: dominicmaccathy@yahoo.com

Website:

Core Ministries

1. Church planting
2. Missions outreach program

29. TRUE LOVE ASSEMBLIES OF GOD

Current Leader: Rev. Eric Aidoo -Sekyi

Tel: 0244610219

Email: trueloveag2@gmail.com

Website:

Core Ministries

1. Missions amongst the Konkomba
2. Missions amongst Challa

31. ICGC-AMASAMAN*

Current Leader: Rev. William Tsinigo

Tel: 0244641547

Email: willtsin@hotmail.com

Website: www.shalom.com

Core Ministries

1. Church planting
2. Missions outreach program
3. Missions support
4. Discipleship training
5. Mission TRAINING

30. GOSPEL LITERATURE AND MISSION MOBILIZATION INT. CENTER (GLAMMIC)

Current Leader: Rev. Micheal Oppong

Tel:

Email: gosplicentre@yahoo.com

Website:

Core Ministries

1. Resource mobilization
2. Missions outreach program
3. Christian literature

31. CALVARY RESCUE MISSION

Current Leader: Rev. George Abaidoo

Tel: 0244714115

Email: gkkabaidoo@yahoo.com/

Website:

Core ministries

1. Missions outreach program
2. Orphans and vulnerable children ministry
3. Church planting

32. GHANA FELLOWSHIP OF EVANGELICAL STUDENTS (GHAFES)

Current Leader: Mr. Isaac Newton-Mensah

Tel: 0302 776412 / 0243362521

Email: info@ghafes.org

Website: www.ghafes.org

Core Ministries

1. Evangelism and mission
2. Mentorship and leadership formation
3. Discipleship
4. Responsible and active church membership and citizenship

33. MISSION RESOURCE GHANA

Current Leader: Mr. Emmanuel Akorli

Tel: 0243475048

Email: missionresourceghana@yahoo.com

Website:

Core Ministries

1. Community Dev. Projects

34. CHURCH OF CHRIST (NEW TOWN BRANCH)

Current Leader: Rev. Evans Lartey

Tel: 0208089840

Email: priestkga@yahoo.com

Website: accranewtown.coc-gh.org/

Core Ministries

1. Church planting
2. Missions outreach program
3. Training

35. CHARITY AFRICA MISSION

Current Leader: Weston Leibee

Tel:

Email: wesandcharity@gmail.com

Website: ccmglobal.org

Core Ministries

1. Church planting
2. Missions outreach program
3. Community dev. Projects

36. MISSION HOUSE INTERNATIONAL

Current Leader: Ido Eunice Akase

Tel: 0244065694 / 0262996529

Email: aakpenkase@gmail.com

Website:

Core Ministries

1. Evangelical church planting
2. Missions outreach program
3. Discipleship training
4. Mission training

37. RDE INTERNATIONAL

Current Leaders: Mr. Humphrey Hooper &

Mrs. Saviour Oforiwaa Hooper
Tel: +233243159317, +233243623690
Email: rdeinternational9@gmail.com
Website:

Core Ministries

1. Training, workshops and conferences for pastors, church leaders, children’s leaders and parents
2. Evangelism and missions
3. Social intervention programs

38. SCRIPTURE UNION

Current Leader: Mr. Kwame Adu
Tel: 0302225554/ 0303976866/ 0240875222
Email: sughanaho@gmail.com
Website:

Core Mandate

1. Bible Ministry
2. Schools Ministry
3. Community Fellowship and Prayer Warrior

39. KINGS VILLAGE

Current Leader: Rev. Benjamin Owusu-Sekyere
Tel: 0244315713
Email: ben.owususekyere@thekingsvillage.org
Website: www.tkgv.org.uk

Core Ministries

1. Medical Missions
2. Church Planting.
3. Christian Education
4. Rural Community Outreach
5. Healthcare
6. Christian Outreach
7. Nutrition Center
8. Water and Sanitation

40. MISSION PURSE

Current Leader: Rev. Albert Takyi
Tel: 027 2354066/0557893914
Email: takyalbert@hotmail.com
Website: missionspurse.org

Core Ministries

1. Training and Capacity Building
2. Empowerment for Missionary Spouses
3. Educational Scholarships for MKS
4. Logistical Material Support
5. Community Development
6. Cultural Orientation
7. Support for Distressed on-field

41. EXCELLENT YOUTH OUTREACH

Current Leader: Mr. Kwesi Oteng-Yeboah
Phone Number: 0208447198
Email: eyosecretariat@gmail.com/ admin@eyoministries.com
Website: www.eyoministry.com

Core Ministries

1. Youth outreach programs
2. Student/youth Discipleship
3. Leadership development
4. Short-term missions
5. Youth camps/conferences

42. LIBERATION MISSION FOR CHRIST

Current Leader:
Tel: 0264974495
Email: lmcfglobal@gmail.com/info@lmcfglobal.org
Website: www.lmcfglobal.org

Core Ministries

- Church Planting
- Mission Training
- Mentorship Training
- Mission Research
- Prayer Force

- Training of Christian Admin & Management

43. EDEN BRIDGE MISSION

Leader: Rev Jedidiah Abbey
Tel: 0244730657
Email: edenbridgmission@yahoo.com
Website:

Core Ministries

1. Evangelism
2. Church Planting
3. Medical Charity Outreach

44. LIGHT THE WORLD MISSIONS

Current Leader: Dr. Kwame Acquaaah
Tel:
Email: kwame@kwameacquaaah.com
Website: taenvironmental.org

Core Ministries:

1. Community development

45. Focus higher international

Leader: Pastor Samuel Asiamah
Tel: 0249208196
Email: focushigher@gmail.com
Website: www.focushigher.org

Core ministries

1. Short-term Missions
2. Long-term Missions

46. GOSPEL PARTNERS MINISTRY

Leader: Pastor Joshua Appiah
Tel: 0243369125
Email: anuoyamba@yahoo.com
Website: gospelpartnersministry.org

Core Ministries:

1. Church Planting
2. Education/Educational Tour
3. Rural Outreaches

47. ADASA MISSIONS

48. GREAT COMMISSION MOVEMENT, GHANA

Leader: Mr. Kumah Doe
Tel: 0242521354
Email: kumah.doe@gcmghana.org
Website: www.gcmghana.org

Core Ministries

1. Digital Media
2. Campus Ministry
3. Church Ministry
4. Jesus Film Project
5. Leader Impact
6. Prayer
7. Family Life

49. CHILD EVANGELISM FELLOWSHIP OF GHANA INC.

Current Leader: Mr. Samuel Tachie-Menson
Tel: 024 781 5807
Email: cefghana@gmail.com
Website: cefonline.com/big-picture/ghana/

Core Ministries

1. Training
2. Good News Club
3. 5-Day Club
4. Party Club
5. Fairs and Open Air Ministries
6. School Worship
7. Bible Correspondence courses
2. Camps/VBS

50. SALT AND LIGHT MINISTRIES

Current Leader: Dr. Joyce Rosalind Aryee
Tel: +233 26 813 0615
Email: saltlightministries@gmail.com
Website: saltandlightministriesgh.org/

Core Ministries

1. Radio Ministry
2. Music Ministry
3. Discipleship and Mentoring
4. Biblical Counselling

51. WORLD VISION GHANA

Leader: Dickens Thunde
Tel: 0302232603/0302-22 6643/4
Email: wvg_comms@wvi.org
Website: www.wvi.org/ghana

Core Ministries

3. Relief and Disaster Management
4. Child Protection and Advocacy
5. Health and Nutrition

52. COMPASSION INTERNATIONAL GHANA

Tel: 0202642506/7
Email: asafo@gh.ci.org/ compassionghana@gh.ci.org
Website: www.compassion.com

Core Ministries

1. Advocates for Children
2. Child sponsorship
3. Disaster Relief

53. MBB KOINONIA MOVEMENT OF GHANA

Current Leader: Rev/Dr. Ahmed Adjei
Tel: 0208119286
Email: cmcmakacmum@gmail.com

Core Ministries

1. Convert care
2. Training muslims converts
3. Empowering the churches for muslims outreaches

54. GHANA BAPTIST MISSION, INTERNATIONAL MISSION BOARD, SBC

Current Leader: Dr. Paul Chitwood
Representative in Ghana: Rev. Alan Locke
Tel: +233 50 339 8307
Email: alanandbethlocke@gmail.com
Website: www.imb.org

Core ministries

1. Church planting
2. Leadership training
3. Human needs

55. NOUR-UL-‘ALAM MISSION GHANA

Current leader:
Tel: 0302786309/ 0244844203
Email: ghana@dclit.net
Website: ghana.dclit.net

Core Ministries

1. Supply outreach materials
2. Mission awareness
3. Prayer mobilisation
4. Teach chronological bible stories

56. MARKAZ AL BISHARA MINISTRIES

Current Leader: Rev. Johnson Asare
Tel:
Email:
Website: www.netministries.org

Core ministries

1. Water and sanitation
2. Community development
3. Health and nutrition
4. Micro enterprise development
5. Institutional development

57. AWANA CLUBS GHANA

Current Leader: Pastor Joseph Gyebi
Tel: 0545508262
Email: j.gyebi@awana.org
Website: www.awana.org/

Core ministries

1. Children ministry

58. TALK MISSIONS

TM captures the stories of people involved in missions in hope of motivating Africans to be involved in the Great Commission.

Contact: Billy Cheung & Peter Higham

Tel: 0245889530

Email: talkmissions@gmail.com

YouTube: Talk Missions

Facebook: @talkmissions

Core Ministries

1. Digital Media
2. Training
3. Mibile Ministry
4. Technology/Media Advocacy

59. NEWBREED MISSIONS INTERNATIONAL

Current Leader: Rev. Dag Roberts

Tel: 0244715821

Email: daq1roberts@yahoo.com

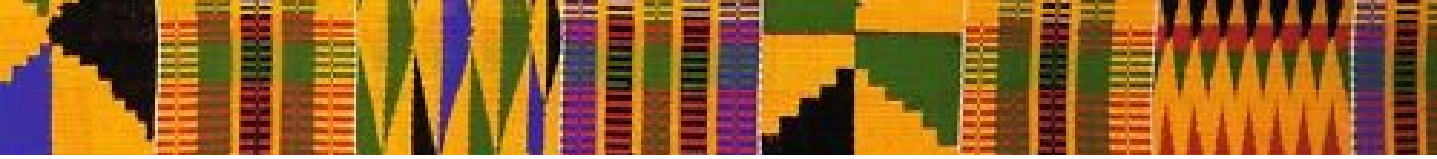
Core ministries

1. Soul Winning
2. Making Disciples
3. Planting Churches

60. LIFE RESTORATION MINISTRY

61. GHACOE WOMEN'S MINISTRY

62. GLOBAL MISSION RESOURCE CENTER



PART 15

CATEGORIZATION OF MISSION AGENCIES



The Adinkra symbol “HWE MU DUA”. This means “measuring stick” and stresses the need to strive for the best in human endeavors.

REACH DISCIPLE EMPOWER

THE NEXT GENERATION



What if every child in every community had someone to reach, disciple and empower them to become an influential Kingdom champion?

RDE is training people on a local platform and building a network of leaders invested in the next generation.

Currently we are leading 1for50 global movement, Global Children’s Network and partnering 4/14 global movement, churches, ministries and networks in Ghana to equip Children’s leaders to reach every child.



RDE is an NGO that equips local leaders to impact the next generation for Christ.

OUR OBJECTIVES

- EQUIP leaders with relevant tools and ideas
- MOBILIZE local leaders to reach and disciple children
- Provide relevant trainings and resources
- CONNECT leaders with others and help them to work together.

OUR MISSION

- REACH unreached children with the life-changing love of Jesus
- DISCIPLE children to know and follow Jesus for a lifetime
- EMPOWER children to become Kingdom champions in their own families, communities and beyond



Contact:
P.O. Box WJ 627Weija – Accra, Ghana.

Call:
0243 159317 . 0243 623690
0245 936034 . 0552 879311

Email: rdeinternational9@gmail.com

CATEGORISATION OF MISSION AGENCIES

This list captures most mission-related agencies in Ghana whether they are indigenous or foreign-based organizations. The list gives easy access to different organizations outlining their unique ministries.

1. EVANGELISM, CHURCH PLANTING AND DISCIPLESHIP

- a. ADONAI PARTNERS
- b. AFRICAN CHRISTIAN MISSION(ACM)
- c. CALVARY RESCUE MISSION
- d. CAPRO GHANA
- e. CHARITY AFRICA MISSION
- f. CHRISTIAN MISSIONS RESOURCE FOUNDATION
- g. CHRISTIAN OUTREACH FELLOWSHIP (COF)
- h. CHURCH OF CHRIST (NEW TOWN BRANCH)
- i. DIVINE GROUP INTERNATIONAL
- j. EDEN BRIDGE MISSION
- k. EXCELLENT YOUTH OUTREACH
- l. FELLOWSHIP OF ASSOCIATES OF MEDICAL EVANGELISM (FAME)
- m. FOCUS HIGHER INTERNATIONAL
- n. FULLSTATURE MISSIONS INTERNATIONAL (GHANA)
- o. GHANA BAPTIST MISSION, INTERNATIONAL MISSION BOARD, SBC
- p. GHANA FELLOWSHIP OF EVANGELICAL STUDENTS(GHAFES)
- q. GOSPEL LITERATURE AND MISSION MOBILIZATION INT. CENTER (GLAMMIC)
- r. GOSPEL PARTNERS MINISTRY
- s. GOSPEL PARTNERS MINISTRY
- t. ICGC-AMASAMAN
- u. INTERNATIONAL NEEDS GHANA
- v. KINGS VILLAGE
- w. KORLE-BU COMMUNITY CHAPEL
- x. LIBERATION MISSION FOR CHRIST
- y. LIVING BREAD MISSIONS (LBM)
- z. MEANINGFUL LIFE INTERNATIONAL(MLI)
- aa. MISSION HOUSE INTERNATIONAL
- bb. NEW HARVEST GLOBAL MINISTRIES
- cc. ONEWAY AFRICA MINISTRIES
- dd. PIONEERS-AFRICA
- ee. RDE INTERNATIONAL
- ff. REACH ALL NATIONS MISSION ASSOCIATION (RANMA)
- gg. REACH THE PEOPLE MINISTRY
- hh. REACHING THE UNREACHED MINISTRIES
- ii. SERVING IN MISSIONS(SIM)
- jj. SOURCE OF LIGHT MINISTRIES
- kk. STRAIGHTWAY CHAPEL
- ll. THEOVISION INTERNATIONAL
- mm. TORCHBEARERS MISSION INC
- nn. TRUE LOVE ASSEMBLIES OF GOD
- oo. WE CARE MISSION
- pp. WORLD CHANGERS FAITH MINISTRY

2. COMMUNITY DEV. AND SOCIAL INTERVENTION

- a. ADONAI PARTNERS
- b. AFRICAN CHRISTIAN MISSION(ACM)
- c. CALVARY RESCUE MISSION
- d. CAPRO GHANA
- e. CHARITY AFRICA MISSION
- f. CHILD EVANGELISM FELLOWSHIP OF GHANA INC.
- g. CHRISTIAN MISSIONS RESOURCE FOUNDATION
- h. CHRISTIAN OUTREACH FELLOWSHIP (COF)
- i. COMPASSION INTERNATIONAL
- j. EDEN BRIDGE MISSION
- k. FELLOWSHIP OF ASSOCIATES OF MEDICAL EVANGELISM (FAME)
- l. FULLSTATURE MISSIONS INTERNATIONAL (GHANA)
- m. GHANA BAPTIST MISSION, INTERNATIONAL MISSION BOARD, SBC
- n. INTERNATIONAL NEEDS GHANA
- o. KINGS VILLAGE
- p. LIGHT THE WORLD MISSIONS
- q. LIVING BREAD MISSIONS (LBM)
- r. MARKAZ AL BISHARA MINISTRIES
- s. MEANINGFUL LIFE INTERNATIONAL(MLI)
- t. MISSION PURSE
- u. MISSION RESOURCE GHANA
- v. ONEWAY AFRICA MINISTRIES
- w. PIONEERS-AFRICA
- x. RDE INTERNATIONAL
- y. SOURCE OF LIGHT MINISTRIES
- z. THEOVISION INTERNATIONAL
- aa. TORCHBEARERS MISSION INC
- bb. WE CARE MISSION
- cc. WORLD VISION GHANA

3. BIBLE TRANSLATION AND LITERACY

- a. GHANA INSTITUTE OF LINGUISTICS, LITERACY AND BIBLE TRANSLATION(GILLBT)
- b. THEOVISION INTERNATIONAL

4. CHILDREN AND YOUTH MINISTRY

- a. AWANA CLUBS GHANA
- b. CHILD EVANGELISM
- c. CHILD EVANGELISM FELLOWSHIP OF GHANA INC.
- d. COMPASSION INTERNATIONAL
- e. EXCELLENT YOUTH OUTREACH
- f. GHANA FELLOWSHIP OF EVANGELICAL STUDENTS(GHAFES)
- g. GREAT COMMISSION INTERNATIONAL
- h. RDE INTERNATIONAL
- i. SCRIPTURE UNION
- j. WORLD VISION GHANA

5. ADVOCACY, MOBILIZATION AND TRAINING

- a. ACTS13
- b. ADONAI PARTNERS
- c. AFRICAN CHRISTIAN MISSION(ACM)
- d. CAPRO GHANA
- e. CHRISTIAN OUTREACH FELLOWSHIP (COF)
- f. CHURCH OF CHRIST (NEW TOWN BRANCH)
- g. FULLSTATURE MISSIONS INTERNATIONAL (GHANA)
- h. GHANA BAPTIST MISSION, INTERNATIONAL MISSION BOARD, SBC
- i. GOSPEL LITERATURE AND MISSION MOBILIZATION INT. CENTER (GLAMMIC)

- j. ICGC-AMASAMAN
- k. LIBERATION MISSION FOR CHRIST
- l. LIVING BREAD MISSIONS (LBM)
- m. MBB KOINONIA MOVEMENT OF GHANA
- n. MEANINGFUL LIFE INTERNATIONAL (MLI)
- o. MISSION HOUSE INTERNATIONAL
- p. MISSION PURSE
- q. NEW HARVEST GLOBAL MINISTRIES
- r. NOUR-UL-'ALAM MISSION GHANA
- s. ONEWAY AFRICA MINISTRIES
- t. PIONEERS-AFRICA
- u. RDE INTERNATIONAL
- v. REACH THE PEOPLE MINISTRY
- w. REACHING THE UNREACHED MINISTRIES
- x. SALT AND LIGHT MINISTRIES
- y. SCRIPTURE UNION
- z. SERVING IN MISSIONS (SIM)
- aa. STRAIGHTWAY CHAPEL
- bb. WE CARE MISSION
- cc. WORLD CHANGERS FAITH MINISTRY

6. CHRISTIAN LITERATURE DISTRIBUTION

- a. GOSPEL LITERATURE AND MISSION MOBILIZATION INT. CENTER (GLAMMIC)
- b. NOUR-UL-'ALAM MISSION GHANA

7. MISSION SUPPORT

- a. GHANA FELLOWSHIP OF EVANGELICAL STUDENTS (GHAFES)
- b. GREAT COMMISSION MOVEMENT, GHANA
- c. ICGC-AMASAMAN
- d. KORLE-BU COMMUNITY CHAPEL
- e. LIBERATION MISSION FOR CHRIST

- f. MBB KOINONIA MOVEMENT OF GHANA
- g. MISSION PURSE
- h. NOUR-UL-'ALAM MISSION GHANA
- i. SALT AND LIGHT MINISTRIES
- j. WE CARE MISSION

8. EDUCATION SUPPORT

- a. AFRICAN CHRISTIAN MISSION (ACM)
- b. FELLOWSHIP OF ASSOCIATES OF MEDICAL EVANGELISM (FAME)
- c. GHANA INSTITUTE OF LINGUISTICS, LITERACY AND BIBLE TRANSLATION (GILLBT)
- d. INTERNATIONAL NEEDS GHANA
- e. KINGS VILLAGE
- f. LIGHT THE WORLD MISSIONS
- g. MISSION PURSE
- h. SOURCE OF LIGHT MINISTRIES
- i. TORCHBEARERS MISSION INC

9. MEDIA SUPPORT

- a. WEC (Media in Missions).
- b. GREAT COMMISSION INTERNATIONAL
- c. ONEWAY AFRICA MINISTRIES
- d. THEOVISION INTERNATIONAL

10. ECUMENICAL BODIES

- a. CHRISTIAN COUNCIL OF GHANA - CCG
- b. CHRISTIAN HEALTH ASSOCIATION OF GHANA - CHAG
- c. GHANA EVANGELICAL MISSION ASSOCIATION - GEMA
- d. GHANA EVANGELISM COMMITTEE - GEC

- e. GHANA PENTECOSTAL AND CHARISMATIC COUNCIL - GPCC
- f. NATIONAL ASSOCIATION OF CHARISMATIC AND CHRISTIAN CHURCHES - NACCC
- g. THE GHANA CHARISMATIC BISHOPS' CONFERENCE
- h. THE MISSIOLOGICAL SOCIETY OF GHANA – MSG

**"DECLARE HIS GLORY AMONG THE NATIONS,
HIS MARVELOUS DEEDS AMONG ALL PEOPLES".
PSALM 96:3**



MISSIONS - GHANA / MISSIONS - HISTORY



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