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Migration from Historic Mission churches to Pentecostal churches in Ghana

By

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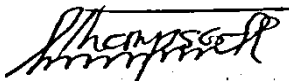
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DECLARATION

I, Emmanuel Kwabla Sarbah, hereby declare that this project is completely the product of my own research conducted between 2018 and 2020. Except for references to other works that have been duly acknowledged, this work has never been presented to any other institution either in part or whole for any award whatsoever.



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DATE: 23 February 2020

DEDICATION

This work is dedicated to
My wife, Mrs. Mercy Lorlornyo Gorleku-Sarbah
and children;
Anna, Emmanuel, Elisha and Joy

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I wish to thank the Almighty God for His provisions, grace, mercy and faithfulness throughout this study period.

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ABSTRACT

This thesis focuses on investigating and identifying the factors leading to the migration of members from Historic Mission churches to Pentecostal/Charismatic churches (PCCs) with emphasis on the Presbyterian Church of Ghana (PCG) using Ga and Dangme-Tongus Presbyteries as case studies. The advent of the Pentecostal/Charismatic churches in Ghana since the early twentieth Century has led to a slow growth in membership of Historic Mission churches.

Thus, this study involves quantitative and qualitative research approaches. Structured questionnaires were administered, and interviews conducted at selected districts in the two presbyteries with personal observation in order to unravel the phenomenon of migration in the Presbyterian Church of Ghana. The findings of the research acknowledged that migration of members from PCG to PCCs is a reality. This has over the years led to slow growth in membership, human resource mobilization and finances of PCG. There are “push” and “pull” factors in PCG and PCCs respectively which accounts for this phenomenon.

The outcome of these findings requires that in order to develop individual gifts and ministries in the PCG, congregations should recognize, encourage and train members as disciples for the missional work of the Church. Thus, the lay will become the active components of the Church. PCG should give baptismal candidates the option to choose the type of baptism they prefer. This will resolve the issue of members migrating to Pentecostal/Charismatic churches to seek baptism by immersion. Furthermore, there is the need for youth services and youth pastors in all PCG congregations in order to bridge the existing generational gap. Ultimately, these will help curve a new image for the PCG as missional community in which members care and love one another, reaching out to the marginalised, the poor and the broken-hearted in the power of the Holy Spirit.



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You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.



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ABBREVIATIONS

HMCs	-	Historic Mission churches
PCG	-	Presbyterian Church of Ghana
PCCs	-	Pentecostal/Charismatic churches
D/T	-	Dangme-Tongu Presbytery

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background and Motivation for the Study

This thesis seeks to investigate factors leading to the migration of members of Historic Mission Churches (HMCs) to Pentecostal/Charismatic Churches (PCCs) in Ghana. Growing up in the Presbyterian Church of Ghana (PCG), I witnessed the enthusiasm of members and the pride they took in belonging to the church. Four major experiences motivated me to undertake this research on Historic Mission Churches¹ in Ghana in the light of migration of their members to Pentecostal/Charismatic Churches. First, as a member of the district evangelism Team at Odumase-Krobo in the Eastern region of Ghana, I observed that during house to house evangelism, most people we came across in the community told us they were once Presbyterians but had then become members of one of the Pentecostal/Charismatic churches. Second, my experience as a minister of PCG in charge of four congregations from 2009-2018 across three political regions namely; Volta, Eastern and Greater Accra, also gave me some insight into this changing trend. My regular visitation to members whose names were in the roll book but not in the church showed that most of them had joined other Pentecostal/Charismatic churches.

Third, when I served as the Mission and Evangelism Coordinator in the Sokpoe District of the Dangme-Tongu Presbytery from 2010 to 2014, during our evangelistic activities in urban, semi-urban and rural areas, we came across Presbyterians who had joined other Pentecostal/Charismatic churches because there was not a Presbyterian Church in these communities. Fourth, my studies

¹ Historic Missions also refers to Mainline churches, hence, will be used interchangeably in this research; Cathy Ross and Colin Smith, *Missional Conversations: A dialogue Between Theory and Praxis in World Mission* (Norwich, UK: SCM Press, 2018), 149.

in Urban Mission and Christianity in the Non-Western World at Trinity Theological Seminary revealed the phenomenon of people leaving the Church through the back door. It seems the rate of loss due to this, outweighs the gains in terms of new members coming through the front door.

Furthermore, my recent visit to a South African Presbyterian Church in Pretoria revealed this worrying trend where the session clerk lamented on a decrease in the youth and children's ministry membership.² According to Richard J. Krejcir, between 1990 to 2000, Reform congregations in the United States of America (USA) declined by almost five million members, which is emphasised by Benton Johnson³ and the Rt. Rev. J.O.Y Mante in his first address to the general assembly of the Presbyterian Church of Ghana as moderator.⁴

1.2 Problem Statement

This thesis seeks to investigate the migration of members of Historic Mission churches (HMCs) to Pentecostal/Charismatic churches (PCCs) in the Ghanaian religious landscape. The rise of Pentecostal/Charismatic churches in Ghana in the early twentieth century⁵ was influenced by the activities of William Wade Harris, a Grebo from Liberia,⁶ leading to a perceived decline in the membership of these Historic Mission churches.⁷

² Report of the Session Clerk at the annual Congregational meeting of St. Columba's Presbyterian Church, Hatfield, Pretoria-South Africa held on 19th August, 2018, p. 11.

³ Richard J. Krejcir, "Statistics and Reasons for Church Decline," <http://www.churchleadership.org> accessed on 16th August, 2018 at 7pm; Benton Johnson, Dean R. Hoge and Donald A. Luidens "Mainline Churches: The Real Reason for Decline" <http://www.leaderu.com/ftissues/ft9303/articles/johnso.html>

⁴ Moderatorial address to the 19th General Assembly of PCG at Ramseyer Training Center, Abetifi Kwahu from 16th to 22nd August, 2019, 5-6.

⁵ Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer-The Netherlands: Boekencentrum Publishing House, 2006) 94.

See Abanfo Atiemo, *The Rise of Charismatic Movement in the Mainline Churches* (Accra: Asempa Publishers, 1993), 20-21.

⁶ Atiemo, *The Rise of Charismatic Movement*, 16.

See Omenyo, *Pentecost Outside Pentecostalism*, 58, 67.

David N.A Kpobi, *Mission in Ghana: The Ecumenical Heritage* (Accra: Asempa Publications, 2008), 96.

⁷ J. Kwabena Asamaoh-Gyadu, *African Charismatics: Current Development within Independent Indigenous Pentecostalism in Ghana* (Netherlands: Koninklijke Brill N.V, Leiden, 2005), 14, 33, 39.

Migration of members from the church has become a great source of worry for the leadership of the PCG, a Historic Mission church which is 191 years old with less than one million members.⁸

Very Rev. Dr Yaw Frimpong Manso (former moderator of PCG), also acknowledged this in his first address to the General Assembly in August 2005 as follows:

After 177 years of our existence as a national church, our population as PCG is not commensurate with our age; we have a lot of work to do through ‘in reach’ and ‘outreach.’ When one of the new denominations are talking about a population of 1,200,000, we are talking about a total membership on record of 600,000. We have to increase both in number, infrastructure and in quality wise. Our church must grow functionally, quantitatively and qualitatively.⁹

These sentiments are expressed annually at the General Assembly, minister’s Conference, the School of Evangelism as well as Presbytery and district Conferences. For example, during the 14th General Assembly of the PCG, the former Moderator, Very. Rev. Prof. Emmanuel Martey said “...For after 185 years of existence, PCG is officially less than one million in a population of 25 million.”¹⁰ Many children and adults have been baptised into the church for the past 191 years. The question one would like to ask is, where are they? For instance, the researcher’s interaction with students in some tertiary institutions indicate that most students from the PCG migrate to Pentecostal/Charismatic churches each semester.¹¹

See Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: University Press, 2004), 121.

⁸ PCG 2018 Statistics presented to the 19th General Assembly by the Committee on Information Management Statistics and Planning (IMSP) at Ramseyer Training Centre, Abetifi Kwahu from 16th to 22nd August, 2019, 2, 8, 10. Membership as at 2018 stands at 947,015, with 2,828 congregations, 1,849 preaching points, 303 Districts, 11 mission fields, 345,428 Communicants, 198,043 Non-Communicants, 1,212 ministers, 2,501 catechists, 2,121 caretakers, 94 evangelists and 23,786 Presbyters.

⁹ Minutes of the 5th General Assembly of PCG held at Kwame Nkrumah University of Science and Technology (KNUST), Kumasi, August 2005, 95-96.

¹⁰ Minutes of the 13th General Assembly of PCG held at Ramseyer Training Centre, Abetifi Kwahu, August, 20014, 78.

¹¹ In an interview with Delasi a former executive of the National Union of Presbyterian Students of Ghana (NUPS-G), in the University of Ghana on 23rd June 2018.

Most of the leaders¹² and members of these Pentecostal/Charismatic churches – the fastest growing group of churches within Christianity today,¹³ were once members of one mainline church or the other in Ghana.¹⁴ In this research, we would like to investigate the phenomenon of members migrating from the PCG to Pentecostal/Charismatic churches. We will use Ga, and Dangme-Tongu Presbyteries as case studies to make recommendations for the church. Our focus will be on rural, urban and semi-urban areas in these selected Presbyteries. The following questions would be explored:

1.3 Research Questions

What are the reasons for and impact of migration of members from the Historic Mission churches to the Pentecostal/Charismatic Churches?

Sub-questions

- (a) Are members of HMCs migrating to Pentecostal/Charismatic churches?
- (b) What factors account for the migration of members of PCG to the Pentecostal/Charismatic churches?
- (c) What are the effects of migration on PCG?
- (d) How can PCG respond to the challenge of migration of its members?

1.4 Objectives of the Study

In order to answer these questions, this research work seeks to:

¹² Rev. Dr. Sam Korankye Ankrah, Bishop. Dr. Agyinasare of the Royal House Chapel International and Perez Dom respectively, were once members of the PCG.

¹³ Allan Anderson, *An Introduction to Pentecostalism* (United Kingdom: Cambridge University Press, 2004), 1.

¹⁴Omenyo, *Pentecost Outside Pentecostalism*, 6.

- (a) Explore the general trend of migration from Historic Mission churches to Pentecostal/Charismatic churches.
- (b) Identify the factors contributing to the migration of members from PCG to Pentecostal/Charismatic Churches.
- (c) Analyse the impact of migration on PCG.
- (d) Recommend a pastoral and laity response to the phenomenon of migration.

1.5 Purpose of the Study

The intent of this research is to conduct a qualitative and quantitative study to discover the phenomenon of migration from Historic Mission to Pentecostal/Charismatic churches, using Ga and Dangme-Tongu Presbyteries as a case study. Additionally, the study conducted a missiological study on the issue of migration and its implication on the growth of PCG. It offers useful information, suggestions and recommendations to the leadership of PCG and the church in general on how some of these challenges could be addressed.

1.6 Scope of the Study

This research is basically concerned with migration from Historic Mission churches to Pentecostal /Charismatic churches using PCG as a case study. For its geographical scope, the study covers two out of the twenty-one Presbyteries namely; Ga and Dangme-Tongu with focus on rural, urban and semi-urban areas in these selected Presbyteries. No special significance is attached to these Presbyteries except that they are traditional seats for most Historic Mission churches especially PCG. Furthermore, Pentecostal/Charismatic churches are most prominent in these Presbyteries. The prospects for easy access to information also account for the choice. It is, nonetheless, hoped that findings of migration in these areas could be applicable to other areas in Ghana.

1.7 Methodology

In this study, qualitative and quantitative methods (mixed method) were employed to get complementary results about the phenomenon of migration. Mixed method research involves collecting both quantitative and qualitative data while integrating the two forms of data, which provides a more complete understanding of a research problem than either approach alone.¹⁵ Consequently, qualitative and quantitative data were collected, analysed, and interpreted concurrently with equal emphasis. Qualitative method involves looking at characteristics or qualities that cannot be entirely reduced to numerical values. It also focuses on exploring the experiences of individuals with a phenomenon of interest by collecting and analysing narrative or text data expressed in images and words using broad open-ended questions. As part of the qualitative study, two presbyteries were used as case study. As an exploratory technique, a case study is an empirical inquiry that investigates a phenomenon within its real-life context when variety of factors and relationships are included.¹⁶

While quantitative method involves collecting, measuring, and analysing numeric data of different variables by using commonly accepted measures.¹⁷ In this regard, historical, phenomenological, and descriptive/systematic approaches were used. The historical method as well as church records were used in the description and analysis of the history and developments in both Historic Mission and Pentecostal/Charismatic churches in Ghana.

¹⁵ John W. Creswell, *Qualitative, Quantitative and Mixed Methods Approaches*, 4th edition (London: SAGE Publications, Inc. 2014), 32, 266.

¹⁶ Lynn Silipigni Connaway & Ronald R. Powell, *Basic Research Methods for Libraries*, 5th edition (California: Greenwood publishing Group, 2010), 93.

¹⁷ Paul D. Leedy, and Jeanne Ellis Ormrod *Practical Research: Planning and Design* (Pearson Education Limited: Edinburgh, 2015), 70:: <http://dx.doi.org/10.4135/9781483398341>, p. 5. Accessed 28th August 2018.

The phenomenological approach was used in the presentation, description and analysis of the data collected in respect of migration from historic mission churches to Pentecostal/Charismatic churches. Thus, the lived experiences of individuals were described by participants. These were achieved through primary data collected from written questionnaires and interviewing significant individuals such as pastors, leaders and members who have experienced or observed the phenomenon.¹⁸ Thus, interviewees were carefully selected from Historic Mission and Pentecostal/Charismatic churches in Ga and Dangme/Tongu Presbyteries. Letters were written to respondents with a prepared structured interview guide. During the face-to-face interview, respondents' views were audiotaped and later transcribed for analysis. This approach helps to suspend all judgements about what is real until they are founded on more certain bases, while the descriptive/systematic approach was also employed to investigate issues such as what relates to both Historic Mission and Pentecostal/Charismatic churches particularly their spirituality and doctrines.

Furthermore, questionnaires and interviews were designed to gather quantitative and qualitative data. Closed and open-ended questions were used in designing the questioners.¹⁹ Questionnaires were collectively administered, thus, gave the researcher opportunity to have personal contact with respondents and clarified issues. It also accounted for the high response rate.²⁰ Samples of the questionnaires and interviews have been appended. The researcher personally participated and observed the worship services of some selected HMCs and PCCs. Also, secondary sources like

¹⁸ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (London: Sage Publications, 1998), 51-55.

¹⁹ Closed-ended questions; survey questions in which respondents are asked to select an answer from a list provided by the researcher. While Open-ended questions, are questions in which respondents are asked to provide their own answers. This is to make room for more flexibility and uniformity.

²⁰ Ranjit Kumar, *Research Methodology: A Step-by-Step Guide for Beginners*, 3rd edition (London: SAGE Publications, 2011), 40.

dictionaries, periodicals, chronicles, articles, annual reports of districts, Presbyteries and General Assembly, roll books and relevant literature were accessed. Consent were sought from all respondents with absolute confidentiality where necessary.

Relevant literature reviewed included; the historical background of missionary activities in West Africa, the rise of Pentecostal/Charismatic, African Independent churches and renewal groups within Historic mission churches. The goal of this part of the research is to connect and integrate insightful concepts and theories and develop ideas to address the research problem. It also helped to identify the gap(s) which the research seeks to address.²¹

In the Ga Presbytery, the following districts were selected; Tema Manhean, Osu and Abokobi, and in the Pentecostal/Charismatic churches, the Royal House chapel, Perez Chapel, and the Apostolic Church Ghana. While in the Dangme-Tongu Presbytery, Asesewa, Odumase, and Sokpoe districts of the PCG were selected; Herald Assemblies of God, Baptist Church, Christian Outreach Mission, in Odumase-Krobo. In Asesewa; the Lamp of God Church, Assemblies of God, and the Church of Pentecost. Also, King Jesus Redemption Ministry, True Light Bible Church, and Christ Evangelical Mission in the Sokpoe district were also selected. In all, thirty-two leaders and members from both Historic Mission and Pentecostal/Charismatic churches were interviewed while two hundred and twenty questionnaires administered. The socio demographic characteristics of one hundred and ninety (190) respondents from different generations and experiences received were also analysed.

Consequently, data collected from the field were tabulated, and graphs constructed. Tables were meant to offer large amounts of detailed information in a small space. They also clarified the

²¹ Paul and Ormrod, *Practical Research*, 25-26.

written text pictorially and served as a quick point of reference. All graphs were based on the tabled data.²² Findings were categorised into themes, interpreted, and analysed using a Statistical Package for Social Sciences (SPSS) with relevant conclusions and recommendations drawn²³

1.8 Significance of the Study

This piece of research seeks to explore the phenomenon of migration from a Historic Mission to Pentecostal/Charismatic churches in the Ghanaian religious landscape with special focus on the Presbyterian Church of Ghana. It is also an attempt to bring to the fore, certain prevailing factors contributing to the trend and how the church should re-strategize to respond appropriately. It, therefore, becomes a useful document that can provide church leaders and the laity with the missing link and how to stem the tide.

Again, it will help the leadership of the church at all levels to appreciate the reality about migration and its effects on the church's quest for growth in membership and its missional role in society. In other words, it becomes the basis for serious reflection on the missional vocation of the church. In that sense, the work will serve as a springboard for practical, theological, and ecclesiastical discourse.

1.9 Literature Review

Several scholars have done separate and extensive work on PCG and PCCs across the globe. However, the attempt to particularly deal with the issue of migration from one church to the other, especially from HMCs to PCCs remains minimal. Even though PCG is always concerned about her numerical growth, little attention is paid to addressing the migration of its members to other

²² Kumar, *Research Methodology*, 132.

²³ Leedy, and Ormrod, *Practical Research*, 134-143.

denominations. The following literature maybe useful and relevant for discussing issues of migration from one church tradition to the other.

Writing on West African church history, Kofi J. Agbeti gives a systematic breakdown on how various missionaries came to the Gold Coast, now Ghana. According to him, in the late 15th century, Roman Catholic missionaries, including Portuguese traders, arrived in the Gold Coast. It was the first contact between Ghana and Christian Missionaries.²⁴ This was followed by a various Christian missionaries from Western Europe namely: The Moravian United Brethren Mission (1737), Netherlands Reformed Mission (1742), Society for the Propagation of the Gospel (1751), Anglican missionaries (1754), Basel Evangelical Mission Society (1828), Bremen Mission (1847), Wesleyan Methodist Missionary Society (1835), and United Free Church of Scotland (1914).²⁵ Missions in the Gold Coast (Ghana) was generally pursued through western education with emphasis on farming, skills development, language studies, architecture and an enhanced living condition.²⁶ This means that beyond conversion, discipleship and planting of churches, the missionaries also attended to the socio-economic needs of their members, which was an evangelistic tool.

Like Agbeti, Noel Smith, author of *The Presbyterian Church of Ghana 1835-1960: A Younger Church in a Changing Society*, has outlined the contributions of both Basel and Scottish missionaries in the establishment of the church in Ghana. Their tireless efforts saw the planting of

²⁴ J. Kofi Agbeti, *West African Church History, Christian Missions and Church Foundation: 1482-1919* (Leiden, Netherlands, E.J Brill, 1986), 17-18.

²⁵ Omenyo, *Pentecost outside Pentecostalism: 75*: Robert Aboagye Mensah, "The Protestant Experience in Ghana" *The Journal of African Christian Thought*, Vol. 1.2 (December 1998), 34-42.

²⁶ Agbeti, *West African Church History*, 17-18, 25, 69-70; Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 14. Lamin Sanneh, *West African Christianity: The Religious Impact* (Maryknoll, N.Y: Obis Books, 1983), 127, 147, 153.

many churches across the country despite the challenges.²⁷ His book gives a clear and concise picture of the history of the PCG.

David Kpobi, adds another dimension to Agbeti and Smith's work when he titled his book *The Triple Heritage*, emphasising the roles played by the Basel, Scottish and in particular, the African, in solidifying the church through various social interventions which include, Western education, agriculture, trade, linguistic studies, architecture and generally improved standards of living.²⁸

With the monumental impact that Western missionaries made on the Ghanaian religious landscape, one would have thought that the historic mission churches would have continued to play a leading role in all these aforementioned areas. Rather, their efforts seem to be dwindling due to the perceptible decline in membership. Was it the case that the Pentecostal/Charismatic wave was too strong that it attracted people from the HMCs? Or that the legacy of western missionaries could not be continued by the African leaders who took over the mantle of leadership? The researcher's view is that not only was the African indispensable in the evangelistic activities but also, their worldview²⁹ must be considered in trying to reach them with the gospel.

In his book *West African Christianity: The Religious Impact*, Lamin Sanneh emphasised the adaptation of religion in African societies to parallels and demands from local traditions with the Western missionary theme considered in the light of indigenous initiative. According to him, some Western missionaries were more interested in an African population that will conform to

²⁷ Noel Smith, *The Presbyterian Church of Ghana, 1835-1960: A Younger Church in a Changing Society* (Accra: Ghana Universities Press, 1966), 61.

²⁸ D.N.A Kpobi, *Triple Heritage: Facts and Figures about the Presbyterian Church of Ghana* (Accra: Asempa Publishers, 1995), 9.

²⁹ Steven J. Sam & Toyin Falola, *Culture and Customs of Ghana* (Westport: Greenwood Press, 2002), 34. They explain that "World-view involves the way in which people explain their personal condition and their relationship with the physical and spiritual world around them."

imperialist tradition than issues of religious assimilation.³⁰ However, between 1785 and 1885, Sierra Leone became the “taproot” of African Christianity (arising from the repatriation of freed slaves from America and West Indies³¹) where a new generation of Africans who would be responsible for the future direction of the continent thrived.

This, according to Sanneh, accounted for the separation from mission as a form of resistance to an aggressive imperialist drive between 1885 and about 1915 during the volatile political atmosphere leading to the establishment of indigenous churches. Consequently, mission was extended to other African countries such as; Abeokuta, Badagry, the Gambia, and Niger. It also promoted movements founded by Prophet Wade Harris and Garrick Braide along the Western coast of Africa such as the Gold Coast. Additionally, as Sanneh points out, Prophetic Movements and Charismatic churches grew phenomenally between 1915 and 1930 which was another turning point of Christianity in West Africa.³²

Sanneh avers that African Christianity must be interpreted with reference to African religious models with local African agency as an indispensable link in the historical chain of transmission from Judaic, Hellenistic, and contemporary Western incarnation to the African career. In his view, the church came to West Africa in a European garment which was a hindrance to the spread of Christianity – hence the need for a paradigm shift to reflect the African Christian worldview.³³

Sanneh gives an elaborate account of the development of the Prophetic Movement as well as Charismatic churches in West Africa. He posits that, by the end of the nineteenth century, the preoccupation of those concerned about Christianity in Africa was the form it would emerge.

³⁰ Sanneh, *West African Christianity*, xii.

³¹ Sanneh, *West African Christianity*, 53-60.

³² Sanneh, *West African Christianity*, xiii.

³³ Sanneh, *West African Christianity*, xiv, 51.

Subsequently, Africans had to take a leading role in the transmission and adaptation of the religion by the formation of movements as a reaction to foreign domination.³⁴ Notable among them were: The United Native African Church, the African Church movement, the African Methodist Church, which represents the first wave.

The second wave included Charismatic and Prophetic Movements who emphasise Charismatic or spiritual gifts such as prophecy, healing, prayer and holiness with the focus shifting from institutional and administrative structures to the inner renewal and personal well-being. Among these were the Church of the Lord (Aladura), Cherubim and Seraphim Church, Christ Apostolic Church, the Church of Jesus Christ of prophet Kimbangu, and the Twelve Apostle Church among others, which spread across the length and breadth of the religious landscape in West Africa.³⁵

Consequently, for Sanneh, the missionary venture in Africa left in its wake a dissatisfied African who thought the European culture was being imposed on them (instead of being unwrapped), while theirs was denigrated. As a result, there were reactions leading to the formation of prophetic movements and Pentecostal/Charismatic churches which resonated with the African Christian's worldview. This sets the tone for the basis of this study.

Another African scholar whose work is relevant to this research is Kwame Bediako. In his book *Christianity in Africa: The Renewal of a Non-Western Religion*,³⁶ he strongly argues that: African Christian life and thoughts are developing from the interaction with the cultures and traditions of Africa. As in past centuries, they developed through interaction with those of the Greco-Roman and Western worlds. He cites the intellectual legacy of Edward Blyden (an ordained Presbyterian

³⁴ Sanneh, *West African Christianity*, 168.

³⁵ Sanneh, *West African Christianity*, 172-208.

³⁶ Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Edinburgh: Edinburgh University Press, 1995), 3-14.

churchman), who questioned the suitability of Western Christianity to Africa. Blyden, in reference to the question of identity, argued that Christianity, which the African encountered at the hands of Europeans could hardly provide a basis for re-establishing a ‘sense of dignity of human nature.’

Bediako also heralded the achievements of Wade Harris, as one of the forebears of African Christianity through his movement along the coast of West Africa which resonated with the African – hence the impact. Bediako’s argument is in sync with the earlier position of Sanneh, that the African Christian wanted a theology he or she could identify within his or her culture and worldview. Yaw Attah Edu Bekoe, identifies some of these African worldviews mainly as, respect for God’s creation, ancestral veneration, community life, strong family ties as well as moral norms, values and beliefs that influence behaviour.³⁷

Kingsley Larbi traces the origins of Pentecostalism to contemporary times in Ghana. Larbi, in his book *Pentecostalism: The Eddies of Ghanaian Christianity*, advances the argument that one of the reasons why the Pentecostal churches are growing very fast is their appeal to the worldview of the African. This view, according to him, cuts across the primal religious traditions. He further observes that the Western missionaries who came to Africa denied or did not respond to the existence of charms, magic, witchcraft, among others, which greatly affected their work.³⁸ For him, the African Christian and for that matter the Ghanaian, associates every misfortune with the spirit world, hence, they will naturally gravitate towards any Christian denomination that speaks to their situation.

³⁷ Yaw Attah Edu-Bekoe & Enoch Wan, *Scattered Africans Keep Coming: A Case Study of Diaspora Missiology on Ghanaian Diaspora and Congregations in the U.S.A* (Portland: Institute of Diaspora Studies, 2013), 40.

³⁸ E. Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra: Centre for Pentecostal and Charismatic Studies, 2001), 9, 29, 31.

Richard Foli in his book, *Towards Church Growth Trends in Ghana*, scrutinised the work of the Ghana evangelism report from 1989 to 1993 regarding the growth of churches in Ghana. It highlighted the challenges posed by the Pentecostal/Charismatic churches to the Historic mission churches – the former was growing phenomenally whereas the latter was experiencing slow growth. However, he did not show whether the phenomenal increase in membership of PCCs was due to the migration of members from HMCs.

On the other hand, Foli identifies certain indicators of a growing church such as constant prayer, eventful worship and mobilised membership for evangelism, the use of spiritual gifts, community life, openness to change, released resources³⁹, which are relevant to this research. Could these be the reasons why members of the Historic mission churches migrate to the Pentecostal/Charismatic churches? The former Moderator of the General Assembly of the PCG affirmed this when he said;

There was no well-planned and systematic approach to reach out to the whole country; and the entire church was not mobilised for evangelism to fulfil the great commission. Much of the work rested on the agents of the Church (who from time immemorial have been referred to as shepherds. But we also know a shepherd does not give birth to a sheep. It is the sheep that gives birth to sheep). Agents were not adequately equipped to feed and nourish the sheep to produce more. There were no adequate materials to train and mobilise church members for evangelism. Church members, including the youth, became passive spectators and were easily lured to other churches.⁴⁰

Beside these, are there other considerations? These would be explored further.

In chapters three and four of Abamfo Atiemo's book, *The Rise of Charismatic Movement in the mainline churches in Ghana*, he observes that during and after the First World War (between 1914 and 1937), there was an epidemic outbreak coupled with economic, political and social upheaval. According to Agbeti, missionary activities were disrupted as a result.⁴¹ These compelled people to seek spiritual satisfaction in line with their worldview leading to the upsurge of prayer groups and

³⁹ Richard Foli, *Church Growth in Ghana Today* (Accra: Wesley Printing Press, 2001), 31-40.

⁴⁰ PCG Minutes of the 13th General Assembly held at Ramseyer Training Center, Abetifi Kwahu, August, 20014, 76-77.

⁴¹ Agbeti, *West African Church History*, 155-159.

African Independent Churches (AICs) in the country. The AICs, in responding to the spiritual hunger, which was lacking in the Historic mission churches, made Christianity relevant to their followers.⁴² The late 1920s, was also, a period of liberation and freedom. During this time, several political parties dedicated to gaining African Independence sprang up.⁴³ As rightly pointed out by Asamoah-Gyadu, “Religious movements are invariably shaped by the political milieu in which they arise.”⁴⁴

According to Larbi, the affluent in society at the time also sought spiritual protection against magic and witchcraft from native shrines for the fear of losing their wealth or dying prematurely.⁴⁵ However, Noel Smith argues that the majority of the missionaries who came to Africa emphasised experimental religion.⁴⁶ Perhaps, this arose from the enlightenment of the seventeenth and eighteenth centuries which placed reason, empiricism, determinism and logic above revelation.⁴⁷

This study, therefore, identifies with the views of scholars like; Larbi, Atiemo, Kpobi, Omenyo, Bediako, Isichei and Cox who share the view that the AICs responded to the African worldview.

⁴² Larbi, *Pentecostalism*, 58: Atiemo, *The Rise of Charismatic Movement*, 16: Omenyo, *Pentecost outside Pentecostalism*: 58, 67, 73: Kpobi, *Mission in Ghana*, 96: Elizabeth Isichei, *A History of Christianity in West Africa: From Antiquity to the Present* (London: Cromwell Press, 1995), 284-285: Omenyo, *Pentecost outside Pentecostalism*, 37: Adrain Hastings, *The Church in Africa 1450-1950* (Oxford: Oxford University Press Inc. 1994), 443-453.

Havey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, M.A: Addison-Wesley Publishing Company, 1995), 246-247: C.G Baeta, *Prophetism in Ghana: A Study of some Spiritual Churches* (Accra: African Christian Press, 2004), 5, 8.

⁴³ Anthony Ham ed. *West Africa: Lonely Planet* (California FCS Press, 2009), 325.

⁴⁴ Asamaoh-Gyadu, *African Charismatics*, 12.

⁴⁵ Larbi, *Pentecostalism*, 41.

⁴⁶ Smith, *The Presbyterian Church of Ghana*, 86.

⁴⁷ Michael Molloy, *Experiencing the World's Religions: Tradition, Challenge and Change*. (California: Mayfield Publication Company), 2002, 449: P.H Coetzee et al, *The African Philosophy Reader* (Cape Town: Oxford University Press of Southern Africa, 2003), 68-73: Arnulf Zweig, ed. *Kant: Philosophical Correspondence* (Chicago: University of Chicago Press, 1967), 7, 8, 18: H. Odera Oruka, ed. *Philosophy, Humanity and Ecology: Philosophy of Nature and Environmental Ethics* Vol. 1(Nairobi: African Center for Technology Studies Press), 250251: Richard Norman, *Hegel's Phenomenology: A Philosophical Introduction* (California: Humanities Press, 1976),

Consequently, Christianity was made relevant to their followers, thereby attracting people from other denominations including the Historic mission churches.⁴⁸ Asamoah-Gyadu observes that, though the activities of AICs are on the decline mainly due to the formation of renewal groups in Historic mission churches, some have also assumed a new identity in keeping with the changing trend of African Christianity.⁴⁹

As an ecclesiastical response to the challenges posed by the AICs, renewal groups sprung up in Historic mission churches to meet the spiritual needs of their members because many were leaving the churches. This, according to Atiemo, brought reforms into the liturgy, such as teaching, prayer, and laity participation, which have made a lasting impact on the Ghanaian religious landscape.⁵⁰ Even though these renewal groups were officially accepted, there were/are some pastors and church leaders who still had or have problems with the group's activities. How effectively have the reforms in the Historic mission churches been implemented? Is it the case that many people still migrate to other denominations due to economic, political, spiritual and social reasons? These will further be investigated in this research.

John S. Mbiti said, "If Africans are converted, to another religion, for example, Christianity, they do not abandon their traditional religion immediately, it remains with them for several generations. It gives them a sense of security".⁵¹ This view could be described as an "uncompleted mission" which requires that the new faith – Christianity – must disciple new converts to be grounded in the Lord by taking cognisance of their worldview. The absence of this creates a gap which the

⁴⁸ Larbi, *Pentecostalism*, 58; Atiemo, *The Rise of Charismatic Movement*, 16; Omenyo, *Pentecost outside Pentecostalism*, 58, 67, 73; Kpobi, *Mission in Ghana*, 96; Isichei, *A History of Christianity*, 284-285; Omenyo, *Pentecost Outside Pentecostalism*, 37; Hastings, *The Church in Africa*, 443-453; Havey Cox, *Fire from Heaven*, 246-247; C.G Baeta, *Prophetism*, 5, 8.

⁴⁹ Asamoah-Gyadu, *African Charismatics*, 2, 18, 30.

⁵⁰ Atiemo, *The Rise of Charismatic Movement*, 16, 20-24, 29-33, 36-40.

⁵¹ John S. Mbiti, *Introduction to African Religion* (Johannesburg: Heinemann Publishers, 1975), 14-15.

Pentecostal/Charismatic churches seem to fill through immediate baptism of new converts, consistent new converts/members class, emphasis and experience with the Holy Spirit,⁵² personal bible studies, as well as prayer and fellowship with other believers among others. These are strong Christian virtues and signs of one's conversion experience⁵³ which seem to be non-existent or not well coordinated in the Historic mission churches.

Another work that is relevant to this research is *African Charismatics*, authored by J. Kwabena Asamoah-Gyadu. In his introduction, as well as chapters two and three, he asserts that Pentecostalism motivates people to turn their redemption into everyday successes in business, education, finance and family life. The African Christian, according to him, finds it unsatisfactory the inability of Historic mission churches to respond appropriately to the issue of spiritual protection from evil spirits. In his view, Pentecostalism addresses this gap hence appeals to the African Christian worldview.⁵⁴ Indeed the African Christian would want to see the impact of religion in every sphere of his or her life. Anything short of this means there is a demonic manipulation in the spiritual world, therefore, a search for a solution from the divine and the supernatural world. Is this spiritual concern still relevant today? And which religious denomination is best positioned to address them? Manuel and Ortiz rightly explain that any church that can live up to its missional vocation and meet the needs of its members will grow.⁵⁵

From the above literature review, it is evident that Sanneh, Agbeti, Smith and Kpobi, have given a historical background of missionary activities in West Africa. The missionaries brought Western

⁵² Deji Ayegboyi & S. Ademola Ishola, *African Indigenous Churches: An Historical Perspective* (Lagos: Greater Heights Publications, 1999), 16.

⁵³ Asamoah-Gyadu, *African Charismatics*, 12, 13.

⁵⁴ Asamoah-Gyadu, *African Charismatics*, 2, 11, 17, 20, 22, 29, 33, 35, 40.

⁵⁵ H.M Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City and the People of God* (Downers Grove, IL: Intervarsity Press, 2001), 453.

education, agriculture, trade, linguistic studies, architecture, and generally improved standards of living. This means that beyond conversion, nurturing and planting of churches, the missionaries also attended to the existential needs of their members, which were an evangelistic tool, but it seems this was short-lived. According to Bediako, Sanneh, Asamaoh-Gyadu, Larbi and Mbiti, the worldview of the African was ignored. Rather a deliberate attempt was made by the missionaries to impose their culture on the African Christian. This created a religio-cultural gap, giving rise to AICs and subsequently PCCs, leading to the gradual decline of the Historic mission churches. Foli identified some indicators of a growing church such as eventful worship and mobilised the church for evangelism, which might have facilitated to the expansion of Pentecostal/Charismatic churches.

To fill this gap in the Historic mission churches, Atiemo and Omenyo give a clear picture of how renewal groups arose to address the concerns of members. Several decades after the official recognition of these renewal groups, most members of the Historic mission churches seemingly migrate to the Pentecostal/Charismatic churches. One wonders really what the cause might be.

This research, therefore, seeks to discover factors that contribute to the migration of members of the Historic Missions churches to Pentecostal/Charismatic churches.

1.10 Migration

Migration comes from the Latin word *migratum* meaning a removal or change of abode, or *migrare* which also means to move from one place to another (cf. Greek *ameibein*), from the root word *mei* – which means to change, go or move.⁵⁶ Migration can sometimes be described as redemptive

⁵⁶ <http://search.yahoo.com/yhs/search?hspart> (accessed on 25th June 2019).

or punitive.⁵⁷ People who want improvement in their life often migrate to a better place.⁵⁸ Andrew Walls observes that the first form of human migration occurred when Adam and Eve were driven from the Garden of Eden leading to a loss of habitat (Gen. 3:23).⁵⁹ There are about five types of migration⁶⁰ such as; human migration, animal migration, forced migration, voluntary migration and reluctant migration. In religion, migration occurs in various forms such as;

Intra-church migration – migration within the same denomination; for instance, from PCG, Grace Congregation –Akropong to PCG Trinity Congregation, Kwashiemen.

Inter-faith migration – migration from one faith to the other for instance, from Christianity to Islam, from Islam to Christianity or from Judaism to Christianity.

Inter-denominational migration; migration from one denomination to the other, for instance from PCG to International Central Gospel Church (ICGC).

1.10.1 Types of Migration⁶¹

1.10.1.1 Human Migration

Human migration is the perpetual or temporal movement of people from one place to another.⁶² This movement may occur internally or globally and can affect trade and industrial structures, population densities, cultures, and politics. People are sometimes put in situations that encourage relocation (reluctant), migrate voluntarily, or are made to move involuntary (forced). Migration

⁵⁷ Andrew Walls, “Mission and Migration: The Diaspora Factor in Christian History,” Chandler H. Im and Amos Young (eds), *Global Diasporas and Mission* (Oxford, UK: Regnum Books International, 2014), 20-21.

⁵⁸ Emma Wild-Wood, *Migration and Christian identity in Congo (DRC)* (Leiden Netherlands: Koninklijke Brill, 2008), 4.

⁵⁹ Andrew Walls, “Mission and Migration...”: 19-20.

⁶⁰ James J. Teevan & W.E Hewitt, eds. *Introduction to Sociology: A Canadian Focus* (Ontario: Prentice Hall, 1998), 433-434.

⁶¹ Andrew Walls, “Mission and Migration...”: 19-20: <http://geography.about.com/od/populationgeograph> (accessed 25th June, 2019).

⁶² James J. Teevan & W.E Hewitt, eds. *Introduction to Sociology: A Canadian Focus* (Ontario: Prentice Hall, 1998), 433.

may involve individuals, family units or large groups. According to Walls, Cain lost security as a wanderer, Abraham's migration from Mesopotamia as well as the scattering of the people after the destruction of the tower of Babel, which led to language differentiation, are all examples of human migration (Gen. 4:12-16; 11:8-9; 12:1-7; 27:1ff).

1.10.1.2 Forced Migration

This form of migration is a negative form of migration often caused by persecution, or exploitation. For instance, the believers migrated from Jerusalem to the regions of Judea and Samaria due to persecution (NIV; Acts 8:2 cf. 11:19). These believers were persecuted on account of their faith in Christ. Furthermore, the exodus of Israelites from Egypt to Canaan as chronicled in the book of Exodus⁶³ and the African slave trade, which carried twelve to thirty million Africans to various parts of North America, Latin America, and the Middle East.⁶⁴ Furthermore, during the eighth and ninth centuries, churches were destroyed with threats of death which contributed to many Christians converting to Islam. For instance, in 744, some twenty-four thousand (24,000) Christians converted to Islam due to similar persecutions in Egypt.⁶⁵

1.10.1.3 Reluctant Migration

It is a form of migration in which individuals are not forced to move but do so because of an unfavourable condition at their current location such as, war, insecurity or famine. Consequently, affected individuals or families move into other regions or towns in search of security.⁶⁶ For

⁶³ Andrew Walls, "Mission and Migration..." 19.

⁶⁴ Akosua Adoma Perbi, *A History of Indigenous Slavery in Ghana: From the 15th to the 19th Centuries* (Accra: Sub-Saharan Publishers, 2004), 1, 23-26; S. Miers and I. Kopytoff, *Slavery in Africa* (Wisconsin: 1977), 3.

⁶⁵ Sanneh, *West African Christianity*, 16.

⁶⁶ R.W Willie, 'Kponoe and Tado Stool – Problem in Interpretation of Anlo Migration Tradition (Ghana-Togo)' 1979, 119-128.

example, Jacob and his sons migrated to Egypt due to famine (Gen 38; 12-36).⁶⁷ Tennent avers that, until the Protestant Reformation in 1483-1546 led by Luther and the Roman Catholic Counter-Reformation led by Ignatius of Loyola in 1491-1556, in the middle ages, Christianity was mainly confined to Europe. However, apart from missionaries dedicated to sharing their faith across cultural and geographic lines, millions of Europeans relocated to the New World (Britain and North America) due to ocean-based migration embarked upon in Europe from 1500 until the middle of the twentieth century.⁶⁸

Internal relocation of people is another form of reluctant migration which is caused by natural disaster. For instance, many residents in Accra were displaced following the June 3rd, 2015 flood and fire that gutted the Kwame Nkrumah Circle in Accra.⁶⁹ Many residents at Big Ada and Keta have relocated because of the tidal waves from the sea. Sometimes, an alteration in ethnic or socio-economic settings usually brought about by invasion-succession or redevelopment can also induce individuals to unwillingly relocate. For instance, the demolition of structures at Sodom and Gomorrah at Fadama in Accra by city authorities displaced a lot of squatters.⁷⁰

1.10.1.4 Voluntary Migration

Voluntary migration is hinged on an individual's free will and initiative which involves weighing options and choices by analysing the "push" and "pull" factors of two locations before making their decision. The "push" factors signify undesirable or unfavourable conditions at the place of origin, while the "pull" factors on the other hand, refer to desirable or favourable conditions in an external location. What it means is that people do not move unless they are induced to do so by

⁶⁷ Andrew Walls, "Mission and Migration...", 19.

⁶⁸ Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology* (Michigan: Zondervan Publications, 2007), 5-6.

⁶⁹ Daily Graphic, Thursday, June 4th 2015, 1, 3; June 11th 2015, 1, 3, 58; June 13th 2015, 3.

⁷⁰ Daily Graphic, Saturday June 20th, 2015, 1, 10.

some outside force.⁷¹ The desire to live in a better place is usually the motivating factor that influences people to voluntarily migrate. Other factors contributing to voluntary migration include life transitions and personal change in environment; from suburban life to city life.⁷² One would wonder whether any of these types of migration and their identifiable factors also occur in the church.

1.11 Missional Ecclesiology

The church, according to Guder is an alternative community of Christians in the world, equipped to be witnessing and an instrument of God's redemption in the world.⁷³ For Niemandt, the church is a community of God's people, modelled on Trinitarian relationships, equipped to partake in the vocation of the Triune God.⁷⁴ Niemandt posits that "missional ecclesiology and the missional church is a specific focus within missiology which studies the doctrine or understanding of the church from a missiological perspective."⁷⁵ Mashau posits that "this missionary ecclesiology has direct implications with regard to the manner in which we understand the being of the church today, the manner in which issues of church planting, church renewal or revitalisation and growth are conducted among others."⁷⁶ The church was established because of God's salvation plan for the world through Jesus Christ, hence cannot be separated from mission.⁷⁷ Until the late twentieth

⁷¹ Teevan, *Introduction to Sociology*, 433.

⁷² <http://geography.about.com/od/populationgeography> (accessed 25th June 2019).

⁷³ Darel Guder, "The future of the missional movement and missional churches," *Cultivating missional change: The future of missional churches and missional theology*, Coenie Burger et al, (eds.) (Wellington: Bible Media, 2017), 22.

⁷⁴ Nelus Niemandt, 'Leadership in the Organization, life and essence of the missional church', in *Missional Leadership (HTS Religion and Society Series Volume 7)*, p 23, Aosis Cape Town. <https://doi.org/10.4102/aosis.2019.BK108.04>

⁷⁵ Niemandt, 2019, 'Leadership in the Organization, life and essence of the missional church', in *Missional Leadership*, 13.

⁷⁶ Mashau, T.D., 2012, 'A reformed perspective on taking mission and missiology to the heart of theological training', In *die Skriflig/In Luce Verbi* 46(2), 8 pages. <http://dx.doi.org/10.4102/ids.v46i2.64>, 5.

⁷⁷ Darel Jackson, Kiriaki Avtzi Laslo Gonda, 'Theme eight: Mission and Unity – Ecclesiology and Mission', in Daryl Balia and Kirsteen Kim (eds.) *Edinburgh 2010: Witnessing to Christ Today* (Oxford, UK: Regnum Books International, 2010), 210.

century, missional ecclesiology was an expansion and extension of the Christian faith by missionary bodies among the non-Western world, because Western society was largely believed to be Christian. A missional church is a church that joins Jesus on mission for the redemption of the world, by serving the marginalised.⁷⁸ Missional, Goheen posits, is the very essence and identity of the church. It is a shift from an institutional church which is a legacy of Christendom, self-centredness and engulfed in consumerism; “vendor of religious goods and services” to an orientation that, the church exists as an agent in the world for the sake of others, teaching, caring for the poor and providing social connections, thus, manifesting the gifts of the Holy Spirit. It is about, why God chose it and its identity.⁷⁹

Guder asserts that missional describes the church’s calling and practice. However, due to the influence of Christendom from the fourth century, where Western culture was Christianised, mission was not seen as the goal of the church, rather, the salvation of individual and care for members and itself to the neglect of the vocation of the church was prime.⁸⁰ The Lord Jesus, according to Cathy Ross and Colin Smith, left a community of disciples into whose hands he committed the work of salvation who were expected to offer hospitality and be involved in community development according to their individual gifts and abilities. A community in which members care and love one another, reaching out to the marginalised, the poor and the broken-hearted in the power of the Holy Spirit, thereby, displaying the character and power of God to the world.⁸¹

⁷⁸ Stehen B. Bevans, Darell L. Guder etel, (ed) Craig Ott, *The Mission of the Church: Five Views in Conversation*, (Grand Rapids, MI: Baker Academic, 2016) xviii, 3, 6, 93, 95, 109, 110, 114, 122-123.

⁷⁹ Michael W. Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids, MI: Baker Academic, 2011), 4, 5, 14-16, 125-128, 131-132, 198-199.

⁸⁰ Darrel L. Guder, *Called to Witness: Doing Missional Theology* (Grand Rapids, Michigan: Eerdmans Publishing Co., 2015), 65, 67, 104, 107-115, 122-123, 127, 130.

⁸¹ Cathy Ross and Colin Smith, *Missional Conversations*, 116-117, 125.

In missional ecclesiology, Craig asserts, the focus is God's liberating work in the world. Thus, the church is communal in nature, created by the Spirit that is missionary by nature; gathered, equipped and sent to partake in God's mission in the world.⁸² Niemandt argues that "what the church is, determines what it does." Largely, ecclesiology determines leadership which directly affects its mission. Consequently, the work of the church is to nurture disciples who will participate in the transformational work of God, by proclaiming the gospel and announcing God's kingdom with a prophetic and compassionate ministry, and the healing of a broken world through the authority of the Holy Spirit who brings spiritual growth and conversion of lives. Much more, the purpose, ministry and direction of the church can only be attended to when the nature and character of the church are clear, thus reflecting its identity.⁸³

The church sees itself as an institution, the primary location of the presence of God, which is the mindset of most Protestant churches, as against a missional church where it sees itself as a community called and sent to share in God's mission in the world in the power of the Holy Spirit.⁸⁴

The church is a chosen community by an incarnational and pneumatological God to invite others into its fold as sent by Christ.⁸⁵ Towards the end of the nineteenth century, according to Goheen, revivalist tradition emphasised evangelism while the social gospel tradition emphasised socio-political action for mercy and social justice.⁸⁶ Al Tizon asserts that, for much of the twentieth

⁸² Craig Van Gelder "An Ecclesiastical Geno-Project: Unpacking the DNA of Denominations and Denominationalism," Craig Van Gelder (ed), *The Missional Church and Denominationalism: Helping Congregations Develop A Missional Identity* (Grand Rapids, MI: Eerdmans Publishing Co. 2008), 43-44.

⁸³ Nelus Niemandt, 2019, 'Leadership in the Organization, life and essence of the missional church, What the church does?', in missional leadership, 11-12, 15, 44-45.

⁸⁴ Craig Van Gelder, *A Community Led by the Spirit: The Ministry of the Missional church* (Grand Rapids, Michigan: Baker Books, 2007), 72-73, 85-86, 182.

⁸⁵ Ross Hastings, *Missional God, Missional Church: Hope for Re-evangelizing the West* (Downers Grove, IL: InterVarsity Press, 2012), 123-124, 130, 140-141, 267.

⁸⁶ Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues* (Downers Grove, IL: InterVarsity Press, 2014), 228-229.

century, evangelicals suffered from “missionary myopia” in which missional ecclesiology was seen in terms of evangelism or verbal proclamation at the expense of social justice.⁸⁷

1.12 Limitation

The first limitation is geographic; there are twenty-one Presbyteries in the Presbyterian Church of Ghana, it will be difficult to go to all these Presbyteries located in ten regions of Ghana including the oversee Presbyteries. Hence, the study will cover two out of the twenty-one Presbyteries namely; Ga and Dangme-Tongu with a focus on rural, urban and semi-urban areas in these selected Presbyteries. Second, due to the busy schedules of some prominent Pentecostal/Charismatic leaders, the researcher was unable to meet them for interviews as planned.

1.13 Chapter Organisation

This research work is divided into six main chapters. In the first chapter, the introduction, background, and motivation of the study were presented. The chapter also stated the problem, outlined the objectives and purpose of the study, and indicated the scope and method that was employed as well as the significance of the study. Relevant literature was reviewed while the limitations in the research were outlined.

Chapter two was dedicated to the Overview of Christian Mission in Ghana with Special Reference to the Presbyterian Mission and Pentecostal/Charismatic movements. The third chapter focused on the history, mission and achievements of Ga and Dangme-Tongu Presbyteries of the Presbyterian Church of Ghana. Chapter four is a study of the phenomenon of migration, concentrating on issues of migration in the two Presbyteries. Chapter five consists of the data

⁸⁷ Al Tizon, ‘Evangelism and Social Responsibility: The making of a Transformational Vision’, in *The Lausanne Movement: A Range of Perspectives*, Margunn Serigstad Dahle, Lars Dahle and Knud Jorgensen (eds.), (Oxford, UK: Regnum Books International, 2014), 171.

presentation, analysis and discussion of the findings and data from the fieldwork presented with an in-depth discussion of the results. Chapter six is a summary of the major findings (concluding facts), presentation of the conclusions and recommendations.

The research proposal was approved by the Ethics committee of the University of Pretoria.

Conclusion

This thesis seeks to investigate and identify the factors leading to the migration of members from Historic Mission churches to Pentecostal/Charismatic churches. Central to the issues discussed include: Why members of Historic Mission churches migrate to Pentecostal/Charismatic churches in general and with reference to the PCG, the effects of migration on PCG and how the leadership of PCG as well as the laity can respond to the challenges of migration of its members.

The research is organized into six chapters.

CHAPTER TWO

OVERVIEW OF CHRISTIAN MISSION IN GHANA: SPECIAL REFERENCE TO THE PRESBYTERIAN MISSION AND PENTECOSTAL/CHARISMATIC MOVEMENTS

2.1 Historical Origins

2.2 Introduction

This chapter presents a synopsis of Christian mission in Ghana focusing on the Presbyterian Church of Ghana, and Pentecostal/Charismatic movements; their historical antecedents in Ghana, impact on the Ghanaian religious landscape and the society at large and an introductory overview of the so-called Historic mission churches while drawing relevant conclusions. This chapter contains the result of a literature study on the Christian mission in Ghana. The chapter also gives an indication of some reasons why members of Historic mission churches are attracted to Pentecostal/Charismatic churches.

In the late 15th century, Roman Catholic missionaries, including Portuguese traders, arrived in the Gold Coast. It was the first contact between Ghana and Christian missionaries.⁸⁸ This was followed by various Christian missionaries from Western Europe namely: The Moravian United Brethren Mission (1737), Netherlands Reformed Mission (1742), Society for the Propagation of the Gospel (1751), Anglican missionaries (1754), Basel Evangelical Mission Society (1828), Bremen Mission (1847), Wesleyan Methodist Missionary Society (1835), and United Free Church of Scotland (1914).⁸⁹

⁸⁸ F.L Bartels, *The Roots of Ghana Methodism* (Cambridge: Cambridge University Press, 1965), 4-5: Paul Gifford, *African Christianity: Its Public Role* (London: C. Hurts and Co. Publishers, 1998), 57, 64, 67-68: Agbeti, *West African Church History*, 17-18: John S. Pobee, *The Anglican Story in Ghana: From Mission Beginnings to Province of Ghana* (Accra: Amanza Ltd, 2006), 104.

⁸⁹ Omenyo, *Pentecost outside Pentecostalism*, 75: Aboagye-Mensah, "The Protestant Experience, in Ghana," 34-42.

In particular, prior to the coming of these missionary bodies as part of the Gentile mission of the early church sub-Saharan, the northern part of the African continent had been evangelised. Kpobi postulates that “ignorance and superstition fuelled many frightful and often unfounded stories about the continent so that the very thought of penetrating would not be entertained. This fear was, however, mitigated by the story of an ancient Christian Kingdom, somewhere in the midst of the wild which European travellers were eager to find and to be acquainted with.”⁹⁰ In other words, a bad impression about Africa south of the Sahara was created in the minds of missionaries prior to their coming. It took the adventurism of European traders and Christian missionary zeal as well as the story of an ancient Christian Kingdom to allay this fear. Andrews Walls asserts that, prior to the coming of the missionaries, there had been people who believed in Christ in Africa about 1500 years in antiquity from sub-apostolic times.⁹¹

Sanneh highlights these African Christians antecedents in antiquity, suggesting that, the spread of Christianity to Africa is directly linked to the role some Africans played in the early church. The role of Africans/Apostles in the early church according to Sanneh has been preserved through scripture, the writings of historians and oral traditions. He outlines a few, such as; the establishment of churches in Egypt by John Mark and Thomas, the Kingdom of Axum, and Egypt, among others and the contribution of individuals such as; Tertullian, Augustus and many other Africans.⁹²

Missions in the Gold Coast (Ghana) was generally pursued through Western education with an emphasis on farming, skills development, language studies, architecture and an enhanced living

⁹⁰ David N.A Kpobi, *Mission in Ghana*, 64: Kirsteen Kim, *joining in with the Spirit: Connecting World Church and Local Mission* (Marylebone, London: Epworth Press, 2009), 95-98.

⁹¹ Andrew F. Walls, *The Cross-Cultural Process in Christian History: Studies in Transmission and Appropriation of Faith* (Maryknoll, N.Y: Obis Books, 2002), 49.

⁹² Sanneh, *West African Christianity*, 1-6.

condition.⁹³ However, the apparent disruption of missionary activities in the Gold Coast during the First World War created an ecclesiastical vacuum.⁹⁴ Nonetheless, in the early and later part of the twentieth century, the influence and activities of William Wade Harris, Sampson Opong and others, culminated in the emergence of African Independent Churches (AICs) which eventually gave rise to Pentecostal/Charismatic movements in Ghana.⁹⁵ It seems the disruption of missionary activities during the First World War was a blessing in disguise because it opened the door for the dawn of a new form of Christianity cooked in an African pot. One could also argue that the emergence of these African prophets would have been because of the seed sown by the missionary bodies.

2.3 Historic Mission Churches

The sacrificial efforts of the pioneer missions from Europe and later from the United States of America led to the establishment of different church denominations in Ghana. These denominations are commonly referred to as “mainline,” “mission,” “orthodox” or “established” churches. They are referred to as “mission” churches because they are the products of missionary activities from Europe or North America.⁹⁶ These denominations are national in character, that is, their congregations are found practically throughout the country. They are referred to as “orthodox” because they follow a traditional approach in their operations and activities. By the length of their existence in Ghana, spanning over one hundred years, some scholars prefer to call

⁹³ Agbeti, *West African Church History*, 17-18, 25, 69-70; Debrunner, *A History of Christianity in Ghana*, 14. Sanneh, *West African Christianity*, 127, 147, 153, 158-161.

⁹⁴ Omenyo, *Pentecost outside Pentecostalism*, 73.

⁹⁵ Atiemo, *The Rise of Charismatic Movement*, 16; Omenyo, *Pentecost outside Pentecostalism*, 58, 67, 94; David N.A Kpobi, *Mission in Ghana*, 96.

⁹⁶ Adrian Hastings, *African Christianity* (Southampton: Camelot Press Ltd, 1976), 7.

these churches “historic.”⁹⁷ Some of these Historic mission churches include; Methodist Church Ghana, Presbyterian Church of Ghana, the Evangelical Presbyterian Church of Ghana, the Roman Catholic Church, the Anglican Church, American Methodist Episcopal Church (A.M.E Zion), the Baptist Church, the Salvation Army and the Seventh Day Adventists Church.⁹⁸ The researcher’s focus will be on only the first six churches (the Roman Catholic Church, American Methodist Episcopal Church (AME Zion), the Presbyterian Church of Ghana, the Methodist Church Ghana, the Evangelical Presbyterian Church, Ghana, and the Anglican Church) because the literature on these churches is easily accessible.

2.3.1 Organisational Structure

One distinguishing feature of Historic mission churches is clearly defined administrative structures that take care of their congregations all over the country. Generally, they have national offices which are mostly found in Accra. Besides, to ensure the coordination of all activities, they have committees and departments at the regional, district and Congregational levels.⁹⁹ These well-defined administrative structures could well be described as “ecclesiastical residue” inherited from missionary bodies who came with trained and professional administrators among others.

2.3.1.1 Leadership

Leadership at the national level is as follows; Moderators for the Presbyterians, Presiding Bishops for the Methodist, Bishops or Archbishops for Anglican, Roman Catholic and AME Zion. At the

⁹⁷ Jonathan Hildebrandt, *History of the Church in Africa – A Survey* (Accra: African Christian Press, 1981), 156: D.N.A Kpobi “Renewal and Reformation’: Ghanaian Churches in Mission in the 21st Century,” *Trinity Journal of Church and Theology*, Vol. 9.2 (July, 1999), 7: Richard Foli, *The Church in Ghana Today* (Accra: Wesleyan Printing Press, 2001), 7.

⁹⁸ Foli, *The Church in Ghana*, 6-7.

⁹⁹ Foli, *The Church in Ghana*, 7.

regional level, Episcopal churches in this category are led by Diocesan Bishops, while at the districts, and local levels they are called Superintendent and Local ministers respectively. In the non-episcopal churches, for instance, the Presbyterian Church of Ghana is as follows: Presbyteries, districts and local congregations are administered by chairpersons, district ministers and local ministers respectively.¹⁰⁰ It is significant to note that leadership at both national and regional levels are mostly elected with specified tenure of office, while the district and local leadership are appointments by the elected officers.

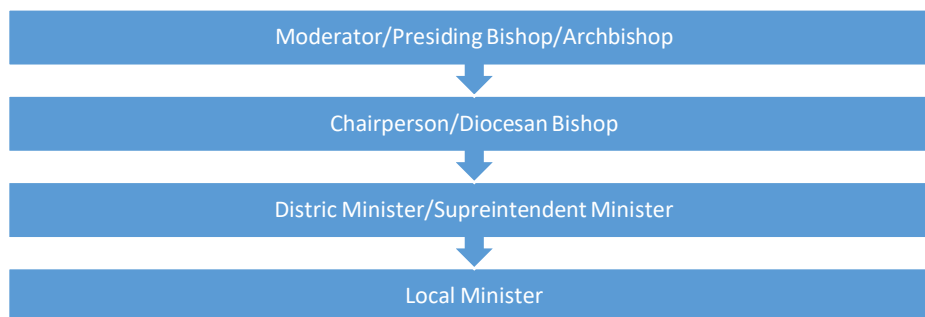


Diagram 1. The Hierarchy of Leadership in Historic mission churches

2.3.1.2 Membership/Worship/Sacrament

Membership in Historic mission churches (HMCs) generally include people of all ages. Membership is generally “biological.”¹⁰¹ Once a child is born, he or she automatically becomes a member of the parent’s church. This practice means that continuous membership in Historic mission churches is assured. However, one wonders how reliance on biological growth as Historic mission churches’ main source of membership is a reliable form of church growth.

¹⁰⁰ Foli, *The Church in Ghana*, 9.

¹⁰¹ Those who are born into Christian families, baptised and registered as members of the church: Foli, *The Church in Ghana Today*, 10; Foli, *Church Growth in Ghana* (Accra: Wesley Printing Press, 2001), 10.

Furthermore, in rural communities, a considerable section of members are illiterate or semi-illiterate. They are people who mainly engage in traditional agricultural activities, trading, and other jobs. In Ghana where farmers depend mainly on rainfall for agriculture production, failure in the rainfall pattern would affect crop production, hence, the income level of members will be affected. On the other hand, since most of the active members of HMCs in the rural areas are illiterate or semi-illiterate, leadership might be a great challenge. In the urban communities however, most adult members are very well educated and are gainfully employed. This phenomenon means that there would be a lack of human and material resources in the rural areas which might invariably affect the growth of HMCs.

Worship in the Historic mission churches is very formal (orthodox) with carefully prepared liturgies. Hymns and canticles are mostly sung in combination with local choruses. The sacrament of infant baptism, Eucharist and marriage are observed.¹⁰² Historic mission churches mostly have two worship services on Sundays for adults and children which run concurrently. Due to the singing of hymns and the orthodox nature of liturgy in HMCs, it is not very attractive to the youth in this postmodern era where the youth are attracted to gospel music. Infant baptism and most of the issues raised will be thoroughly discussed in chapter five.

2.3.2 Achievements of Historic Mission Churches in Ghana

When European missionaries arrived on the West coast and for that matter the Gold Coast, they were met with mixed reactions. However, their achievements in education, health, language development, agriculture, trade and industry, nationalism, and nation-building spanning from the era of the exclusive European mission to the era of locally motivated missions, has been

¹⁰² Foli, *The Church in Ghana*, 11-13.

monumental. Little did they know that much success could only be achieved by using the local people who knew the African worldview.

While the missionary work was not bearing fruit with the people as expected, one of the missionaries, James Johnson, remarked: “there are times when it is more helpful that a people should be called upon to take up their responsibilities, struggle with and conquer their difficulty than that, they should be in the position of vessels taken in tow, and that for West African Christianity this is the time.”¹⁰³ By this, he was calling for the training and participation of indigenes in mission because they understood the African world-view. True to this observation, in 1843, Christians with African descent were brought from Jamaica by Andreas Riis of the Basel Missionary Society, upon the request of Nana Addo Dankwa of Akropong to demonstrate that Christianity was not only the white man’s religion.¹⁰⁴

According to Edusa-Eyison, “the African proved himself more suitable for the evangelistic work than his European partners because he had the advantage of physical adaptation which endeared him to work”.¹⁰⁵ This comes on the heels of the many deaths recorded among the Europeans due to the unfavourable weather condition when they came to the Gold Coast. Their achievements can be seen in the various contributions they made in the field of education, development of local languages, agriculture, trade and industry, health, nationalism and nation-building and in many other significant areas of the social strata in sub-Saharan Africa.

¹⁰³ Sanneh, *West African Christianity*, 168: James Johnson 19th July 1892 as cited in Webster 1964.

¹⁰⁴ Hildebrandt *History of the Church in Africa*, 92: Williamson, *Akan Religion*, 12.

¹⁰⁵ Edusa-Eyison, “Native Initiative in the Planting of Christianity in Ghana...” 40.

With reference to Jeremiah 29:4-7 which states;

Thus, says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon, ‘Build houses and live in them; and plant gardens, and eat their produce.’ Take wives and become the fathers of sons and daughters and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters; and multiply there and do not decrease. ‘And seek the welfare of the city where I have sent you into exile and pray to the LORD on its behalf; for in its welfare you will have welfare’. (Jr 29:4–7; New American Standard Bible [NASB]).

White, argues that the text has a “developmental undertone from a religious perspective.” In particular, he posits that Christian participation in national development is geared towards social transformation. By citing the examples of Daniel, Meshach and Abednego, Nehemiah, Esther and Mordecai, White affirms how Christian contribution in national development is very vital irrespective of where one finds him or herself. This approach to Christian mission helps Christians to live an incarnational missional life.¹⁰⁶

2.3.2.1 Education

The establishment of schools and the development of a human resource to serve the labour needs of the sub-region was the first targeted contribution of missionaries. This they did by first setting up educational facilities to train the local people to read and write. The castle schools¹⁰⁷ were the first to be set up by the missionaries. These missionary bodies considered formal education as the best method of evangelisation using the vernacular. In the hands of the missionaries, education was used as an instrument of conversion and nurture.¹⁰⁸

¹⁰⁶ Peter White, 2015, ‘Religion, mission and national development: A contextual interpretation of Jeremiah 29:4–7 in the light of the activities of the Basel Mission Society in Ghana (1828–1918) and its missiological implications’, *Verbum et Ecclesia* 36(1), Art. #1419, 6 pages. <http://dx.doi.org/10.4102/ve.v36i1.1419>, 1.

¹⁰⁷ Castle schools were established in the castles built by missionaries to educate children in reading writing and religious education.

¹⁰⁸Sanneh, *West African Christianity*, 127, 147.

Missionaries from the West, Sanneh asserts, aware of the significance of the local springs of religious vitality could no longer dispense with African agents. As a result, they needed to clothe their thinking in the indigenous cultures if their endeavours were to bear any lasting fruit.¹⁰⁹ Thus, serious attention was paid to both the urgency of using African workers and the development of African languages. Henry Venn, the Secretary to the Church Missionary Society (CMS) advocated the euthanasia of missions which for him was necessary for self-propagating, self-supporting and self-governing. He asserted that;

Regarding the ultimate object of a mission, viewed under its ecclesiastical result, be the settlement of a native church under native pastors upon a self-supporting system, it should be borne in mind that the progress of a mission mainly depends upon the training up and the location of native pastors: and that as it has been happily expressed the 'euthanasia of mission' take place when a missionary surrounded by well-trained native congregations under native pastors, is able to resign pastoral work into their hands and gradually relax his superintendence over the pastors themselves, till it insensibly ceases; and so the mission passes into a Christian community. The missionary and all missionary agency should be transferred to the regions beyond.¹¹⁰

In his view, missionary objectives, particularly conversion of people to Christianity could only be achieved if indigenous people were strategically trained and given full responsibility to evangelise, support themselves financially and finally take up the mantle of leadership.

The euthanasia of mission policy brought a new awakening into missionary work. Consequently, brilliant African boys were trained to continue to support mission work in West Africa and for that matter the Gold Coast. In the light of this, many illustrious sons were trained to support missionary activities, namely; Sampson Opong, Jacobus Capitein of the Dutch Reformed Church, as well as Paul Mohenu. For instance, the Basel Mission trained Theophilus Opoku, Nathaniel Date, David Asante and Joseph Mpere to spread the message of salvation using their native language at Aburi,

¹⁰⁹Sanneh, *West African Christianity*, 106, 158, 166.

¹¹⁰ Agbeti, *West African Church History*, 28.

Mamfe and Adukrom respectively. Carl Reindorf, Adolf Brandt and Carl Quist were given missionary responsibilities over the Ga- Adangme districts.¹¹¹

In 1751, Rev. Thomas Thompson arrived in the Gold Coast with the sole aim of training more local people because the missionaries realised that the use of the local people was yielding some positive dividend. He selected three (3) Cape Coast boys namely; Thomas Caboro, William Cudjo as well as Philip Quaake in 1754 to be trained at Islington. Unfortunately, the only survivor was Philip Quaake. After his training and Ordination as an Anglican priest, he arrived in the Gold Coast (Ghana) in 1766 to commence his priestly duties with the Anglican community.¹¹²

Most missionaries established schools and used them to train people to be interpreters, clerks, catechist, teachers and generally to be able to read and understand the scriptures and to take up useful appointments in society. Clarke observes that “through their schools and various educational institutions, Christian missions, trained a new African elite...”¹¹³ For instance, the Wesleyan mission opened schools along the coast, while the Basel Mission schools were planted along the ridge in the Akwapem hills.¹¹⁴ Moreover, through the effort of the Wesleyan mission, Wesley Girls High School, as well as the Wesleyan High School, later known as Mfantsipim all in Cape Coast were founded in 1884 and 1876 respectively.¹¹⁵

Between 1857 and 1870, the Basel Mission established nine Christian girls’ boarding school in Ada and Odumase.¹¹⁶ The Roman Catholic mission also contributed significantly to education in

¹¹¹ Agbeti, *West African Church History*, 67.

¹¹² Peter B. Clarke, *West Africa and Christianity* (London: Edward Arnold Publications Ltd, 1986), 23; Agbeti, *West African Church History*, 6-7.

¹¹³ Clarke, *West Africa and Christianity*, 230.

¹¹⁴ Sanneh, *West African Christianity*, 144.

¹¹⁵ Sanneh, *West African Christianity*, 147,149.

¹¹⁶ Agbeti, *West African Church History*, 7.

the Gold Coast. In 1890, the Sisters of Our lady of the Apostles (OLA) for girls was opened in Cape Coast. This was subsequently replicated in the Volta region. The Evangelical Presbyterian Church, Ghana also established the Mawuko Girls' Secondary School in Ho in 1983, Teachers training College in 1962 at Bimbila.

According to Pobee, Christianity is inextricably mixed up with Western culture or at least has a thick overlay of Western culture. It is “the amalgam of several traditions. And by the time it reached Africa south of the Sahara, there was a coalition of all the elements involved in both terms that is Judaism, Semitic, Greek, Germanic, Roman cultures and the gospel of Christ.”¹¹⁷ For Pobee, mission by way of education presented not only the Christian faith to the African and for that matter Ghanaian but also the core values of Western civilisation.

2.3.2.2 Development of Local Languages

Hildebrandt postulates that, before 1878, very few languages in Africa south of the Sahara had an alphabet. Christian literature in the vernacular was practically non-existent. Consequently, the early missionaries developed alphabets to meet the needs of the local languages which were realised to be a more effective tool for evangelism. Also, this afforded them the opportunity to provide books for people to read. The most important for them was the bible.¹¹⁸

The Gold Coast experienced significant improvement when the local language was developed and used to translate portions of scripture. Jacobus Capitien who was a product of the Elmina castle school and Leyden University was reported to have argued that missionary work could be

¹¹⁷J.S Pobee, *Skenoses: Christian Faith in an African Context* (Gweru, Zimbabwe: Mambo Press, 1992), 42; Bartels, *The Roots of Ghana Methodism*, 41.

¹¹⁸ Hildebrandt, *History of the Church in Africa*, 194.

meaningful only if the people were taught the fundamentals of the Christian message in their own language.¹¹⁹ Capitein therefore, set the tone for the development of the local languages to facilitate mission work in the Gold Coast. He started with Mfantasi linguistics using Dutch orthography.

As part of Jacobus Capitein's work and contribution to Mission, he translated the apostle's creed, the Lord's Prayer, the Ten Commandments, portions of the New Testament as well as the Catechism into Mfantasi using Dutch orthography which was published in 1744.¹²⁰ His contribution greatly enhanced Missionary work because the people could understand the message of the gospel in their own mother tongue.

Another great achievement of this new paradigm shift occurred when the Danes took a mulatto boy by name Christian Protten to Copenhagen. He helped in the translation of portions of the bible into Mfantasi in 1764. Also, the bible was translated into Ga and Twi by; Johannes Zimmermann and J.G Christaller in 1866 and 1871 respectively.¹²¹ It is believed that the Basel Missionary Society's work in the Gold Coast was basically assisted by the development of Twi and Ga dialects. The Ewe language was subsequently transcribed into writing by the Bremen Missionary Society.¹²² It was very important for the local languages to be developed as this was of great benefit for the acceptance and appreciation of the gospel message. If the people could read and comprehend scripture in their dialect, it was easier for the missionaries to impact the tenets of the faith without ambiguity. The study of the word of God and the doctrine of the Christian faith will also be much easier. This would reduce the use of interpreters and misunderstanding.

¹¹⁹ Agbeti, *West African Church History*, 68.

¹²⁰ Bartels, *The Roots of Ghana Methodism*, 3; Sanneh, *West African Christianity*, 113; J.D.K. Ekem, "Jacobus Capitein's Translation of the Lord's Prayer' into Mfantse: An Example of Creative Mother Tongue Hermeneutics," *Ghana Bulletin of Theology*, vol. 2 (July 2007), 73.

¹²¹ Sanneh, *West African Christianity*, 106, 140.

¹²² Agbeti, *West African Church History*, 68.

When people identify with a message in their own language, they make it their own. The sense of identity is heightened. This was exactly the case and it contributed tremendously to the advancement of the gospel in the Gold Coast. This reinforces the need for interpretation of the Judeo-Christian Scriptures for various target audiences with reference to communities in Ghana. It is vital to provide biblical materials such as bible study outlines, bible dictionaries among others, in the local language of the people. Till date, the Bible Society of Ghana with support from mission churches have been at the forefront of this noble task.

In particular, it is not surprising that missionary activities by the various missionary bodies are mainly carried out in the local languages of the people because it was a trump card for Martin Luther and other reformers during the Reformation when the Roman Catholic Church insisted on using only Latin for Mass. Luther believed that the Word of God must relate with the life of a people, thus, religious belief must be based on scripture and the language of its adherents.¹²³

2.3.2.3 Advancement in Health

The missionaries brought not only the Word of God but also provisions for health. Over the years, it became common for missions to set up health facilities to cater for the health needs of their followers and the communities in which they lived. This contributed a great deal to the quality of health for the Ghanaian. It also paved the way for the missionaries to have an audience for their ministry. For example, Rev. Lorenz Wolf of the Bremen Missionary Society cured the chief, Tim Klu of Wudome of a chronic ulcer which made Wolf to be celebrated. Consequently, the people then believed the white man's medicine could perform miracles. He then won the confidence of

¹²³ Donald K. Mckim, ed. "Martin Luther (1483-1546)" *In Historical handbook of Major Biblical Interpreters* (Downes Grove, Leicester: Intervarsity Press, 1998), 213.

the chief and the people.¹²⁴ Missionaries introduced hospitals in many communities which ultimately improved the quality of life of the people. While new treatment was given to ancient diseases, the mortality rate reduced, hence more people could live healthy and useful lives than before.¹²⁵

The introduction and establishment of Western medicine in the Gold Coast, however, came with serious problems as it demonised traditional African ways of treating health concerns. This reduced the value of the African medical treatment options to the bare minimum. To date, this negative effect has limited the growth of traditional medicine practice. There have however been agitations towards encouraging the African to patronise local health facilities. One must bear in mind that when the Basel Missionary Society arrived in the Gold Coast, the incidence of diseases and death among them was so bad that it took the timely intervention of a local medicine man to cure Andreas Riis. This proved the potency of African traditional medicine.¹²⁶

2.3.2.4 Agriculture, Trade and Industry

The building of the forts by missionaries was for commercial purposes; therefore all who were in the castle were skilled in all essential crafts.¹²⁷ Henry Venn's euthanasia of mission policy of 'self-governing', 'self-propagation' and 'self-financing' had two-fold dreams of economic self-sufficiency and ecclesiastical self-rule, in order to create a productive African labour force while making economic use of the abundance with which nature had endowed Africa.¹²⁸ This means,

¹²⁴ Agbeti, *West African Church History*, 85.

¹²⁵ Hildebrandt, *History of the Church in Africa*, 130.

¹²⁶ Agbeti, *West African Church History*, 63.

¹²⁷ Agbeti, *West African Church History*, 6.

¹²⁸ Sanneh, *West Africa Christianity*, 158-161.

civilisation and Christianity in West Africa, and for that matter, the Gold Coast was hinged on commerce. Thus, it was also believed that trade and the gospel will replace the slave trade.

In pursuance of this policy, missionaries engaged in agricultural, commercial and industrial activities. They researched into cash crops and trained artisans in shoemaking, bookbinding, pottery, basketry, joinery, carpentry and blacksmithing. The West Indies, while coming to assist mission work in the Gold Coast, brought cocoa, coffee, oil palm, tobacco, cocoyam, mango, avocado pear to Akropong for experimental cultivation.¹²⁹ This brought about new and improved methods of farming which they taught the farmers thereby shifting from subsistence farming to large scale farming for export.¹³⁰ Through trading, the missionaries contributed to the advancement of the economy. This offered people job opportunities and improved living standards. On the other hand, profit from the commercial side of mission work helped the growth of mission tremendously because, it supported the building of new mission houses, educational facilities, places of worship, clinics, hospitals, among others.¹³¹

2.3.2.5 Nationalism and Nation-building

The European missionaries in preparing the Ghanaian church leaders for ‘self-propagating, self-financing and self-governing,’ sowed the seed of nation-building and nationalism into locals. While some were being prepared for church leadership, others were also being prepared for state leadership, thereby spearheading the move for political and economic independence. The formation of the Aborigines Rights Protection Society (ARPS) in 1892 in the Gold Coast was

¹²⁹ Bartels, *The Roots of Ghana Methodism*, 45; Agbeti, *West African Church History*, 69-70; Michael Albert Kwamena-Poh, *Vision and Achievement: A Hundred and Fifty Years of the Presbyterian Church of Ghana, 1828-1978* (Accra: Waterville Publishing House, 2011), 79-80.

¹³⁰ Hildebrandt, *History of the Church in Africa*, 193.

¹³¹ Agbeti, *West African Church History*, 71.

spearheaded by John Mensah Sarbah, a Methodist. The ARPS channelled their energies into fighting the cultural imperialism of missionaries. They objected to the attempt to use mission to turn Africans into Europeans. This bravery brought national consciousness to the Ghanaian, which ultimately led to the Independence of Ghana and many African countries.¹³²

2.3.3 The History and Mission of the Presbyterian Church of Ghana

Among several mission churches established in the Gold Coast (Ghana) is the Presbyterian Church of Ghana. It has been in existence since the early nineteenth century with currently, a membership of nine hundred and forty-seven thousand and fifteen (947, 015).¹³³ This section focuses on the Presbyterian Church of Ghana. The historical origin of PCG, doctrine, membership, the administrative courts, mission and vision, the current state of the church and achievements will be discussed.

2.3.3.1 Historical Origins

The greatest drive towards missionary activities by philanthropists, explorers, traders and missionaries among others, was witnessed in the nineteenth century. This was as a result of the influence and passion of the Evangelical revival in the eighteenth century in Europe and North America.¹³⁴ Major de Richelieu, the Danish governor on arrival in the Gold Coast in 1824, realised that religious activities at the castle had been dormant well over fifteen years. This ecclesiastical vacuum affected the religious and moral life of the colony. In order to salvage the situation, he personally conducted worship services in the castle until 1826. On his return to Denmark, he

¹³² John S. Pobee, *AD 2000 and After: The Future of God's Mission in Africa* (Accra: Asempa Publishers, 1991), 55-56.

¹³³ PCG 2018 Statistics presented to the 19th General Assembly held at Ramseyer Training Centre from 16th -22nd August, 2019 by the Committee on Information, Statistics and Planning, 2.

¹³⁴ D.N.A Kpobi 'Renewal and Reformation, 5: John Stott, *Issues Facing Christians Today* (Wales: Marshall Pickering, 1999), 3.

officially requested that the Basel Mission, which had been set up in 1815 to train missionaries and send missionaries to the Gold Coast.¹³⁵ The request of the governor was appropriate, in the sense that Christians are the salt and light of the world, therefore wherever they are, lives would have to be transformed morally, socially and spiritually (Mathew 5: 13-16). This request was perhaps also based on the positive effects of the Evangelical revival across Europe.

Subsequently, on 18th December 1828, four young missionaries from the Basel Evangelical Missionary Society arrived at Christiansburg, Osu. They were Johann Philip Henke, Gottlieb Holzwarth, Karl F. Salbach, and Johann Gottlob Schmidt. Unfortunately, the first four missionaries died within a period of three years on arrival. The Basel Mission sent another team of three missionaries: Andreas Riis, 28 years, Peter Peterson Jaeger, 24 years, and a doctor, Christian Friedrich Heinze, 28 years. Regrettably, Dr Heinze and P.P Jaeger failed to survive after three months, leaving Andreas Riis who was later healed by a native doctor.¹³⁶ It is evident that these were young missionaries on a mission for Christ in fulfilment of the great commission, even at the peril of their lives. They were filled with purpose, saturated with mission, and determined to be tools in the hands of their maker.

Riis later moved to Akropong in 1835 in order to be away from the prevalent malaria fever, yellow fever, diphtheria, and dysentery which afflicted many foreigners on the coast.¹³⁷ Also, the negative examples of the Europeans along the coast as well as his desire to preach the gospel to a people who were not yet greatly affected by the contact with the Europeans influenced his decision. In November 1837, two more missionaries joined Riis at Akropong namely; Johannes Murdter and

¹³⁵ Noel Smith, *The Presbyterian Church of Ghana*, 19, 28; Bartels, *The Roots of Ghana Methodism*, 5.

¹³⁶ Hildebrandt, *History of the Church in Africa*, 91-92; Bartels, *The Roots of Ghana Methodism*, 5; Smith, *The Presbyterian Church of Ghana*, 28-30.

¹³⁷ Pobee, *The Anglican Story in Ghana*, 107.

Andreas Stanger who came together with Anna Wolters, the bride of Riis.¹³⁸ Stanger died in December 1837 while Murdter survived until November 1838. The time in Akropong was not altogether very successful, causing Andreas and Anna Riis to leave Akropong in 1840 for Europe. Unfortunately, after twelve years of missionary enterprise, eight missionaries had died but there was no single convert. Consequently, the Basel Mission decided to abort the mission to the Gold Coast since they believed that the high mortality rate was a sure sign from God that Africa was not ready for the gospel.¹³⁹ The fact that there was a high mortality rate among the early missionaries, did not mean Africa was not ready for the gospel or that God had abandoned them in any way. One will not be far from right to say that ignorance and lack of proper assessment of the environmental conditions in Africa was downplayed by the missionaries much as they were zealous for the Lord to rescue the perishing and care for the dying.

At the departure of Riis, the Okuapemhene, Nana Addo Dankwa provided the key to the successful mission which had eluded the missionaries. He is reported to have said on behalf of his people: “When God created the world, He made a book for the Whiteman and *abosom* (local deity) for the African. But if you could show me some Africans who can read the Whiteman’s book, then we would surely follow you.”¹⁴⁰ Probably, what the chief sought to achieve with this request was that his subjects were looking for people whom they could identify with due to the cultural, linguistic and worldview gaps that existed among the people and the missionaries at the time.

Subsequently, the Basel Mission agreed to find African Christians from the Caribbean. The Moravian Church in the West Indies was willing to provide missionaries. Thus, a team made up

¹³⁸ Smith, *The Presbyterian Church of Ghana*, 30-32.

¹³⁹ Smith, *The Presbyterian Church of Ghana*, 33-34, 42.

¹⁴⁰ Hildebrandt *History of the Church in Africa*, 92; Williamson, *Akan Religion*, 12.

of Andreas and Anna Riis, Johann Georg Widmann and George Thompson went to Jamaica to find suitable Christians for the mission. Many Christian congregations in Jamaica took a great interest in the scheme, hence they made monetary contributions towards their travel. The team arrived at Christianburg on 17th April 1843 on board a hired Irish ship, the *Joseph Anderson*, with 25 West Indians.¹⁴¹ This marked the rebirth of the Basel Mission enterprise in the Gold Coast. The West Indians served as the nucleus of the Christian society at Christiansburg and Akropong.

After a few weeks stay in Christiansburg, the group made its way to Akropong in June 1843 which was to be the nerve-centre of the Mission's work. They stayed for a month at the Danish Royal plantation, Frederiksgave, in modern-day Sesemi which is about 20km North of Christianburg. On their arrival in Akropong, the group found that the mission house that had been built for Riis in 1836 during his first stay was in ruins. Akropong itself seemed abandoned owing to a stool dispute which led to the deposition of Addo Dankwa. The team was however not discouraged but began repairs to the ruined mission house and also built stone houses for the West Indians. Thus, the first mission house was rebuilt in Akropong. For Smith, the West Indies provided an exemplary Christian family life: free from polygamy and domestic slavery.¹⁴² It is sad to know that Nana Addo Dankwa, who requested for the West Indies, did not live to welcome them to Akropong – he died in 1838. However, to the glory of God, his successor Nana Adum Tokori, who had earlier on prevented his subjects from listening to the Word of God, because Riis was thought to be an ally of Nana Addo Dankwa, gave audience to the missionaries.¹⁴³

¹⁴¹ Smith, *The Presbyterian Church of Ghana*, 35-38.

¹⁴² Smith, *The Presbyterian Church of Ghana*, 30-31-32, 38-39.

¹⁴³ Kwamena-Poh, *Vision and Achievement*, 45-46, 56-57.

The West Indies introduced mangoes, cocoyam, avocado pear, groundnut, oil palm and cocoa to the local food economy. The Basel Mission was involved in agricultural, commercial, and industrial activities and even introduced the cultivation of cocoa before Tetteh Quashie. The profits accruing to mission from the sale of agricultural produce were used to subsidise the building of mission houses, schools, churches, the training of artisans and road construction.

Furthermore, stations were opened in the main towns in the Ga, Aburi, Larteh, Odumase, Abokobi, Kyebi, Gyadam and Anum districts. Later, missionary activities reached Kwahu, Asante, Yendi, Salaga and subsequently the North. This became possible due to the training of more indigenous personnel such as Carl Reindorf, Adolf Braindt, Carl Quist and the converted fetish priest from Abokobi, Paul Mohenu.¹⁴⁴ The Christian suburb at Akropong, Aburi, Mamfi and adjoining towns slowly increased in size by 1856 with most of the members coming from the stool family, established schools and a few adults from the community. In particular, Catechist Edward Sampson prayed and a boy who was declared dead was resurrected which also occasioned a sudden response to the gospel.¹⁴⁵ When people see the positive effects of the gospel; both economically, socially and spiritually, it makes their hearts inclined to it.

There was a trend encouraged by the missionaries which became more and more noticeable in the communities. Christians were encouraged to build their houses at the Christian quarters which they called 'Salem.' This Salem pattern was repeated wherever the Basel Mission was established. Missionaries pointed out that pastoral care of the converts was made much easier in the 'Salems' where new converts were not exposed to idolatry and therefore had enough time for personal devotion. New converts in these Christian communities were directly under the supervision of

¹⁴⁴ Smith, *The Presbyterian Church of Ghana*, 42, 45, 47, 52.

¹⁴⁵ Smith, *The Presbyterian Church of Ghana*, 51.

missionaries and the elders of the church.¹⁴⁶ White observes that, though the Salem concept was a good initiative which helped in Christian character development, there was a lack of intentional discipleship and spiritual maturity.¹⁴⁷

This policy, much as it was intended to separate the new converts from the ills of society, defeated the communal life of the African family system which emphasises the extended family structure more than the nuclear system.¹⁴⁸ To this end, Nana Sir Ofori Atta sent a Memorandum to the 1941 Synod held at Kyebi, deploring the Salem system. He also noted that the church prevented or debarred its members from attending festivals or being stool functionaries, which according to him tended to destroy the unity and cohesion of the tribe.¹⁴⁹

It is evident that the early missionaries did not attempt to assimilate Christianity with or “build it into” African indigenous religious and social life. Consequently, Christian communities lived in isolation and or opposition from the thought patterns of the rest of the community. This was due to the fact that most of the missionaries were from the pietistic circles in the Wurttemberg Church in which primary emphasis was placed on personal devotion to Christ.¹⁵⁰ Pietism was a combination of religious emotion and deep thought which sprang from individual conversion and a strong Christian fellowship based on a life rooted in a profound reverence of the bible. Bosch avers that emphasis was placed on personal salvation and relationship of the saved sinner with the Lord. For him, salvation goes beyond the individual to the liberation of human society and the

¹⁴⁶ Smith, *The Presbyterian Church of Ghana*, 49-51.

¹⁴⁷ Peter White, 2017, ‘Decolonising Western missionaries’ mission theology and practice in Ghanaian church history: A Pentecostal approach’, *In die Skriflig* 51(1), a2233. <https://doi.org/10.4102/ids.v51i1.2233>, 3.

¹⁴⁸ G.K Nukunya, *Tradition and Change in Ghana: An Introduction to Sociology* (Accra: Ghana University Press, 2003), 148-149.

¹⁴⁹ Smith, *The Presbyterian Church of Ghana*, 235-236: Kwamena-Poh, *Vision and Achievement*, 367.

¹⁵⁰ Smith, *The Presbyterian Church of Ghana*, 86.

world.¹⁵¹ With the benefit of hindsight, one may agree with the missionaries, because the circumstances (traditional worship and custom) and their background (Pietistic), informed this secluded lifestyle which yielded the needed results at the time.

During the First World War (1914-1918), the Basel missionaries were repatriated. Following the departure of the Basel missionaries from the Gold Coast in 1918, their work was taken over by the Church of Scotland. The Scottish Mission was given the mandate to provide leadership for the church. Considering the size of the church and the small staff of two missionaries of the Scottish Mission, it became necessary for more indigenous leaders to be drafted into the church's national leadership.¹⁵²

The Scottish Mission, through Dr Wilkie, took the significant step of organising the church to become a self-governing church. A Synod was held on 14th August 1918 at the Akropong church where two-second generation West Indians, Rev. Peter Hall and Rev. Nicholas Timothy Clerk, were elected Moderator and Clerk of the Synod respectively. This was the beginning of the move towards an independent church. For the first time, the young African Church had her own indigenous leaders. Decisions concerning the church were therefore made locally. Hitherto, under the Basel Mission, decisions were made in Basel. The Scottish Mission, therefore, transformed the church into a self-governing church.

In 1922, Synod accepted the creation of Akyem and Okwawu, Asante and Asante Akyem, Akwapem and Anum, Agona and Kotoku as well as Ga and Adangme as the first five Presbyteries. Furthermore, in 1926, the Synod meeting at Abetifi approved the name "The Presbyterian Church

¹⁵¹ Bosch, *Transforming Mission*, 7: A.A Beeko, Presbyterian University College First Anniversary Lecture, 19th - 21st October, 2005, 16.

¹⁵² Williamson, *Akan Religion*, 5-6.

of the Gold Coast” which later became “the Presbyterian Church of Ghana” after Ghana’s independence in 1957. The name ‘Presbyterian Church’ recognised the polity of the Scottish church which traced its background indirectly to Switzerland where Basel was for several centuries an important Christian centre. The General Assembly System of the church was adopted during the last Synod at Abetifi in the year 2000. Consequently, the first General Assembly was held at Navrongo in 2001.¹⁵³

2.3.3.2 Education As A Tool For Evangelism

For the continuous expansion of the church, the Presbyterian Training College (now College of education) referred to as the mother of all Colleges of Education in Ghana was started in 1848 at Akropong as grounds for the training of catechist and teachers.¹⁵⁴ New colleges were also founded at Aburi and Abetifi. By 1870, the educational activity of the mission begun to take a definite form. Schools were started at all the main stations as well as smaller towns and villages. The Basel Mission was motivated to establish more schools by the following factors: to inaugurate Christian communities; to offer to the African the full measure of Christian civilisation which he could not enjoy without education; to enable him or her to read the bible for him/herself and to be grounded in life in the Judeo-Christian scripture, and last to educate prospective Christian leaders. Thus, the school became an effective way of preaching the gospel.¹⁵⁵ The Mission’s mantra was the gospel, school, spade, and trade.¹⁵⁶ That is, in bringing the gospel to the people, the missionaries thought it was prudent to give them trade and education in order to make them self-sufficient.

¹⁵³ Williamson, *Akan Religion*, 5.

¹⁵⁴ Smith, *The Presbyterian Church of Ghana*, 57.

¹⁵⁵ Smith, *The Presbyterian Church of Ghana*, 56.

¹⁵⁶ Smith, *The Presbyterian Church of Ghana*, 58-62.

Other areas of the endeavour of the church were in the development of the vernacular. The development of the vernacular was in keeping with the Basel Mission policy of ministering to the people in their indigenous languages. Hence the mission was involved in the production of bibles, catechisms, service books and school textbooks in Twi and Ga languages. Johannes Gottlieb Christaller was commissioned to devote himself solely to the Twi language. He published the four gospels and the Acts of Apostles in 1865 and the translation of the whole bible in 1870-1, followed by grammar dictionary and books in 1875 and 1881 respectively. His work elevated the Twi language and thus it became the foundation for all later works in the language and used in Akan Christian worship, which marked Basel missionary activities.¹⁵⁷

The primary goal of the missionaries was to convert people from paganism to a living faith in Jesus Christ. They believed this was only possible if the people could read the bible and use the hymn book. Their general education policy was to train people to read, write and work arithmetic. In addition, the mission policy also aimed to assist them to use their hands as experts in craft. Fortunately, the Lord blessed their mission and soon schools were started in Akropong and Osu. In September 1844, the first Twi school in the Gold Coast was established with nine boys, one of whom was David Asante the son of Nana Owusu Akeem.¹⁵⁸ In the same year, Mrs Widmann began to teach needlework with twelve girls, marking the beginning of vocational education in the Gold Coast. What we know today as an adult literacy programme, now run by the Non-Formal Education Division was started by the Basel Mission Educationist, Johan Gottlieb Auer who in 1860 established street schools for grownups and children in places where there were no teachers stationed. In 1870, the church designed an education system of six years primary and four years'

¹⁵⁷ Smith, *The Presbyterian Church*, 55-56.

¹⁵⁸ Smith, *The Presbyterian Church of Ghana*, 40-41, 45.

middle school and was adopted by the government. The first school for the blind was established in 1934 by the Scottish Missionary F.D Harker at Akropong. Subsequently, in 1957 the school for the deaf was established in Osu by Rev. Andrew Foster and was moved to Akropong the same year.

Pursuant to the training of the head, hand and heart, music was taken seriously. At the middle schools, pupils were taught to play the reed organ. At the Training College at Akropong, music was an important subject on the curriculum. The following Ghanaian musicians were all products of Presbyterian music schools: Ephraim Amu, Prof. J.H Kwabena Nketia, and Mr J.M.T Dosoo among others. Currently, the PCG has 714 Nursery/Kindergarten, 1,109 primary schools, 575 Junior High Schools, 31 Senior High Schools, 3 Vocational Institutions, five Colleges of Education and two Universities.¹⁵⁹

The next session explains the belief system, how an individual becomes a member of the church, stages of Christian education and nurture, the various decision-making bodies and the current state of PCG. This will be drawn upon during the analysis of data in chapter five.

2.3.3.3 Doctrine¹⁶⁰

The Presbyterian Church is guided by

1. **The Authority of Scripture** – knowledge of God and God’s purpose for humanity comes from the Bible, particularly what is revealed in the New Testament through the life of Jesus Christ.
2. **Justification by Grace through faith** – salvation through Jesus is God’s generous gift to us and not the results of our own accomplishment.

¹⁵⁹ Emmanuel O. Tettey et al, eds. P.C.G 200 Years of Basel Mission Work Worldwide, 2015: Historical Sketch of Missionary Activities in Dangme Tongu, 12-14; P.C.G 2015 Education week brochure, 12-13.

¹⁶⁰ PCG Presbyterian’s Manual (no publication details), 10-18

3. **The Priesthood of All Believers**- it is everybody's job – ministers and laypeople alike, to share the Good News with the whole world. The Presbyterian Church is governed at all levels by a combination of Clergy and Laity; men and women alike.
4. **The Sovereignty of God**- God is the Supreme authority throughout the Universe. Only God is infallible. He is the final authority in all matters. Because of the sovereignty of God, power is not concentrated in the hands of one person but in councils or committees.

2.3.3.3.1 Life and Membership of the Church¹⁶¹

A. Admission into the Congregation

To be received into the membership of a congregation of the Presbyterian Church of Ghana, a person shall;

- Be baptised in the name of the Holy Trinity
- Live in accordance with the teachings of our Lord Jesus Christ
- Accept the rules of the church

B. Generational Groups in the Church

There are Generational groups in the church which are the focal point for Christian education in the church. These are:

1. Children Service

All children up to the age of 12 years are members of the Children's Service

2. Junior Youth (JY)

This consist of youth between 12 and 18 years of age.

3. Young Peoples' Guild (YPG)

This group embraces those of ages 18 to 30 years.

¹⁶¹ Constitution of the Presbyterian Church of Ghana, revised ed. (Accra: Waterville Publishing House, 2016), 4-9,

4. Young Adult Fellowship (YAF)

This group consists of young men and women between 30 to 40 years of age.

5. Women's Fellowship

At the age of 41, each female member of the church joins the Women's Fellowship

6. Men's Fellowship

At the age of 41, each male member of the church joins the Men's Fellowship.

C. Intergenerational Groups in the Church

There are intergenerational groups in the church which serve as channels for members to exercise their gifts and talents to enhance the life of the church.

They are;

- Church Choir
- Singing Band
- Bible Study and Prayer Group; and
- Other groups may be formed in so far as they are recognised by the local session.

2.3.3.3.2 The Courts of the PCG¹⁶²

The church has established Courts which govern its day to day activities. The Courts are;

The Congregational Session

It is the government of the local congregation. It is made up of all the agents and the elected presbyters. The agent is responsible for the leadership of the congregation and therefore chairs the

¹⁶² Constitution of the Presbyterian Church, 10-125.

session meeting. The elected presbyters serve a term of four years. They are eligible for a second term of four years. They are eligible for re-election after a four-year break.

The District Session

It is the second court, consisting of several congregations. It is led by a district minister who is an ordained person. It deals with matters affecting the congregations within the district. The District Session meets once a year to receive reports from the various congregations. In-between the two district sessions, the district is managed by the Council which meets every three months. The Council also has a standing committee which meets monthly. The Principal Officers of the District Session are the District Minister and the District Session Clerk.

The Presbytery

It is made up of several district sessions. It deals with matters affecting the district within its jurisdiction. The Presbytery meets once a year to receive reports from the various districts. In-between Presbytery meetings, the Presbytery is managed by a Council which meets every three months. The Council also has a standing committee which meets monthly. The Principal Officers of the Presbytery are the Presbytery Chairperson and the Clerk of Presbytery.

The General Assembly

It is the church's highest court. It covers the whole nation and congregations abroad. The General Assembly meets annually to receive reports from the Presbyteries. It also formulates policies for the entire church. The decisions of the General Assembly are the decisions of the church and all Courts must ensure that these decisions are adhered to. In-between Assemblies, the church is managed by a General Assembly Council which meets every three months. The Principal Officers

of the General Assembly are the Moderator and the Clerk. The current Moderator is Rt. Rev. Prof. J.O.Y Mante.

2.3.3.3 Vision, Mission and Core Values of PCG

Vision

“To be a Christ Centred, Self –sustaining and a Growing Church”¹⁶³

Mission

To uphold the Centrality of the Word of God and through the enablement of the Holy Spirit, pursue a holistic ministry so as to bring all of creation to glorify God by;

- Mobilising the entire church for prayer
- Improving growth through evangelism and prayer
- Attaining self-sufficient through effective resource mobilisation
- Promoting socio-economic development through advocacy and effective delivery of social services
- Upholding the Reformed tradition
- Cherishing partnership with the worldwide body of Christ.

2.3.3.3.4 Core Values

- The Centrality of the Word of God
- Discipline
- Hard work
- Integrity
- Humility
- Unity

¹⁶³ 9th General Assembly held at Abetifi-Kwahu from 14th -19th August 2009, decision number 10: J.O.Y Mante et al, *Presbyterian Church of Ghana: General Assembly Decisions and Rational behind the decisions* (Accra: Monadek Graphics, 2011), 70.

- Upholding democratic principles
- Godly Leadership and Skill development

2.3.3.4 Current State of the Church



Diagram 2. The Headquarters of the Presbyterian Church of Ghana, at Kuku Hill, Osu, Accra.

Currently, the church can boast of twenty-one (21) Presbyteries namely Ga, Ga West, Asante, Asante south, Akuapem, Kwahu, Dangme-Tongu, Volta, Central, Western, Sekyere, Northern, Akyem Abuakwa, West Akyem, Sefwi, Asante Akyem, Brong Ahafo, West Brong, Upper, North America/Australia, and Europe. Membership as at 2018 stands at 947,015, with 2,828 congregations, 1,849 preaching points, 303 districts, 11 mission fields, 354,428 Communicants, 198,043 Non-Communicants, 1,212 ministers, 2,501 catechists, 2,121 caretakers, 94 evangelists and 23,786 presbyters.¹⁶⁴

The PCG has seven departments namely; Ecumenical and Social relations, Church Life and Nurture, Development and Social Services, Mission and Evangelism, Administration and Human Resource Management, Finance and Education.¹⁶⁵ The first clinic was established at Aburi,

¹⁶⁴ PCG 2018 Statistics presented to the 19th General Assembly, 2-10.

¹⁶⁵ PCG Constitution, 89-91: 5th General Assembly held at Kwame Nkrumah University of Science and Technology, from 29th July-4th August 2005, decision number one (1).

followed by a hospital at Agogo. Today, the PCG has hospitals at Donkorkrom, Bawku, Dormaa Ahenkro, Enchi and health centres in many other places as well as primary, Junior High, Senior High schools and Universities across the country with the following business ventures: A-Riis Company, Salem Water Company, Trinity Insurance Brokers Ltd, and Salem Financial Service Ltd.¹⁶⁶

PCG Logo



Diagram 3

The triple heritage of PCG is symbolised in her logo, namely: the white Swiss Cross (in white on red background), which stands for the contributions of the Basel Mission: the white Saint Andrews diagonal cross on blue background represents the role of the Scottish Mission: and a Palm Tree in the middle of the Swiss Cross signifies the contributions of the African. The motto of the Presbyterian Church of Ghana is: “that they all may be one,” which seeks to bind all together while expressing the essential unity in the body of Christ (John 17:21). Despite the cultural, denominational, and theological differences of the various missionaries, they united their hearts, and constrained by the love of Christ, established the foremost Christian denomination in the Gold Coast.¹⁶⁷

¹⁶⁶ Report of the Clerk of General Assembly, 2015, 3-10.

¹⁶⁷ Yaw Frimpong-Manso’s forward in Kwamena-Poh, *Vision and Achievement*, ix.

We now turn our attention to how Pentecostal/Charismatic churches emerged in the Ghanaian religious landscape and the significant roles they have played over the years.

2.4 Pentecostal/Charismatic Movements in Ghana

2.5 Introduction

Jenkins observes that, while Christianity is growing in the southern continent, especially, south of the Sahara, there is a general decline in the West, largely Western Europe. This phenomenon, according to Benjamin T. Conner started from World War II.¹⁶⁸ Among others, Pentecostal/Charismatic movements have become an increasingly prominent feature and a force to reckon with in the Ghanaian religious and political landscape. Since the early part of the twentieth century, the movement's growth has been dramatic.

Asamoah-Gyadu posits that Pentecostal Christianity represents the most concrete evidence of the phenomenal expansion of Christianity in African countries like Ghana.¹⁶⁹ Pentecostal and Charismatic movements have made both qualitative and quantitative impact on the Ghanaian religious landscape.¹⁷⁰ In view of this, these movements are worth investigating.

2.5.1 The History of Pentecostal/Charismatic Movements

The birth of the Charismatic wave which propelled the apostles in their missionary work could be traced in the Acts of the apostles chapter 1:8, where Jesus promised His disciples the Holy Spirit.

¹⁶⁸Jenkins, *The Next Christendom*, 104, 131: A.O Balcomb, "Shifting the Theological Paradigm-Building on the Legacy of Kwame Bediako," *Seeing New Faces of the Diamond: Christianity as a Universal Faith, Essays in Honor of Kwame Bediako* Gillian Mary Bediako, et al, (eds.) (Oxford: Regnum Books International, 2014), 68: Benjamin T. Conner, *Practicing Witness: A Missional Vision of Christian Practices* (Grand Rapids, Michigan: Eerdmans Publication Company, 2011), 103-104.

¹⁶⁹ J. Asamoah-Gyadu, *African Charismatics*, ix.

¹⁷⁰ Asamoah-Gyadu, *African Charismatics*, 4.

In chapter two of the same book, the promise was fulfilled. In Paul's epistle to the Corinthian church, he dealt extensively with the Charismatic wave in the life of the Corinthian church. It could then be said that the Pentecostal/Charismatic movement was born on the day of Pentecost. Since then, there have been many instances of the phenomenon in variant shades with its own contribution and challenges across the world notably; as Montanism, the Monastic orders, the Waldenses, the Apostolic Brethren, Luther and the Charismatics, the Methodist renewal led by John and Charles Wesley, and the Roman Catholic renewal among others.¹⁷¹

The Azusa street revival was also very crucial in shaping the worldwide Pentecostal movement although, there were other epicentres of revival such as Oslo, Sunderland, Calcutta, and Hong Kong. The uniform doctrines and practices of the movement were spread by missionaries, the print media, conferences, and conventions, bible schools and colleges. The centre for the worldwide revival was the United States of America (USA). For Kirsteen, the list of nations present at Pentecost is representative of the early centres of Christianity. In Pentecostal/Charismatic movements, conversion is immediately followed by the baptism of immersion, signifying rebirth and a break with the past, the destruction of any identifiable traditional charms and fetishes. Pentecostalism also took root in existing Christian networks leading to the establishment of local movements.¹⁷² According to David Maxwell,

Pentecostalism spoke to those experiencing the imposition or the intensification of colonial rule. Increased economic exploitation through mines, farms or plantations, and white settlement produced social religious and intellectual disruption. In consequence, many sought a measure of security from and conceptual control over modernity by converting to Christianity because it appeared to offer a key to the new secular order so rapidly imposed upon them. Where Pentecostalism had a firm appeal was the barrier it erected between the believer and the world, its strong bond of fellowship and egalitarian ideals from which new communities

¹⁷¹ Atiemo, *The Rise of Charismatic Movement*, 7-15; Michael Moynagh, and Philp Harrold, *Church in Every Context: An Introduction to Theology and Practice* (Norwich, London: SCM Press, 2012), 42-45, 418-420.

¹⁷² David Maxwell, *African Gifts of the Spirit, Pentecostalism and the Rise of a Zimbabwean Religious Movement*, (Ohio: Ohio University Press, 2006), 35-36, 56- 57; Kirsteen Kim, *Joining in with the Spirit: Connecting World Church and Local Mission* (Marylebone, London: Epworth Press, 2009), 74-75, 100-101.

could be built. Believers experienced a new form of empowerment derived from the newly imparted gifts of the Holy Spirit.¹⁷³

Undoubtedly, Pentecostalism brought in its wake a new religious vitality which made adherents more comfortable due to the deliverance and restoration messages it offered through the power and gifts of the Holy Spirit. Moreover, the leaders spoke in a language which members could identify with.¹⁷⁴

2.5.1.1 The Emergence of Pentecostal/Charismatic Movements in Ghana

The emergence of African Independent Churches (AICs) in Ghana can be traced from the early twentieth century, specifically during the era of World War I,¹⁷⁵ through the activities of three African Prophets: William Wade Harris, a Grebo from Liberia, and two other Ghanaians, John Swatson and Sampson Oppong.¹⁷⁶ The upsurge of AICs might have been triggered by the following factors; their understanding of the African worldview, Christianity was made relevant to their followers,¹⁷⁷ the apparent disruption of missionary activities during the First World War, worldview of the Ghanaian, and the unwillingness of the mission churches to offer gifted persons in the church the needed space to use their spiritual gifts, which White describes as colonisation of spirituality. Also, church liturgy and worship were skewed to suit the European's form of worship (ecclesiastical colonialism), for instance using the local drum and choruses with its accompanying dance in worship, which is connected with the African was not tolerated, pastors and lay preachers were not allowed to preach in the pulpit with traditional attire.¹⁷⁸ There is no

¹⁷³ Maxwell, *African Gifts of the Spirit*, 56.

¹⁷⁴ Peter White and Neimandt C.P.J, "Ghanaian Pentecostal Churches' Mission Approaches" *Journal of Pentecostal Theology* 24 (2015), 250.

¹⁷⁵ Larbi, *Pentecostalism*, 58.

¹⁷⁶ Atiemo, *The Rise of Charismatic Movement*, 16: Omenyo, *Pentecost outside Pentecostalism*: 58, 67: David N.A Kpobi, *Mission in Ghana*, 96: Isichei, *A History of Christianity in West Africa*, 284-285.

¹⁷⁷ Larbi, *Pentecostalism*, 58.

¹⁷⁸ Omenyo, *Pentecost outside Pentecostalism*, 73: David Bosch, *Transforming Missions: Paradigm Shift in Theology of Mission* (Maryknoll, New York: Obis Books, 1991), 3-4: Peter White, 2017, 'Decolonizing Western missionaries'

denying the fact as stated by Moynagh and Harrold that, the Jerusalem church which was formed as a reform movement was mission-minded. However, in trying to maintain their Jewish identity, they expected Gentiles to become Jews. For instance, they needed to be circumcised and observe some of the Jewish food, laws and other stipulations. This was exactly the missionary mindset when they came to Africa - to mould African Christians like European Christians.¹⁷⁹

Notable among the AICs which were established are; the Twelve Apostles Church, the Musama Disco Christo Church, the Saviour Church, the Apostles Revelation Society and the African faith Tabernacle Congregation. The African Independent Churches constitute the African expression of the worldwide Pentecostal movement, who respond to the spiritual hunger of African people.¹⁸⁰ The African Christian prefers physical expression in worship which is outwardly expressive and inwardly liberating to a restricted and westernised form.

The traditional Pentecostal movement, which started in the West in 1906 emerged on the Ghanaian ecclesiastical landscape in the 1920s. Pentecostalism in Ghana can also be traced to the Faith Tabernacle Church (1917), known as the Christ Apostolic Church associated with Apostle Anim who is generally regarded as the “father of Pentecostalism” in Ghana.¹⁸¹ Abamfo Atiemo posits that in 1927, some Ghanaians including Apostle Anim were deemed to have been baptised in the Holy Spirit which led to the formation of a Christian movement.¹⁸² Consequently, in 1937, Mr and Mrs James McKeon were selected to assist the new movement. The Church of Pentecost and the

mission theology and practice in Ghanaian church history: A Pentecostal approach’, *In die Skriflig* 51(1), a2233. <https://doi.org/10.4102/ids.v51i1.2233>, 3.

¹⁷⁹ Michael Moynagh and Philip Harrold, *Church in Every Context*, 8-9: Kwame Bediako, in Omenyo, *Pentecost outside Pentecostalism*, 37: Hastings, *The Church in Africa*, 443-453

¹⁸⁰ Cox, *Fire From Heaven*, 246-247: Baeta, *Prophetism in Ghana*, 5, 8.

¹⁸¹ Omenyo, *Pentecost outside Pentecostalism*, 94.

¹⁸² Atiemo, *The Rise of Charismatic Movement*, 20-21.

Apostolic Church were the fruit of their missionary work in the Gold Coast.¹⁸³ The Assemblies of God, the Church of Pentecost, Christ Apostolic Church, the Apostolic Church of Ghana are examples of churches established out of the movement's activities.¹⁸⁴ Arnold Bittlinger has also categorised Charismatic renewals as follows: classical Pentecostal movements which began in 1901; Neo-Pentecostals or Charismatic Inter-denominational and Renewal Groups in Mission churches.¹⁸⁵

Scholars have varied opinions regarding the factors which led to the rise of Pentecostal/Charismatic movement particularly in Ghana, and in Africa as a whole. The phenomenon has generally been attributed to the quest by the African to attain independence and self-expression from European missionaries and colonialists as well as mission churches inability to recognise African culture and tradition which identified them as African Christians in their worship service. For Bosch, it was a paradigm shift from traditional models of mission, whereby the main concern was for the salvation of converts from eternal condemnation with little interest in the condition of the people so converted, to "experiential religion." What the mission churches failed to recognise was that mission goes beyond one's own salvation, that is, conviction and conversion. It involves termination of; poverty, discrimination, illness, demon possession, sin, attention to human welfare and the moral improvement of humanity.¹⁸⁶

Most of these movements emerged spontaneously in areas that have been subjected to Christian missionary activities for several decades. These missionaries had an inadequate understanding of

¹⁸³ Robert W. Whyllie, "Pioneers of Ghanaian Pentecostalism" in Omenyo, *Pentecost outside Pentecostalism*, 94.

¹⁸⁴ Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: University Press, 2004), 116.

¹⁸⁵ Omenyo, *Pentecost outside Pentecostalism*, 93.

¹⁸⁶ Bosch, *Transforming Missions*, 1-3,7, 113-119, 352-353, 393-399.

traditional African society, as a result, a genuinely African indigenous Christianity was formed on African soil.¹⁸⁷ As Kwame Bediako rightly puts it “Christian identity is an essential ingredient that results in a clearly defined theological interest.”¹⁸⁸ Additionally, Historic mission churches did not recognise members of their congregations who were spiritually gifted by the Holy spirit, thus, refused to allow the operation of these gifts in their churches for the benefit of members.¹⁸⁹

Furthermore, some of the existing Historic mission churches were sceptical of the charisma of leaders of these movements and were not prepared to work with them. Besides, most Charismatic figures empowered by the Holy Spirit could no longer remain and function with their spiritual gifts within these churches. Consequently, they established churches independent of the mainline churches in order to have the freedom to operate on their own. Also, there were perceived lack of dynamic manifestation of the Spirit of God in the mainline churches, physical and spiritual issues that confronted members were ignored or unattended to, as well as poor pastoral care.¹⁹⁰ Some scholars have attributed this phenomenon to the human quest to cope with the pressures of society – the modern paradigm of mission – Pentecostalism/Charismatic movements are more interested in the use of symbols, rituals, signs and myth which appeal to the mind.¹⁹¹ Sanneh has observed that the phenomenon was also largely due to the search for relevance and a fresh voice by the African Christian.¹⁹² From the aforementioned, one can conclude without any contradiction that,

¹⁸⁷ David B. Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements*, (Nairobi: Oxford University Press, 1968), 3, 7.

¹⁸⁸ Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa*, 2nd ed. (Oxford: Regnum Books International, 1999), xv.

¹⁸⁹ K. A. A. Opoku, *Brief History of Independent Church Movements in Ghana since 1862*, in *The Rise of Independent Churches in Ghana* (Accra: Asempa Publishers, 1990), 22-26; James Anquandah, *Ghana Independent/Pentecostal Movement*, in *The Rise of Independent Churches in Ghana* (Accra: Asempa Publishers, 1990), 22-26.

¹⁹⁰ Gerrie ter Haar in Omenyo, *Pentecost outside Pentecostalism*, 73, 98; Dovlo, “A Comparative Overview,” 66.

¹⁹¹ Bosch, *Transforming Missions*, 349, 352-353.

¹⁹² Lamin Sanneh, *Disciples of all Nations: Pillars of World Christianity* (New York: Oxford University Press, 2008), 279.

the African Christian was seeking for a relevance of the scripture in his/her day to day life and a fresh voice to speak to their existential needs.

It has also been suggested that the emergence of Ghanaian Pentecostalism was more of a case of religious pragmatism, a search for answers from the realm of the supernatural to life issues where both traditional resources and the Western form of Christianity had proven inadequate.¹⁹³ In the opinion of Oduyoye, for theology to be authentic and relevant, it must reflect a particular context, in this case, the African and for that matter the Ghanaian context.¹⁹⁴ Admittedly, though the Western missionaries' efforts were well-intentioned and laudable, it fell short of this, because the gospel they brought was wrapped in a European garment. Bosch asserts that the success or failure of mission is dependent on how well it can integrate into the recipient's culture.¹⁹⁵

Newbigin asserts that humanity exists in communities with shared customs, language, economic and social life as well as a unique form of understanding and coping in the world. Therefore, for the gospel, which is addressed to their hearts, minds and consciences to be meaningful, it must be clothed in symbols and thought patterns which are familiar to them and able to meet their current situation.¹⁹⁶ Moynagh affirms that, Paul's missionary strategy was bi-cultural, where he easily adapts the gospel in context with the culture of the community he visits. He was all things for all people (1 Cor. 9:19, 22). His missionary strategy broke down all barriers of discrimination.¹⁹⁷ For Pobe, it is the commitment of Pentecostal/Charismatic movements to adapt the gospel to the lifestyle, worldview and needs of the African that has significantly paid off in Africa and for that

¹⁹³ E. Kingsley Larbi, *Pentecostalism*, 50.

¹⁹⁴ Mercy Amba Oduyoye, *Hearing and Knowing: Theological Reflections on Christianity in Africa* (Maryknoll, New York: Orbis Books, 1986), 52.

¹⁹⁵ Bosch, *Transforming Missions*, pp 447, 448, 456.

¹⁹⁶ Leslie Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids, Michigan: Eerdmans Publishing Co, 1989), 141-142

¹⁹⁷ Moynagh and Harrold, *Church in Every Context*, 5-7.

matter, Ghana.¹⁹⁸ Conner asserts that Pentecostal/Charismatic movements also provide refuge, community and a sense of family for members during times of confusion and social change.¹⁹⁹

Pentecostal/Charismatics, according to Asamoah-Gyadu “are waves of the same movement whose emergence and existence, although occurring at different times, dovetail into each other.”²⁰⁰ This means, there are some common denominators between them in terms of doctrine, the gift and work of the Holy Spirit in the life of the individual in the church is emphasised. Both Pentecostal/Charismatics believe and practice adult baptism by immersion. Thus, new converts/members who have already been baptised through sprinkling may have to be re-baptised by immersion. New members usually go through new converts/members’ class.²⁰¹ However, there are some points of departure between Pentecostals and Charismatics which is; theological, and ecclesiastical in terms of denominational affiliation.²⁰² For instance, Holy Spirit baptism is subscribed to differently; Pentecostals see tongue speaking as the only sign of Holy Spirit baptism, while Charismatics do not always advocate either the necessity of a second work of grace or as an affirmation of baptism of the Holy Spirit, one must certainly speak in tongues.

Asamoah-Gyadu observes that, since the middle of the twentieth century, African Christianity has greatly been impacted with the rise and growth of Pentecostalism.²⁰³ This could be attributed to how the felt needs of adherents are met. For Rick Pickings, religious groups which address the

¹⁹⁸ John S. Pobee & Gabriel Ositelu II, *African Initiatives in Christianity: The Growth, Gifts and Diversities of Indigenous African Churches, a Challenge to the Ecumenical Movements* (Geneva: WCC Publications, 1998), 3.

¹⁹⁹ Conner, *Practicing Witness*, 103-104.

²⁰⁰ Asamoah-Gyadu “‘Missionaries without Robes’: Lay Charismatic Fellowships and the Evangelization of Ghana, ’ *Pneuma, The Journal of the Society for Pentecostal Studies*, Vol. 19.2, (1997), 168.

²⁰¹ Elorm Dovlo, “A comparative overview of Independent Churches and Charismatic Ministries in Ghana” *Trinity Journal of Church and Theology*, Vol. 2.2. (1992), 68, 70.

²⁰² Stanley M. Burges et al eds. *Dictionary of Pentecostal and Charismatic Movements* (Michigan: Zondervan Publishing house, 1988), 1.

²⁰³ Asamoah-Gyadu, “Born of water and the spirit: Pentecostal/Charismatic Christianity in Africa,” in Ogbu U. Kalu, ed. *African Christianity: An African Story* (Pretoria: University of Pretoria, 2005), 389.

existential and spiritual needs of people and more involved in missional vocation will continue to be seen as a community called to be an example to the world.²⁰⁴ Thus, Christianity is not only about the supernatural, but the socio-economic issues affecting the world. This is what the Pentecostal/Charismatic movements seek to offer its adherents.

Allan Anderson, argues that “the Pentecostalisation of African Christianity can be called the ‘African Reformation’ of the twentieth century.”²⁰⁵ In that, there is a shift from, “this is how we have always done it, to how the Lord wants it to be done.” That is, ministry in the church which hitherto was restricted to formalities has given way to the adaptation of new ideas in line with the changing trend in the religio-cultural setting. This shift is both geographical and characteristic in nature.²⁰⁶ According to Lamin Sanneh “Charismatic Christianity... is largely responsible for the dramatic change in the region’s centre of gravity,”²⁰⁷ that is, from the global North (Europe) to the Global South (Africa, Asia and Latin America).²⁰⁸

It has also been argued that “the lifeblood of Christianity is found in its ability to translate itself across new cultural and geographic barriers,”²⁰⁹ that is, meeting the spiritual, social or physical needs of the people, by making the word relevant to them in terms and idioms they can identify with. In the view of Peter Burger as referred to by Timothy Tennent, “to put it simply, experiments with secularised religion have generally failed; religious movements with beliefs and practices dripping with reactionary supernaturalism have widely succeeded.”²¹⁰ For him, religion without

²⁰⁴Rick Pickings in Philip Jenkins, *The Next Christendom* (Oxford University Press Inc. 2007), 107.

²⁰⁵ Allan Anderson, *An Introduction to Pentecostalism*, 104.

²⁰⁶ Allan Anderson’s forward in J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context*, (Oxford: Regnum Book International, 2013) xi.

²⁰⁷ Sanneh, *Disciples of all Nations*, 275.

²⁰⁸ Jenkins, *The Next Christendom*, 104.

²⁰⁹ Tennent, *Theology in the Context of World Christianity*, 6.

²¹⁰ Peter Burger in Tennent, *Theology in the Context of World Christianity*, 11.

influence, power or control, fails, but any religious movement that practically demonstrates these would thrive. Pentecostal/Charismatic movements emphasise certain beliefs and practices such as;

2.5.1.2 Emphasis on Dreams, Visions, Prophecy and Healing.

Dreams, visions, prophecy and healing, are divine revelations that come through trance-visitations, as experienced by the prophet Isaiah (Isaiah 6:1ff), Peter and Cornelius (Acts 10:1ff). These phenomena among others are strong sources of conviction and inspiration in which God directs its recipient to make a decision by the conviction of His Spirit. Whatever the Pentecostal/Charismatic person does, be it; giving, evangelism, healing and deliverance, is done with the greatest form of commitment and purpose. The import of this, therefore, is that those who experience these continually want to hear the voice of God.

Jenkins outlines some conservative themes found in the religious persuasions of African Christians including Pentecostal/Charismatic movements such as; a greater respect for the authority of scripture, including matters of morality; accepting the Bible as an inspired Word of God; the tendency to translate the scriptures literally; coupled with “special interest in supernatural elements of scripture, such as miracles, visions and healings; a belief in the continuing power of prophecy; and a veneration for the old testament, which is considered as authoritative as the New Testament.”²¹¹

²¹¹ Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford University Press, 2006), 4-5; Sanneh, *West African Christianity*, 180.

2.5.2 Pentecostalism

Generally, within Christianity, Pentecostalism is considered as an ecclesiastical renewal movement that emphasises baptism of the Holy Spirit and individual knowledge of God. One definitive feature of Pentecostalism is the transforming power of the Holy Spirit and the zeal for discipleship through the manifestations and demonstration of the presence of the kingdom. The term Pentecostal in Christendom is a commemorative period to remember the day the Spirit of God descended upon the followers of Christ. It is derived from the word *Pentecost*, a Greek word for a week-long celebration of Jewish Feast.²¹²

Asamoah-Gyadu affirms;

that Pentecostalism refers to a Christian group which emphasises salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including ‘speaking in tongues’, prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experiences of the early church as found especially in the Acts of the Apostles, are sought, accepted, valued, and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.²¹³

Thus, in accordance with apostolic tradition, Pentecostals place more emphasis on healing, miracles, prophecies, visions and speaking in tongues. In particular, the gifts and conviction of the Spirit of God are indispensable in the work of the church. This, according to Deji Ayegboyi, are signs of one’s true conversion²¹⁴ coupled with personal Bible studies, prayer and fellowship with other believers.²¹⁵ This is indicative that the gift of the Holy Spirit is still available for

²¹² Sinclair B. Furguson, et al, *New Dictionary of Theology* (Leicester: Intervarsity Press, 1988), 502: <http://search.yahoo.com/yhs/search?hspart=avg> : Peter White, & Niemandt, C.J.P., 2015, ‘The missional role of the Holy Spirit: Ghanaian Pentecostals’ view and practice’, *In die Skriflig* 49(1), Art. #1987, 7 pages. <http://dx.doi.org/10.4102/ids.v49i1.1987>, 1

²¹³ J. Asamoah-Gyadu, *African Charismatics*, 12.

²¹⁴ Ayegboyi & S. Ademola Ishola, *African Indigenous Churches: An Historical Perspective* (Lagos: Greater Heights Publications, 1999), 16.

²¹⁵ Asamoah-Gyadu, *African Charismatics*, 12, 13.

individual Christians in the church today.²¹⁶ Consequently, spirituality and practical experience of the work of the Holy Spirit are highlighted above dogma or religiosity.²¹⁷ Pentecostals insist that the healing and miracles, as demonstrated in Jesus' ministry, must be made practical today²¹⁸ because healing and miracles are not fictions but real today as it was in the days of Jesus and his disciples. For Peter White, they are signs of divine affirmation in as much as, evidence of God's presence and power in the church today.²¹⁹

Richard Foli cites Steve Durasoff to further support this view;

Pentecostals are Christians who have an earnest desire to recapture the early practices of the first followers of Jesus of Nazareth. They are Spirit-filled Christians who claim it is possible to duplicate the dynamic lives of the disciples, to know Jesus as a powerful person in the present through the enablement of God the Holy Spirit. They have accepted Jesus as personal saviour and believe the miracles...An experience common to all Pentecostals is the baptism of the Holy Spirit which occurs in answer to the humble believing prayers of earnest Christians when they meet Jesus in a new dimension as baptizer in the Spirit and as evidenced by speaking in tongues and praising God in languages neither understood or acquired.²²⁰

Pentecostals may borrow from traditional beliefs and practices, but the content is re-coded within a Christian system of ideas, taking on a new form and significance.²²¹ This is done in order to make its contents more relevant to its adherents. Pentecostalism offers alternative to mythical theology, allowing the democratisation of language.²²² Theology is demystified with the use of the local languages of the people in sermons and prayers. Some churches in this category are; the Christ Apostolic Church, Apostolic Church, Assemblies of God and the Church of Pentecost. On the other hand, Jenkins avers that Pentecostal and Independent churches will soon "represent a far

²¹⁶ Vinson Synan, in Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer-The Netherlands: Boekencentrum Publishing House, 2002), 87.

²¹⁷ Allan Anderson, *An introduction to Pentecostalism* (Cambridge: University Press, 2004), 14.

²¹⁸ Donald W. Dayton, *Theological Roots of Pentecostalism*, 3rd ed. (New Jersey: Scarecrow Press, 1996), 15, 17, 24.

²¹⁹ White, "Ghanaian Pentecostal Mission Approaches." 250.

²²⁰ Richard Foli, *The Church in Ghana*, 19- 20.

²²¹ Maxwell, *African Gifts of the Spirit*, 57.

²²² Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (U.S.A: Hendrickson Publishers Inc. 1997), 35.

larger segment of global Christianity, and just conceivably a majority resulting in Pentecostalism being perhaps the most successful social movement of the past century”.²²³

2.5.3 Charismatism

Asamoah-Gyadu posits that, when the expression ‘Charismatic’ is used in Ghana, it takes on a slightly different meaning from what pertains in the Western context. In the West, Charismatic movements are normally renewal groups operating within older and more firmly established historic mainline denominations.²²⁴ The term Charismatic ministry is used to refer to churches independent of Historic mission churches, which became prominent in Ghana from about the latter part of the twentieth century (the 1970s). Thus, the term ‘Charismatics,’ refer to a relatively newer or younger Parachurch and Pentecostal independent movement mainly found within denominations which are non-Pentecostal.

Many international evangelists such as the Nigerian Benson Idahosa, Oral Roberts, T.L Osborn, Morris Cerullo, Benny Hinn, and Rheinhard Bonnke visited Africa and for that matter Ghana around the 1970s, and following their crusades, and the subsequent establishment of bible schools by some of these evangelists (especially Idahosa, and Morris Cerullo), to train young African Christians; for example, Duncan William attended Idahosa’s bible school, he came back to establish the Action Faith Ministry International in 1979, Bishop Charles Agyinasare also attended Idahosa’s school in Nigeria in 1987. Pastor Mensa Otabil established the International Central Gospel Church in 1984, Dag Heward Mills’ Light House Chapel International was founded in

²²³ Jenkins, *The Next Christendom*, 8-9.

²²⁴ Asamoah-Gyadu, *African Charismatics*, 1, 26; Kirsteen, *Joining in with the Spirit*, 100-101.

1991.²²⁵ Subsequently, most inter-denominational fellowships in Ghana metamorphosed into churches. The foreign influence also stemmed from personal visits, access to the media ministries of these evangelists: book publications, audio and video cassette and tape recordings.²²⁶

Charismatics do not always advocate either the necessity of a second work of grace or tongue speaking as an affirmation of the baptism of the Holy Spirit. Rather, evidence of the work of the Holy Spirit in individuals and the church are stressed. As Asamoah-Gyadu puts it “This stream of Christianity cares little for theology and puts almost exclusive stress on experience and empowerment based on the accessibility of the Holy Spirit to each individual.”²²⁷ This means that, experiencing the power behind the gospel through the Holy Spirit, is what in their view, liberates an individual from the shackles of sin and evil powers thereby promoting good health and prosperity.

For the Charismatics, spiritual gifts, are not the prerogative of only one individual leader, hence the stress on the priesthood of all believers. Leadership is expected to guide members to mature in faith, gifts and fruit.²²⁸ Moreover, diverse gifts such as leading praise and adoration, healing and deliverance, counselling, welcome and ushering, video and tape recording, prayer force as well as publications among others, are built around a collective belief in spiritual gifts of members.²²⁹

Moreover, there are other recognisable features of this movement such as; a special attraction to the youth, leadership is lay oriented, ecclesiastical office and title in line with one’s Charismatic

²²⁵ Paul Gifford, *Ghana’s New Christianity: Pentecostalism in a Globalizing African Economy* (London: Hurts & Co. 1988), 24-25.

²²⁶ Asamoah-Gyadu, “Born of water and the Spirit,” 402.

²²⁷ Asamoah-Gyadu, “Born of water and Spirit,” 402-403.

²²⁸ Paul Gifford in Elorm Dovlo, “A Comparative Overview of Independent Churches and Charismatic Ministries in Ghana” *Trinity Journal of Church and Theology*, Vol. 2.2 (1992), 61, 66-67.

²²⁹ Asamoah-Gyadu, “Born of water and the Spirit,” 403-404.

gift, church growth as a concern and extensive use of the media. Besides, most congregations are in urban centres, religious symbols are not found in places of worship, use of English as the main medium of communication as well as intensive bible studies. The predominant sermon theme is prosperity and portrayal of an international image.²³⁰ Also, worship is vibrant and full of lively music, often Western instruments such as the electronic organ, guitars, bands are used. Some churches in this category are the Christian Action Faith Ministry International, the International Central Gospel Church, the Lighthouse Chapel International, and Perez Dome International.

It is significant to know that, the Catholic Charismatic Renewal has its origins from neo-Pentecostalism, however, mainline Protestant churches like the Prayer and Bible Study Group of the Presbyterian Church of Ghana pre-dates the upsurge of neo-Pentecostalism.²³¹ Sanneh observes that “Pentecostals are Charismatics, but not all Charismatics are Pentecostals, and some Charismatics are in the Historic mission churches, such as Catholic and Protestants, while Pentecostals are a distinct ecclesiastical block”.²³² In particular, Sanneh tries to give a distinction between the different strands of Charismatics as it exists in the mainline churches and that which stands on its own as a movement.

Contemporary Christian Pentecostal/Charismatic movements are reclassified by Omenyo to suit the Ghanaian context following “Bittlinger’s classification.”²³³

a. The Independent Churches originating in Ghana or other African countries – the AICs.

²³⁰ Asamoah-Gyadu, *African Charismatics*, 31.

²³¹ Omenyo, *Pentecost outside Pentecostalism*, 94-95.

²³² Sanneh, *Disciples of all Nations*, 275.

²³³ Dovlo, “A comparative Overview...,” 60.

- b. The classical Pentecostal movement, which began in the West in 1906 and appeared on the Ghanaian religious scene in the 1920s. For example, Assemblies of God and Pentecostal churches.
- c. Neo-Pentecostal or Charismatic non-denominational fellowship, for example, Full Gospel Businessmen Fellowship International and Women's Aglow Fellowship International.
- d. Charismatic Renewal Groups in mainline churches, for example, Catholic Charismatic Renewal, Bible Study and Prayer Groups of the Protestant denominations.
- e. The independent Pentecostal/Charismatic Churches (ministries).²³⁴

2.5.4 The Impact of Pentecostal/Charismatic Movements in Ghana

2.5.4.1 The Religious Impact

Religion is a central part of Ghanaian society therefore everything is explained from the religious point of view which influences the general demeanour of most Ghanaians. Areas where Pentecostal/Charismatic movements have impacted, and include an expression of personal faith, evangelism, emphasis on existential needs, renewal in Mainline Churches, Liturgy, ministry, Christian Education, and on Ghanaian society.²³⁵

2.5.4.1.2 An Expression of Personal Faith in Christ.

According to Asamoah-Gyadu, one other impact Pentecostal/Charismatic movements have made on the Ghanaian religious landscape, "is the shift from people identifying themselves with the Christian faith on the basis of having been baptised into it by their parents or guardian, and

²³⁴ Omenyo, *Pentecost outside Pentecostalism*, 93-94.

²³⁵ Ayegboyi and Ishola, *African Indigenous Churches*, 150-153.

enrolling into church membership by merely producing infant baptismal certificate and learning by rote, church creeds recited during confirmations, to faith-based on deliberate choice.”²³⁶ That is, having a personal encounter with the Lord as it happened in the life of Apostle Paul in Acts 9:1ff. Not based on a ritualistic ceremony but a personal encounter with the Lord Jesus Christ. This accounts for the emphasis on prayer and fasting, deliverance and breakthrough services.

2.5.4.1.3 Renewal in Mainline Churches

Omenyo referred to Gerrie ter Haar who said “The rise of Charismatic movement in its various forms is undoubtedly the most significant trend in church life in Ghana today, both inside and outside the mainline churches. It is part of a worldwide movement which has introduced into the churches elements of spirituality which were formerly found among the Pentecostal and spiritual type of churches.”²³⁷ It can be said that the rise of the Pentecostal/Charismatic movement has challenged orthodoxy in Africa.²³⁸

The activities of Pentecostal/Charismatic churches have forced mission churches into emulative action in order to survive, “theology is more than an intellectual exercise, and it is also a commitment and a lifestyle in short praxis.”²³⁹ This has brought renewal in most Protestant churches in Ghana in terms of evangelism, liturgy, ministry, fellowship, commitment, Christian education, indigenisation, lay participation and therapeutic value.²⁴⁰

²³⁶ Asamoah-Gyadu, “Missionaries without Robes,” 179.

²³⁷ Omenyo, *Pentecost Outside Pentecostalism*, 76.

²³⁸ J.S Pobee and Gabriel Ositule II, *African Initiatives in Christianity. The Growth, Gifts and Diversities of Indigenous African Churches: A challenge to the ecumenical movement* (Geneva: World council of Churches Publications, 1998), 10.

²³⁹ Anderson, *An introduction to Pentecostalism*, 407.

²⁴⁰ Atiemo, *The Rise of Charismatic Movement*, 36-45.

Through the renewal groups such as; the Bible Study and Prayer Fellowship of the Evangelical Presbyterian Church, the Bible Study and Prayer Group of the Presbyterian Church of Ghana, and the Methodist Prayer and Renewal Group, most members have experienced conversion and the baptism of the Holy Spirit with its attendant manifestation of charismata. Consequently “nominal and morbid church life is gradually giving way to a new religious life of commitment and communal vitality.”²⁴¹ Furthermore, revival and deliverance meetings are frequently organised in the mainline churches.

2.5.4.1.4 Evangelism

The Pentecostal/Charismatic movement in Ghana has impacted the evangelistic zeal of most churches as members engage more in street and house to house evangelism. The movement tries to establish a link between their everyday work and their faith for all to see. It is emphasised that primarily, empowerment for mission and evangelism is given by the Holy Spirit. Thus, spiritual gifts are not an end in themselves, but a means to an end. Harvey Cox pays glowing tribute to the evangelistic activities of Pentecostals as cited by Asamoah-Gyadu;

First, I rarely had my trouble getting Pentecostal to tell me about their faith. They talk about it at the slightest provocation. If there was a problem, sometimes it was how I could delicately end the conversation. Also, I never felt any snubbing or suspicion. Wherever I went, Pentecostal people welcomed me to their churches and invariably invited me to come back. Part of what made my work so easy and enjoyable is that Pentecostals tend to be very happy about their faith and they want you to feel that happiness.²⁴²

For the Pentecostal, evangelism is the heartbeat and the reason for his/her existence; it is seen as an occasion to invite friends, co-workers and relatives to personally know Christ Jesus as their Lord and Saviour. Some preach in public transport, embark on morning devotion at various marketing centres, hospitals and workplaces. In order to ensure continuous expansion of the

²⁴¹ Atiemo, *The Rise of Charismatic Movement*, 36.

²⁴² Asamoah-Gyadu, “Missionaries without Robes,” 182.

kingdom of God, the new convert classes are taken seriously, where members are taught that, as a sign of responsible church membership, one must put his or her resources (human and material) at God's disposal through the payment of tithe, offerings and by seed sowing.²⁴³

The use of the media and other tools by Pentecostal/Charismatic churches in evangelism has greatly impacted on the mainline churches. They now resort to the use of the media in propagating the gospel to reach a wider population. For example, the Channel of Hope of PCG, and the Methodist Asempa Dewuro are aired on national television. Moreover, in the Presbyterian Church of Ghana (PCG), the Bible Study and Prayer Group (BSPG) is officially responsible for evangelism and church planting, crusades, witnessing and periodic revivals. Consequently, there is a shift from reliance on biological growth to making new converts and planting new churches using evangelism vans.

2.5.4.1.5 Emphasis on Existential Needs

Pentecostal/Charismatic churches emphasise the good things of life that the African appreciate. These include good health, long life, childbirth, wealth, and honours among others, leading to improvement in the psychological and mental well-being of members. They also speak to the fears and trials of the Ghanaian Christian thereby providing protection from evil forces such as witchcraft, *juju* (black magic) and charms by making it mandatory and possible for members to have the power of the Holy Spirit through faith in Jesus Christ. Consequently, "there is personal transformation, empowerment of individuals through the effects of the gospel, healing and deliverance, success and prosperity in life, ability to live the Christian life without recourse to

²⁴³ Asamoah-Gyadu, "Missionaries without Robes," 183.

traditional symbols.”²⁴⁴ Most people no longer visit traditional priests/priestesses for protection, their faith is grounded in the Lord and are now more conscious spiritually. They are also able to discern the causes of illnesses or diseases through prophecies, visions, and dreams. It has been suggested that some ailments, which have defied Western medical care have been cured by Pentecostal Charismatic churches.²⁴⁵

The ordinary Ghanaian believes in spiritual forces such as witchcraft, fetishism, ancestral spirit, as well as the supernatural cause of misfortunes such as sicknesses, setback, childlessness, and other life- related problems. “The varied responses to the presence of the spirit within different socio-religious context have given rise to an equally varied and diverse multiplicity of churches and movements that respond to the designation Pentecostal, Charismatic.”²⁴⁶ Asamoah-Gyadu asserts that the African seeks answers to these existential questions from a religio-theological context.²⁴⁷

2.5.4.1.6 Liturgy

The Pentecostal/Charismatic movement has greatly impacted on the liturgy of mainline churches leading to the introduction of some practices in their worship service such as; clapping of hands, drumming and dancing, mass prayer (hitherto, individuals prayed on behalf of the entire congregation, members prayed silently sitting and stood to sing), use of cymbals and tambourines, local choruses and sharing of testimonies.²⁴⁸ Asamoah-Gyadu, writes, “To worship, in African Pentecostal thought, is to respond to the Holy Spirit as God’s inspiring, transforming, assuring,

²⁴⁴ Anderson, *An introduction to Pentecostalism*, 405-406: John A. Saliba, *Prospects on New Religious Movements*, (London: Bindles Ltd, 1995), 20.

²⁴⁵ Ayegboyi & Ishola, *African Indigenous Churches*, 151-153.

²⁴⁶ Asamoah-Gyadu, *African Charismatics*, 1.

²⁴⁷ Asamoah-Gyadu, ‘Pentecostalism in Africa and the Changing Face of Christian Mission: Pentecostal/Charismatic Renewal Movements in Ghana,’ *Mission Studies*, 19 no. 2 (2002), 17.

²⁴⁸ Atiemo, *The Rise of Charismatic Movement*, 38: Presbyterian Church of Ghana worship book (Accra: A-Riis Company Ltd, 2010), 3-8.

healing and empowering presence.” It is a means of encountering God who truly inhabits the praises of his people (Psalm 22: 3).²⁴⁹ That is why enough room is made to experience the presence of the Lord through praise and adoration. It is in his presence that members are healed, inspired and empowered.

Abamfo Atiemo alludes to Arnold Bittinlinger’s assertion that “when the whole range of Charismatic forms is ‘permitted, in an act of worship, all worshippers find their own mode of expression and the service is an effective means of missionary outreach’. People discover that worship is a reality that influences their lives in healing and helpful ways.”²⁵⁰ Anderson argues that the success of Pentecostal/Charismatic churches is largely due to the fact that they provided contextualised Christianity in Africa, fulfilled African religious aspirations, and the use of African style of worship and liturgy.²⁵¹

2.5.4.1.7 Ministry

Both movements encourage the development of individual gifts and talent for the general good of the community. Each person is permitted to play his or her role in the general ministry of the church. The various offices and gifts of the Holy Spirit; Apostle, Teacher, Prophet, evangelists, Pastor (Ephesians 4: 11-12), and I Corinthians 12:1ff; prophesy, vision, revelation, service, word of knowledge as well as encouragement, giving, comfort and counselling (Romans 12:3-8). It is refreshing to know that some members of mainline churches gifted in healing and deliverance have set up or overseen prayer camps. For example, Evangelist Dr Abboah-Offei in charge of Grace

²⁴⁹ Asamaoh-Gyadu, “Signs of the Spirit’: Worship as Experience in African Pentecostalism,” *Journal of African Christian Thought*, Vol. 8.2 (2nd Dec. 2005), 23.

²⁵⁰ Atiemo, *The Rise of Charismatic Movement*, 38.

²⁵¹ Anderson, *An introduction to Pentecostalism*, 122.

Deliverance Team at Akropong, the late Rev R.K Asamoah-Prah was in charge at Abesua PCG retreat centre and the Atibie prayer and retreat centre.

Pentecostal/Charismatic movements try to emulate the apostolic example in Acts 2: 41ff. Members belong to smaller groups in the church on which they depend for support and inspiration. They see themselves as a family by sharing with each other in times of joy or sorrow, thereby reducing loneliness and fostering communal life among Christians.²⁵²

2.5.4.1.8 Christian Education

The movements have raised several theological questions, such as infant baptism, communion, divorce and marriage. They organise bible studies, retreats, conferences, and other religious programmes to teach their members to be grounded in the Word of God. As a response, many other churches have embarked on bible studies in their churches. Consequently, most Christians now know certain basic biblical and theological truths.²⁵³ Camp meetings, Easter and Christmas conventions have been adopted by some mainline churches.

2.5.4.2 Impact on the Ghanaian Society

Pentecostal/Charismatics, like their missionary counterparts, are providing institutions of higher learning, for example, Central University College of the International Central Gospel Church, Dominion University, of Action Chapel International, Pentecost University College among others.²⁵⁴ On the socio-political front, Pentecostalism has addressed the issue of oppression that assigns the African to backwardness, mediocrity and non-achievement, the restoration of black

²⁵² Atiemo, *The Rise of Charismatic Movement*, 40.

²⁵³ Atiemo, *The Rise of Charismatic Movement*, 41.

²⁵⁴ Anderson, *An introduction to Pentecostalism*, 405.

pride, members are encouraged to take up political office to influence the affairs of state, coming from Joseph's story in Genesis chapters 41-50.²⁵⁵

Economically members have businesses which give employment to other members and the Ghanaian populace. Some churches have established health institutions to support the health needs of the country, such as the Pentecost hospital as well as Orphanages and nectar homes to take care of street children and orphans. Scholarship schemes have been instituted by most of these churches to support needy but brilliant students in basic and tertiary institutions.

For example, the International Central Gospel Church (ICGC), has since its establishment in 1884, fashioned out a systematic programme to meet the social and economic needs of its members and the Ghanaian community in general. In the late 1990s, ICGC established Central Aid to offer Scholarships to brilliant but needy students throughout the county at the second-cycle level irrespective of their religious affiliations. The Lighthouse Chapel International also has a programme code-named 'Remember the Poor' in which free medical consultation, free medication, payment of apprenticeship fees, as well as pension for the elderly at Korle-Gonno community is undertaken as part of their social responsibility.²⁵⁶

2.5.5 Challenges

Notwithstanding the impact, Pentecostal/Charismatics have made on ecclesiastical and Ghanaian society, there are some negative ethical issues that have confronted them such as; promiscuity, power abuse, financial misappropriation, superstition and the commercialisation of the gospel either

²⁵⁵ Anderson, *An introduction to Pentecostalism*, 405-409.

²⁵⁶ Clement Oboh, "Pentecostal/Charismatic Christianity in an African Urban Context: A Historical and Missiological Study of the Full Gospel Church International 1978-2013" (MTh, Thesis submitted to Trinity Theological Seminary, August 2013), 26-30.

as a commodity for sale for material gain or as an object of investment for personal aggrandisement. Factors leading to this include, inadequate training, poor accountability, and low level of ethical reflection.²⁵⁷

Conclusion

In this chapter, we have discussed an overview of the Christian mission in Ghana with reference to; the Presbyterian Church of Ghana and Pentecostal/Charismatic movements. This was done under the following headings; historical origins, leadership, membership, doctrines as well as the economic, religious and socio-cultural impact on the Ghanaian landscape.

The coming of European and American missionaries to West Africa was historic. Even though they did not achieve all that they set out to do, they succeeded in the areas of evangelism, education, agriculture, trade and industry, local language development, health, as well as nationalism across Ghana which provided divine opportunities for most indigenes to be educated and trained. With the introduction of new farming methods, food was produced on a large scale for export, which led to improved living standards of individuals and families. There is no denying the fact that the sacrificial work of missionaries has brought significant improvement in the social and spiritual endeavours of Ghanaians in general and Christianity in particular.

On the other hand, Pentecostal/Charismatic movements have made both qualitative and quantitative impact on the Ghanaian religious landscape which is practically liberative. They have also provided

²⁵⁷ Dela Quampah, “The Ethical Dimension of Pentecostal/Charismatic Leadership in Ghana” (PhD, Thesis submitted to University of Ghana, 2012), viii.

an ecclesiastical faith and platform which is truly Christian that provides a suitable response to the existential needs of the African.

Chapter three will focus on the history, mission and achievements of Ga and Dangme-Tongu Presbyteries of the Presbyterian Church of Ghana which is the focus of the study.

CHAPTER THREE

THE HISTORY, MISSION AND ACHIEVEMENTS OF GA AND DANGME-TONGU PRESBYTERIES OF THE PRESBYTERIAN CHURCH OF GHANA

3.1 Introduction

Having sketched a general overview of Christian mission in Ghana with special reference to Presbyterian mission and the Pentecostal/Charismatic movements, it is now necessary to focus on the two Presbyteries chosen for the study. This chapter highlights the history, mission achievements of Ga and Dangme-Tongu Presbyteries of the Presbyterian Church of Ghana and the contributions of the Basel and Scottish Missions and Africans towards the growth of these two Presbyteries. This is done to answer the following research questions in the ensuing chapter; what factors account for the migration of members of PCG to Pentecostal/charismatic churches? What are the effects of migration on PCG? And to further expand on the following goals, namely, identify the factors contributing to the migration of members from PCG to Pentecostal/Charismatic churches, and analyse the impact of migration on PCG. The two Presbyteries are among twenty-one Presbyteries of the Presbyterian Church of Ghana with some common affinity. The Dangme-Tongu Presbytery, which was carved out of Ga Presbytery, shares its border with three political regions, namely; Volta, Eastern and Greater Accra, while Ga Presbytery shares its border with Eastern, Central and Volta regions. They have over the years made a socio-economic and religious impact on the lives of many.

3.2 Ga Presbytery²⁵⁸

The Ga Presbytery is sandwiched between the Dangme-Tongu, Akwapem and Central Presbyteries with the Gulf of Guinea as its base. It is located on the Greenwich Meridian and close to the equator; thus, positioning itself almost at the centre of the world.

The Basel missionaries arrived at Osu on 18th December 1828. Osu is, therefore, the starting point for any historical narrative about institutional Christianity in the Gold Coast. These first missionaries made almost no impact for two main reasons. First, they arrived at a time when it was difficult to distinguish the European trader or politician from the European missionary – the many unwholesome practices employed by many Europeans created a negative image about them among the natives on the Coast. The first Basel missionaries therefore, found it difficult to achieve any acceptability among them. Second, the missionaries were infected with malaria.²⁵⁹

This first team arrived with Frederick Noi Dowuona, the son of an Osu *Mantse* (chief). Dowuona might have enrolled at the castle school. The young man distinguished himself and was sent to Denmark for further studies. He therefore, left the shores of the Gold Coast a free man with great prospects. He was baptised in Copenhagen on 14th June 1828, six months before the arrival of the first batch of the Basel missionaries and this was a great occasion. It was during this time that he offered his services to Professor Rasmus Rask, who studied the Ga language from the young Dowuona. They collaborated to publish a scholarly Ga grammar in 1828. He arrived in the Gold Coast together with the four missionaries and served as an able interpreter for Henke (the Basel

²⁵⁸ The researcher found information contained in the Ga Presbytery 90th Anniversary Brochure dated, 22nd April 2012, to be helpful for this work. Hence, except a few comments the writings in this section will be taken directly from it, 3-14.

²⁵⁹ Hildebrandt, *History of the Church in Africa*, 91-92; Bartels, *The Roots of Ghana Methodism*, 5; Smith, *The Presbyterian Church of Ghana*, 28-30; Smith, *The Presbyterian Church of Ghana*, 33-34, 42.

missionary) in the mulatto school. He was later employed by Governor Lind as the second (assistant) teacher and supported Henke in the school until his death.

In order to learn their language and culture, the second batch of missionaries that arrived in 1832, rented a house at Osu and lived among the indigenous Africans, but soon suffered a similar fate (non-acceptance) among the indigenes. This was a good strategy adopted by the missionaries by living among them. This singular act, as demonstrated by the missionaries, would have sent a clear message to the people to have considered them as one of their own, hence could easily relate to them. However, the negative behaviour portrayed by other European traders affected their otherwise well-intentioned goal of evangelisation.²⁶⁰

Andreas Riis, the sole survivor laboured in Osu for almost three years without much fruit before leaving to initiate another attempt at Akropong. For the next eight or so years, Osu and the Ga area was left unattended as far as Christian evangelisation is concerned. But Osu became once again the initial focus in 1843 when a group of African Christians arrived from Jamaica under the auspices of the Basel Mission. It is clear, however, that this new team of missionaries had no intention to stay or work in Osu; they had been recruited purposely to establish a Christian community in Akropong. Therefore, in less than two months, the whole group moved to settle in Akropong, leaving the Ga area without any mission enterprise. Osu was therefore, the gateway for the arrival of the gospel yet its people and the other part of the Ga area remained virtually untouched for more than a decade after the arrival of the Basel Mission. But God's plan for this area was soon to unfold.²⁶¹

²⁶⁰ Smith, *The Presbyterian Church of Ghana*, 42, 45, 47, 52.

²⁶¹ Ga Presbytery 90th Anniversary Brochure dated, 22nd April 2012, 12.

3.2.1 *The First Christian Community Among the Ga*

Among the Basel Mission team that arrived from Jamaica in 1843 was George Thompson. He was a young Liberian who had been taken to Europe at the age of ten by the Basel-trained missionary, J.F Sessing. Sessing had been involved in the Basel Mission's earlier unsuccessful attempt in Liberia. Thompson was educated in Beuggen, near Basel after which he attended the Seminary at Basel and was posted to the Gold Coast as a schoolteacher. He met and married Catherine Mulgrave, a freed Angolan slave, while in Jamaica before they arrived in the Gold Coast. Less than a year after staying in Akropong, together with others, he returned to Osu and settled there to start a school (present-day Osu Salem Junior High School) in response to an invitation by the Danish Governor, Edward Carstensen.²⁶²

Furthermore, George Thompson started learning the Ga language and culture with the assistance of the local people. Within six months of his return to Osu, he managed to attract 33 boys while his wife Catherine also had seven girls in her school. Indeed, Catherine's school was the first school for girls' education in the country. The school children and the handful of adults became the nucleus of the future Christian community that would be established in Osu. George Thompson and his wife Catherine may be credited with the planting of the first indigenous Christian community in the Ga area. The first batch of the boys' school included George Lomotey, Godfred Alema Dowuona (later Osu Mantse 1887-1897) and many others.²⁶³

The first converts of the Basel Mission came from Thompson's work in Osu.²⁶⁴ These were John Anum and Moses Lomo who were the first Osu citizens to be baptised. Six other boys who had

²⁶² Williamson, *Akan Religion*, 6-15.

²⁶³ Ga Presbytery 90th Anniversary Brochure dated, 22nd April 2012, 7-8.

²⁶⁴ Ga Presbytery 90th Anniversary Brochure, 9

been instructed in Thompson's school became the nucleus of the seminary, which was established in Osu in 1850, following the establishment of a similar one at Akropong in 1848. The seminary at Osu was later absorbed into the Akropong seminary in 1856. By 1850, Osu had recorded fourteen adult baptisms. This led to steady growth of the church in Osu. The Basel Mission supported the work begun by Thompson and sent Frederick Sciedt to carry on after him. It was during the short period of Sciedt that attempts were made to move beyond Osu and to try evangelism in the surrounding areas. He was ably assisted by a few natives of Osu.²⁶⁵

The arrival of Johannes Zimmerman in Osu took the evangelisation in the Ga area to new heights. Having arrived in 1850, he became in the course of time, the most outstanding missionary in the Ga and later the Krobo areas. Zimmerman continued from where Thompson and Sciedt had left off and learned the Ga language in a matter of months, speaking and writing it with relative ease. With much encouragement and support from Basel, he translated the four gospels into Ga in less than four years. Two years later, he produced a Ga grammar book and dictionary and then set out to translate the entire bible. The first Ga bible was completed in 1866 and became the first translation of the bible into any Ghanaian language. Soon after this, the Ga hymnbook was compiled and published. Zimmerman also embarked on a translation of Luther's Shorter Catechism as well as the Wurttemberg Confirmation Book. These were outstanding achievements by Zimmerman, but there is no way he could have achieved this alone. He received much assistance, guidance and support from local Ga people.²⁶⁶ Prior to these works, one must acknowledge that some literary work had been done in the Ga language which served as the

²⁶⁵ Smith, *The Presbyterian Church of Ghana*, 56-57.

²⁶⁶ Emmanuel O. Tettey et al, eds. PCG 200 Years of Basel Mission Work Worldwide, 2015: Historical Sketch of Missionary Activities in Dangme Tongu, 12-20:

foundation upon which Zimmermann built his work. These included the works of Christian Protten, Rasmus Rask, Frederick Noi Dowuona and Augustus W. Hanson.

It is important to note that the evangelisation work in the Ga area continued alongside the translation work so that even before the major ones had been completed, the gospel message had gone beyond Osu. Once completed, the translated material became the greatest tool for the evangelisation and the spread of the gospel. By 1853, both La and Teshie had become preaching points, while Accra central and Adabraka areas were under exploration. When Osu and La were attacked by the British in 1854 in connection with the Poll Tax Ordinance, a further opportunity was created for the gospel to be taken to Abokobi and its environs. Consequently, Zimmerman and a few Christians from Osu, La and Teshie moved to settle in Abokobi, then a farming cottage, where a model farm was established. The land was later bought and divided among the Christian settlers for which they paid monthly rent. The proceeds from the land were used for congregational and community development.²⁶⁷

Two illustrious Ga citizens helped to consolidate the gains made by the missionaries. The first was Paolo Mohenu. He was a traditional priest who was originally unhappy about the arrival of Christians in Abokobi, and therefore opposed their activities and tried to frustrate their plans to settle. He was, however, later converted through recovery from a mysterious illness and from then on became one of the greatest champions of the gospel. He undertook preaching assignments to many of the surrounding villages, including Sasabi (presently Oyibi), Mayera, and Dodowa and later at La, Ada and Odumase-Krobo. He is reported to have founded the first Congregation in

²⁶⁷ Ga Presbytery 90th Anniversary Brochure dated, 12.

Tema.²⁶⁸ The experience of Mohenu can be likened to Apostle Paul in the early church. Though he opposed the church, after his conversion (Acts 9:1ff), he was used by the Lord.

The other person, Carl Christian Reindorf was a second-generation descendant of a Danish merchant and his mother was from Kinka. He first served as a garrison soldier at Christianburg castle, before becoming a partner in a lucrative trading business on the coast. But he gave up and trained as a catechist of the Basel Mission and was later ordained in 1872. He was therefore, the first indigenous Ga to be ordained by the Basel Mission. His Ordination mates were Alexander Worthy Clerk, a first-generation West Indian, and Theophilus Opoku. Reindorf was quite active in the villages along the Nsawam road, then known as the “Ga Bush” area. He is credited with the founding of congregations in Mayera, Samsam and Pokuase which thrived for many years. His greatest achievement, however, was the work he wrote, entitled *History of the Gold Coast and Asante which* was the first-ever history book written about the Gold Coast. It was published in 1895 by the Basel Mission. He was also instrumental in the Zimmerman led team that worked on the translation of the bible into Ga.²⁶⁹

By 1870, the work started by the Basel Mission had become firmly grounded in the Ga speaking areas. Schools and Vocational workshops had been built, the bible was being read in Ga, the Ga hymn book was in use, and a good number of Ga citizens had entered the ministry of the church as catechists. Similar success stories could be told of the Akwapem area and work in the Akyem and Krobo areas were also picking up. The work of the Basel Mission saw a great expansion in the 19th century. All these had been achieved without any firm administrative structure on the

²⁶⁸ Smith, *The Presbyterian Church of Ghana*, 41-45, 47-56.

²⁶⁹ Ga Presbytery 90th Anniversary Brochure, 9-12.

ground so that by the beginning of the 20th century, some form of organisation was needed to hold together the network of Basel Mission founded churches.²⁷⁰

Following the departure of the Basel missionaries from Ghana in 1918, the Scottish Mission was given the mandate to provide leadership for the church. Considering the size of the church and the small staff of two missionaries, it became necessary for more indigenous leaders to be drafted into the church's national leadership.²⁷¹ Consequently, a Synod²⁷² was held on the 14th August 1918 at the Akropong church where two-second generation West Indians: Rev. Peter Hall and Rev. Nicholas Timothy Clerk were elected Moderator and Clerk respectively. This historic Synod of 28 ministers and 24 presbyters accepted the proposal of Rev. A.W Wilkie of the Scottish Mission to have a structure as follows: Synod, Presbytery districts and congregations.²⁷³

The Synod noted that the development of the Presbyteries required careful consideration. The Presbyteries of the principal stations were to be maintained until they were properly formed. Eleven existing districts were retained as follows: Christianborg, Abokobi, Odumase, Aburi, Akropong, Anum, Kyebi, Begoro, Nsaba, Abetifi and Kumasi. In 1922 the Synod accepted the creation of the first Presbyteries. These were as follows: Ga and Adangme, Akapem and Anum, Agona and Kotoku, Akyem and Okwawu Asante and Asante Akyem. The Ga Adangme Presbytery was initially made up of three districts: Christianburg, Abokobi and Odumase.²⁷⁴

Two new districts at Sra and Teshie were created during the 1922 Synod. Sra had the following stations, Akuse, Kpong, Bana, Manyakpongunor, Apimso and Bamanase. Teshie district had La

²⁷⁰ Ga Presbytery 90th Anniversary Brochure dated, 11.

²⁷¹ Williamson, *Akan Religion*, 3-9.

²⁷² Synod was the highest decision-making body of the Presbyterian Church, which is now called General Assembly.

²⁷³ Smith, *The Presbyterian Church of Ghana*, 82-87.

²⁷⁴ Ga Presbytery 90th Anniversary Brochure dated, 22nd April 2012, 12-14.

and Nungua under her administration. The ministers in the Presbytery were as follows: Rev. Ludwig L. Richter in charge of Christianborg, Rev. C.F Fleisher in charge of Teshie, Rev. William Quartey in charge of Abokobi, Rev. E. Wentum in charge of Mayera, Rev. Andrew M. Saki in charge of Bawaleshie and Rev. Winfred A. Odjidja in charge of Odumase. The first Presbytery meeting was held at Teshie on 13th November 1922. It was chaired by Rev. Quartey of Abokobi. Revds. W. Quartey, Ludwig L. Richter, C.F Fleischer and A. Saki were in attendance. The following persons also attended: G. Andrews, Isaac Djanie, F. Engman, W. Parkins, H. Hammond, S. Akita, S. Mensah, Theo Akuno, Andrew Saki, J. Bartemaues, E.T Kwaskie, E. Addington, A. Bannerman, Alex Mensah, John Tete, D. Manieson, Harrison Mate, Isaiah Anang, J. Akrong, E.E Edwards, M. Ashison, J.O Ahinakwa, Koi, Seth Doku, Eben Adsei, W.O. Mensah, Joshua Nikoi Okofio, Eliab Odonkor, Nathan Abbey, C. Owuo, G. Amartey.²⁷⁵

Although Ga Presbytery was not well developed, it continued to operate for fifty years before Dangme-Tongu was created out of it. The division became necessary due to rapid expansion of the PCG in both the Ga and Dangme areas. It was decided that the Dangme area needed the opportunity and space to grow along its own lines, and particularly, to enable them to develop their language and new methods of evangelism suitable for their largely rural conditions.²⁷⁶

The creation of Dangme-Tongu Presbytery is traced to the decision by Synod on the 30th August 1971 at the University of Science and Technology, Kumasi, based on a memorandum submitted by the Ga-Dangme Presbytery. Earlier, in the year, the Ga-Dangme Presbytery meeting held at Teshie had discussed and accepted the idea of separation based on a motion tabled by the Very

²⁷⁵ Ga Presbytery 90th Anniversary Brochure dated, 22nd April 2012, 12-15.

²⁷⁶ Emmanuel O. Tettey et al, eds. PCG 200 Years of Basel Mission Work Worldwide, 2015: Historical Sketch of Missionary Activities in Dangme Tongu, 17-22.

Rev. E.M.L Odjidja. The motion was as follows: “that the time is most opportune for the separation of the Ga-Dangme Presbytery into two Presbyteries namely Ga Presbytery and Dangme Presbytery.” The reasons for the motion were largely linguistic and sociological.²⁷⁷

3.2.2 A New Presbytery Carved Out of Ga Presbytery

Dangme Presbytery was officially created out of Ga Presbytery on 1st January 1972, with the following elected presbyterial committee members: Rev. A.E Adjei, Chairman, Rev. J.E Svanikier, Clerk, Mr H.V.A Oddoye, Treasurer, Rev. E.O Tetteh, Youth Worker, Mrs Regina Addo, Women’s Worker, Mr E.N.L Jones Catechist representative, Mrs S.F.A Gyampo, Supervisor of Schools, Rev. J.E Graham, Chairman, Finance Committee.²⁷⁸

Following the creation of Dangme Presbytery, the Ga Presbytery was confronted with two major challenges, namely: how to strengthen and sustain the existing congregations, and how to plant new ones. With Accra beginning to expand beyond the traditional areas, the problem of land acquisition for new churches also came to the fore. These were tackled earnestly and with dedication hence, within six years, two more districts had been created, namely, Accra New Town (1978) and Tema Manhean (1978). Other districts have been created since then, bringing the current number to twenty-five with one mission field.²⁷⁹

Another major problem faced by the Presbytery at its inception was the lack of adequate personnel on both the lay and the ordained fronts. The Zimmermann scholarship scheme was therefore immediately instituted in 1972 to identify and sponsor suitable persons at Trinity College for the

²⁷⁷ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure (1972-2012), 13.

²⁷⁸ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure (1972-2012), 5.

²⁷⁹ PCG Agents Handbook (Accra: Presbyterian Press, 2014), 96-114; PCG 2017 Statistics presented to the 18th General Assembly held at Akropong-Akwapem from 17th -23rd August 2018 by the Committee on Information, Statistics and Planning, 15-16.

ordained ministry. The first beneficiaries of this scheme were Messrs D.N.A Kpobi and B.Y Quashie who entered Trinity College in September 1972, followed by Mr G.N.A Okraku. In addition, four experienced laypersons were given “field Ordination” in 1974 to augment the pastoral staff of the Presbytery. These were Revd. E.N.L Jones, J.L Adzei, J.T Odonkor and A.A Amuah.²⁸⁰

Between the 1980s and 1990s, the Ga Presbytery became increasingly cosmopolitan following the unprecedented expansion of the city of Accra. The number of non-Gas increased considerably during the period and this trend has still not abated. The ethnic mix of the Presbytery has therefore, become quite balanced over the years, and to date, the Ga Presbytery remains the most ethnically diverse in the Presbyterian Church of Ghana.

3.2.3 Achievements of the Presbytery

The Presbytery has many success stories to tell. These include the establishment of a music school which has enhanced music in most congregations, a Wafer production and sales enterprise, an import business in communion wine, the Bible School and the Moriah prayer Garden at Danfa. In particular, the Bible school helps to train ministerial students for Trinity Theological Seminary. Thus, most ministerial trainees at the theological seminary are from the Ga Presbytery. It has also been at the forefront of evangelism, having initiated a Market Ministry, a Prisons Ministry, the Northern Outreach Programme, the creation of the Ga Mission Field, a Radio Ministry in Ga, Twi and Hausa and the Dorcas Ministry to commercial sex workers. The Presbytery currently operates a microfinance service which has helped to increase its financial base. It has also constructed a multi-purpose office complex at Kuku Hill which is in sync with the overall vision of the church

²⁸⁰ Ga Presbytery 90th Anniversary Brochure dated, 7-9.

to be self-sufficient. There are currently one hundred and thirty-four thousand, two hundred and ninety-seven (134,297) Presbyterians in the Ga Presbytery. This comprises children, young persons, and adults. In 2016, the Ga West Presbytery with a membership of seventy-six thousand, two hundred and sixty-eight (76,268) was also carved out of the Ga Presbytery in order to enhance the administration of the newly created districts.²⁸¹

3.3 Dangme-Tongu Presbytery²⁸²

Rev. Johannes Zimmermann's evangelistic activities led him to Odumase-Krobo in 1851, following his arrival in the Gold Coast in 1850 as one of the pioneering missionaries. He was warmly received by the then Chief, Nene Odonkor Azu who subsequently gave three of his sons to be baptised into the Christian faith and educated. They became the first Christians and scholars in Kroboland.²⁸³

By 1859, the church was fully established, and Zimmermann was posted to Odumase as head of the mission with Paul Fleischer as the catechist. Some of the pioneering missionaries to the Krobo land included: Johannes Laissle, Carl Adinger, Jacob Stanhauser, Johannes Zimmermann and Gottlieb Frederich Josenhans. Labouring with these missionaries in the spread of the gospel were local lay preachers and catechists such as Carl Christian Reindorf, Paul Mohenu, Adolf Braindt, Carl Quist, Obobi and Paul Fleischer. It is significant to note that the first chapel was built on Odonkor Azu's farm. In that same year, a public school was opened. In 1860, Mrs Catherine Mulgrave Zimmermann established a Girls' School in their home. Subsequently, in 1903, the first post-primary school was opened in Odumase and relocated to Bana Hills in Manya-Kpongonor in

²⁸¹ PCG 2018 Statistics presented to the 19th General Assembly, 8-9, 33.

²⁸² PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure (1972-2012), 1-16.

²⁸³ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure, 2-5.

1905. The church, school and the creation of Christian quarters became the means of evangelising and nurturing of new members in Dangme and Tongu lands.²⁸⁴

The success story of mission in the Kroboland also left in its wake some cultural issues with traditional authorities which sometimes led to conflicts. For instance, a traditional priest often confiscated the goats and ovens of Christians because they were taboo to the deities. On the other hand, some Christians were disowned by their families for opting to be Christians or refusing to perform the *dipo* puberty rite. For such people, the church built the Salem communities as a haven from these reprisal attacks.²⁸⁵

From Odumase, the church continued to spread over Kroboland. Congregations were opened at Akuse in 1870, Somanya 1887, Sra 1888, Adjina 1896, Manyakpongunor 1897, Kong 1898 and Obuadaso in Yilo 1899. In the Upper Manya areas, Obenyemi 1900, Apimso 1909, Opesika 1910 and Obawale 1912. As the church grew, Odumase became the first district of the Dangme area in 1918. The first district minister was Winfred T. Odjidja. He assumed spiritual oversight soon after the Basel Missionaries of German descent were deported from the country after the First World War.²⁸⁶

The church moved to the upper part of Odumase-Krobo areas when the first church was established in Apimsu by Rev. Gottlieb Josenhans in 1909 in response to a call by the people for the gospel to be brought to them. In 1921, another church and school were opened at Sisiamang Yiti through the initiative of Mr Winfred Kudjordji, then a member of the Manyakpongunor Congregation.

²⁸⁴ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure, 7.

²⁸⁵ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure, 9.

²⁸⁶ Smith, *The Presbyterian Church of Ghana*, 47.

Other congregations were opened at Bisa in 1922, Akohia, Fefe and Bripaw in 1939, Dorminase 1959, Osubeng 1960, Dedesewirako 1962, Sekesua 1933.

In 1863, two citizens of Ada, Daniel Narh and Andrews Teye were baptised in Krobo Odumase. The following year, Rev. Zimmermann and Rev. Jacob Hack established a church in Ada. The first resident minister was Rev. Augustus Langhorst. Through his dedication, commitment and support from some indigenes, the following congregations were opened: Afrevi, Sokpoe, Mefe, Fievie, Entonyie, Mamfi-Adidome, Big Ada, Tamatoku, Caesarkope, Kajanya, Mastekope, Agbedrafor, Sege, Toflokpo, Hwakpo, Amlakpo and Dogo.²⁸⁷

One of the two Tongu districts of the Presbytery is the Sokpoe district. The gospel message was sent to this area by a native merchant, Christian Dzihorlu Lanyo Ahadzi. He was baptised and trained as a catechist by Zimmermann between 1860 and 1865. After his training, he went to his hometown, Tefle to start a church in 1868. Later, the Rev. Langhorst, who was stationed at Ada started visiting Tefle where he was working with Ahadzi, Abraham Awuku and Johanes Kwao. But the church had to be moved to Feyito when devotees of a local deity called *Awlu Korti* resisted the mission. According to them, *Korti* hated the sound of the church bell. It seems Ahadzi made some attempts in planting the church at Sokpoe in 1873, but in 1877, the Rev. Langhorst, at the invitation of David Nyafli, established the church at Sokpoe. In 1890, Ahadzi made a second attempt and succeeded in planting a church at Tefle with the support of Asiangbor, William Fiamafley, Micahael Seeger, Captain Djre and Latsu Ashiangbor. Some missionaries who

²⁸⁷ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure, 10.

laboured alongside these local people were the Revds. Fulher Johnanssen, P. Hall, L. Richter, Schonfeld, P. Anteson and Gottfrett Wieggle.²⁸⁸

The other Tongu district is Mefe. In 1896, the missionaries started sending evangelists from Ada to Mefe and its surrounding areas along the Volta Lake. Reports from this new mission field sent by those early evangelists encouraged the Rev. Rudolf Furrer, minister responding for the Ada area to visit Mefe in 1897. He was highly impressed about the reception given him at Mefe and to see young men already reciting the Lord's Prayer. In 1900, nineteen converts were baptised by Rev. Furrer in Mefe.²⁸⁹

The Basel missionaries were said to have made some early visits to Shailand. In 1878, other missionary visits were made and by 1887, some converts were won at Apese Abominya. These were Abraham Tettey Ahoni and Cornelius Tei Agah, Narh Isaac Ahoni and Theophilus Nartey. In 1881, the church at Abominya received a church bell donated by the church in Zurich, Germany, which was later sent to Kordiabe.

3.3.1 Achievements

The Presbytery has chalked many successes such as the construction of a new chairperson's residence, a guest house project, mango plantation and a cattle ranch. It currently has sixteen districts with forty thousand three hundred and four (42,304) membership.²⁹⁰

²⁸⁸ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure, 10.

²⁸⁹ PCG, Dangme-Tongu Presbytery 40th Anniversary Brochure, 10-12.

²⁹⁰ PCG 2018 Statistics presented to the 19th General Assembly, 8, 9, 18.

Conclusion

This chapter focused on the history, mission and achievements of Ga and Dangme-Tongu Presbyteries of the Presbyterian Church of Ghana.

The nineteenth century witnessed the greatest drive towards missionary activities by philanthropists, explorers, traders and missionaries among others. This was as a result of the influence and passion of the Evangelical revival in the eighteenth century in Europe and North America. The Presbyterian Church of Ghana, which currently has twenty-one Presbyteries is among several mission churches established in the Gold Coast during this period. The PCG was established with the contributions of the Basel Mission, Scottish Mission and Africans which is described as a triple heritage. Despite the cultural, denominational and theological differences of the various missionaries, they united their hearts and constrained by the love of Christ, established the foremost Christian denomination in the Gold Coast. This has culminated in the various achievements in education, agriculture, trade, evangelism and church growth and the development of human resources for nation-building.

Chapter four is dedicated to discussing migration issues in Ga and Dangme-Tongu Presbyteries. It is mainly the information gathered from questionnaires and interviews conducted and views of respondents as well as the researcher's personal observations.

CHAPTER FOUR

MIGRATION TO PENTECOSTAL AND CHARISMATIC CHURCHES IN GA AND DANGME-TONGU PRESBYTERIES

4.1 Introduction

This chapter seeks to investigate and identify the factors leading to migration of members from Historic mission churches to Pentecostal/charismatic churches and to answer the following research questions:

- Are members of HMCs migrating to Pentecostal/charismatic churches?
- What are factors accounting for the migration of members of PCG to the Pentecostal/charismatic churches?
- What are the effects of migration on PCG?
- How can PCG respond to the challenge of migration of its members?

4.2 Study Design

The study seeks to investigate and identify the factors leading to the migration of members of Historic mission churches to Pentecostal/charismatic churches using Ga and Dangme-Tongu Presbyteries as case studies. Both qualitative and quantitative techniques for data collection were used in the study. Details of how data were collected and analysed for the study are as follows:

4.2.1 Data Collection Tools

4.2.1.1 Quantitative Data

Quantitative data were collected using structured questions. Individuals who accepted to participate answered closed and open-ended questions. In all, 220 questionnaires were

administered within the two Presbyteries selected for the research. A total of 190 were retrieved representing 86.36%. Out of the 75 questionnaires administered in PCG congregations, 70 were retrieved. Also, 140 questionnaires were administered in Pentecostal/charismatic churches. However, 120 were retrieved. Thus, for the 110 questionnaires each administered within the Ga and Dangme-Tongu Presbyteries, 100 and 90 were retrieved, representing 90.90% and 81.81% respectively. Questionnaires and interview guide were developed from concerns shared by some scholars regarding the reasons why members migrate from Historic mission churches to Pentecostal/Charismatic churches. The researcher, therefore, solicited views from respondents regarding these reasons and their personal opinions. Statistical analysis has therefore been carried out with the 190 questionnaires that were retrieved.

The questions included demographic information of participants which included; gender, a designation such as, minister, catechist, presbyter, or a member, former and current denominations, how long they have been members and their highest academic qualification.²⁹¹ Information collected from the quantitative study is tabulated with graphical representations.

4.2.1.2 Qualitative Data

Qualitative data was collected using focused group discussion guides for 6-10 respondents with varied age groups (25-50 years). This method allowed respondents to share their personal knowledge, experiences, and feelings about migration from Historic mission churches to Pentecostal/Charismatic churches. In-depth interview guides were used in collecting data from focal persons in the selected Presbyteries such as ministers/pastors, Associate pastors/caretakers, presbyters and members of both Historic mission churches and Pentecostal/Charismatic churches.

²⁹¹ See appendix A. (Questioners and Interview Guide)

Interviews which lasted for about forty-five minutes to one hour were in most cases hand-written and a few audio-taped because some interviewees did not want the interviews recorded especially those who have migrated from PCG to Pentecostal/Charismatic churches. Where responses from the questionnaires and interviews were the same, they have been grouped.

4.3. Responses to Questionnaires and Analysis

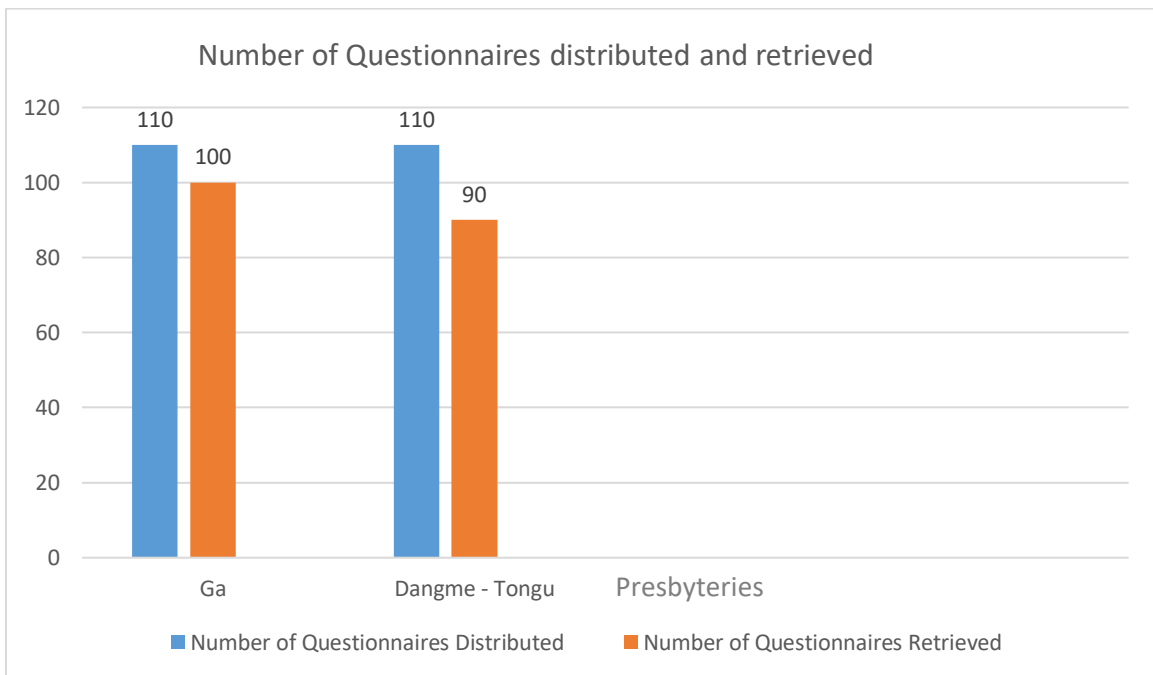


Figure 4: indicates questionnaire distribution and retrieval from the two Presbyteries.

The researcher in proceeding further, sought the opinions of respondents regarding the current state of membership in the PCG; increasing, decreasing or static. Respondents from the two Presbyteries indicated their views as illustrated in the table below.

4.3.1 Views About The Current State of Membership of PCG

Table 1: Respondents view about the state of Membership of PCG.

Presbyteries	Increasing (%)	Decreasing (%)	Static (%)	Total (%)
Ga	29 (15.26)	63 (33.16)	8 (4.20)	100 (52.62)
Dangme-Tongu	36 (18.94)	42 (22.10)	12 (6.31)	90 (47.35)
TOTAL	65 (34.21)	105 (55.26)	20 (10.52)	190(100)

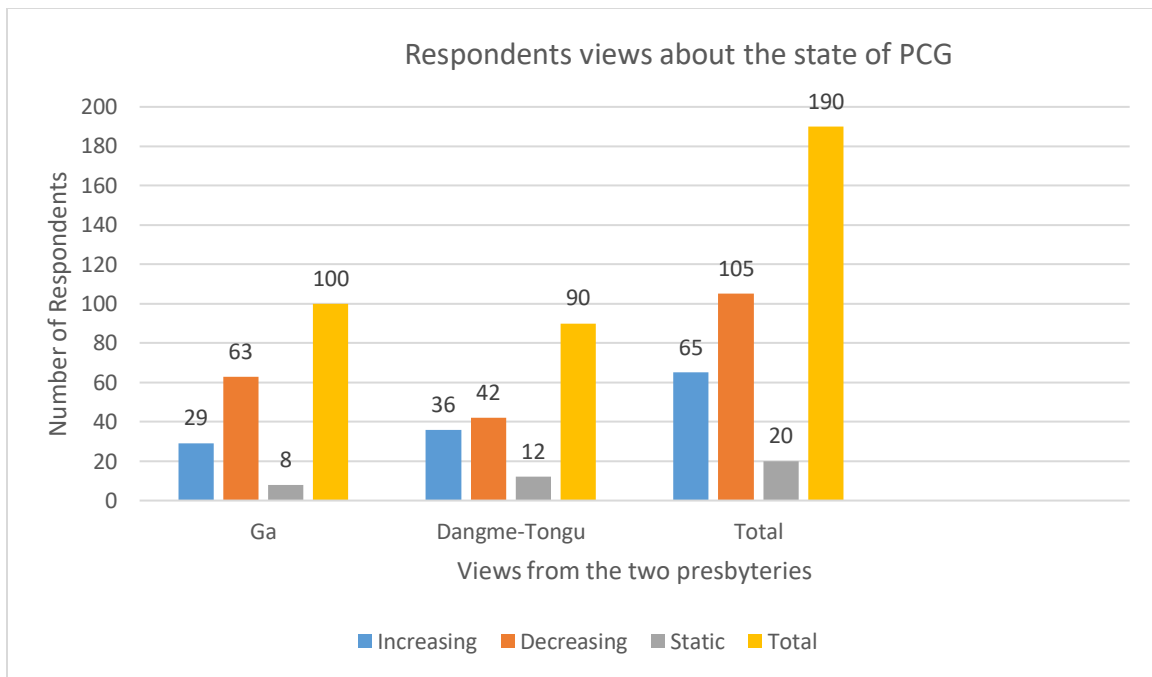


Figure 5 shows that among the 190 respondents from the two Presbyteries selected for the study, 65 (34.21) believed there is an increase in membership of the PCG. However, 105 of these respondents representing 55.26% thought that the church is decreasing. While 20 (10.52%) were of the view that the church was not growing at all.

Respondents gave varied reasons for their opinions. 105 (55.26%) indicated that they were not satisfied with the state of PCG. The following reasons were asserted; that the church is not doing much to keep or increase her membership as compared to Pentecostal/Charismatic churches. Also,

there is no intentional public evangelism (crusades) in order to share the story of Christ with others. Consequently, the annual 10% target growth set by the church has never been achieved by most congregations. Besides, most congregational members have not been disciplined, thus, cannot witness effectively on their own. Wherein lies PCG's missional motivation? Because discipleship is crucial for effective mission. Additionally, most congregations do not have an annual budget for evangelism. Also, the church is not responding to the needs of the youth adequately, hence most of them are migrating to other Pentecostal/Charismatic churches.

The general view of respondents who were not satisfied with the growth trend is that there are unresolved leadership and doctrinal issues in most congregations, hence, members especially the youth are migrating to Pentecostal/Charismatic churches. Similarly, they were of the view that the growth pattern of PCG is inconsistent – being one of the oldest churches in Ghana, PCG's growth pattern is at a snail's pace and not commensurate with the years of existence. It is the view of respondents that one of the greatest challenges of PCG is how to sustain and maintain members in the church.

In the estimation of 65 (34.21%) respondents from the two Presbyteries, the annual statistics indicates that the church is growing. Furthermore, several districts and Presbyteries are being created. There is also, awareness creation and sharing of vision by the leadership of the church. On the other hand, 20 (10.52%) respondents' assertion was that the church is static because, across the districts and congregations, there is no visible growth.

4.4 Results from Interviews and Questionnaires.

The researcher interviewed thirty-two (32) people. These included the lay, ordained as well as members who have migrated from PCG to Pentecostal/Charismatic churches. Also, PCG members, as well as Pentecostal/Charismatic members, were interviewed to gain a greater

understanding of the issue of migration. Respondents included the youth, women and men, literate, semi-literate and uneducated literates. All the interviewees expressed a high sense of dismay regarding migration in PCG.

The following people were interviewed;

Apostle J.P Kwame-Anane, the founder of King Jesus Ministry – Sogakofe, Pastor J.K Bosoka, founder, Christ Evangelical Mission – Sokpoe, Mr Seth Kove, a member of True Bible Church – Sogakofe. Rev. Frederick Opata, founder, Christian Outreach Mission – Odumase-Krobo, and Rev. E.k Terkpetey, district minister of PCG Zimmermann Congregation – Odumase-Krobo. Others included Mr J.T Gaga, a former Caretaker of PCG, Fefe – Asesewa, Rev. Divine Nartey, head pastor Assemblies of God, Asesewa. Rev. C.M.K Asilevi, district minister of PCG Akuse, Mrs Comfort Avegbe member, Global Agape Church International. Mr and Mrs Felix Konu, members, redeemed Christian Church- Tefle. Evangelist Dr Abboah-Offei, leader, Grace Evangelistic Team Akropong. Rev. Maxwell Johnson Obodai Sai, resident Minister of PCG Love Congregation, Asofan-Accra, Anti Christy (Pseudo name), a former member of PCG Hope Congregation, Sakumono. Bro Tommy (Pseudo name), a former member of PCG, Lapaz, Mr Smith Nyarko the district Lay Preacher, for PCG New Aplaku, Accra were also interviewed.

Furthermore, the following people also shared their opinions during the interview: Mabel (Pseudo name) a Church of Pentecost member, Deladem a former member of NUPS-G, Legon, Pastor Jonny Ashiagor of Global Agape Church International, Tefle, Rev Nicholas Nuworkpor, Denver Baptist Church, Sogakofe, Pastor Francis Zorh is a Pentecost minister, Ashonmang, Accra, Rev. Francis Aboagye, a minister of the Church of Pentecost at Pig Farm, Accra. Rev. Dartey Jacob Mensah Yayra, a minister of Christian Assembly Church-Dome, Accra, Rev. M.K Adikpe (Rtd),

former chairman of Dangme-Tongu Presbytery of PCG, W.K Ahado the resident minister of PCG, Emmanuel Congregation, Agbedrafor in the Sege district, Rev. Dr Martin Obeng the acting Warden for Ministerial students at Trinity Theological Seminary, Legon, Prophet Daniel Oppong Blessing the founder of Chabod International Worship Centre, Dodowa, Rev. S.B Lawerteh, the district minister of PCG, Dodowa district in the Dangme-Tongu Presbytery and a former Presbytery Clerk, Rev. Felix Akresu Anim-Addo, the Mission and Evangelism Director for the Presbyterian Church of Ghana, Rev. King Foli, Resident pastor Roy House Chapel International, Kanishie, Stephen Oklu, a member of Christ Embassy, Tema New Town, Rev. Frederick Asare, founder of Shekinah Glory Church international.²⁹²

The responses of people interviewed by the researcher have been grouped even though they were interviewed individually. This is in line with the objectives set out in this thesis. The researcher asked respondents questions regarding the general trend of migration of members from Historic mission churches to Pentecostal/Charismatic churches. It included, when it started, how it occurred, the form it took and the categories of people who migrated. The following were their views;

²⁹² These interviews were conducted between April and June 2019. The interviews were done individually, but the responses are written collectively, however individual views were all represented.

4.4.1 General Trends of Migration from Historic Mission Churches to Pentecostal/Charismatic Churches.

4.4.2 Categories of People who Migrate

Table 2. Categories of people who migrate from PCG to Pentecostal/Charismatic churches

Presbyteries	Pastors (%)	Catechists (%)	Caretakers (%)	BSPG (%)	Youth (%)	Women (%)	Men (%)	Total
Ga	6(3.16)	3(1.58)	5(2.63)	29(15.26)	41(21.58)	10(5.26)	6(3.16)	100(52.63)
D-Tongu	4(2.10)	2(1.05)	2(1.05)	31(16.32)	35(18.42)	12(6.32)	4(2.10)	90(47.36)
Total	10(5.26)	5(2.63)	7(3.68)	60(31.58)	76(40.00)	22(11.58)	10(5.26)	190(100)

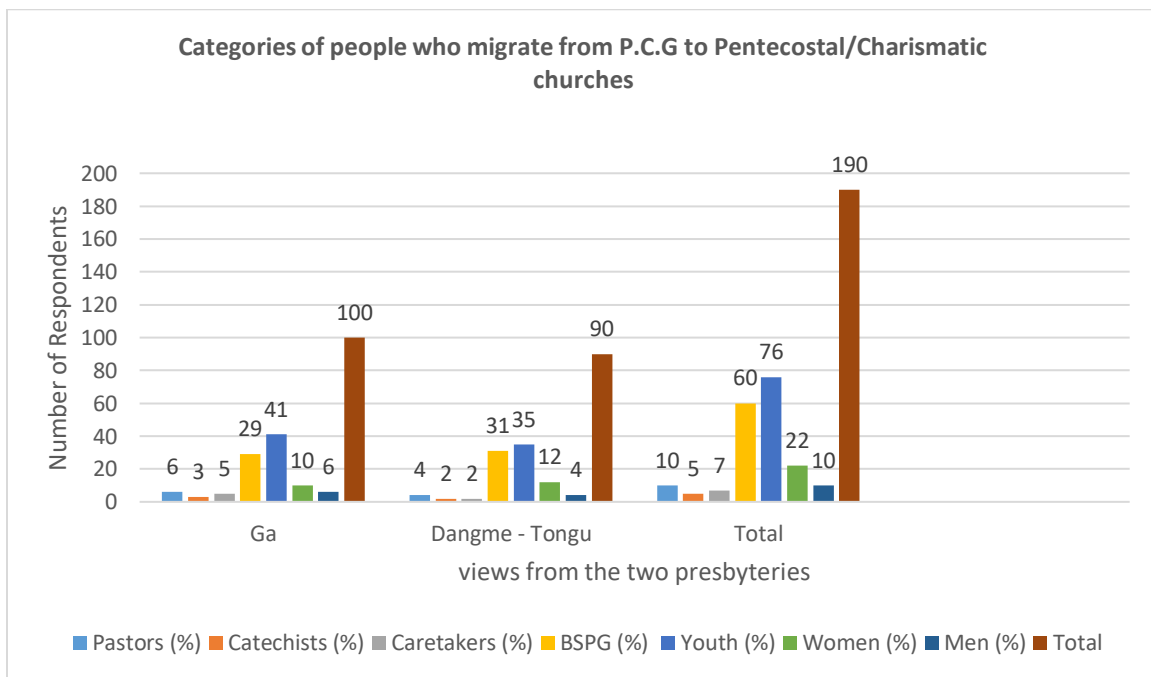


Figure 6 shows the categories of members who migrate from PCG to Pentecostal/Charismatic churches. This was affirmed by respondents who had migrated. Ten respondents, representing 5.26% were pastors, 5(2.63%) catechists, 7(3.68%) caretakers, 60(31.58%) BSPG, 76(40%),

youth, 22(11.58%) women, and 10(5.26%) men. This assertion was affirmed in part by a report presented to the 1966 Synod by the Rev. S.R Nteforo's committee. The committee in clarifying those who migrate, stated "everybody, from illiterate to university lecturer, from farmer to politician and businessmen, from all tribes and all ages can be found there. It must be of special interest to us that the Presbyterian Church is proportionally best represented, including even some church agents."²⁹³

Migration of members of Historic mission churches to Pentecostal/Charismatic churches according to the respondents, started with the advent of the Pentecostal/Charismatic churches in the early twentieth century. This, in their view, was the period in which there was a new move of the Holy Spirit in the Ghanaian religious landscape. According to the respondents, migration of members of Historic mission churches to Pentecostal/Charismatic churches ensued when the former refused to accept the new move of the Holy Spirit. Consequently, spiritually gifted members were denied the use of their spiritual gifts – Charismatic gifts among members were suppressed. W.K Ahado²⁹⁴ posits that this was also the period when some leaders in the church belonged to the lodges, hence did not allow prayers in the church, thus, affecting the spirituality of the church which according to S.B Lawerteh²⁹⁵ led to carnality among members in general.

According to Felix and Dora Konu,²⁹⁶ such gifted persons argued that their relationship with God was being interfered with. On the other hand, most congregations did not allow local choruses

²⁹³ Minutes of the 37th Synod of the PCG held at the University of Science and Technology, Kumasi from 29th to 31st August 1966, 44.

²⁹⁴ Interview with Rev. W.K Ahado on 2nd May 2019. He is the resident minister of PCG, Emmanuel Congregation, Agbedrafor in the Sege district. He rose through church leadership as a youth leader, presbyter, and catechist before being ordained as a minister at PCG Langhorst Congregation, Pig farm Accra.

²⁹⁵ Interview with Rev. S.B Lawerteh at Dodowa on 13th June 2019. He is the District minister of PCG, Dodowa district in the Dangme-Tongu Presbytery and a former Presbytery Clerk from 2001-2006.

²⁹⁶ Interviews with, Mr and Mrs. Felix Konu on 18th May 2019. Felix was Local/District BSPG President in the Sokpoe district. Mrs Dora Konu was an usher at PCG, Tefle.

during the forenoon service except singing of hymns. Some members also felt they were being hunted by the leadership in their respective churches for being “spiritual.” From the foregoing, it became obvious that members were spiritually hungry.

Also, E.K Terkperley²⁹⁷ observed that in general, the churches’ attitude towards the new wave of the Holy Spirit, such as speaking in tongues and prophecy among others was uncharitable. To the extent that, some church leaders asserted that the work of the Holy Spirit in the church had ceased with the apostles. Some church leaders in PCG for instance were of the firm belief that the Bible Study and Prayer Group (BSPG) members were being led by a different spirit other than the Holy Spirit. However, the BSPG members were taught at their conferences that the Holy Spirit was given for the benefit of the church. Besides, chapels were sometimes closed to prevent such members from praying.

In sharing their personal experiences, Felix and Dora Konu indicated that some constitutional issues were mishandled and misinterpreted by some church leaders. For instance, the issue of how a church member who commits suicide should be buried by the church. In the views of respondents, the families of deceased members feel disappointed when their departed member is not buried by the minister. Divine Nartey²⁹⁸, on the other hand, noted that, during that period, members who did not yield to the leaders’ alleged suppressive attitude were openly chastised, rebuked and finally excommunicated from their respective churches.

²⁹⁷ Interview with Rev. E.K Tekperley, District Minister, Zimmermann Congregation, Odumase-Krobo on 23rd April 2019. He was a former director of Church Life and Nurture from 2002-2008 at the General Assembly Office, Accra.

²⁹⁸ Interview with Rev. Divine Nartey, Assemblies of God Minister on 24th May 2019 at Asesewa. He was a former president of the Bible Study and Prayer Group at PCG Asesewa.

Migration of members from Historic mission churches to Pentecostal/Charismatic churches took different forms. Akresu Anim-Addo²⁹⁹ asserted that this was the period when members were exposed to different kinds of spirituality such as healing and deliverance, prophecy and speaking in tongues in the Pentecostal/Charismatic churches and through Scripture Union. Frederick Opata³⁰⁰ observed that members were inquisitive about the new wave and their teachings, hence, were attracted to it. Moreover, there were some disagreements among key persons in leadership and the gifted members over certain biblical and doctrinal issues. Divine Nartey³⁰¹ alluded to the fact that church leadership at the time did not handle the issue very well because an ultimatum was given to those who wanted to leave to do so, without any dialogue. Also, according to the respondents, the Holy Spirit baptism was regulated among members. Leadership insisted that the Charismatic gift was not for all members because it is a gift. There was a lot of agitation for change, hence, those who did not find the change in the Historic mission churches left: people who were hurt left unceremoniously.

According to the respondents, those who migrated cut across all ages. Most of them were at the forefront of prayer and evangelism – spiritually gifted members such as prayer group members, evangelists, and praise team members. Others included church leaders, agents, members, friends and their family members.

Respondents identified certain factors that contribute to the migration of members as catalogued below

²⁹⁹ Interview with Rev. Felix Akresu Anim-Addo on 19th June 2019. He is the Mission and Evangelism Director for the Presbyterian Church of Ghana (2013 to date).

³⁰⁰ Interview with Rev. Frederick Opata, founder, Christian Outreach Mission, Odumase-Krobo on 23rd April 2019. He was a former Children Service teacher and vice president of the Young Peoples Guild (YPG) at Zimmermann Congregation, Odumase-Krobo from 1975-1984.

³⁰¹ Interview with Rev. Divine Nartey, Assemblies of God Minister on 24th May 2019 at Asesewa.

4.4.3 Factors Contributing to Migration of Members from PCG to Pentecostal/Charismatic Churches.

Table 3. Respondents' views about factors contributing to the migration of PCG members to Pentecostal/Charismatic Churches.

Presbyteries	Attitude of members (A) (%)	Leadership factor (B) (%)	Liturgical Problem (E) (%)	Use of Spiritual gift (D) (%)	Generational gap (E) (%)	Conflict (F) (%)	Welfare issues (G) (%)	Church discipline (H) (%)	Doctrinal issues (I) (%)	All the above (J) (%)	Total
Ga	8(4.21)	8(4.21)	11(5.79)	5(2.63)	3(1.58)	4(2.11)	5(2.63)	13(6.84)	9(4.74)	34(17.89)	100(52.63)
D/T	5(2.63)	4(2.11)	8(4.21)	5(2.63)	2(1.05)	7(3.69)	3(1.58)	7(3.68)	3(1.58)	46(24.21)	90(47.37)
Total	13(6.84)	12(6.32)	19(10)	10(5.26)	5(2.63)	11(5.8)	8(4.21)	20(10.52)	12(6.32)	80(42.11)	190(100)

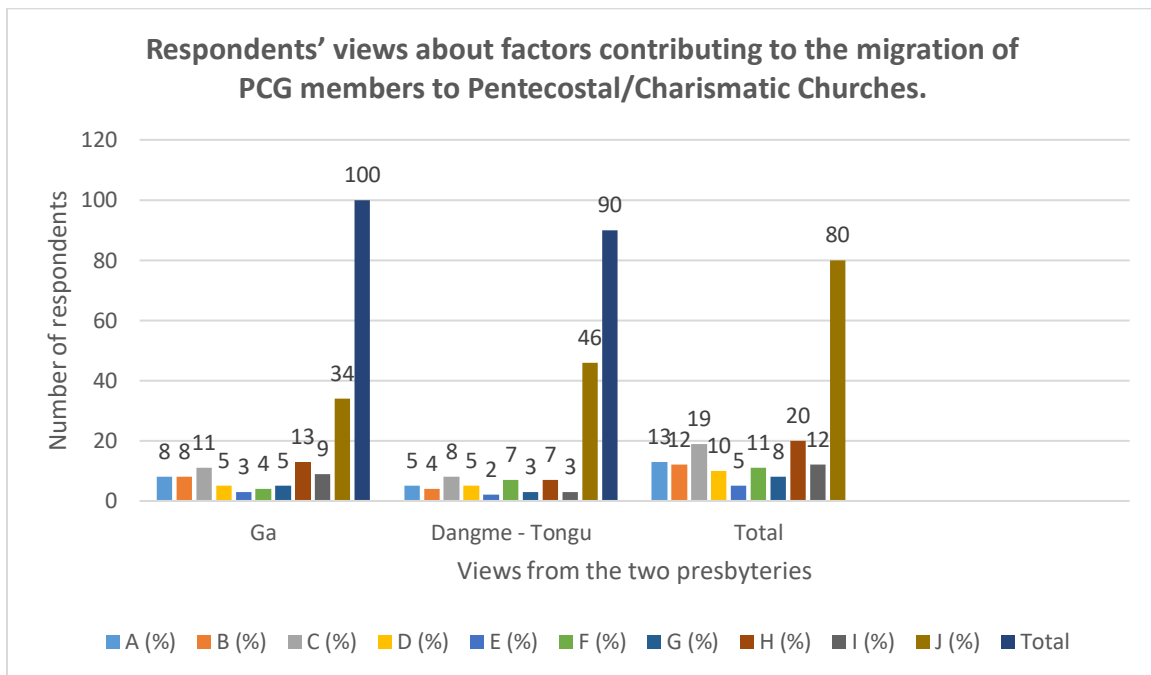


Figure 7 clearly shows respondents views about factors contributing to the migration of members from Historic mission churches to Pentecostal/Charismatic churches. The factors range from the attitude of members, leadership attitude, liturgical problem, use of spiritual gift, generational gap, conflict, ministry and training, church discipline welfare and doctrinal issues. Thirteen (13) respondents representing 6.84% were of the view that the attitude of members was one contributing

factor leading to the migration of members. However, 12(6.32%), indicated leadership attitude, 19 (10%) said it was a liturgical problem, while 10 (5.6%) thought it was leadership not allowing members to use their spiritual gifts in the church.

Also, five respondents representing (2.63%), rather asserted that the generational gap existing between the older members and the youth in the church is a major cause of migration. On the other hand, 11(5.8%) emphasised that conflict among members also contributes significantly to members migrating. Moreover, 8 (4.21%) pointed out that welfare issues were usually some contributing factors to people migrating. Nevertheless, church discipline was alluded to by 20 (10.52%) as another cause of migration, 12 (6.32%) doctrinal issues, while 80 (42.11%) said all the above are factors that contribute to the migration of members from Historic mission churches to Pentecostal/Charismatic churches.

Some respondents also identified other contributing factors such as; language barrier. They pointed out that members especially students who for one reason or the other find themselves in an urban congregation and cannot speak any of the local languages are completely cut off during churches services. They rather feel comfortable at Pentecostal/Charismatic churches where English is often used as a medium of communication.

The researcher also solicited views from those interviewed. Diverse views were given by respondents in the below-listed areas;

4.4.3.1 Attitude of Members.

J.P Kwame-Anane³⁰² stated that the church is a human institution made up of different people from different cultures, experiences and backgrounds. Therefore, there are bound to be issues of hurt and stepping on each other's toes. He was of the view that one other attitude of members that have contributed to this phenomenon is that those who are rich in the church sometimes look down upon the poor among them. Frederick Opata³⁰³ cited hypocrisy among members as another factor. According to him, there are instances in the Krobo areas, where some Christian parents secretly give their girl child to undergo the *dipo* custom even though the church frowns upon the practice. On the other hand, respondents indicated that some church members have different attitudes towards each other which are sometimes inimical to church growth. M.K Adipke³⁰⁴ posited that some members do not live up to the Christian virtue, thus, their attitude repels others from Christ (W.K Ahado³⁰⁵ describes such persons as unconverted members). Some of these are; gossip – some gifted members are sometimes maligned in order to destroy their image. Also, some members do not have the luxury of changing their clothes every Sunday, therefore, they usually use the same clothing for several Sundays. Some members are in the habit of giving names to such people. In the Ewe congregations, as it might exist in other congregations, Comfort Ashiagbor Avegbe³⁰⁶ affirmed that they might ask such members in the Ewe language of Ghana '*wo deka koe va?*' (Meaning, did you come alone). This unacceptable behaviour sometimes puts off some

³⁰² Interview with Apostle J.P Kwame-Anane, founder, King Jesus Redemption Ministry – Sogakofe on 18th May 2019. He was a minister of Tefle PCG from 1995-2002.

³⁰³ Interview with Rev. Frederick Opata, founder, Christian Outreach Mission, Odumase-Krobo on 23rd April 2019.

³⁰⁴ Interview with Rev. M.K Adikpe (Rtd) at Mefe on 30th April 2019. He was the former chairman of Dangme-Tongu Presbytery of PCG, 1995-2001.

³⁰⁵ Interview with Rev. W.K Ahado on 2nd May 2019.

³⁰⁶ Interview with Mrs. Comfort Ashiagbor Avegbe on 18th May 2019. She was a Bible Study and Prayer Group and Praises Team Member, PCG, Calvary Congregation, Tefle.

members, families, and friends. Likewise, respondents maintained that negative pronouncements of some members and discrimination in the church, especially when they occur in the house of God are among the factors that contribute to the migration of members. Most people have the notion that the house of God is a holy place hence, holiness should be the ultimate. Therefore, when they later discover negative attitudes, they think they are at the wrong place, hence, such persons leave hoping to find a better church.

Respondents shared similar views that sometimes, some members do not know how to talk to other members. For instance, when new members see something wrong in the church and they try to suggest or complain about it, the older members retort by saying “we were here before you came, so you cannot tell us what we should do.” In order to curtail such negative tendencies, respondents suggested the following; that church members must be taught to have a forgiving heart. Church members should also learn to live at peace with each other no matter the circumstances because that was how the master went. There is also, the need to encourage all members to help each other as exemplified among the early Christians. “All the believers devoted themselves to the apostles’ teaching and to fellowship they sold their properties and shared the money with those in need...” (Acts 2:42-45, New Living Translation).

4.4.3.2 Leadership Factor

Respondents indicated that some leaders with questionable characters are not called but they influence people to elect them into higher positions in the church. Abboah-Offei³⁰⁷ asserted that some of the church leaders are elected based on popularity and influence not based on their spirituality. Some leaders, in the views of respondents, think about their own welfare to the neglect

³⁰⁷ Interview with Evangelist Dr. Abboah-Offei on 15th April 2019. He is the Leader of the Grace Evangelistic Team, the evangelist for Grace Congregation and the director of Patmos retreat centre all at Akropong-Akwapem.

of members. They further stated that some leaders do not live an exemplary life for other members to emulate. Again, some leaders rebuke, insult and insinuate by making derogatory remarks about members publicly. Daniel Blessing³⁰⁸ observed that sometimes some leaders use the pulpit to settle personal scores. Moreover, according to the respondents, some leaders in the church, also adopt a discriminatory attitude by aligning themselves with the rich thereby neglecting the poor. Also, some leaders practice sorcery and magic. Some leaders have an immoral lifestyle, and when members get to know, they feel they cannot be under such leaders with questionable characters. The behaviour of some leaders of the church towards the move of the Holy Spirit does not encourage members to use their spiritual gifts. Occasionally how some leaders relate with members who have offended them or the church leaves much to be desired. These negative attitudes by some church leaders cause the migration of gifted members to where they will be accommodated, tolerated, celebrated, and used.

J.K Bosoka³⁰⁹ averred that some leaders try to use their positions to discipline others, be it a family or moral issue. Generally, as observed by respondents, some church leaders do not have the heart of a shepherd, hence, are not able to lead the flock of Christ. Besides, some leaders are autocratic; they insist on their opinion. Some leaders are not approachable, therefore, when members have problems, they do not have anyone to share their concerns with. J.T Gaga³¹⁰ alluded that in his view some leaders do not allow the Holy Spirit to lead them but human tradition, hence they are not effective in ministry. He cited his personal experience that when he was taking care of a preaching point in the Asesewa district, he had problems with some of his elders because he would

³⁰⁸ Interview with Prophet Daniel Oppong Blessing at Dodowa on 13th June 2019. He was a Methodist but currently the founder of Chabod International Worship Center.

³⁰⁹ Interview with Pastor J.K Bosoka, founder, Christ Evangelical Mission – Sokpoe on 18th May 2019.

³¹⁰ Interview with Mr. J.T Gaga, on 24th May 2019 at Asesewa. He was a former Caretaker of PCG, Fefe, from 2006-2012.

allow gifted members to freely use their spiritual gifts. This, according to him, frustrated his work. He finally gave up the caretakers and joined another Pentecostal/Charismatic church – the Lamp of God Church.

Some leaders according to the respondents, do not have a shepherding heart. For instance, they do not visit members to find out about their welfare, needs and views about the church. Delasi Edem³¹¹ leading a focused group discussion indicated how PCG students are sometimes neglected by their local congregational leaders. During the discussion, it came to light that some agents of PCG do not even know their students on campus. Some agents sometimes do not give audience to members when they call on them with their problems. Moreover, some leaders do not organise midweek services, as a result, most members visit other Pentecostal/Charismatic churches for prayers and eventually become their members.

Respondents strongly advocated that people who aspire to be leaders in the church must have a servant's heart and lived an exemplary life. In selecting leaders, members should be taught not to look just at the office, but the function of the office. Leaders must do their best to care for the members. Anything short of this, members tend to look for care elsewhere. Also, Leaders must have one voice and be united spiritually. Frequent seminars must be organised for leaders, knowing that it was Christ who died for the church. As the scripture says “So guard yourselves and God's people. Feed and shepherd God's flock – his church, purchased with his own blood-over which the Holy Spirit has appointed you as elders.” (Acts 20:28).

In this regard, the respondents stated that leaders should have the heart of a shepherd (John 10: 1ff). They should live exemplary lives because members look up to them. When leaders are being

³¹¹ Interview with Delasi Edem and other six NUPS-G students at the University of Ghana on 26th April, 2019.

elected in the church, there is the need to elect people who understand spiritual things, otherwise, they will mess the church up. If any member offends, sometimes, public rebukes rather make the offenders more hardened and defensive. Sometimes, disciplinary issues could be handled privately. The respondents believe that church leaders are elected by the members to shepherd them, hence when members go wrong, these elected or appointed leaders should try and shepherd them.

4.4.3.3 The Use of Spiritual Gifts

Respondents were of the view that one other contributing factor of migration in the PCG is that, spiritually gifted members are sometimes not allowed or encouraged to use their gifts in the church. They are invariably suppressed especially when the leaders are themselves not gifted. Therefore, they migrate to where they can find expression of their gifts – when persons are underutilised, they try to find expression elsewhere. Comfort Ashiagbor³¹² indicated that she was a praise leader and had the gift of prophecy, but anytime she was prophesying, the leadership would whisk her out of the church. This continued for several occasions until she could no longer bear it. As she kept visiting a Pentecostal/Charismatic church, her gift was appreciated, encouraged and now she is a member of that church.

On the other hand, some leaders limit the work of the Holy Spirit in the church, especially during forenoon services. During forenoon services, members who are gifted in prophecy and tongues, are not encouraged to use their spiritual gifts. This does not encourage other members to seek and desire these spiritual gifts. In this regard, C.M.K Asilevi³¹³ asserted that church members who have

³¹² Interview with Mrs. Comfort Ashiagbor Avegbe on 18th May 2019. She was a Bible Study and Prayer Group and Praises Team Member, PCG, Calvary Congregation, Tefle.

³¹³ Interview with Rev. C.M.K Asilevi, District Minister, PCG. Akuse on 26th June 2019.

been identified to be spiritually gifted must be guided and trained to be effective tools in the hands of God and beneficial to the church.

4.4.3.4 Generational Gap.

Respondents bemoaned the fact that looking at the chronological age of PCG, the generational gap might exist between the elderly and the new generation. One of the differences that exists between the old and new generation is that the old say “this is how we have always done it.” the young will also say, “we want new things.” This gives credence to the general notion that the youth want changes, while the old want to maintain the *status quo*. Respondents also observed that in most cases, the old do not give young people the chance to take up leadership positions in the church. For instance, according to an observation made by Obodai Sai,³¹⁴ most committee members and service leaders in the church are elderly. Hence, in the view of C.M.K Asilevi,³¹⁵ if the youth are not finding space or allowed to express themselves, such as; leading the service, reading the bible and praise, they become bored and rather find expression where they will be allowed.

Respondents observed that in order to avoid all these differences, all the generations in the church must appreciate themselves. Whatever the church does must be based on scripture which is the final authority. Teaching must be intensified in order to help the different generations to know what they can do to help the church. Besides, both the older and younger generations should be taught to live together. For example, singing from the hymnbook could be interspersed with local choruses. During prayer time, members could sit or stand.

³¹⁴ Interview with Rev. Maxwell Johnson Obodai Sai on 16th April, 2019. He is a minister of PCG, Love Congregation, Asofan-Accra.

³¹⁵ Interview with Rev. C.M.K Asilevi, District Minister, PCG. Akuse on 26th June, 2019.

4.4.3.5 Language Barrier

Respondents were of the view that members especially students who for one reason or the other find themselves in an urban congregation and cannot speak any of the local languages are completely cut off. They rather feel more comfortable at Pentecostal/Charismatic churches where English is often spoken.

4.4.3.6 Liturgical Problem

Daniel Blessing³¹⁶ alluded to the fact that some members complain that the worship life in the church is not vibrant. There is also the absence of intentional spiritual healing programmes in the church. In the words of Frederick Opata,³¹⁷ “some members also think the liturgy is not expressive enough, it is too dull, methodical and mechanical, that is, the work of the Holy Spirit is not usually felt during cooperate worship.” S.B Lawerteh³¹⁸ concedes that the liturgy is only a guide, however, some service leaders are enslaved by it to the extent that some do not prepare adequately before using it.

Illiteracy, as stressed by E.K Terkpetey,³¹⁹ is also a contributing factor. As part of the liturgical practice, during worship services in the PCG, members are required to sing from a hymn book. However, due to the high rate of illiteracy, people could not sing from the hymn books. However, they feel comfortable with the Pentecostal/Charismatics who do not sing from a hymn book. Comfort Ashiagbor³²⁰ observed that some leaders restrict praise in the church – sometimes,

³¹⁶ Interview with Prophet Daniel Opong Blessing, founder of Chabod International Worship Centre at Dodowa on 13th June 2019.

³¹⁷ Interview with Rev. Frederick Opata, founder, Christian Outreach Mission, Odumase-Krobo on 23rd April 2019.

³¹⁸ Interview with Rev. S.B Lawerteh the District minister of PCG, Dodowa district on 13th June 2019.

³¹⁹ Interview with Rev. E.K Tekpertey, District Minister, Zimmermann Congregation, Odumase-Krobo on 23rd April 2019.

³²⁰ Interview with Mrs. Comfort Ashiagbor Avegbe on 18th May 2019. She was a Bible Study and Prayer Group and Praises Team Member, PCG, Calvary Congregation, Tefle.

microphones are forcefully put off when the local choruses are being sung. She said, “The fact is that most people get their healing and deliverance through praise and adoration.” Moreover, most leaders and preachers, according to the respondents depend so much on the almanac, hence, do not prepare adequately for the Sunday sermons. They depend on “recycled sermons,” thereby making sermons boring with no spiritual effect. According to Tommy,³²¹ intercessory prayers are cursorily done. He intimated that members migrate to other churches when there is a lack of prayer, fasting and teaching in their churches.

Respondents indicated that one other contributing factor to the issue of migration is lack of revivals in most congregations. In their opinion, most members visit other churches where there are frequent revivals. Similarly, the general church life is sometimes not appealing to members. According to the respondents, members want to express themselves in worship as Africans. Going forward, PCG should encourage cooperate prayer among its members to enhance fellowship. Respondents shared a common view that it is the duty of leaders in the church to teach members why they do what they do.

4.4.3.7 Call to Ministry and Training

Furthermore, respondents asserted that, in the seminary and training centres, there are strict academic requirements of potential leaders, hence, those who felt called but did not have academic qualifications joined the Pentecostal/Charismatic churches who did not place much premium on academic qualification as a requirement for leadership. This assertion was also alluded to by Seth Kove³²² who mused that he had the ambition to become a pastor, but he did not have the requisite

³²¹ Interview with Tommy (pseudo-name) on 15th June 2019. He was a former member of PCG, but currently a member of Pure Fire Outreach Ministry, Accra.

³²² Interview with Mr. Seth Kove on 18th May 2019. He was the former district finance director in PCG, Sokpoe.

qualification at the time. His current denomination – the true light Gospel Church – offered him preaching appointments quiet often. The church, realising that he had the call of God, encouraged him and finally, he left the PCG. This was collaborated by Frederick Asare³²³ who felt frustrated after several failed attempts to enrol at the Trinity Theological Seminary even though he felt called into ministry. Thus, he finally established his own church.

4.4.3.8 Conflict

In responding to this question, respondents observed that some members who conflict with leadership are not allowed to perform certain duties in the church. In their view, conflict among church members causes some to leave for a new church. For instance, according to Felix,³²⁴ the entire congregation of Christ Evangelical Mission at Sokpoe in the Volta region migrated from PCG Langhosrt Congregation, Sopkoe, due to an unresolved conflict. Christy³²⁵ sadly noted that conflict among members encourages migration because most people naturally do not like to live where there is acrimony and conflict. Comfort Ashiagbor³²⁶ referred to a scriptural passage that says, “If two do not agree they cannot walk together, (Amos 3:3).” This, according to her, usually occurs between leaders and members. She further stressed that one major source of conflict in the church is when some leaders try to impose their thoughts on church members. In some instances, some leaders align themselves with some influential people in the church to take decisions without the involvement of others. Furthermore, Felix and Dora Konu³²⁷ observed that there exist opposing

³²³ Interview with Rev. Frederick Asare on 25th June 2019. He is the founder of Shekinah Glory Church International, Oyibi, Accra.

³²⁴ Interview with, Mr Felix Konu on 18th May 2019. Felix was Local/District BSPG President in the Sokpoe district.

³²⁵ Interview with Christy (pseudo-name) on 15th June 2019. She and the husband were members of PCG Hope Congregation, Sakumono, but currently members of a Charismatic church in Accra.

³²⁶ Interview with Mrs. Comfort Ashiagbor Avegbe on 18th May 2019. She was a Bible Study and Prayer Group and Praises Team Member, PCG, Calvary Congregation, Tefle.

³²⁷ Interviews with, Mr and Mrs. Felix Konu on 18th May, 2019. Felix was Local/District BSPG President in the Sokpoe district. Mrs Dora Konu was an usher at PCG, Tefle.

groups in some churches as in 1 Corinthians 3:1-9. This brings division and acrimony among members which serves as a breeding ground for migration of members who become affected in one way or the other.

4.4.3.9 Welfare Issues

Frederick Opata³²⁸ observed that most people think that the rich and popular people in the church are more favoured than the poor among them. This trend, according to him, plays out very well during the administration of the Lord's Supper to the aged. This negative attitude is also epitomised by some members during weddings, funerals, naming ceremonies and sickness. In another vein, as intimated by respondents, when funerals, marriages and other occasions connected with a member are not attended to by PCG congregational members, the celebrants as well as families and friends feel cheated or uncared for. Consequently, if another sister church has a very good welfare system for its members, members are attracted to such places where their needs can easily be recognised and attended to.

King Foli³²⁹ posited that some leaders openly rebuke members about church attendance and do not care to find out about their welfare and why they were not in church. Respondents maintained that in most cases leadership does not respond to the welfare needs of members, for instance, when they are sick or bereaved. When this happens, members feel unwanted and irrelevant in the church. Mama Comfort³³⁰, in a focused group discussion, lamented that she left the PCG to the Church of Pentecost because while she was bed-ridden, her church did not visit even though they were informed. Members of the Church of Pentecost often came to the hospital to pray for her. She felt

³²⁸ Interview with Rev. Frederick Opata, founder, Christian Outreach Mission, Odumase-Krobo on 23rd April, 2019.

³²⁹ Interview with Rev. King Foli on 29th June, 2019. He is the resident pastor of Royal House Chapel International-headquarters, Kanieshie, Accra.

³³⁰ Focused discussion including Mama Comfort, a former member of the Presbyterian Church of Ghana, Calvary congregation Tefle on 18th May, 2019.

neglected by the PCG hence after her recovery, she joined the Church of Pentecost. Respondents strongly suggested the need to form area cell groups, to regularly report on members.

4.4.3.10 Church Discipline

Respondents posited that when some members are disciplined, they become aggrieved. Some friends and families encourage them to leave in order to avoid being stigmatised. Sometimes, when there are obvious disciplinary issues and the leadership does not act, others feel leadership is being discriminatory, hence cannot be part of an undisciplined church.

According to Nicholas Nuworkpor³³¹, when the church follows the injunction in 1 Tim 5:20 regarding discipline in the church, and offending members are disciplined, they feel they are disgraced hence find their way out to other churches. Moreover, Jacob Mensah³³², observed that some polygamists who are barred from attending the Lord's Supper in the PCG, find it convenient to attend other churches because they may not be found out. Pastor Johnny³³³ declared that nothing should prevent polygamists from attending the Lord's Supper or being used in the church. In his words "polygamists are not different from those who fornicate or drink before coming to church." Pastor Francis Zorh³³⁴ indicated that in the Church of Pentecost if a polygamist came to Christ, he is permitted to partake in the Lord's Supper, but Christians who become polygamists are barred.

When the church frowns on certain immoral issues, some members want to have their way. If they do not have their way, they leave the church, sometimes with family members, friends, and colleagues.

³³¹ Interview with Rev Nicholas Nuworkpor, Resident Pastor, Denver Baptist Church, Sogakofe on 19th May, 2019.

³³² Interview with Rev. Dartey Jacob Mensah Yayra, a minister of Christian Assembly Church-Dome, Accra on 21st June, 2019.

³³³ Pastor Johnny is a pastor of Global Agape Ministry International, Tefle, interviewed on 18th May, 2019.

³³⁴ Pastor Francis Zorh is a Pentecost Minister, Ashonmang, interviewed on 25th June, 2019.

Respondents stated that it is commonly known that some church members feel ashamed when they are disciplined. Consequently, they find another church where he or she is not known. It must however, be noted according to the respondents that, the house of God is a home of correction, there is the need for quality, thus, quality should not be compromised for quantity.

Seth Kove³³⁵ and J.T Gaga³³⁶ alluded that if a member is alleged to have committed an offence, sometimes, some leaders believe the story without first hearing from the accused persons. Generally, respondents indicated that there is no counselling for those who are disciplined by the church. Some church leaders rather broadcast the issue to the extent that when they meet such persons in town, the offending member is usually regarded as an outcast, hence no exchange of greetings. Even though, the church must maintain high moral standards, how some leaders handle disciplinary issues makes offenders stubborn and unapologetic. Felix Konu³³⁷ indicated that he left the PCG because he had an issue in his local church, instead of the leadership resolving the issue with him, he was summoned to the District Session. According to him, this rather hardened him, hence he proved stubborn when the issue was called; finally, he left the PCG.

4.4.3.11 Doctrinal Issues

Regarding doctrinal issues, respondents identified infant baptism (baptism by sprinkling); most people are not comfortable with this mode of baptism which is the main form of baptism by PCG. Infant baptism in the opinion of respondents has become a serious doctrinal issue in Christendom today. Because members are not adequately taught, they are apprehensive that if they are not

³³⁵ Interview with Mr. Seth Kove on 18th May, 2019. He was the former district finance director in PCG, Sokpoe.

³³⁶ Interview with Mr. J.T Gaga, on 24th May, 2019 at Asesewa. He was a former Caretaker of PCG, Fefe, from 2006-2012.

³³⁷ Interviews with, Mr Felix Konu on 18th May, 2019. He was Local/District BSPG President in the Sokpoe district.

baptised by immersion they will not go to heaven. Mabel³³⁸ affirmed during the focused group discussion that she migrated from the PCG because when she visited a Pentecostal church in Accra, the pastor preached that all who have not been baptised by immersion will not go to heaven. She was alarmed hence sought rebaptism. Most PCG members are not comfortable with this doctrine and with the influence of Pentecostal/Charismatic churches, who practice baptism by immersion, members tend to appreciate it. Many migrate and seek rebaptism in other churches who practice it. Stephen Oklu³³⁹ confessed that he and many Bible Study and Prayer Group members sought for rebaptism (by immersion) in Pentecostal/Charismatic Churches while he was in the PCG. There is therefore, the need for church leaders to teach members the doctrines of the church.

4.4.4 The Impact of Migration of Members on PCG

The views of respondents regarding the specific effects of migration on the PCG was also verified by the researcher. The table below gives a vivid account of their responses.

Table 4. Respondents' views on the impact of migration on PCG

Presbyteries	Low membership (%)	Loss of Human resources (%)	Low financial standing (%)	All of the above (%)	Total (%)
Ga	9(4.73)	17(8.95)	11(5.79)	63(33.16)	100(52.63)
Dangme/Tongu	6(3.16)	24(12.63)	18(9.47)	42(22.10)	90(47.36)
Total	15(7.89)	41(21.58)	29(15.26)	105(55.26)	190(100)

³³⁸ Mabel (Pseudo name) was a PCG member who has now migrated and currently worships with the Church of Pentecost. Interviewed on 10th May, 2019.

³³⁹ Interview with Stephen Oklu on 30th June, 2019. He was an executive member of the Bible Study and Prayer Group at Emmanuel Congregation, Tema New Town.

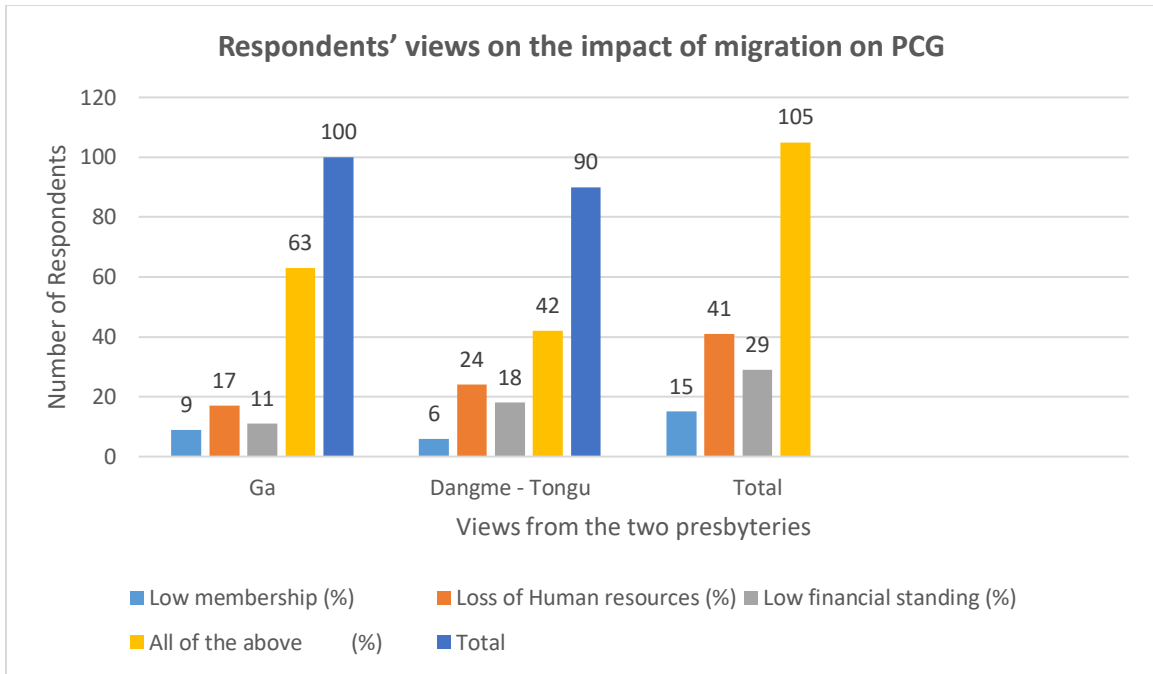


Figure 8 shows respondents' views on the impact of migration on PCG in the two Presbyteries. A total of fifteen respondents representing 7.89% expressed concern that the impact of migration on PCG is low membership. Also, 41(21.58%) indicated a loss of membership, while 29 of the total sample representing 15.26, identified low financial standing as the effect, however, 105 respondents representing 55.26% identified, low membership, loss of human resources and low financial standing as the impact of migration on PCG.

Most respondents pointed out that, migration of members from PCG to Pentecostal/Charismatic churches gives credence to the general notion that members who migrate are in search of churches where they can experience the presence and move of the Holy Spirit.

4.4.4.1 Membership

Respondents bemoaned the fact that there has not been consistent growth in the PCG over the years. Membership in their perspective is not commensurate with the existence of PCG. In their opinion, most Charismatic gifted persons who could have helped the church in membership drive

have all been lost and are being lost to other churches. They stressed the fact that aggrieved members leave with friends and families hence the membership growth in the church is not consistent with the number of years of the church's existence in Ghana.

Find below national and presbyterial growth pattern³⁴⁰ of PCG since the General Assembly took a decision in 2005 that “all Presbyteries should work towards increasing their membership by at least 10% every year in the short term”.³⁴¹

YEAR	MEMBERSHIP	VARIANCE	% GROWTH
2005	612,337	33,610	5.8
2006	615,391	3,054	0.5
2007	622,609	7,218	1.2
2008	624,890	2,281	0.4
2009	652,083	27,193	4.4
2010	691,949	39,866	6.1
2011	721,599	29,650	4.3
2012	739,548	17,949	2.5
2013	773,504	33,956	4.6
2014	811,807	38,303	5.0
2015	846,222	34,415	4.2
2016	876,010	29,788	3.5
2017	910,732	34,722	4.0
2018	947,015	36,283	4.0

³⁴⁰ PCG statistics presented to the 15th, 16th and 19th General Assembly, by the Committee on Information Management, Statistics and Planning at Ramseyer Training Center, Abetifi Kwahu from, 14th - 20th August 2015, 4; 19th - 25th August 2016, 7; and 16th - 22nd August 2019, 6.

³⁴¹ J.O.Y Mante & Aboagye-Danquah, *PCG General Assembly Decisions and the Rationale behind the Decisions 2001-2010* (Monadek Graphics, 2011), 34. Decision number 14. General Assembly mandated all Presbyteries to ensure 10% annual growth of the Church.

Table 5 shows the national growth pattern of PCG from 2005 to 2018

No	Presbytery	2014	2015	2016	2017	2018
1	Akwapem	81,372	83,541	86,720	89,788	90,394
2	Asante	98,496	104,579	115,403	125,293	134,258
3	Asante Akyem	21,411	21,198	22,778	23,810	23,395
4	Akyem Abuakwa	52,581	52,567	54,621	53,418	51,956
5	West Akyem	25,479	26,432	26,822	26,836	27,815
6	Ga	190,208	124,408	130,935	132,945	134,297
7	Brong Ahafo	53,712	57,196	60,466	65,486	69,329
8	Western	35,993	38,077	37,324	38,851	42,654
9	Volta	16,123	16,354	17,103	17,120	16,875
10	Kwahu	28,236	28,336	30,465	31,251	34,908
11	Central	21,425	25,628	25,918	26,753	28,500
12	Dangme-Tongu	40,110	40,831	40,705	42,018	42,304
13	Northern	7,591	8,574	8,920	10,510	11,261
14	Sekyere	32,323	33,234	35,004	37,013	38,879
15	West Brong	44,051	44,597	43,353	42,402	45,485
16	Upper	22,128	22,937	23,958	25,294	25,311
17	Sefwi	16,561	17,387	18,618	19,761	20,155
18	Europe	4,946	4,929	5,164	5,642	5,680
19	PCG USA	2,365	3,687	3,970	4,442	4,888
20	Asante South	16,696	16,806	16,423	16,336	16,904
21	Ga West		74,840	71,430	76,268	81,352
	Total	811,807	846,222	876,010	910,732	947,015

Table 6 shows the Presbytery growth pattern of PCG from 2014 to 2018

Ga West presbytery was created out of Ga Presbytery in 2015 in order to enhance the administration of the church. It is evident from the tables above that, the church is still struggling to reach the target she set for herself. The highest growth recorded since the decision was taken was in 2010. There was an increase of 39,866 members representing 6.1%. The total membership of PCG as of December 2018 is 947,015.

4.4.4.2 Human Resource

According to respondents, the human resource capacity of the church has reduced, because some ministers have left,³⁴² while potential leaders and gifted persons have also left the church. Prayer and other activities in the church are affected especially if those who migrated are in any leadership position in the church. When members migrate to other churches, a leadership vacuum is created, it will take a while, much effort and resources to train others to replace such people.

4.4.4.3 Finance

Respondents stressed that gifted persons who migrate to other Pentecostal/Charismatic churches understand giving, hence the financial fortunes of the church at all levels dwindle over the years. The finance of the church is affected because, those who leave, leave with their treasures. When the people migrate, they do so with their resources, no more payment of tithes or offerings which otherwise could be used to support the course of the church in resource mobilisation. For example, the Sokpoe district in the Dangme-Tongu Presbytery reported at the 30th Presbytery Session about how the district's finance had gone down due to migration of some members to other churches.³⁴³

³⁴² Minutes of the 14th and 17th General Assembly presented by the Clerk of the General Assembly of PCG at Ramseyer Training Center, Abetifi Kwahu from Friday 14th to Thursday 20th August 2015, 136; and 17th August to 23rd August 2018, 96, 225.

³⁴³ Sokpoe District Annual Report to the 30th Presbytery Session at Presbytery Office, Odumase Krobo, from 15th to 18th June, 2004, 56.

The church runs on finances such as offerings, tithes, pledges and voluntary contributions from members, hence, if these same members migrate, development in the church is affected.

4.4.5 Mitigating Measures Against Migration In PCG

Table 7. Respondents’ views on what could be done to stop or reduce the migration of members from PCG to Pentecostal/Charismatic churches.

Presbyteries	Improved liturgy %	Attend to the spiritual needs of members %	Attend to welfare needs of members %	Timely resolution of conflicts %	Attend to the needs of all generations %	Counselling of disciplined members %	Visitation of members %	All of the above %	Total %
Ga	6(3.16)	6(3.16)	8(4.21)	12(6.31)	12(6.32)	11(5.79)	13(6.84)	32(16.84)	100(52.63)
D-T	3(1.58)	4(2.10)	5(2.63)	9(4.74)	10(5.26)	6(3.16)	15(7.90)	38(19.99)	90(47.36)
Total	9(4.74)	10(5.26)	13(6.84)	21(11.05)	22(11.58)	17(8.95)	28(14.74)	70(36.84)	190(100)

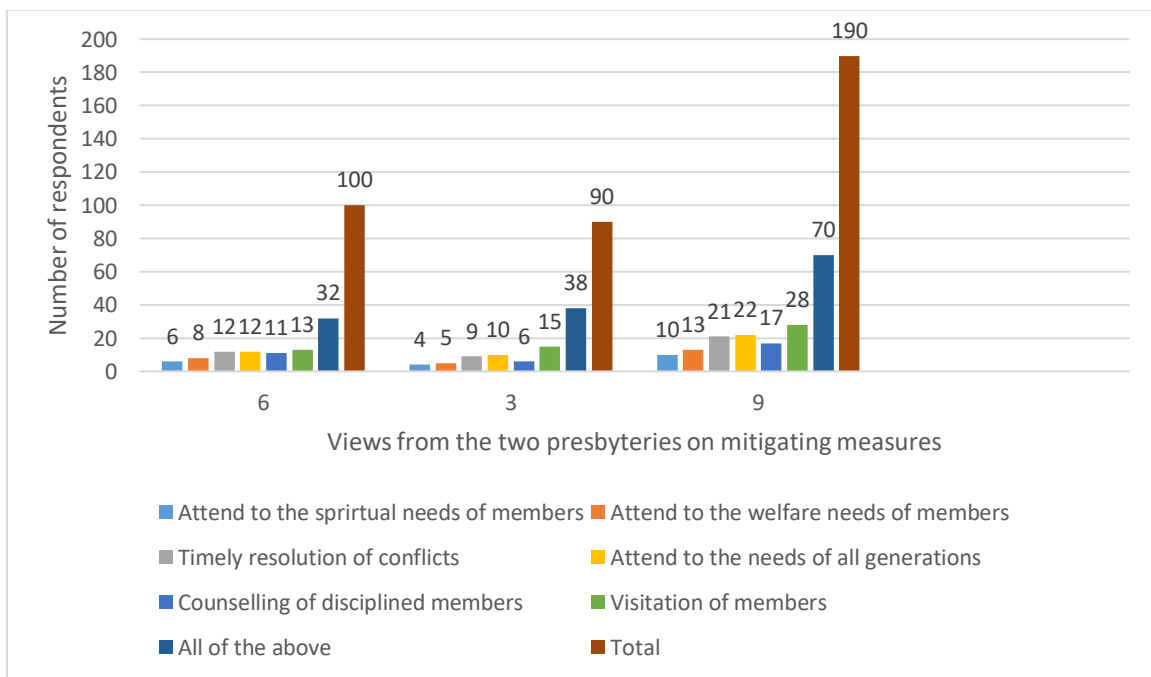


Figure 9 shows varied views of respondents on some mitigating measures to be taken to prevent or reduce members of PCG from migrating to Pentecostal/Charismatic churches.

Also, 5.26% of the respondents were of the view that attending to the spiritual needs of members is one mitigating measure the church should adopt. Another mitigating measure, according to 6.84% of the respondents is the need to attend to the welfare needs of members. 11.05% alluded to the fact that timely resolution of conflict among members will prevent or reduce migration of members. According to 11.58% of the respondents, there is a need for the PCG to attend to the needs of all the different generations in the church. Counselling of members who have been disciplined according to 8.95% of respondents are necessary mitigating measures the church must adopt. On the other hand, 14.74% of respondents identified visitation of members as key to reducing or preventing members from migrating.

On the other hand, 70 respondents, representing 36.84% indicated that for the PCG to experience consistent growth without members migrating to Pentecostal/Charismatic churches, it must attend to the spiritual, welfare, and generational needs of members. In addition, timely resolution of conflict among members, counselling of members who have been disciplined for one reason or the other as well as the visitation of members will go a long way in mitigating the issue of migration of members.

Respondents shared other views regarding what could be done to stop or reduce the migration of members from PCG to Pentecostal/Charismatic churches. In their opinion, all local congregations must embark upon serious evangelism and consistent prayers in order to enhance church growth. Also, Spirit-filled members should be elected as presbyters in order to enhance the proper administration of the church. Furthermore, members who are unemployed should be supported in apprenticeships so that they can support themselves financially. Likewise, the church should as a

matter of urgency attend to the needs of the youth. Also, leadership at all levels of the church (generational and intergenerational) should continuously teach the doctrines of the church.

According to most of the respondents, there is also the need to bridge the gap between the National Union of Presbyterian Students (NUPS-G) and the mother church on all campuses in the various districts and congregations. They contend that if all members in the PCG are disciples, it will enhance continuous and consistent church growth. This, notwithstanding, the capacity of leadership at the congregational levels according to most of the respondents, should be strengthened through workshops and retreats for effective ministry. The leadership of the various local congregations should develop some relationship with Pentecostal/Charismatic churches in their localities in order to learn from them.

Respondents posited that some church doctrines such as infant baptism, barring polygamist from the Lord's Supper and the procedure for the burial of non-communicants must be modernised to meet the changing trends in society. Also, members with identified spiritual gifts must be encouraged and helped into the ministry, so that the church will not lose them to other Pentecostal/Charismatic churches. The local congregations, Seminary and Lay Training centres are key in the recruitment of members and agents in the church, hence, the need to pay attention to the point of entry. There is also, the need to organise more youth-friendly activities in the locals, districts, and the Presbyteries.

The church, institutions, agents, and the laity according to the respondents, have significant roles to play in mitigating the phenomenon of migration in the PCG. The table below is a representation of these views. The researcher categorised responses in mitigating the phenomenon of migration into sections. These are; pastoral, laity, the Courts of the church and institutional responses. These are also catalogued in the table below

4.4.6 Roles of Agents, Laity, Institutions and Courts of The Church in Mitigating Migration in PCG

Table 8. Respondents’ views on the roles of the Courts of the Church, institutions, agents and the laity in mitigating migration of members from PCG to Pentecostal/Charismatic churches.

Presbyteries	Congregation %	District %	Presbytery %	G/A %	Seminary/Lay training centres %	Gen/Interest groups %	Laity %	Minister %	All the above %	Total %
Ga	17(8.95)	7(3.68)	4(2.11)	6(3.16)	5(2.63)	4(2.11)	4(2.10)	9(4.73)	44(23.16)	100(52.63)
D/T	15(7.89)	3(1.58)	2(1.05)	2(1.05)	3(1.58)	4(2.11)	3(1.58)	6(3.16)	52(27.37)	90(47.59)
Total	32(16.84)	10(5.26)	6(3.16)	8(4.21)	8(4.21)	8(4.21)	7(3.68)	15(7.89)	96(50.53)	190(100)

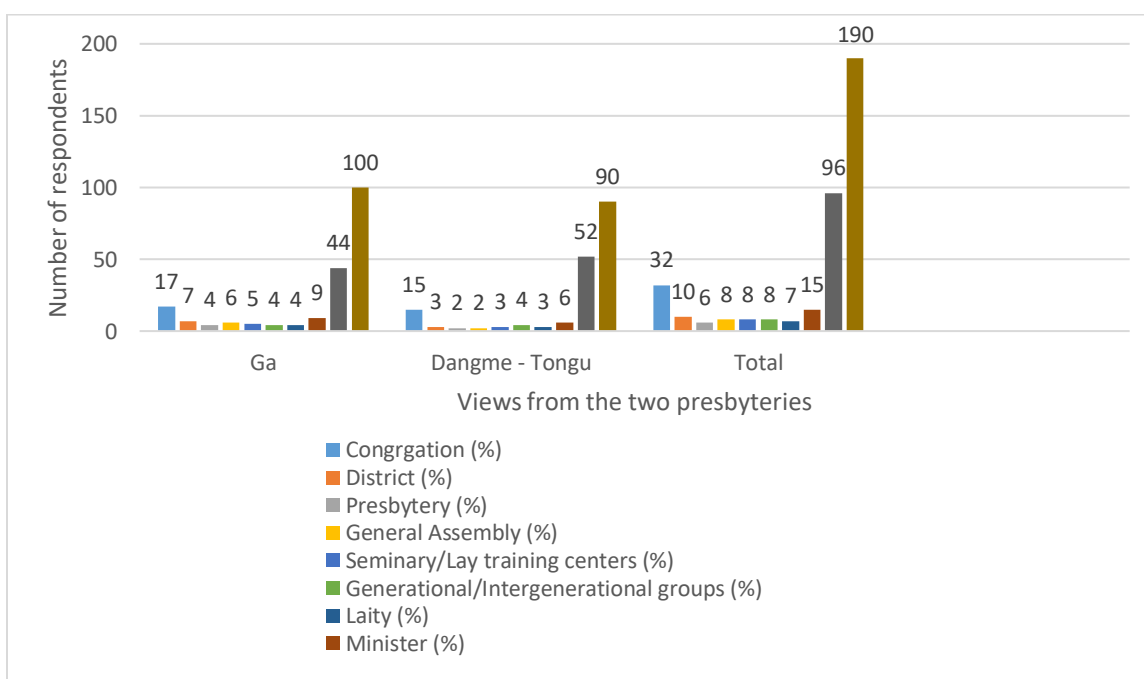


Figure 10 shows respondents’ views from the two Presbyteries regarding the roles of the Courts of the church, institutions, agents, and the laity in mitigating migration of members from PCG to

Pentecostal/Charismatic churches of PCG members. 16.84% of respondents indicated that the Congregation has many roles to play in mitigating migration of members. On the other hand, 5.26% of respondents thought the districts equally has a role to play in this regard. Besides congregations and districts, respondents in the two Presbyteries with their respective percentages were of the opinion that Presbyteries (3.16%), General Assembly (4.21%), Seminary/Lay training centres (4.21%), Generational/Intergenerational groups (4.21%), the laity (3.68%), and ministers (7.89) have different roles to play in addressing the phenomenon of migration of members from PCG to Pentecostal/Charismatic churches. However, 50.53% of respondents indicated that local congregations, districts, Presbyteries, General Assembly, seminaries/Lay Training centres as well as generational/intergenerational groups, the laity and ministers all have to play complementary roles to mitigate the migration of members.

4.4.6.1 Generational/Intergenerational Groups.

Respondents posited that the generational groups should organise programmes that will attract their peers. They should also assist needy members among them. On his part, Martin Obeng³⁴⁴ also indicated that local congregations should endeavour to teach all generational/Intergenerational groups their specified roles. Furthermore, the local congregations should help to identify people with spiritual gifts and use them in their respective groups. Moreover, all local congregations should be encouraged to pray together, because it brings fellowship among members. These groups and persons, according to Adikpe³⁴⁵, members should be taught the truth and encouraged to live holy lives for their peers to emulate. In the views of respondents, the groups in the church should

³⁴⁴ Interview with Rev. Dr. Martin Obeng on 24th May, 2019. He is the acting Warden for Ministerial students at Trinity Theological Seminary, Legon.

³⁴⁵ Interview with Rev. M.K Adikpe (Rtd) at Mefe on 30th April 2019. He was the former chairman of Dangme-Tongu Presbytery of PCG, 1995-2001.

be grounds for discipleship where they shall be taught basic Christian tenets to live by. Besides, their various leaders should be well trained, to make the groups welcoming and attractive. Smith Nyarko alluded to the fact that the generational and intergenerational groups are the welcoming groups for all new members because members easily identify with their peers.³⁴⁶

4.4.6.2 The Minister

Lawerteh³⁴⁷ emphasised that the minister should perform his duties seriously in all areas as stipulated by the constitution of the PCG, willing to learn new things and be relevant in the contemporary world. While Bosoka³⁴⁸ averred that ministers should feed the members and be concerned about their welfare. Opata³⁴⁹ also posited that the ministers' lifestyle speaks more than his or her words or preaching. He or she must live an exemplary life. Ministers should solicit the help of other persons in ministry (lay or ordained to help in teaching/revival of members). Terkpetey³⁵⁰ asserted that the minister is trained to advance the course of Christ. In his view, Jesus was a crowd puller, and nobody ran away from him, hence, ministers should have a shepherding heart as enshrined in Ps. 23: 1ff, and 1 Peter 2:21. Abboah-Offei³⁵¹ added another dimension to what the minister should do. He indicated that the minister should spend enough time to prepare his or her sermon. Thereafter, all sermons should be recorded and made available to members on social media and other convenient forms.

³⁴⁶ Interview with Mr. Smith Nyarko on 16th April, 2019. He is the district Lay Preacher, for PCG New Aplaku, Accra.

³⁴⁷ Interview with Rev. S.B Lawerteh the District minister of PCG, Dodowa district on 13th June, 2019.

³⁴⁸ Interview with Pastor J.K Bosoka, founder, Christ Evangelical Mission – Sokpoe on 18th May, 2019.

³⁴⁹ Interview with Rev. Frederick Opata, founder, Christian Outreach Mission, Odumase-Krobo on 23rd April, 2019.

³⁵⁰ Interview with Rev. E.K Tekpertey, District Minister, Zimmermann Congregation, Odumase-Krobo on 23rd April, 2019

³⁵¹ Interview with Evangelist Dr. Abboah-Offei, the leader of the Grace Evangelistic Team, Akropong-Akwapem on 15th April, 2019.

The general views of respondents were that the minister should identify his or her area of gift(s) and be willing to let others compliment his/her gift so that ministering in the church will not be one-sided or boring. The change must begin with the minister in the congregation. All ministers have different gifts, and as such these differences should be properly harnessed for the benefit of the members. However, there is usually no continuity in programmes in the local congregations whenever there are transfers of ministers. This discrepancy should be addressed during the training and orientation of ministers. Besides, the minister should watch his public pronouncements especially from the pulpit. The minister should form a visitation team, together with the session to be able to evaluate and assess all church programmes. All disputes among members should be identified and settled immediately by the counselling team. He or she should be a teacher and a shepherd to the members.

4.4.6.3 The Laity

Respondents gave varied views on the role of the laity in mitigating the phenomenon of migration. Abboah-Offei³⁵² agreed with other respondents that ministry is also for the laity. Therefore, in his view, they must be worked on, resourced, and involved. Every member should be part of ministry. Moreover, members should be trained for a purpose. He further admonished that congregations should be encouraged to form working teams to serve as a grooming ground for leadership in the church. Abboah-Offei³⁵³ said: “The content in the container must be utilised.” Respondents also suggested that the laity must be grouped into cells and given responsibilities. The laity in effect will help identify teething problems and help bring them to the notice of leaders. The laity have a significant role to play in the church, and therefore, they also need to be trained before any specific

³⁵² Interview with Evangelist Dr. Abboah-Offei, the leader of the Grace Evangelistic Team, Akropong-Akwapem on 15th April, 2019.

³⁵³ Interview with Evangelist Dr. Abboah-Offei on 15th April 2019.

task is handed over to them. Asilevi³⁵⁴ averred that the laity are the resources in the hands of the clergy, hence, the need to train them through regular retreats.

According to the respondents, revivals should be intensified in all local congregations as a means of addressing the perennial migration of members. Similarly, Kwame-Anane³⁵⁵ indicated that local congregations should have the interest of members at heart; the welfare and the social life of members should be the prime concern of congregations. The spirit of the Lord should be allowed to work at all levels; the local, district, Presbytery and General Assembly. This phenomenon according to the respondents, should be identified and mitigation measures adopted. Local congregations in their view, should go back to the things that are helpful and do away with that which is not helpful.

In this regard, respondents suggested that local congregations and districts should access themselves to know why members have left; the need for self-examination and introspection. There should be effective Christian education to be spearheaded by the various Courts in the church. That is, teaching members why they do what we do. Respondents advocated the need for all members in the PCG be disciples. On his part, Asilevi³⁵⁶ posited that if PCG wants to achieve continues growth in membership, there should be a general overhauling of programmes and the church's way of doing things. In order to achieve this, respondents averred that prayer and fasting should be intensified at all local congregations. While members are encouraged to take part in all revivals. Besides, there should be a regular open forum for members to air their views. Members

³⁵⁴ Interview with Rev. C.M.K Asilevi, District Minister, PCG. Akuse on 26th June 2019.

³⁵⁵ Interview with Apostle J.P Kwame-Anane, founder, King Jesus Redemption Ministry – Sogakofe on 18th May 2019. He was a minister of Tefle PCG from 1995-2002.

³⁵⁶ Interview with Rev. C.M.K Asilevi, District Minister, PCG. Akuse on 26th June 2019.

should also be involved in drawing the programmes of the church. The General Assembly should encourage the Courts at all levels, to quickly identify factors leading to the migration of members and plan to resolve them as early as possible. Also, the transfer of agents of the Church from one congregation to another should be strategic.

Additionally, according to the respondents, these Courts should all be involved in church growth. The higher Courts of the church should make sure that all congregations initiate good programmes that will sustain the members. Similarly, there is the need to allow and encourage all the fivefold ministries to effectively work in all congregations. The district is made up of congregations, if all congregations are doing their part, it will affect the entire district. The district, Presbytery, and General Assembly are the administrative arm of the church, hence should do a more periodic review and supervisory work in order to enhance efficiency in the congregations. The General Assembly should develop and provide materials that will help grow the church. Members must be taught the pure Word of God. J.T Gaga³⁵⁷ asserted that human reasoning can fail, but the Word of God remains forever.

Moreover, Abboah-offei³⁵⁸ suggested that the General Assembly, Presbytery, and district must give targets to agents in the various congregations. For instance, regarding the number of churches to be planted, and the number of converts to be won. In addition, scholarships must be given to members of the church to study other job needs in the country. According to him, there is also the need to have a monitoring team on the implementation of the church's strategic plan. They need to be business-minded like the missionaries who were involved in trade to supplement their

³⁵⁷ Interview with Mr. J.T Gaga, on 24th May, 2019 at Asesewa. He was a former Caretaker of PCG, Fefe, from 2006-2012.

³⁵⁸ Interview with Evangelist Dr. Abboah-Offei, the leader of the Grace Evangelistic Team, Akropong-Akwapem on 15th April, 2019.

missionary activities. In his view, PCG must be result-oriented, “if we want results it does not matter who is involved, whether the agent lay or members.”

4.4.6.4 Seminary/Lay Training Centres

Respondents maintained that this phenomenon should be made known to the agents of the Church in training. They should be taught what to do in order to mitigate the migration of church members. The curriculum of all training institutions should be geared towards this worrying trend of migration. Seminary and Lay training centres should be aware of the trend of migration so that those who are trained will be taught how to handle the trend – more especially the training centres that are purely Presbyterian. The board of governors in the seminary should be made aware of the trend so that they devise means of amending the curriculum to meet the changing trend.

Asilevi³⁵⁹ pointed out that, the point of entry of ministers into training should be looked at critically. Just as all the respondents indicated, the ministry is a calling, not a profession, hence the church should not participate in recruitment, but allow the Holy Spirit to call His people into ministry. It seems Seminary/Lay training centres are not church growth oriented. There is also the need for each denomination to establish their own seminaries, where doctrines of the church can be effectively taught. Asilevi³⁶⁰ was of the view that until such a time that each Congregation will set up their own seminaries, the existing liturgical classes of the various denominations on campus (Trinity Theological Seminary) should be strengthened. The seminary and Lay Training centres should put in place a monitoring mechanism through the districts and Presbyteries that will help

³⁵⁹ Interview with Rev. C.M.K Asilevi, District Minister, PCG. Akuse on 26th June 2019.

³⁶⁰ Interview with Rev. C.M.K Asilevi, District Minister, PCG. Akuse on 26th June 2019.

monitor the progress of people they have trained; this will help to reshape the curriculum if necessary.

Should the PCG be concerned about the migration of its members to Pentecostal/Charismatic churches? To this question, the researcher sought the views of respondents as illustrated in the table below.

4.4.7 Why Should PCG be Concerned About the Migration of its Members?

Table 9. Respondents’ Views on whether PCG should be concerned about the migration of its members to Pentecostal/Charismatic churches

Presbyteries	Be concerned (%)	Not be concerned (%)	Total
Ga	96(50.53)	4(2.19)	100(52.72)
D/Tongu	87(45.79)	3(1.65)	90(47.44)
Total	183(96.32)	7(3.84)	190(100)

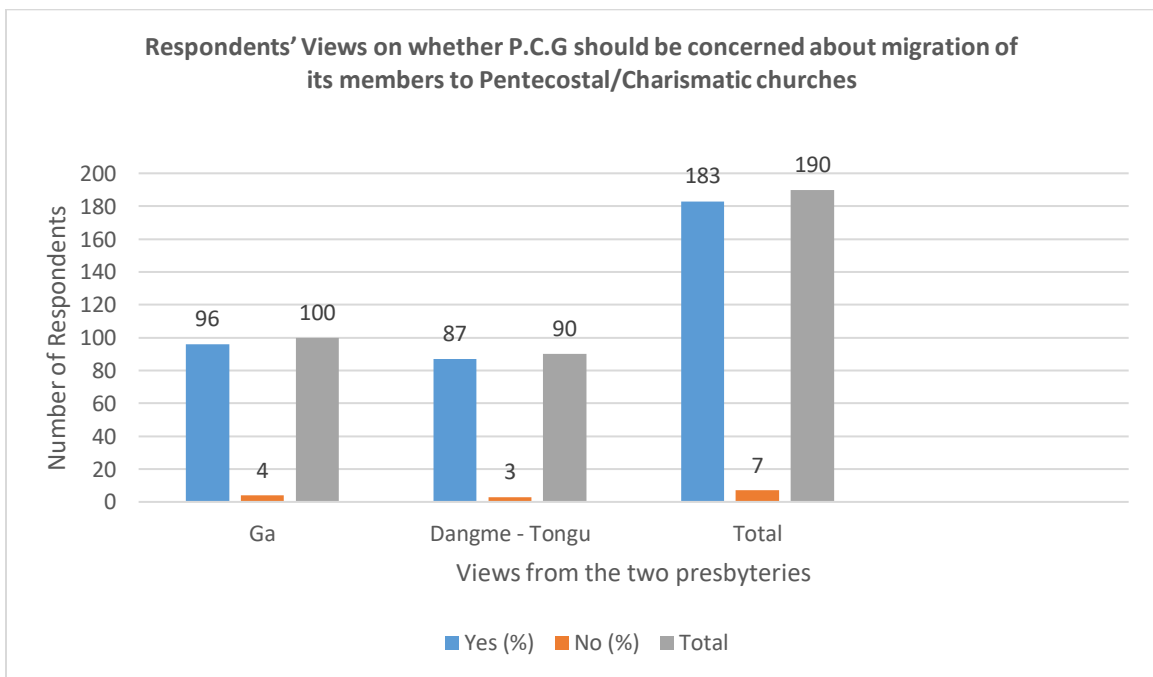


Figure 11 shows the views of respondents on why PCG should be concerned about migration.

Several reasons were cited for their views. In all, 96.32% of respondents pointed out that there is a need for the PCG to be concerned about the migration of its members. Because according to them, without being concerned, there cannot be effective or strategic plans to identify and curb the phenomenon. According to these respondents, PCG loses souls through migration of its members, therefore if the church is concerned about numerical/spiritual growth, it must equally be concerned about migration. The respondents also asserted that migration defeats the purpose of the great commission as stated in Matt 28:18-20 and Mark 16:16 with an injunction to nurture and disciple people for growth and as candidates for heaven. (Migration defeats the nurturing agenda of the church). Similarly, the PCG has lost great men and women who could have helped the church to grow numerically, spiritually, and financially.

According to respondents, another area which must be of great concern is the likelihood that some members who migrate might join churches whose doctrine is questionable. This in their view, might pose a great threat to their spiritual growth and welfare. Moreover, in order to become a growing and a stabilised church, PCG must necessarily be concerned when members migrate to Pentecostal/Charismatic churches. If members are not maintained and new ones added, eventually, the church will no longer exist which invariably will affect the image and dignity of the PCG. The church needs everyone's gift to grow in order to safeguard its future.

Besides, members and human resources are being lost to other churches. Ministers, on the other hand, must be abreast with the changing trend of ministry. Migration in the opinion of most respondents retards the growth of the church, hence if allowed to continue will be like a cancerous cell which will delay and eventually destroy the growth of the PCG. In their view, the General Assembly should as a matter of urgency develop strategies to revive all congregations at all levels

– this should not be left in the hands of local agents. The church in this regard must be concerned in order to protect its image and dignity.

However, 3.84% of respondents averred that PCG should not be concerned about the migration of its members to Pentecostal/Charismatic churches. According to them, it is not the only avenue (church) for the salvation of souls. Also, those who migrate to Pentecostal/Charismatic churches are usually giving leadership responsibilities, hence with the Presbyterian training, they are better able to influence members of these churches.

Conclusion

This chapter discussed the general phenomenon of migration in Ga and Dangme-Tongu Presbyteries and the presentation of collected data from the field. Data were collected from the two Presbyteries using questionnaires and structured interviews and focused group discussion technique. Respondents shared their views under the following broad themes; general trends of migration from Historic mission churches to Pentecostal/Charismatic churches, growth trend of PCG and factors contributing to migration of members from PCG to Pentecostal/Charismatic churches as well as the impact of migration on PCG, the pastoral, laity and institutional responses to the phenomenon of migration in the PCG. Whether PCG should be concerned about the migration of its members was also explored.

Chapter five will focus on an in-depth analysis of the collected data from the two Presbyteries. This will be done taking into consideration the views of respondents, other scholars and my personal views and observation.

CHAPTER FIVE

ANALYSIS OF FINDINGS

5.1 Introduction

While chapter four is a presentation of research findings on migration in the two Presbyteries, this chapter, provides analysis based on the integration of the insights of other scholars, the researcher's personal thought and observation and the objectives of the study which seeks to; explore the general trend of migration from Historic Mission churches to Pentecostal/Charismatic churches, identifying the factors contributing to the migration of members from PCG to PCCs, examining the impact of migration on PCG and to recommend a pastoral and laity response to the phenomenon of migration. The study examined both quantitative and qualitative data. The socio-demographic characteristics of respondents have also been analysed.

5.2 Percentage distribution of socio-demographic characteristics of respondents

Table 10

Background characteristics	%	Total
Gender		
Female	52.63	100
Male	47.37	90
Age (years)		
18-29	15.79	30
30-40	31.58	60
41 and above	52.63	100
Level of education		
None	7.89	15
MSLC	7.37	14
SSS	8.42	16
O' Level	7.89	15
A' Level	16.84	32
Diploma	18.42	16
First Degree	22.11	42
Masters	11.05	21

Designation in church		
Member	52.63	100
Presbyter/Elder/Deacon	21.05	40
Catechist	15.79	30
Minister	10.53	20
Former church Affiliation		
Other Historic Mission churches	7.89	15
Presbyterian Church of Ghana	76.32	145
Current church Affiliation		
Presbyterian Church of Ghana	4.74	9
Pentecostal/Charismatic church	11.05	21
How long have you been a member?		
1-5yrs	10.53	20
5-10yrs	22.63	43
Over 10yrs	66.84	127

Table 10 presents the socio-demographic characteristics of one hundred and ninety (190) respondents. Fifty-two-point sixty three percent (52.63%) were females while approximately forty-seven percent (47%) were males. Majority of respondents (52.63%) were aged 41 and above. This is closely followed by the 30-40 age group who constitute 31.58% of the entire sample. The 18-29 age group were the least respondents constituting 15.79% of the total sample. The views expressed by these age groups range from different generations and experiences. They all expressed knowledge about the issue of migration of members from HMCs to PCCs and PCG.

Approximately twenty-two percent (22%) and eleven percent (11%) were first- and second-degree holders respectively. Also, 18.42% had Diploma, 16.84% Advance Level Certificate (A' Level) and 7.89% Ordinary Level Certificate (O' Level) while, 8.42% had secondary education, 7.37% Middle School Leaving Certificate (MSLC) and 7.89% had no formal education. The level of education of respondents represents a wide range of opinions from the highly educated to the least. These varied thoughts have positive implications on their understanding of the issue (migration) at stake.

With respect to the designation of respondents in their respective churches, the majority (52.63%) were members, as well as 21.05% being Presbyters, Elders, Deacons and Deaconesses. Approximately sixteen percent (16%) were Catechists and 10% were ministers of the gospel. Respondents cut across all stratum of the church. It is also not skewed in favour of any category of members in the church. This makes their views representative of the categories of members in the church.

Regarding respondents' former church affiliation, majority 145 (76.32%) were once PCG members, while 7.89% were members of other Historic mission churches. The total sampled respondents who had migrated from PCG to Pentecostal/Charismatic churches were 145 (76.32%). This brings to the fore the reality of migration of members from Historic mission churches and specifically PCG to PCCs. In terms of current church affiliation of respondents, out of the total sample, 9 (4.74%) were Presbyterians. Approximately, eleven percent 21 (11.05%) were members of Pentecostal/Charismatic churches. In this regard, all the respondents cut across the various religious traditions, hence, their observations are a blend of these varied backgrounds.

The researcher sought to find out how long respondents have been in their current churches. The majority (66.84%) had been in their respective churches over the past ten years. Whereas 10.53% indicated 1-5 years, and 22.63% 5-10 years. This is indicative that most respondents were abreast with most of the issues raised regarding the migration of church members. Inductive and deductive approaches were used in the interpretation of the data with a reflective approach to the drawing of conclusions. After extensive perusal of the thoughts of respondents from the questionnaires administered and interviews conducted, the following themes have been developed.

5.3 Themes.

In view of the objectives set out in this research, views of respondents have been grouped into five thematic areas.

1. General trends of migration from Historic mission churches to Pentecostal/Charismatic churches
2. Growth trend of the Presbyterian Church of Ghana
3. Factors contributing to the migration of members from PCG to Pentecostal/Charismatic churches
4. The impact of migration on PCG
5. Pastoral, laity and institutional responses to the phenomenon of migration in the PCG
6. Why PCG should be concerned about the migration of its members

5.3.1 General Trends and Factors for Migration from Historic Mission Churches to Pentecostal/Charismatic Churches.

From figure 3, in chapter four 65 (34.21%) believed there is an increase in membership of the PCG. However, 105 of these respondents representing 55.26% thought that the church is decreasing. While 20 (10.52%) were of the view that the church was not growing at all. These assertions were also established by those who were interviewed. According to the respondents;

Migration of members from HMCs to PCCs began with the advent of PCCs in the early twentieth century. As alluded to by Allan Anderson, “World Christianity underwent a tremendous shift in both geological location and character during the twentieth century.”³⁶¹ This was the period in

³⁶¹ Allan Anderson in his forward to J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context*, (Oxford: Regnum Books International, 2013) xi.

which there was a new move of the Spirit of God in the Ghanaian religious landscape. The new wave was characterised by speaking in tongues, prophecy, vision, revelation, healing, and miracles.

As already stated in chapter two page sixty-one, during this epoch, Historic mission churches in Ghana were sceptical of the Charismatic gifts of members. They also failed to recognise members who had the gift of the Holy Spirit and to allow or encourage them to use their spiritual gifts for the benefit of their churches. Besides, most Charismatic figures empowered by the Holy Spirit could no longer remain and function with their spiritual gifts within these churches, because the leadership at the time felt they were being used by spirits other than the Holy Spirit.³⁶² One wonders why the leadership of Historic mission churches took this stand. The question one would like to pose is, was it not the same Holy Spirit that led the missionaries and those who took over from them to establish the church of Christ? Perhaps, the leadership of Historic mission churches at the time felt threatened that if the charismatically gifted persons were allowed the space to operate, they (the leaders) will become irrelevant.

On the other hand, some church leaders also insisted that the Charismatic gift was not for all members because it is a gift from God, hence, the baptism of the Holy Spirit was regulated among members. Consequently, members who did not yield to these regulations were openly chastised, rebuked and finally excommunicated from their respective congregations which G. Lloyd refers to as “theological cleansing.”³⁶³ Was it also the case that charismatically gifted persons looked

³⁶² K. A. A. Opoku, *Brief History of Independent Church Movements in Ghana since 1862, in the Rise of Independent Churches in Ghana* (Accra: Asempa Publishers, 1990), 22-26; James Anquandah, *Ghana Independent/Pentecostal Movement, in The Rise of Independent Churches in Ghana* (Accra: Asempa Publishers, 1990), 22-26.

³⁶³ G. Lloyd Rediger, *Clergy Killers: Guidance for Pastors and Congregations under attack* (Kentucky: Westminster John Knox Press, 1997), 48.

down upon the leaders in their congregations because they (leaders) were not “spiritual”? Members who have been given Charismatic gifts must see it as a privilege. It is for the sake of members that the gifts are given, for healing, deliverance, divine direction, assurance, and hope among others. Therefore, they must never look down upon their leaders who in one way or the other have some gifts which might not be prominent, such as; the gift of administration, wisdom, service and giving. Whatever the nature of the spiritual gifts, none should be treated with contempt, because they all complement each other just as the organs on the human body function (1Cor. 12:12-31).

Sanneh has observed that the phenomenon (Pentecostal/Charismatic wave) was largely due to the search for relevance and a fresh voice by the African Christian.³⁶⁴ For Scott Sunquist, the rise of Pentecostalism was a “resistance to a lifeless or spiritless Christianity and a response to the call of Christ in mission with the recovery of the central role of the Holy Spirit in the church such as dreams, visions, healing, tongues, casting out demons among others.”³⁶⁵ Thus, the African was seeking the relevance of scripture in his or her day to day life, and a fresh voice to speak to their existential needs. It has been suggested that the emergence of Ghanaian Pentecostalism was more of a case of religious pragmatism; a search for answers from the realm of the supernatural to life issues where both traditional resources and the Western form of Christianity had proven inadequate.³⁶⁶

It is the view of the researcher that, the Holy Spirit is an indispensable partner in ministry. To this end, He is not the preserve of any church leader. The needs which the gifts of the Holy Spirit

³⁶⁴ Lamin Sanneh, *Disciples of all Nations*, 279.

³⁶⁵ Scott W. Sunquist, *Understanding Christian Mission: Participation in Suffering and Glory* (Grand Rapids, Michigan: Baker Academic, 2013), 128-129.

³⁶⁶ E. Kingsley Larbi, *Pentecostalism*, 50.

served in the early church, persists in the church today. Therefore, the work and gifts of the Holy Spirit cannot be ignored or regulated, so long as the church exists. According to Jürgen Moltmann, the church's missionary work will be incomplete without the active involvement of the Holy Spirit.³⁶⁷ Asamoah-Gyadu posits that renewal does not occur through human planning and strategizing "It is achieved through yielding to the Spirit of God by allowing the Holy Spirit to lead the church in unpredictable directions for the restoration of the relevance that people are looking for as African Christians."³⁶⁸ Yonggi Cho, also stressed the work of the Holy Spirit when he said: "the work of the Holy Spirit, the latter rain which began in the early 1900s has now spread worldwide like fire without regard to denomination."³⁶⁹ It is unequivocal that the Charismatic gift is given for the benefit of all, irrespective of denomination, creed or gender.

On the other hand, respondents observed that most congregations did not allow local choruses during forenoon services except the singing of hymns. Members argued that the hymns were too dull. But, a closer look at the hymns reveal the depth of wisdom and supporting scriptural passages. For instance, Presbyterian Hymn (PH) four (4) is taken from Ps. 145

O, that I had a thousand voices,

A mouth to speak with a thousand tongues

That while my heart in him rejoices

Would I proclaim in grateful song

To all, wherever I might be,

What things the Lord has done for me

³⁶⁷ Jürgen Moltmann in Kirsteen Kim, *Joining in with the Spirit*, 30-32.

³⁶⁸ Asamoah-Gyadu, *African Charismatics*, 248.

³⁶⁹ David Yonggi Cho, *My Church Growth Series* (Lagos: Christian Crusaders Press, 2006), 55.

The hymn re-echoes the need to praise God with our voices for all his blessings and proclaim it among the nations. Indeed, the African Christian would naturally like to express him or herself through music. When such people become Christians, they would like to similarly express themselves in music and dance in the church as articulated in various traditional music and dance. If this is not done, worship becomes too restricted, regulated, boring and unattractive. However, as Scott observes, most indigenous mission churches refused to allow the use of choruses, drums and dancing as part of the liturgy.³⁷⁰ Perhaps, most of the lyrics in the hymns could be adapted to suit the current cultural and scientific milieu.

Thus, Moynagh asserts by indicating that the liturgical tradition of the church reinforces identity, communality, and preservation of institutional memory. For him, tradition emerges from context, therefore, churches should be encouraged to adapt to contextual worship in order to make members feel at home. To do this, there should be a blend between the church's tradition and the context of the church which will be specific to that community without being a clone of another church.³⁷¹ Indeed, the researcher's participation in the worship service within the two Presbyteries (Ga and Dangme-Tongu), revealed that while some congregations are making strenuous efforts to blend hymns and choruses, others are still struggling to put in place effective and vibrant singing groups. Respondents asserted that there were also some constitutional issues which also caused the migration of members; that, the burial service of non-communicants was not performed in the chapel but in the family house of the deceased³⁷² which they thought was discriminatory.

³⁷⁰ Sunquist, *Understanding Christian Mission*, 126-128

³⁷¹ Moynagh, and Harrold, *Church in Every Context*, 365-366.

³⁷² PCG Constitution, 112.

According to H.J Hendricks, unlike Western societies where funeral services are private, in Africa, it is a public event during which the community mourn with the bereaved family. Besides, congregational funeral services are generally targeted at non-Christians, the bereaved family and church members in order to reach out and strengthen individuals.³⁷³ This means that the focus of the funeral service is rather the living and not the deceased. It is the view of the researcher that PCG should rather intensify teaching on the Lord's Supper so that members can avail themselves. There is also the need to find out what really prevents, or the excuses members give for not attending the Lord's Supper rather than wait till they die before sanctions are applied to them. However, non-communicants must also purge themselves of anything that prevents them from attending the Eucharist in order to avoid any embarrassment when they die. This is because the church of Christ has its own code of ethics which every member must abide.

Migration of members from Historic mission churches to Pentecostal/Charismatic churches took different forms. Generally, members were attracted by the new wave and their mode of worship and teaching. Migrants will often analyse the "push" and "pull" factors of two locations before making their decision. The "pull" factors refer to desirable or favourable conditions in an external location.³⁷⁴ What it means is that people do not move unless they are induced to do so by some outside force(s).³⁷⁵ Dean Flemming observes that, for Paul, the nature of the church's worship can attract others to join or repel them, hence the need for the Christian community to be mindful of the nature of their worship in order to serve as missional tools.³⁷⁶

³⁷³ H.J Hendricks, *Studying Congregations in Africa* (Wellington: Lux Verbi B.M Ltd, 2004), 162.

³⁷⁴ Bredenkamp, I. M., and K. Schoeman. "Reasons for the migration of church members from one congregation to another." *Acta Theologica* (2015), 172, 177.

³⁷⁵ Teevan, *Introduction to Sociology*, 433.

³⁷⁶ Dean Flemming, *Recovering the full mission of God: A Biblical Perspective on Being, Doing and Telling* (Downers Grove, Illinois: Intervarsity Press, 2013), 190-191.

One of the factors that influence people to voluntarily migrate is the desire to live in a better place. Wherever there are pull factors, be it social, economic, and spiritual, people are normally attracted to them. Some of these pull factors in the Pentecostal/Charismatic churches include; regular teaching and all-night services, couples' fellowship, house fellowships, anointing services, faith clinics, visitation of members, energised and energetic worship and liturgies, healing and deliverance services, and the liberty to use the gift of the Holy Spirit, prayer with the free use of the emotions as well as music and dance.

Moreover, efforts to relieve poverty and disease, the use of mass media, new network, rebranding, frequent conferences with international speakers that reinforces transnationalism, adapting and satisfying people's ambitions, offering total environment for members, refusal to separate the "physical" from the spiritual, "sacred" from the "secular" and also, able to connect into the primal religious customs mixing it with the modern, hence appealing to people who belong to both worlds. With openness to all members without discrimination, these activities subvert conventions thereby breaking down the dichotomy between the clergy and the laity.³⁷⁷ During the early part of the 1970s,³⁷⁸ there was much agitation for change, hence, those who did not find a change in the Historic mission churches left unceremoniously in order to satisfy their spiritual hunger.³⁷⁹

Besides, respondents further noted that there were some disagreements or conflict among key persons in leadership and the spiritually gifted members over certain biblical and doctrinal issues such as; speaking in tongues, prophecy, vision and baptism. It is significant to note that, the church

³⁷⁷ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, xiii.

³⁷⁸ Gifford, *Ghana's New Christianity*, 24-25.

³⁷⁹ Julie C. Ma, 'Pentecostal Evangelism, Church Planting and Church Growth' in *Pentecostal Mission and Global Christianity*, (eds.) Wonsuk Ma, Veli-Mati Kärkkäinen and J. Asamoah-Gyadu, (United Kingdom: Regnum Book International, 2014), 97.

only grows when the spiritual gifts of members are harnessed to their fullest. Besides, no church can grow on human wisdom, but with the varied spiritual gifts of members such as “apostles, prophets, evangelists, pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up” (Eph. 4:11-12; 1Corin. 12:8-11). Paul’s success in mission was due to his use of co-workers who were spiritually gifted such as Barnabas, John Mark, Silas, Timothy, Erastus, Luke and Onesimus (Acts 20:4).³⁸⁰ Newbigin describes the church as a community of Christians where members recognise that each person is gifted with a specific gift for different services in the church (1 Cor. 12).³⁸¹

Flemming argues that discipleship making, which is an ecclesiastical mandate, involves baptising and incorporating converts into a community of believers and teaching them to follow and be like Jesus Christ. Jesus’ focus, therefore, is about right living, rather than right doctrine.³⁸² It is worth mentioning that, the early missionary movements were mainly voluntary societies made up of individuals, churches and organisations who were very pragmatic to achieve a common goal. They were led by the Holy Spirit to foreign lands to establish churches, therefore, the doctrine of the church was insignificant in the understanding of missionary movement.³⁸³ Festos Kivengere posits that “when principle, doctrine, or structure become the centre instead of Jesus Christ before we know it, we are left with our dos and don’ts and have lost the Lord Jesus. Are you willing to have the Spirit smash the structure or your principle, so that Jesus may have the preeminent place?”³⁸⁴ It is essential that all doctrines³⁸⁵ of the church are grounded on scripture which is the bedrock of

³⁸⁰ Moynagh, and Harrold, *Church in Every Context*, 12-13.

³⁸¹ Newbigin, *The Gospel in a Pluralistic Society*, 213.

³⁸² Flemming, *Recovering the full Mission of God*, 96-97.

³⁸³ Conner, *Practicing Witness*, 22-23.

³⁸⁴ Sunquist, *Understanding Christian Mission*, 128.

³⁸⁵ Doctrine; (from Latin, *doctrina*) the written body of teachings of a religious group that are generally accepted by that group.

the Christian belief. There is also the need for a re-reading of scripture by both members and leaders for spiritual illumination.

In addition to the reasons why members left the church, respondents noted that an ultimatum was given to those who wanted to leave their respective congregations to do so without any dialogue with aggrieved persons. Generally, when members leave a church, it is because of a problem, disagreement or conflict.³⁸⁶ Moynagh admits that conflict is part and parcel of human existence, thus, must be welcomed because it shows the different shades of people and perspectives there are in a group and in particular a church.³⁸⁷ However, Hendricks observes that, while one congregation sees conflict as a healthy sign of growth, others suppress or ignore it entirely.³⁸⁸ Conflict arises from gender, ethnic, age, class, vocational, priority and personality differences. In conflict resolution, the dialogue is very important therefore, aggrieved parties must be given a hearing. The positive side of a conflict is that; it helps to keep communication open and honest, promotes authenticity and diversity and teaches the church how to be a community of faith rather than a homogenous group. However, conflict can become dangerous and destructive because it affects the character and mission of the church.³⁸⁹

There are three types of conflict, namely; normal, abnormal and spiritual. Normal conflict in the church arises when members feel bored, underused, and un-recognised. This type of conflict responds to normal conflict resolution strategies. While in abnormal conflict, at least one of the

³⁸⁶ Francis Cloete, "church migration-an investigation Godfirst City Church." A research report submitted in fulfilment of the academic requirement for the Master of Theology in Integrated Theology at the South African Theological Seminary, 2018, 26.

³⁸⁷ Moynagh, and Harrold, *Church in Every Context*, 314; Bredenkamp, I. M., and K. Schoeman. "Reasons for the migration of church members. 139.

³⁸⁸ Hendriks, *Studying Congregations in Africa*, 165.

³⁸⁹ Rediger, *Clergy Killers*, 47.

participants in the conflict suffers. However, in spiritual conflict, instigators have an unhealthy agenda; they resort to sinful tactics without remorse.³⁹⁰

In resolving normal conflict (which occurred in PCG congregations at the time) according to Rediger, there is the need to establish ground rules, clarify grievances and needs, speak, listen and give feedback, affirm areas of agreement, brainstorm creative options, negotiate a resolution and finally, evaluate. Likewise, in resolving abnormal conflict, the following steps must be taken; recognise abnormal factors, clarify responsibilities for resolution, identify options and resources, strategise and select a method for negotiation or treatment, activate support systems for leaders, surround 'abnormal' persons with guidance as well as sustaining the process until satisfactory resolution is reached. Whereas in resolving spiritual conflict, it is important to identify the crisis, build the intervention team, design the strategy, empower the team members, guide the person into disciplined recovery insistently, evaluate the process and finally expect the end results.³⁹¹

All these forms of conflict resolution could have been explored because, if two do not agree they cannot walk together, (Amos 3:3). Moreover, "If people speak out of their wounds, they condemn and hurt each other, but if they feel accepted, they act in love" pain in people remains a disruptive force. If conflict is handled very well, people feel safe in a given community, increases friendship, love and thus becomes a sign to the community which draws others to Christ.³⁹² Despite the acrimonies that existed among the early Christians, they co-existed in a mutual fellowship, which propelled the growth of the early church.³⁹³

³⁹⁰ Rediger, *Clergy Killers*, 54-58.

³⁹¹ Rediger, *Clergy Killers*, 63-65.

³⁹² Moynagh, and Harrold, *Church in Every Context*, 320; Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church: What is it, Why it Matters, How to Become One* (Grand Rapids, MI: Baker Books, 2009), 110-111

³⁹³ Moynagh, and Harrold, *Church in Every Context*, 10-11.

5.3.2 Growth Trends of the Presbyterian Church of Ghana

Most respondents (55.26%) were of the view that the growth pattern of PCG is inconsistent – being one of the oldest churches in Ghana – its growth pattern is at a snail’s pace and not commensurate with its years of existence. The average percentage growth of the church within the last ten to fifteen years is 3.6%. Rev Felix Akresu Anim Danso, the mission director of PCG made the following observations at a joint committee meeting with the Moderator; “According to Church Growth Experts, a church that records 1-4% increase in attendance and membership is regarded as static. By this analysis and considering the growth pattern of PCG over the period under review, our Church is a static church. In other words, the marginal growth recorded has actually placed the PCG at a plateau state.”³⁹⁴

³⁹⁴ A Paper presented to the Moderator of the General Assembly and the Joint Committee for the Department of Mission and Evangelism by the director of missions of PCG, Rev. Felix Akresu-Anim Danso 9th May 2019.

Find below the growth pattern of PCG from 2005 to 2018.³⁹⁵

YEAR	MEMBERSHIP	VARIANCE	% GROWTH
2005	612,337	33,610	5.8
2006	615,391	3,054	0.5
2007	622,609	7,218	1.2
2008	624,890	2,281	0.4
2009	652,083	27,193	4.4
2010	691,949	39,866	6.1
2011	721,599	29,650	4.3
2012	739,548	17,949	2.5
2013	773,504	33,956	4.6
2014	811,807	38,303	5.0
2015	846,222	34,415	4.2
2016	876,010	29,788	3.5
2017	910,732	34,722	4.0
2018	947,015	36,283	4.0

Table 11 shows the national growth pattern of PCG from 2005 to 2018

McGavran distinguishes three kinds of church growth. These are; biological, transfer and conversion growth. Biological growth describes those born into Christian families, thereby increasing the membership of a particular church.³⁹⁶ This kind of growth is grounded on the biblical injunction in the light of God’s command to humankind “to be fruitful and multiply and replenish the earth” (Genesis 1:28a, 35: 11). Jenkins argues that Christianity remains the most

³⁹⁵ PCG statistics presented to the 15th, 16th and 19th General Assembly, 4, 7, 6.

³⁹⁶ Donald McGavran, in Richard Foli, *Church Growth in Ghana* (Accra: Wesley Printing Press, 2001), 10-17.

influential and the world's largest religion due to its rapid growth in Africa, Asia and the Americas through biological growth.³⁹⁷ In this regard, if all PCG parents will bring up their children in the fear of the Lord in the church, at least, the church can ultimately grow numerically. Furthermore, members should be supported to marry from the church. Bishop Dag Heward Mills states; "Anytime one of our 'daughters,' in whom we have invested, is married and is taken to another church, we lose a church member. However, if this member stays on in the church, we will contribute to church growth. The couple will have children who also become members of our children's church and eventually, our adult assembly".³⁹⁸

However, this form of growth is not sustainable, it is slow. Some members migrate at the secondary and tertiary levels of education, while others are lost through marriages to members of other denominations. On the other hand, the world's population is also growing faster than the Christian population.³⁹⁹ In order to enhance this mode of growth, marriage counselling should be strengthened to build strong family units in the church. This could be done through continuous family worship, quiet time and leading children to Christ, while the church takes a keen interest in nurturing through all generational groups.⁴⁰⁰ Similarly, the church should follow up on students when they enter the tertiary institutions by developing a database for student members.

On the other hand, transfer growth occurs when Christians are transferred from one community to another thereby, joining the same denomination in the new community. Transfer growth helps to sustain the membership of a denomination. It is therefore incumbent upon PCG to follow up on its members who go on transfer. When members go on transfer and the prevailing conditions at the

³⁹⁷ Philip Jenkins in Kim, *Joining in with the Spirit*, 15-16.

³⁹⁸ Dag Heward-Mills, *The Mega Church, How to Make your Church Grow* (Edo State, Nigeria: Hosanna Christian Bookshop and Publishing House, 2012), 146-147.

³⁹⁹ Foli, *Church Growth in Ghana*, 11.

⁴⁰⁰ Godfred Bamfo & Elizabeth Bamfo, *Pre-Marital Counselling Guide* (Accra: Family Impact), 89-89.

new church are not conducive, such members may be lost to any other denomination with a strong pulling factor in the new community. According to respondents, when members who are on transfer join a congregation and they try to help the church in their area of gifting, the older members would usually say “when did you come.” In PCG, there are laid down procedures to follow when someone is leaving on transfer. Forms are filled indicating the status of the member to the receiving congregation. Therefore, what needs to be done is to introduce such members, indicate his or her status to members in order to enhance the transition. Congregational members should be taught how to receive and integrate guests into the church.

The generational groups also have a role to play in making sure that such members are given the necessary support needed for them to feel at home. Even though such members on transfer might not go through the new members’ class for the five or six weeks depending on their status, they must be taken through an orientation class in order to familiarise themselves with the new environment. During the orientation, their spiritual gifts would be identified, enhanced and placed in an appropriate group, where he or she can function to help in the mission of the church.

McGavran further posits that conversion growth is a type of growth in which the gospel of salvation is preached whereby people become converted, baptised and are added to the church.⁴⁰¹ This involves, speaking about the Christ event, that is; his birth, life, death, resurrection, ascension and soon to come messiah. The fact that humankind has sinned and fallen short of the glory of God; the need for a redeemer and Saviour; the ultimate prize paid for by Jesus Christ and the redemption of humanity. Foli identifies certain indicators of a growing church such as; constant

⁴⁰¹ McGavran, in Foli, *Church Growth*, 11-12.

prayer, eventful worship, and mobilised membership for evangelism, the use of spiritual gifts, community life, openness to change and released resources.⁴⁰²

*5.3.2.1 The Four Main Gospel Points Are;*⁴⁰³

God's plan – God loves humankind, He desires to give humankind abundant life and fellowship with Him. He desires to reveal his good purpose for humankind, He desires that humankind should know him (Jeremiah 29:11, John 3:16, Romans 8:35, Rev. 3:20),

Humankind's Sin – sin is rebellion against God and His ways, sin separates humankind from God, everyone has sinned causing much pain, suffering and death in the world, God's perfect justice requires judgement for humankind's sin John 3:19, Romans 5:8, 5:12, 3:23, 3:23 Ephesians 2:12, 4:18).

Jesus' Saving work on the Cross – Jesus died on the cross in our place to pay for our sins, Jesus is the only way to God, He conquered sin and death and rose from the dead, and He forgives sin and gives peace, love and new life (Col. 2:13-15, 1Peter 2:24, 1 Cor. 15:20-23, John 10:10, Romans 5:1).

Humankind's Response – humankind must respond to what Jesus has said and completed, humankind must accept Christ's sacrifice for sin, humankind must access Jesus' forgiveness on the cross, humankind must turn away from sin and live by God's word and plan, humankind must share with others their new life (2 Cor. 6:1-2, Acts 2:37-41, 16:30-34, John 3:15,16, Eph. 1:7 Matt. 28:19).

⁴⁰² Foli, *Church Growth*, 31-40.

⁴⁰³ J.I Packer, *Evangelism and the Sovereignty of God* (England: Intervarsity Press, 1991), 45; John Stott, *Christian Mission in the Modern World* (Downers Grove, Illinois: Intervarsity Press, 2008), 68-87.

The following methods could be adopted in order to achieve the four main gospel points above; relational evangelism, seizing the moment, rendering a service, house to house, friendship and public declaration. These methods require commitment. Even though this type of growth is capital intensive and time-consuming, it is sustainable and reliable. Here the individual confesses Christ as Lord and personal Saviour and disciples into a mature Christian. Each PCG member must be taken through this process. It will enhance their knowledge of Christ and in scripture. When this is done effectively membership in the PCG will be sustained.

Other concepts of church growth according to Foli, occurs in four ways; internal, expansion, extension and bridging growth. Internal growth occurs within the fellowship and membership of the church. The Spirit of God becomes evident during church meetings, members feel that they belong, are loved and appreciated. Expansion growth, also known as numerical growth, occurs when new members join the church. Extension growth is when congregations plant daughter churches in the neighbourhood, district or region. Bridging growth also occurs when a congregation sets out to plant churches in a new culture thereby crossing ethnic, racial and social barriers.⁴⁰⁴ Individual members in the church will eventually become assets in the church if all these are achieved across the board; at the point of entry, in all generational and intergenerational groups in the church.

Another reason accounting for low membership in the PCG as posited by workshop group six during the 14th General Assembly in August 2015⁴⁰⁵ is that, most congregational members have not become disciples⁴⁰⁶ thus, cannot witness effectively on their own. The researcher's experience

⁴⁰⁴ Foli, *Church Growth*, 12-14.

⁴⁰⁵ Report of workshop group six in the minutes of the 14th General Assembly presented to the 15th General Assembly held at Ramseyer Training Center from 14th to 20th August 2015, 228-229.

⁴⁰⁶ A disciple (Greek: *mathetes*) is a learner, an adherent imitator of his or her teacher.

in church planting in Ghana and South Africa has revealed that most PCG members who travel or settle in a new area or city, prefer to attend another denomination (mainly Pentecostal/Charismatic churches) rather than witnessing to people by starting a Presbyterian Church. Jesus Christ himself stressed the need for discipleship in His last words to His disciples before He ascended into heaven. This is summed up in Mathew's account: "Then Jesus came to them and said 'All authority in heaven and on earth has been given to me therefore go and make disciples of all the nations, baptising 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'. (Mt. 28:18-20) From the statements above, Jesus placed a high premium on discipleship which according to Moynagh, is one of the four pathways to Christian maturity.⁴⁰⁷ In this injunction, He was simply asking His early followers to transmit what they had learned to others who might follow Him. If this instruction is followed to the letter, it will invariably guarantee not only quantitative but also, the qualitative growth of the church.⁴⁰⁸

Evangelism is "the proclamation of the good news accompanied by an invitation to turn away from false absolutes and to turn to the living God, to follow Jesus Christ as one's only saviour and Lord to join the community of his church and to live under the prompting of the Holy Spirit and take the ethics of the kingdom of God as ones guide".⁴⁰⁹ This is affirmed by Bosch, as;

that dimension and activity of the church's mission which, by word and deed and in the light of particular conditions and a particular context, offers every person and community, everywhere a valid opportunity to be directly challenged to a radical reorientation of their lives, a reorientation which involves such things as deliverance from slavery to the world and its powers; embracing Christ as Saviour and Lord; becoming a living member of his community, the church; being enlisted into his service of reconciliation, peace and justice on earth; and being committed to God's purpose of placing all things under the rule of Christ.⁴¹⁰

⁴⁰⁷ Moynagh, and Harrold, *Church in Every Context*, 329-330.

⁴⁰⁸ Foli, *Discipleship for Growth* (Accra: Trust Publisher, 1995), 7-9.

⁴⁰⁹ Jackson, et al, 'Theme eight: Mission and Unity', 211.

⁴¹⁰ Bosch, *Transforming Missions*, 410-420.

According to Niemandt, “it is the proclamation of the good and joyful news of salvation in Jesus Christ; sharing one’s faith and conviction with other people and inviting them to personal conversion and discipleship with joyful and flourishing life in the power of the Holy Spirit, leading to the eventual transformation of people as members of God’s kingdom community.”⁴¹¹ Thus, evangelism must lead to discipleship and is an offered opportunity to be part of God’s community with a renewed mind.

Conversion is a decision one makes for life, therefore, persons who get converted as a result of the preaching of the good news must do so with a change in allegiance to Christ which must affect the individual’s life as well as the community.⁴¹² However, Stott argues that the expected change in a new convert is a process and not an immediate “fumigation” of the convert from the past “supposed contamination.”⁴¹³ For Newbigin, conversion goes beyond an individual to a community, the nation and the secular work; it is a calling, promise, demand and a gift.⁴¹⁴ Thus, the conversion is generally, an introduction into the Christian community, worshipping community, teaching community and the larger community for service.⁴¹⁵ Scott asserts that conversion, is not an end in itself, it is a means of being enrolled as a disciple of Christ,⁴¹⁶ that is, “called out of the world and sent back into the world” as a regenerated person with new convictions and values.⁴¹⁷ The main goal of discipleship is to nurture Christians spiritually in order to develop a Christ-like character,⁴¹⁸ having Christ formed in them and by transforming and influencing the world. The traditional

⁴¹¹ Niemandt, C.J.P., 2016, ‘Rediscovering joy in costly and radical discipleship in mission’, HTS Theologiese Studies/Theological Studies 72(4), a3831. <http://dx.doi.org/10.4102/hts.v72i4.3831>, 1-3.

⁴¹² Craig Ott, Stephen Strauss and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations and Contemporary Issues* (Grand Rapids, Michigan: Baker Publishing Group, 2010), 112.

⁴¹³ Stott, *Christian Mission in the Modern World*, 181.

⁴¹⁴ Newbigin, *The Gospel in a Pluralistic Society*, 238-239.

⁴¹⁵ Stott, *Christian Mission in the Modern World*, 178-179.

⁴¹⁶ Sunquist, *Understanding Christian Mission*, 325.

⁴¹⁷ Stott, *Christian Mission in the Modern World*, 169, 179-180.

⁴¹⁸ White, 2017, ‘Decolonising Western missionaries,’ 4.

modes of being formed into a Christian community have largely been through sermons, small groups and conferences. However, this has not been enough, because Christian formation is primarily about changed lives which is a process.⁴¹⁹ The Cape Town commitment states in part “...Evangelising without discipling, or revival without radical obedience to the commands of Christ is not just deficient; they are dangerous.”⁴²⁰ A disciple of Christ is expected to live a transformed life in a given community which reflects the Christian calling, because, the individual Christian, Conner asserts, is not a possessor of Christ but a witness.⁴²¹

Foli identifies some distinct characteristics of a disciple such as; (a). He or she adopts the same life objectives as set out in scripture “But seek first his Kingdom and his righteousness and all these things will be given to you as well” (Matt. 6:33). This means that seeking God’s kingdom and righteousness will cause God to take care of the needs of his disciples; (b). Pay any price to have the will of God fulfilled “Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs – he wants to please his commanding officer.” (2 Tim 2:3-4) This also implies that the disciple must always resist the temptation of being attracted to the pleasures of the world. (c). Has a love for the Word of God “when your words came, I ate them; they were my joy and my heart’s delight, for I bear your name” (Jeremiah 15:16). It means the disciple must have an unquenchable desire for the Word of God, by studying, meditating and applying it in his or her daily life. (d). Have a servant’s heart “Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of man did not come to be served, but to serve and to give his life as a ransom for many.”

⁴¹⁹ Moynagh, and Harrold, *Church in Every Context*, 28-29, 342; Flemming, *Recovering the full mission of God*, 98-99.

⁴²⁰ Sunquist, *Understanding Christian Mission*, 320-322.

⁴²¹ Conner, *Practicing Witness*, 38-39.

(Matt. 20:26-28). By this, Jesus was advocating for a servant leadership attitude among his disciples. (e). Puts no confidence in the flesh “Indeed in our hearts we felt the sentence of death. This happened that we might not rely on ourselves but on God, who raises the dead.” (2 Cor. 1:9). As disciples, it is expedient to depend on God rather than self. Reliance on God will result in right living. (f). Does not have an independent spirit. This means accomplishing God’s mission is teamwork. Every disciple must be willing to work with like-minded people to achieve divine goals. (g) He has a love for people (1 John 4:10). To be like God is to love people. The death of Jesus Christ was a demonstration of God’s love toward humankind. Therefore, a disciple of Christ Jesus must love all without discrimination.⁴²²

5.3.2.2 Concerns of the Youth in Ga and Dangme Presbyteries of PCG

According to respondents, the church is not responding to the needs of the youth adequately, hence most of them are migrating to other Pentecostal/Charismatic churches. Many reasons account for this phenomenon: The youth complain that their spiritual needs are not being met. They also argue that they do not understand the doctrines of the church (Presbyterianism).

According to the youth, some leaders instead of guiding and counselling them, condemn them when they are found to be in a relationship with the opposite sex. Also, the youth are of the view that there are no well-planned programmes for them in the local congregations much as they are not involved in the activities of the church. Besides, there are no youth-friendly activities/services (drumming and dancing are restricted), sermons are dull, they are not put on CDs or pen drives. They further argued that they are not visited on their campuses – ministers of other congregations

⁴²² Foli, *Discipleship for Growth*, 19-26.

do visit their members. No welfare package for students, and according to the youth they are not understood by the older generation.⁴²³

It is the view of the researcher that, there is the need to take a closer look at the aims and objectives of the youth (Young Peoples' Guild and Young Adult Fellowship) as generational groups in PCG. These can be summed up as follows; to promote the spiritual well-being of the youth, to serve as a platform for its members to realise their potential, to promote the study of the bible and the teachings (doctrines) of PCG, to encourage the youth to take full measure of responsibility in the church, to encourage the youth to take up leadership positions and to ensure accelerated growth in the church.⁴²⁴

The above aims and objectives are indications that enough provision has been made by the church to bring the youth along in its activities. It seems that there is a yawning gap between the church and the youth groups. In particular, the supervisory roles of the church might be lacking and how the transitions from one group to the other are managed among others. These challenges might not affect the children's service and the junior youth because they have separate services on Sundays.

In order to curtail such an unfortunate downturn, there is an urgent need to create chaplaincy in all Universities and Polytechnics, respect the youth, the church must create a platform for the youth to realise their potential, plan programmes for and with them during school holidays, regular retreats and camp meetings with the youth, allow them to take initiative, correct them in love when they go wrong, they must be taught the doctrines of the church, encourage them to marry in the church through healthy relationships, sermons must be lively and recorded on CDs for them to

⁴²³ Extract from seminar organised for Lay representatives on General Assembly council held at Abokobi from 15th to 19th February 2008.

⁴²⁴ PCG Constitution, 103-105.

buy. They must be given the appropriate training, involve them in decision making especially those that concern them, engage them in regular bible studies and provide support for them while they are in school. Scott argues that any church that is unwilling to change to reach out to its youth is captive to an old culture.⁴²⁵ An old culture therefore, means there shall be no transformation in the church, thus, becoming irrelevant as a “sign, instrument and witness of the kingdom of God.”⁴²⁶ The greatest challenge of PCG in the view of the researcher is how to live up to its missional vocation as a church. This is attributable to certain factors which cause members to migrate to other congregations.

5.3.3 Factors Contributing to Migration of Members From PCG to Pentecostal/Charismatic Churches.

Diverse views were given by respondents regarding some factors that mainly contribute to the migration of members from PCG to Pentecostal/Charismatic churches. These will also be viewed under the lenses of the minutes of the 1966 Synod of the Presbyterian Church of Ghana. These are the “push” and “pull” factors. “Push” factors signify undesirable or unfavourable conditions at the place of origin – in this case, PCG. Some identifiable push factors include; dull worship, the hypocrisy of some church agents, lack of prayer, doctrinal issue, lack of pastoral care, church discipline, and preventing polygamist from attending the Lord’s Supper. Conner also identifies murky answers to important theological questions, failure to address the meaning and objective of the Christian community as “push” factors.⁴²⁷

“Pull” factors, on the other hand, refer to desirable or favourable conditions in an external location (Pentecostal/Charismatic churches). According to Newbigin, it has been observed by sociologist,

⁴²⁵ Sunquist, *Understanding Christian Mission*, 285-286.

⁴²⁶ Ott, et al, *Encountering Theology of Mission*, 159-160.

⁴²⁷ Conner, *Practicing Witness*, 36-37.

that marginalised people in society, those who feel they have no hope, are often prone to welcome religious beliefs which offer them some kind of hope for the future.⁴²⁸ From the Synod minutes, as reported by the committee headed by Rev. S.R Ntiforo, the following were some pull factors identified as causing members of PCG to have migrated to PCCs, namely: testimonies, care (spiritual or material), zealously, fellowship, less intellectual worship which appeals more to emotions, less respect for the status of people, new converts are immediately baptised, worship is more appealing, service is enriched by dancing, clapping of hands, quality church music, healing, prayer for court cases to be won, prayer for successful examinations, prayer for lost properties to be found, prayer for successful marriages and childbirth, travels as well as interceding for members.⁴²⁹

Ajoku Aduche adds another dimension such as the organisation of beginners' class, miracle service, "good morning Holy Spirit," faith clinic, young peoples' fellowship, couples' fellowship, night vigils, house fellowships and anointing services.⁴³⁰ It also includes, energetic and energised worship and liturgies, the free use of the emotions. Efforts to relieve poverty and disease, the use of the mass media, new network, rebranding, frequent conferences with international speakers that reinforces transnationalism, adapting and fulfilling peoples aspirations, providing a total environment for members.⁴³¹ Furthermore, there is an emphasis on the immediate presence of God at the worship service, an expectation of signs of miraculous or powerful intervention by God during the service, a preacher who leads members and calls for their response, oral liturgy,

⁴²⁸ Newbiggin, *The Gospel in a Pluralistic Society*, 212-213.

⁴²⁹ Minutes of the 37th Synod of the PCG, 41-44.

⁴³⁰ Ajoku Aduche & Silent Frank. "The Effects of Worship Practices in Pentecostal Churches on Work Ethics in Africa: The Charismatics, Pentecostal Practices and African Initiatives in Christianity", *Ogbomoso Journal of Theology*, Vol. 13.2, (2008), 200-209.

⁴³¹ Alan Anderson in Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, Xiii.

spontaneity, applause, laughter, loud prayer, the exercise of spiritual gifts, speaking in tongues and the interpretation of dreams.⁴³²

Some of the push factors identified from the fieldwork are discussed below;

5.3.3.1 Attitude of Members.

John Stott describes the church as a redeemed Christian community of service distinct from the world in their convictions and values.⁴³³ Thus, the church is made up of different people from different cultures, experiences and backgrounds. Respondents were of the view that one other attitude of members that has contributed to the phenomenon of migration is discrimination. However, in Christ, all members are equal, there is neither Greek nor Jew (Col.3:10-11), rich or poor. Hence, there should be no barriers with regards to social standing, nationality, gender, race, education, wealth, religion, or power. In a church, there might be market women, businessmen, university students and graduates, professors, health workers, social workers, school children, urban or rural dwellers, immigrants or refugees.⁴³⁴ Christians should be encouraged to build good relationships which will draw others to Christ. This message should be part of the discipleship class and incorporated into all groups' teaching materials.

Bosch avers that discrimination in any form is a social canker which the church must confront because salvation is an end to discrimination. Consequently, Jesus' mission as portrayed in the New Testament was targeted at the rich and poor, the oppressed and the oppressor, sinners and the devout, thus, breaking down the boundaries of discrimination (Mk. 1:16-20).⁴³⁵ In the same

⁴³² Alan Anderson in Kim, *Joining in with the Spirit*, 100-101.

⁴³³ Stott, *Christian Mission in the Modern World*, 176-179.

⁴³⁴ Peter K. Sarpong, *People Differ: An Approach to Inculturation in Evangelism* (Accra: Sub-Saharan Publishers, 2002), 16.

⁴³⁵ Bosch, *Transforming Missions*, 10-11, 28, 36, 39-41, 393-399.

manner, Paul's missionary strategy which was bi-cultural broke down all barriers of discrimination (1 Cor. 9:19, 22).⁴³⁶ Salvation in Jesus Christ breaks down all walls of discrimination, thus, Christians cannot, but identify and remove all such barriers in the church which in one way or another inhibits the missional calling of the church and inter-personal relationship.

Respondents asserted that some Christians are accused of being hypocrites in matters regarding Christianity and culture because such Christians risk being ostracised for not conforming with culture.⁴³⁷ But the researcher thinks that cultural practices in the various cultural settings must be interrogated further by eliminating all aspects that are considered to be unbiblical and degrading while retaining aspects that are good. For instance, the church in collaboration with traditional authorities can adopt puberty rites into its confirmation lessons due to its moral, religious, and social significance.

For Bosch, the success or failure of mission is dependent on how well it can integrate into the recipient's culture in order to make recipients of the gospel feel at home and not alienated,⁴³⁸ that is; *inculturation*,⁴³⁹ which Kirsteen Kim describes as dialogue between the church and local culture which also includes modernity and social change.⁴⁴⁰ This means that the church should be able to adapt to every cultural setting it finds itself. However, Kim observes that churches in the non-Western local churches who have varied their liturgy to suit their local culture are being accused

⁴³⁶ Moynagh, and Harrold, *Church in Every Context*, 5-7.

⁴³⁷ Cephas N. Omenyo, "Girls' Nubility Rite of the Krobos in the African Traditional Context" (Diploma in Theology, Thesis submitted to the Department of the Study of Religions, University of Ghana, Legon, 1985), 33, 45, 49.

⁴³⁸ Bosch, *Transforming Mission*, 447, 448, 456.

⁴³⁹ Inculturation is the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and making it so as to bring a new creation. (Peter S.J Schineller, *A Handbook on Inculturation* (New York, Paulist Press, 1990), 6.

⁴⁴⁰ Kim, *Joining in with the Spirit*, 56.

of being syncretic.⁴⁴¹ In view of this, Sanneh posits that African Christianity must be interpreted with reference to African religious models in order to reflect the African Christian worldview.⁴⁴² Bediako further avers that African Christian life and thoughts are developed from interactions with the cultures and traditions of Africa as in past centuries, they developed through interactions with those of the Greco-Roman and Western worlds.⁴⁴³ James Nkansah-Obrempong in citing Alyward Shorter argued that for faith to be active, it must be culturally based.⁴⁴⁴ This implies that there should be a deliberate effort on the part of PCG to engage African Culture and Christian faith in order to foster a dialogue between them.

Respondents shared similar sentiments that, sometimes, Christian fellowship and care are non-existent in most congregations. Fellowship and care were demonstrated among the early Christians. For instance, in the Acts of Apostles, all the believers met at one place and shared everything they had. They sold their property and possessions and shared the money with those in need (Acts 2:44-45). All the believers shared everything in common, no one lacked anything. There is also, the need to encourage all members to help each other as exemplified among the early Christians. Conner observes that at the core of the Christian life is human fellowship which completes Christ's work on earth.⁴⁴⁵ For Wesley, the most effective way that people come to faith is through relationships with caring people. He describes the Christian as a *mirror* reflecting the triune God,⁴⁴⁶ which Flemming affirms, by emphasising that without shared fellowship, there can

⁴⁴¹ Kim, *Joining in with the Spirit*, 56-59.

⁴⁴² Sanneh, *West African Christianity*, xiv, 51.

⁴⁴³ Bediako, *Christianity in Africa*, 3-14.

⁴⁴⁴ James Nkansah-Obrempong, "Visual Theology – the Significance of Cultural Symbols, Metaphors and Proverbs for Theological Creativity in the African Context: A Case Study of Akan of Ghana," *Journal of African Christian Thought* vol. 5.1 (2002), 38.

⁴⁴⁵ Conner, *Practicing Witness*, 38-39.

⁴⁴⁶ Moynagh, and Harrold, *Church in Every Context*, 42-44.

be no shared mission.⁴⁴⁷ Bosch asserts that Christians are called out of the world to form a local church, equipped and sent back into the world to evangelise and become agents of peace in the power of the Holy Spirit. To this end, the church becomes an instrument, sacrament, and sign.⁴⁴⁸

5.3.3.2 Leadership Factor

From the research, in chapter four (4.4.3.2) paragraphs one and two, respondents observed that some leaders influence members to elect them into higher positions in the church based on popularity and not their spirituality. Consequently, they lead the church with human tradition and suppress the work of the Holy Spirit. Therefore, members who cannot tolerate these suppressive acts, migrate to other congregations.

It is the view of the researcher that people who aspire to be leaders in the church must first be disciples. Moreover, when leaders are being elected in the church, there is the need to elect people who understand spiritual things, otherwise, they will mess the church up. The election procedure⁴⁴⁹ as it stands now in the PCG should be given a second look. Currently, it goes through three processes; nomination, vetting and election.

This procedure leaves room for groups to elect their members to advocate for them on the session irrespective of their spirituality and in-depth knowledge in the doctrine of the church. It has been observed that some people have campaign managers who visit members in their homes to campaign for their preferred candidates. It was based on similar sentiments that, the General Assembly has modified the election procedure of its principal officers since 2016.⁴⁵⁰ Since the

⁴⁴⁷ Flemming, *Recovering the full Mission of God*, 122-123, 153.

⁴⁴⁸ Bosch, *Transforming Missions*, 373-374,377.

⁴⁴⁹ PCG Manual of Order, 11-14.

⁴⁵⁰ Decisions of the 14th and 15th General Assembly of the PCG held at Ramseyer Training Centre, Abetifi- Kwahu from, 19th -20th August 2015, no. 29(ii); 19th-25th August 2016, 3.

church is a spiritual entity, spirituality and character of leaders should be the ultimate. There is a need for a congregational yardstick to measure potential leaders. The questions that arise should include; does the potential leader to be elected attend prayer meetings, bible studies, evangelism, operate in an identified spiritual gift? Is he or she having a good relationship with church members, what do people say about him/her in their community and workplace? Due diligence must be done, after which the names are brought into the congregation. With much prayer by the entire congregation, they are elected without pictures. This procedure will reduce manipulation and vote-buying.

PCG should focus on character development and the qualification for church leaders given in scripture (1 Timothy 3:1-13, 1 Peter 5:1-3 and Titus Chapters 1 and 2). It must also focus on the necessary skills of leadership for ministry in order to properly shepherd, feed and defend the flock by preaching the word, correcting, rebuking and encouraging among others (Acts 20:28-29, 1 Tim. 3:2; 4:16; 5:17; 2 Tim4:2-5; 1 Peter 5:2). It is also important to note that “those who seek church leadership must be seen to be obedient to the moral standards of Christian living, spiritual power in teaching, preaching and evangelism, and the ability to exercise authority without pride.”⁴⁵¹ It takes strong leaders to build strong and vibrant churches.

Church leadership, according to Niemandt, is a gift of the Holy Spirit, an extension of Jesus’ authority, thus, must be used to benefit the Christian community through trust, dependence on God, submission, worship and service.⁴⁵² Leadership is about creating possibilities and taking people along where they would normally not go.⁴⁵³ According to John Maxwell, what happens in

⁴⁵¹ Harvie M. Conn & Manuel Ortiz, *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World* (New Jersey: P&R Publishing, 2002), 234-235.

⁴⁵² Niemandt, N., 2019, ‘How the church organises itself?’, in *Missional Leadership*, 63, 67.

⁴⁵³ Moynagh, and Harrold, *Church in Every Context*, 372-373.

an individual speaks of his or her character and what happens through him or her, speaks of charisma. “A prideful person has the tendency to look down on other people and feel a sense of superiority. People will not follow or identify with a snobbish personality who is conscious of position and status.”⁴⁵⁴ Leaders are to unite members but not to divide them because the appropriate use of authority is a signpost to maturity in the leadership of a church.⁴⁵⁵ Besides, the essence of leadership for Breedt and Niemandt is to enhance relationship and networking in a congregation.⁴⁵⁶

5.3.3.3 Not Allowing or Encouraging Members to Use Their Spiritual Gifts

According to respondents, one other contributing factor of migration in the PCG is that spiritually gifted members are sometimes not allowed or encouraged to use their spiritual gifts in the church. Respondents understood the Pentecostal/Charismatic churches as a place where such persons when identified are encouraged, guided and given the space to utilise their gifts. They encourage the development of individual gifts and talent for the general good of the church. Each person is permitted to play his or her role in the general ministry of the church. Most often such gifted members are grouped into ministries. For instance, the researcher attended a church service at Light House Chapel International and saw the enthusiasm with which members were busy in their respective ministries. One of such ministries is the security ministry who were in charge of directing vehicles and making sure that each congregant who came with a vehicle had parked at the appropriate place, and after the service, guided to safely drive out of the church compound without any difficulty.

⁴⁵⁴ John C. Maxwell *Be a People Person: Effective Leadership through Effective Relationship* (Colorado: Victor Books, 2007), 38, 41.

⁴⁵⁵ Moynagh, and Harrold, *Church in Every Context*, 393-394.

⁴⁵⁶ Breedt and Niemandt, 2019, ‘How the church organises itself?’ in *Missional Leadership*, 82.

It must be understood that spiritual gifts are given for the common good of all. To this end, members of PCG migrate to such places in order to enhance their spiritual gifts. Some of the people the researcher interviewed shared their personal experiences in this regard, to the extent that some of them are now pastors, evangelists, administrators, music directors and sound engineers in Pentecostal/Charismatic churches.

It is also important to note that, the church is and should be a living and a growing ‘organism’ which continues to grow with new frontiers being pushed to the ends of the earth: there are still unreached people in darkness who are still waiting to be saved. Hence, Jesus Christ is still calling people into ministry (Apostle, Prophet, Evangelist, Pastor and Teacher) through the church in the power of the Holy Spirit to bind, preach the gospel, heal the sick and raise the dead as a shared demonstration of authority (Mk. 3:33-35; Eph. 4:11; 1 Cor. 12 – 14).⁴⁵⁷ In this regard, church members who have been identified to be spiritually gifted must be guided and trained to be effective tools in the hands of God and beneficial to the church. Spiritually gifted persons should never be side-lined. When the work is accomplished, the glory goes to God. When all members know the gift, God has endowed them with and it is used for the common good, everybody wins. Consequently, the receiver becomes fruitful, and fulfilled, the church receives the ministry God intended and God is glorified.⁴⁵⁸ In particular, spiritual gifts of members inspired by the Holy Spirit and affirmed by spiritual leaders who are biblically motivated for mission in which Christians go all out to share their faith with others unhindered.⁴⁵⁹

⁴⁵⁷ Frank R. Parish, et al, eds., *Acts Series: Biblical Gifts* (July to September 2001 edition), Vol. 28.3, 17; Moynagh, and Harrold, *Church in Every Context*, 395-397.

⁴⁵⁸ Don Cousins and Judson Poling, *Building Your Church: Using your Gifts, Time, and Resources* (Illinois: Zondervan Publication House, 1984), 19, 23.

⁴⁵⁹ Ott et al, *Encountering Theology of Mission*, 186-190.

In this regard, God depends on Christians to use their gifts wisely to accomplish his work. PCG would rather be the loser if such persons whom the Lord has blessed are not identified and used for the expansion of God's kingdom. In order to enhance the capacity of such members, regular retreats and seminars should be organised in respect of their various ministries.

5.3.3.4 Generational Gap

PCG is one hundred and ninety-one (191) years since its establishment in Ghana. Consequently, its membership is an amalgamation of all generations (ages). Even though the church is organised around generational groups, as enumerated in chapter two (2.3.3.3.1), a generational gap⁴⁶⁰ exists between the elderly and the youth. Consequently, the youth find expression where they will be allowed. However, the Pentecostal/Charismatic churches offer more avenues for the youth to express themselves. The fact that most of the Pentecostal/Charismatic churches are seemingly younger in the Ghanaian religious landscape, their programmes are youth-friendly, that is, there is extensive use of the media (Whatsapp, Facebook and Twitter) which attracts the youth. This must also be a useful lesson to the Pentecostal/Charismatic churches on how to sustain the different generations as members transition into a new generation.

The Pentecostal/Charismatic churches respondents asserted, can sustain the varied generations. This is done by organising separate services on Sundays; first service (mainly youthful) as well as, second and third services. These services are strategically tailored to meet the needs of all generations. According to Rick Warren, any denomination or Congregation that intentionally designs a service to attract, appeal and is relevant to a particular group of people will continue to

⁴⁶⁰Generational gap is when older and younger people do not understand each other because of their different experiences, opinions, habits and behaviour.

grow.⁴⁶¹ Allan Anderson also asserts that the Pentecostal/Charismatics are able to tap into the ancient religious traditions mixing it with the modern, hence, appealing to people who belong to both worlds.⁴⁶² Different generations shall continue to exist in every church, however, the response mechanisms put in place to meet their different needs in a particular church or denomination shall determine how far that church will grow.

Even though in the PCG, separate services are organised for the children and junior youth on Sundays, in most cases, the other age groups worship together. It has been observed that most of the junior youth members migrate after graduation into the adult service. This is partly due to the gap that exists. At the junior youth service, there is that freedom of expression in worship, but when they have graduated into the adult service, there seems to be a kind of restriction, for example in music and dance. The first or youth services in Pentecostal/Charismatic Churches is more welcoming to the youth in this regard – it is usually led by youth pastors.

The social status, generational gap, educational background, values, and interest of people are sometimes neglected by the church. People attend church due to the number of options available to them such as; the time, style of worship, and the groups they wish to associate with. Moreover, attendance in church declines when people do not have options to choose from.⁴⁶³ Therefore, there is the need for youth services and youth pastors in all congregations in the PCG in order to bridge the existing gap and continue to be relevant in the Ghanaian religious landscape

⁴⁶¹ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Michigan: Oasis International Ltd, 1995), 253.

⁴⁶² Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, xiii.

⁴⁶³ Roger Finke in Moynagh, and Harrold, *Church in Every Context*, 76-77.

5.3.3.5 Liturgical Problem

A careful look at the 1966 Synod minutes which was corroborated by respondents indicates that one of the reasons why members left the PCG was that the liturgy⁴⁶⁴ in the various congregations was dull and not vibrant. There was also the absence of intentional spiritual healing programmes.⁴⁶⁵ As part of the liturgical practice, during worship services in the PCG, members are required to sing from a hymn book. However, due to the high rate of illiteracy, people could not sing from the hymn books. Such people felt comfortable with the Pentecostal/Charismatics who do not sing from a hymn book. White observes;

During the colonised era the activities of the European mission churches appear to culturally colonise the spirituality and worldview of the Ghanaian. Church worship and services were celebrated in manners that appealed more to Europeans than Africans. This therefore made many African Christians feel they did not belong to the European God. Ghanaians could not worship in purely traditional attire, prayers were recited in Latin, a language they did not understand, drumming and dancing associated with an African worldview of worship was not permitted. Thus, the natives of the Gold Coast (Ghana) nicknamed Christianity 'the white man's religion'. However, within the period of 1914–1937 some Africans began to find expression for the kind of Christianity contextualised in the African way of worship and spirituality.⁴⁶⁶

Scott observes that most indigenous churches established were in direct opposition to mission churches refusal to allow the use of indigenous languages, drums, dancing and disregard for other forms of African rituals and elements in worship.⁴⁶⁷ As an ecclesiastical response to the challenges posed by the Pentecostal/Charismatic churches, PCG formerly integrated the activities of renewal groups into the church in order to meet the spiritual needs of members because many were leaving the church. This, according to Atiemo, brought reforms into the liturgy of the church⁴⁶⁸ such as; clapping of hands, drumming and dancing, mass prayer, use of cymbals and tambourines, local

⁴⁶⁴ Liturgy is a set of words, music and actions in ceremonies in some religions, especially Christianity.

⁴⁶⁵ Minutes of the 37th Synod of PCG, 42.

⁴⁶⁶ White, 2017, 'Decolonizing Western missionaries' mission theology, 3.

⁴⁶⁷ Sunquist, *Understanding Christian Mission*, 126-128.

⁴⁶⁸ Atiemo, *The Rise of Charismatic Movement*, 16, 20-24, 29-33, 36-40.

choruses, and sharing of testimonies.⁴⁶⁹ (Hitherto, individuals prayed on behalf of the entire congregation, members prayed silently sitting and stood to sing).

From the research, it became evident that some members who migrate still feel that the liturgy is not expressive enough; it is too dull, methodical, and mechanical. That is, the work of the Holy Spirit is not usually felt during cooperate worship. After fifty-three years of expressing the above concerns, it seems the PCG has not been able to fully implement the reforms. Even though these liturgical reforms are practised in most congregations, it is poorly done. It seems most church leaders have not fully accepted the reforms.

One other contributing factor to the issue of migration is the lack of revivals in most congregations. Congregational revivals also help to reawaken members and supplement what members cannot get on Sundays. Respondents opined that; most members visit other churches where there are frequent revivals. According to Scott, the Christian mission in the nineteenth century was primarily motivated by religious revivals, the poor and the suffering masses.⁴⁷⁰ Similarly, during this epoch, Kirsteen observes, the Evangelical movement resorted to revivals in order to encourage and persuade individuals to participate in the Christian faith. Consequently, the first great awakening led by Charles and John Wesley crystalised in the birth of the Methodist churches, while the second led by Charles Finney produced Baptist churches.⁴⁷¹

Most leaders and preachers, according to the respondents depend so much on the almanac,⁴⁷² thus, neglecting the real needs of their congregations. Indeed, every congregation is unique with varied

⁴⁶⁹Atiemo, *The Rise of Charismatic Movement*, 38: Presbyterian Church of Ghana *Worship Book* (Accra: A-Riis Company Ltd, 2010), 3-8.

⁴⁷⁰ Sunquist, *Understanding Christian Mission*, 110-114.

⁴⁷¹ Kim, *Joining in with the Spirit*, 172-173.

⁴⁷² Almanac is the annual preaching directory for most Reformed churches

groups of people, therefore, sermons must be tailored to meet such needs in the hearts of members. Larbi rightly observes that “Religion, by its nature and purpose, should be holistic: addressing the total needs of the total person: spiritual, physical and emotional, providing authentic answers for the person’s everyday quests, fears and anxieties”.

Similarly, the general church life is sometimes not appealing to members. Members want to express themselves in worship as Africans. Going forward, PCG should encourage and intensify cooperate prayer among its members to enhance fellowship. It is the duty of leaders in the church to teach members why they do what they do. Larbi posits that “If religion fails to address what the people feel that their whole survival hinges on, that system is bound to be jettisoned when the people are confronted with the real issues of life.”⁴⁷³

Larbi quotes Debrunner as saying “the ordinary man in the street and in the bush expected four things from religion: social fellowship, emotional experiences, healing and security against real or imagined evil forces.” Larbi further observes that, though the Historic mission churches were able to fairly meet the social and emotional needs through the societies and associations within the churches, they were unable to completely meet the healing and security of members against an evil force, real or imagined.⁴⁷⁴ According to the 1966 Synod minutes, one other reason why the Pentecostal/Charismatic churches attract a large following is their ability to deal with the problems of members through their sermons.⁴⁷⁵ People who attend a church might be hurt, broken, sick and suffering from a destroyed self-esteem, hence, they come expecting to receive something like a panacea to these challenges of life. If a church does not seem to provide these, the only option left

⁴⁷³ Larbi, *Pentecostalism*, 27.

⁴⁷⁴ Larbi, *Pentecostalism*, 30.

⁴⁷⁵ PCG Synod Minutes, 45.

for the members is to abandon it. One must admit that, while Pentecostal/Charismatic churches try to attend to the spiritual needs of their members, there are some excesses which must be checked.

From the pulpit, there is the need to encourage members, accept sinners based on Christ's work, build people up and nourish them. Preachers should know the deep truths of God and be able to help people in three dimensions; spirit, soul and body, thereby touching on every facet in the lives of members. Preachers must remain alive to the world of their members, their ideas and current events.⁴⁷⁶ According to Yongi Cho, the church is like a restaurant, it is possible to open a restaurant at a good location with air-conditioning and beautifully dressed staff, but if unappetising food is being served, people will not patronise it.⁴⁷⁷ It does not matter the location of a church, if the sermon and what is being offered does not meet the needs of members, they will prefer to go elsewhere. Because, it is the preaching of the unadulterated Word of God that brings people to faith, repentance and witness.

It is important to have a very strong pulpit ministry in the PCG. Those who preach the Word of God must see it as a divine opportunity. Emmanuel Asante has observed that "God in his manifold wisdom, chose to reveal himself to humankind through the preaching of his word."⁴⁷⁸ It means that the call to preach the word of God must be a divine duty. In the PCG, where both ministers and the lay are offered the opportunity to preach, the researcher thinks that they should be well trained to communicate the Word of God thorough preparation.

⁴⁷⁶ Peter Larom, *Pastor: A Practical Guide for Church Leaders* (Accra: Africa Christian Press, 2002), 10.

⁴⁷⁷ Yongi Cho, *My Church Growth Series*, 21-37.

⁴⁷⁸ Emmanuel Asante, *Foundations of Preaching* (Kumasi: Walas Press Ltd, 2004), 4.

5.3.3.6 Call to Ministry and Training (*Cumbersome Procedure for the Ordained Ministry*)

Respondents observed that there are strict academic requirements for entry into the ordained ministry in the PCG which according to respondents does not favour most people who are not academically inclined but spiritually gifted.⁴⁷⁹ Therefore, members of PCG who feel called without the requisite academic qualifications, easily join the Pentecostal/Charismatics churches, who do not place much premium on academic qualification as a requirement into the ordained ministry, because many early Pentecostals felt theological education will hinder the spirit-filled life of members.⁴⁸⁰

Craig Ott argues that, at the beginning of the church in early centuries, there were very few commissioned missionaries or ministers, yet the gospel was proclaimed by ordinary Christians. With the passage of time, however, as the church structures became well established, a clear distinction was made between the clergy and the laity. Furthermore, the Reformation also promoted the priesthood of all believers. However, Craig asserts, by the mid-twentieth century, missionaries or ministers of the gospel were expected to have a calling, educational qualification and assessed through interviews and testing procedures.⁴⁸¹

While the Holy Spirit continues to call people into ministry, the church must confirm and train individuals for such ministry,⁴⁸² because, such persons once commissioned, become the mouthpiece of God which is a greater divine responsibility. Thus, Jesus Christ chose the twelve apostles and trained them for ministry as stated in the gospel of Mathew "...Jesus called out to

⁴⁷⁹ PCG Manual of Order, 56-57.

⁴⁸⁰ Teresa Chai, 'Pentecostal Theological Education and Ministerial Formation' in Pentecostal Mission and Global Christianity, (eds.) Wonsuk Ma, Veli-Mati Kärkkäinen and J. Asamoah-Gyadu, (United Kingdom: Regnum Book International, 2014), 343-344.

⁴⁸¹ Ott et al, *Encountering Theology of Mission*, 226-227.

⁴⁸² Ott et al, *Encountering Theology of Mission*, 236-237.

them, come and follow me and I will show you how to fish for people” (Matt. 4:18-19). Newbigin emphasises the priesthood of all believers, however, he believes that such priestly duties must be led by a trained ministerial priesthood to enable, encourage and sustain all members in a pluralist society.⁴⁸³ Even though all Christians are “priests,” as championed by the reformers, some are given special abilities to be apostles, teachers, pastors, evangelists or prophets to train others for the common good of the church of Christ (Eph. 4:11-12).

Some have also argued that the selection and affirmation of ministerial candidates by the church might also mean that, those who are really called might be left out. In this regard, David Sills summarises the various factors that might define and contribute to discerning God’s calling into ministry such as: “divine calling, an awareness of the needs of a lost world, the commands of Christ, a concern for the lost, a radical commitment to God, the church’s affirmation, blessing and commissioning, a passionate desire, the Spirit’s gifting and a yearning that motivates beyond human understanding.”⁴⁸⁴ Niemandt argues that, while a calling can be heard, vocation, which identifies the church as a witness of God’s great deeds in Christ can be discerned by an individual and a community.⁴⁸⁵ This places a greater responsibility on the Christian community and individual Christians as disciples and witnesses of Christ sent into the world in the power of the Holy Spirit.⁴⁸⁶

However, the question is, how can the church help those who have the gifts and passion for ministry but do not have the requisite academic qualification to enter the ordained ministry? Fortunately, the church has embarked upon another form of recruitment into the ordained ministry

⁴⁸³ Newbigin, *The Gospel in a Pluralistic Society*, 235-236.

⁴⁸⁴ David Sills in Ott et al, *Encountering Theology of Mission*, 228-229.

⁴⁸⁵ Niemandt, 2019, ‘Discerning vocation’, in *Missional Leadership*, 116.

⁴⁸⁶ Darrel L. Guder, *Called to Witness*, 61, 100, 132.

dubbed “Special, Special Ministerial Training” (SSMT) to take care of these categories of people. It is a step in the right direction. Even though this will help to retain such members who otherwise would have joined other denominations, quality should not be compromised for quantity.

Most often, those who feel called into ministry and are not immediately recognised and or engaged by their leaders or church, feel frustrated, thus, leave to start their own churches, or join another denomination. Such persons must also exercise some form of patience which is one of the fruits of the Holy Spirit so that they can learn under the feet of experienced ministers of the gospel. In the same manner, PCG must encourage ministers or elders to help identify members with special gifts who could be supported, nurtured, and helped into the ordained and other ministries of the church. For instance, the researcher met a spiritually gifted young man at Kwashieman in the Ga Presbytery who felt frustrated by his local church’s presbyters’ inability to recommend him to the district to be a candidate for the ordained ministry. Consequently, he left the PCG and enrolled at the Perez Chapel International Bible College at Dzorwulu and is now one of their ordained ministers.

5.3.3.7 Welfare Issues

Respondents stated that sometimes the welfare needs of members are not adequately recognised and catered for. Consequently, if another congregation/denomination has a very good welfare system for its members, aggrieved members are attracted to such places where their needs can easily be recognised and attended to.

For White, one of the responsibilities of the church as a diaconal community is also to be concerned about the welfare of members and their community,⁴⁸⁷ which Bosch describes as salvation in the

⁴⁸⁷ White, 2015, ‘Religion, mission and national development...’ 3.

modern paradigm.⁴⁸⁸ Apostle Paul's mission was holistic and seamless in nature, that is; he preached, taught and cared for the poor.⁴⁸⁹ This implies that taking care of the welfare needs of people within and outside the church irrespective of their social status, is a Christian duty which cannot be divorced from the preaching of the gospel. Thus, the gospel, according to Flemming is not just about *telling*, but *doing* and *being* (Acts 4:33; 1:8; 5:12; 9:32-35, 36-42; 19:11-20; 2:42-47; 4:32-37).⁴⁹⁰

Rev. R.S Ntiforo's committee report presented to the 1966 Synod which was purposely tasked to find out why the Presbyterian Church of Ghana members were attracted to the new Pentecostal movement, stated in part that;

it seems that we could not sufficiently care for the needs of the individual. Especially in our days where the traditional family ties and the Salem-fellowships are being broken up, people need much more pastoral care and a new fellowship. It is impossible for the pastor alone to care for all members and offer them a close fellowship in the congregation. We need "cells" and prayer fellowships which can responsibly care for the needs of a small group, support one another in need and temptation and be engaged in the service of the Church.⁴⁹¹

People are in constant search for fellowship that is why some Christians travel long distances to attend church services on Sundays. Caring for Christians demonstrates Christ-like attitude and exhibits sincere love for non-Christians. It seems over the years, PCG has not implemented this recommendation, because, this is one of the reasons why members migrate to Pentecostal/Charismatic churches who have a very good cell system.

Yonngi Cho has observed that churches should not depend on a single pastor for ministry, hence members must be given the opportunity to participate in the church to bring revival to their

⁴⁸⁸ Bosch, *Transforming Missions*, 393-399.

⁴⁸⁹ Flemming, *Recovering the full Mission of God*, 179-180.

⁴⁹⁰ Flemming, *Recovering the full Mission of God*, 113-114, 136-137.

⁴⁹¹PCG Synod minutes, 51.

neighbourhood.⁴⁹² With the changing trend in the world today, individualism has become the order of the day. This has resulted in people becoming alienated and lonely – even in the church, many have become Sunday Christians. In the home cells, members could worship the Lord, pray and study the word together. The cell leader knows each of the members of his group and can relate personally with their joys and problems. On the other hand, each cell group member has an opportunity to be used by God to minister to other members of the group in times of bereavement, sickness, job loss and financial difficulty. Consequently, members feel secure and loved and more lay members are developed with enhanced spiritual gifts.⁴⁹³

According to Yonngi Cho, to begin a cell group, a few lay leaders must be trained as cell leaders. They must be guided and encouraged to start one in their homes. Such lay leaders must be enthusiastic, have a clear testimony about what the Lord has done in his or her life as living proof. Also, he or she must be dedicated to God and the church, be spirit-filled and have extra time to spare (not too busy). After the original group of cells have met for six to eight months, it is time to expand to the congregation. At the general church meeting, the cell leaders and members of their groups should give testimonies to the whole congregation about what God is doing through the cell meetings (that is, statistics of people who have been healed, saved and helped). Thereafter, put members into cell groups according to their location.

Once the leaders are selected, they need to be trained by the pastor in leading meetings based on the churches' study outline and the Sunday sermons. Cell meetings are not an extension of home bible study groups or a deliverance centre – the purpose is evangelistic. The main ingredients at cell group meetings are; worship through the singing of hymns and choruses, open prayer, a prayer

⁴⁹² Yonngi Cho, *Successful Home Cell Groups* (Florida: Bridge Logos Publishers, 1981), viii.

⁴⁹³ Yonngi Cho, *Successful Home Cells*, 47-54.

of thanksgiving, confession, intercession and petition. Members are encouraged to share their prayer needs so all can pray for them. Finally, unbelievers are given the opportunity to receive the Lord Jesus Christ.⁴⁹⁴ The researcher believes that if home cells are fully implemented in all PCG congregations, it will reduce migration of members into Pentecostal/Charismatic churches. According to Cho, “people are attracted to churches with quality worship, preaching, ministry and fellowship, quality attracts quantity.”⁴⁹⁵ There is the need for the church to form area cell groups, to regularly report on members.

5.3.3.8 Church Discipline

According to correspondents, if some church members are disciplined,⁴⁹⁶ they feel aggrieved and disgraced because they are usually regarded as an outcast by other members and some leaders. Consequently, friends, families and loved ones encourage such persons to leave in order to avoid any stigma. Discipline is the hallmark of every organisation, more particularly the PCG which has discipline as one of its core values. Discipline is one of the outer identities of the church.⁴⁹⁷ As a church, many people look up to it to portray the beauty of Christ. As a songwriter rightly puts it:

Let the beauty of Jesus be seen in me.

All His wondrous compassion and purity;

O Thou Spirit Divine, all my nature refines,

*Till the beauty of Jesus be seen in me.*⁴⁹⁸

⁴⁹⁴ Yonngi Cho, *Successful Home Cells*, 103-111.

⁴⁹⁵ Warren, *The Purpose Driven Church*, 51.

⁴⁹⁶ According to the PCG Constitution (pages 84-88), a disciplinary case shall be any act or omission by a member, group or an agent of the Church which is contrary to the Scriptures, the PCG Constitution, customs and traditions of the Church. This may include; rebuke, suspension from the Lord’s Supper or office, or excommunication.

⁴⁹⁷ Moynagh, and Harrold, *Church in Every Context*, 181.

⁴⁹⁸ Scripture Union Ghana, *Centenary Praise and Choruses* (Cape Coast: Nyakod Printing works), No. 70, 21.

It is believed that discipline in the church has an aim of reforming members so that the beauty of Christ can be seen which will eventually draw others to the saving knowledge of Christ. Because, Christians are the light and salt of the earth (Matt. 5:16-17) and as such, there is an ultimate responsibility of giving direction, hope and taste to a hopeless and a dying world. Therefore, those who are disciplined in the church must see it as a corrective measure. The church in this regard must take adequate steps to exhort, show love, counsel, and monitor the progress of sanctioned members. While members are constantly taught and reminded about the kind of attitude that attracts disciplinary actions.

On the other hand, respondents also observed that some polygamists who are barred from attending the Lord's Supper in the PCG as well as other Historic mission churches, find it convenient to attend other Pentecostal/Charismatic churches because they may not be found out. The issue of polygamy⁴⁹⁹ in Ghanaian society is a very thorny one, especially in the church.

In traditional Ghanaian society, like many African societies, varied reasons are given for a man marrying more than one wife. Polygamy is seen as a status symbol in society. Albert F Anakwa in referring to Makanzu, indicated that owing to the social structure, a man was generally responsible for the care of some of his relatives: brothers, sisters, nephews, in addition to his children, hence, there were many people to look after. Marrying more than one wife enabled a man to raise a large labour force for farming.⁵⁰⁰ Another traditional reason for polygamy is barrenness. If a married woman was barren, she could personally arrange for another wife for her husband due to the high value placed on children. It was also used to check immorality and the health of the child during pregnancy. This is because, traditionally, from conception to weaning of a baby (this takes two to

⁴⁹⁹ Polygamy is the fact or custom of being married to more than one person at the same time.

⁵⁰⁰ Albert F. Anakwa, *The PCG and Polygamy* (no publication details), 9.

three years), the husband was not expected to “sleep” with his wife.⁵⁰¹ These ideas are diametrically opposed to Christian principles, ideals and values of the sanctity of marriage which encompasses a union of a man and a woman until death.⁵⁰²

Newbiggin posits that polygamy in Africa is frowned upon by the Christian tradition which has rendered most polygamists non-communicants in their respective churches. Quite often, polygamists, in African society have always sought refuge in the Old Testament model of marriage among the patriarchs and the traditional roles of individuals in society.⁵⁰³ However, the policy of the PCG on polygamy is that plurality of marriage is not encouraged. Polygamists enrolling themselves as candidates for baptism may be given the usual preparatory instruction but may be baptised only when they manage to regularise their marriage in conformity with Christian practice, and only the first wife of a polygamist shall be received into the full communion of the church.⁵⁰⁴

From the research, it became obvious that most Pentecostal/Charismatic churches do not have strict rules regarding polygamists attending the Lord’s Supper in their churches. For example, the Church of Pentecost, according to Francis Aboagye⁵⁰⁵ has a rule that if one came to the Lord as a polygamist, nothing barred the husband and his wives from attending the Lord’s Supper. But while a Christian, polygamy is frowned upon. Apart from this, all members qualify to attend the Lord’s Supper. Jacob Mensah⁵⁰⁶ of Christian Assembly Church also shares a similar view.

⁵⁰¹ Andrew Olu, Igenzo, *Polygamy and the African Church: A biblical Appraisal of an African Marriage System* (Ibadan: African Association for the Study of Religion, 2003), 3.

⁵⁰² Olu Igenzo, *Polygamy and the African Churches*, viii.

⁵⁰³ Newbiggin, *The Gospel in a Pluralistic Society*, 187-188.

⁵⁰⁴ PCG Constitution, 115.

⁵⁰⁵ Interview with Rev. Francis Aboagye, a minister of the Church of Pentecost at Pig Farm, Accra on 24th May 2019

⁵⁰⁶ Interview with Rev. Dartey Jacob Mensah Yayra, a minister of Christian Assembly Church-Dome, Accra on 8th June 2019.

Oduyoye describes a man with two wives as “double-tongued.”⁵⁰⁷ This is because he would tell lies to please other wives. Besides, polygamy also provokes rivalries, jealousy and acrimony among the different wives. As a result, vengeful acts are meted out against the rivals, children or the husband which leads to hatred among the victims thus destroying the peace in the home. For instance, this episode was exemplified between Hannah and Peninnah (1 Samuel 1:1-8) as well as Rachel and Leah (Gen. 30:1-24). These are against the Christian principle to live at peace with one another. Those who live such lives would not inherit the kingdom of God (Gal. 5:20-21).

Monogamy is the only form of marriage acceptable to the church and for that matter PCG. It was bequeathed to the church by pioneer missionaries from Europe and North America.⁵⁰⁸ The scripture clearly states that for this reason, a man shall leave his father and mother and be united to his wife and the two shall be one. More than one person cannot be united to become one flesh. A man is enjoined to love his wife and not wives. (Gen. 2:24; Matt. 19:5; 1 Cor. 6:16; Eph. 5:31-33). It is for this reason that Christ’s love for the church is likened to marriage. The researcher thinks that due to the negative effects of polygamy, the church should frown upon it. It does not promote fellowship, love, peace and harmony which are Christian virtues that every professing Christian must espouse. The researcher’s ten years’ experience as a minister of PCG in congregations where some members were polygamists showed the constant rift that existed among the spouses and families of polygamists which sometimes dents the image of the church in the community.

⁵⁰⁷ Mercy Amba Oduyoye, *Hearing and Knowing: Theological reflections on Christianity in Africa* (Maryknoll, N.Y: Orbis Books, 1986), 128.

⁵⁰⁸ Igenzoa, *Polygamy and the African Churches*, xi.

The traditional reasons given for the practice of polygamy are not sustainable today. Regular seminars should be organised for members so that married couples could perform their duties consciously in order to avoid their partners from ever dreaming about marrying more than one wife. While those who are not married would also take a cue from it. Craig argues that the culture of a community, for instance, polygamy, is changed only when the gospel transforms that culture's inner beliefs, values, feelings and worldviews. It is not changed by the church's liturgy in a community or the denominational confession of faith.⁵⁰⁹ PCG should rather take appropriate steps to make sure that the gospel preached across all congregations brings transformation in order to affect the worldviews of her members.

5.3.3.9 Doctrinal Issues

Respondents identified infant baptism⁵¹⁰ (also known as baptism by sprinkling which is the main form of baptism by PCG) as a controversial doctrinal issue in Christendom today. Members are apprehensive through the teachings of Pentecostal/Charismatic churches that if they are not baptised by immersion, they will not enter the kingdom of heaven. With the influence of Pentecostal/Charismatic churches, who practice baptism by immersion, some members tend to appreciate it. This is also partially due to the condition attached to it.

Arguments for or against infant baptism are both biblical and theological. While, advocates for infant baptism argue that baptism is an initiation into the community of faith, others are of the opinion that becoming a Christian involves repentance, assurance of salvation, faith, receiving the Holy Spirit, therefore, infants should not be baptised on this score.⁵¹¹ For instance, Joel James asserts that:

⁵⁰⁹ Ott et al, *Encountering Theology of Mission*, 267-268.

⁵¹⁰ Infant baptism is the practice whereby children of Protestant Christians are baptised during their infancy.

⁵¹¹ Moynagh, and Harrold, *Church in Every Context*, 359, 441.

Occasionally, other verses besides Mark 10:14-16 and 1 Corinthians 7:14 are cited in support of infant baptism. However, the evaluation is the same in every case. The verses do not teach infant baptism, in fact, they have nothing to teach about baptism at all. A survey of the passages that refer to infant baptism conclusively shows that the New Testament neither teaches nor exemplifies infant baptism. Believer's baptism, on the other hand, is both taught and exemplified throughout the New Testament. Therefore, unless other convincing evidence can be brought to bear, we must conclude that infant baptism is an unbiblical substitute for the New Testament practice of believer's baptism.⁵¹²

For him, all the patterns of New Testament baptism adduced in support of infant baptism (Acts 10:43-48; 16:13-15; 30-34; 18:8; 1 Cor. 1:16-17; 7:14; Mk. 10:14-16; Col. 2:11-12) are defective, and that Jesus' instructions to the apostles in Mathew chapter 28:19-20 was targeted at committed followers of Christ and not infants.

J.O.Y Mante postulates that the first reason usually given against infant baptism is that it is not biblical (that is, it is not in the bible). Such proponents suggest that the fact that a household was baptised (Acts 16:15, 33) does not necessarily mean that children were baptised. The second reason is based on the great commission mandate of Jesus Christ which says "therefore go and make disciples of all nations, baptising 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..." (Matt. 28:19-20; Mark 16:15-16). It is argued that people are to be made disciples first before they are baptised.⁵¹³ For instance, according to Joel James, a disciple in this context means one who; eagerly learned Christ's teachings, confessed Christ before men, denied himself in order to follow Christ, do anything for Christ in the face of persecution or death, obeyed Christ's commands (Matt. 5:1; 13:36; 10:24-33; 12:49; 16:24).⁵¹⁴

According to Mante, the context in which Jesus Christ spoke was the evangelisation to the heathen. There is no biblical account that Christian families were evangelised – they were nurtured.

⁵¹² Joel James, *Infant Baptism or Believer's Baptism?* (Garsfontein East, South Africa: Word of the Cross Publication, 2003), 13.

⁵¹³ J.O.Y Mante, *Why Baptize Infants?* (Akropong-Akwapem, Ghana: Akwapem Presbytery Press, 2008), 10-13.

⁵¹⁴ James, *Infant Baptism*, 5-6.

Christian families rather went out evangelising. Lydia and the jailer had their entire households baptised (Acts 16:15, 35). This means that during the apostolic age before children grew up, they had already been baptised. The apostles lived a communal life; hence, their children were not left out in their journey with the Lord. Children of Christian parents are clean according to 1 Cor. 7:14 which says “for the unbelieving husband has been sanctified through the wife and the unbelieving wife has been through her believing husband. Otherwise, your children would be unclean, as it is, they are clean.”⁵¹⁵

Besides, in the view of Mante, the Evangelical and Reformed tradition believe in the original Adamic sin. It is believed that at baptism one is sanctified and made holy by grace. Baptism also receives an individual into the family of Christ and the church. When Noah found favour before God, his entire household was saved (Gen. 6:8). When the children of Christian parents are baptised, the responsibility lies on parents to nurture and bring them up in the fear of the Lord. The home is the first school where children are to be taught the scriptures (Deut. 6:4-9)⁵¹⁶

Mante further argues that Christians do things because they are scriptural and not because they are categorically stated in scripture. In other words, infant baptism is done because it is according to the Spirit of God. He avers that something is said to be scriptural in the sense that when the whole bible is taken together and well interpreted, it agrees with it. However, if something is categorically stated in scripture, is to find a scripture verse that approves of it. Does it mean that as Christians if we do not find a bible verse to support an act, we will not do it even if it is worthy?⁵¹⁷ The researcher thinks that in view of the stated reasons for the baptism of infants, whatever is done

⁵¹⁵ Mante, *Why Baptize Infants?* 15-19.

⁵¹⁶ Mante, *Why Baptize Infants?* 18.

⁵¹⁷ Mante, *Why Baptize Infants*, 13.

must be under the following lenses; reason, tradition, experience and the Word of God. However, they are all not exclusive.

Per the PCG constitution, members of other denominations who have been baptised in the name of the trinity by immersion and seeking admission into the PCG need not be re-baptised.⁵¹⁸ This means that PCG accepts baptism by immersion. In view of this constitutional provision, there is the need to give options for baptismal candidates to decide which type of baptism they desire. This will settle all doubt in the minds of members. Also, congregational members should be taught the doctrines of the church, right from the children's service. There is a need for sound biblical and doctrinal teaching in the church. This will afford members the opportunity to know why they do what they do.

5.3.4 The Impact of Migration of Members on PCG

Migration of members of PCG according to respondents affects the church in three forms. They include but not limited to, loss of membership, human resource and finance.

5.3.4.1 Loss of Membership

Respondents observed that migration has affected PCG's membership drive. This has been the concern of both past and present principal officers of the church. For instance, Rt. Rev. Dr Frimpong Manso clearly stated in an unambiguous term that;

After 177 years of our existence as a national church, our population as PCG is not commensurate with our age; we have a lot of work to do through 'in reach' and 'outreach.' When one of the new denominations are talking about a population of 1,200,000, we are talking about a total membership on record of 600,000. We have to increase both in number, infrastructure and in quality wise. Our church must grow functionally, quantitatively and qualitatively.⁵¹⁹

⁵¹⁸ PCG Constitution, 108.

⁵¹⁹ Minutes of the 5th General Assembly of PCG, 96.

Rt. Rev. Prof. Emmanuel Martey also expressed similar sentiments about the membership of the church when he said: "...for after 185 years of existence, PCG is officially less than one million in a population of twenty-five (25) million."⁵²⁰ Their main concern was the fact that PCG, one of the oldest mission churches established in Ghana has not seen major growth in membership compared to newly established Pentecostal/Charismatic churches in Ghana. For instance, White observes that Lighthouse Chapel International (LCI), founded in 1988 has more than 1800 branches in 79 countries with most of its members drawn from traditional churches.⁵²¹

It is instructive to know that those who migrate as a result of the old structures in the traditional churches prevailing over fresh expression, do so with their friends and families thereby affecting the membership.⁵²² Julie C. Ma observes that "also, when the historic churches fail to meet the spiritual needs of people, they are then attracted to the Pentecostal vibrant expressions of Christianity; and for those who come to satisfy their spiritual hunger, no church should refuse their presence".⁵²³ One ingredient of church growth is quantitative growth (mobilised membership). There might be something fundamentally wrong if a church keeps on losing members. Every church aspires to grow numerically because it is the mandate of the great commission. It is the Lord's desire to have his house filled, "Then the master told his servants, 'Go out to the roads and country lanes and make them come in so that my house will be full'" (Luke 14:23). When Peter preached, the specific number of people who were saved were mentioned; three and five thousand respectively (Acts 2:41; 4:4). However, William Chadwick has observed that sometimes some

⁵²⁰ Minutes of the 13th General Assembly of PCG, 78.

⁵²¹ White, P. & Acheampong, B.O., 2017, '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/10.4102/ve.v38i1.1699>, 1.

⁵²² Moynagh, and Harrold, *Church in Every Context*, 64, 149-150.

⁵²³ Julie, 'Pentecostal Evangelism, Church Planting and Church Growth' in *Pentecostal Mission and Global Christianity*, 97.

churches grow through ‘sheep stealing’⁵²⁴ from other denominations which erodes the evangelistic mission of the church and clearly a violation of Christian ethics.⁵²⁵

Finney regarded the number of conversions as a measure of the success of mission.⁵²⁶ According to McGavran, growing churches – church membership is an affirmation and the best external insignia that disciples are being made.⁵²⁷ Thus, if the church loses members, it means more people have been lost and it brings into question the full proof of the ministries of the church and agents.

5.3.4.2 *Loss of Human Resource*

Most Charismatic gifted persons who could have helped the PCG in membership drive have all been lost and are being lost to other churches. The human resource capacity of the church has reduced, because some ministers, potential leaders, gifted persons have also left the church. When members migrate to other churches, a leadership vacuum is created, especially if those who left were in any leadership position.⁵²⁸ It will take much effort and resources to train others to replace such people.

When members migrate, ministries which would have been developed for the expansion of the kingdom is affected. Few workers would have to do almost everything. Jesus told His disciples, “the harvest is so great, but the workers are so few. So, pray for the Lord of the harvest, ask him to send out more workers to his field” (Matt. 9:37-38). The overall effect is that special ministries to take care of members will lack. There would not be a multiplicity of ministries – the same people doing the same thing all the time brings boredom. Different needs of members in the church will

⁵²⁴ Sheep stealing according to Chadwick is the recirculation, exploitation and raiding of members from one church to grow another church, (William H. Chadwick, *Stealing Sheep: The Church's hidden Problem of Transfer Growth* (Downers Grove: Inter-Varsity Press, 2001), 8, 10, 18-20.

⁵²⁵ Chadwick, *Stealing Sheep*, 8, 10, 18-20.

⁵²⁶ Charles Finney in Moynagh, and Harrold, *Church in Every Context*, 172-173.

⁵²⁷ McGavran in Ott et al, *Encountering Theology of Mission*, 116-118.

⁵²⁸ Moynagh, and Harrold, *Church in Every Context*, 149-150.

not be met. Loss of membership causes the church to lose its voice in society because little things are easily despised.

5.3.4.3 Loss of Finance

Respondents stressed that the finance of the PCG is affected when people migrate because, those who leave, leave with their treasures which otherwise could be used to support the course of the church in resource mobilisation.⁵²⁹ Even though, it is possible that a few people in a church can generate much income, the initial effect on a church when members migrate can affect the church's finance, especially when the church had planned for some financial commitments within that year. When the finances of the church go down, the set goals and targets will be affected. For example, the Sokpoe district in the Dangme-Tongu Presbytery reported at the 30th Presbytery Session regarding how the district's finance had gone down due to migration of some members to other churches.⁵³⁰

5.3.5 Pastoral, Laity and Institutional Responses in Mitigating the Phenomenon of Migration of Members From Historic Mission Churches to Pentecostal/Charismatic Churches.

The researcher categorised responses in mitigating the phenomenon of migration in PCG into sections. These are; Pastoral, laity, and institutional responses.

5.3.5.1 Generational/Intergenerational Groups.

In the PCG, members are organised into generational and intergenerational groups which are the focal points for Christian education in the church. Smith Nyarko sees the generational and intergenerational groups as the welcoming groups for all new members in the church. Because in

⁵²⁹ Moynagh, and Harrold, *Church in Every Context*, 64.

⁵³⁰ Sokpoe District Annual Report to the 30th Presbytery Session at Presbytery Office, Odumase Krobo, from 15th to 18th June, 2004, 56.

his view, members easily identify with their peers. It is also an effective tool to form a community of Christians to get things done.⁵³¹ Hence, according to respondents, their various leaders should be well trained, in order to make the groups welcoming and attractive. Generally, respondents were of the view that the generational and intergenerational groups should organise programmes, assist needy members among them and identify the spiritual gifts of members in order to attract and keep their peers. The fact is that, as the church grows, the needs of members increases, thus, the groups in the church can easily identify such needs and respond quickly. Flemming asserts that, for the church to impact the world, it must go beyond verbal witness and spirituality to meeting the needs of people in the church and society.⁵³² For Craig, the needs of the hearers of the gospel must not be isolated from the message of the gospel (I Thess. 2:8b).⁵³³

In the quest to making these groups help in mitigating the phenomenon of migration in the PCG, there is the need to know their various aims and objectives and see how they are well-positioned to do that.

5.3.5.2 *Generational Groups*⁵³⁴

These are:

i. Children Service

All children up to the age of 12 years are members of the Children's Service.

ii. Junior Youth (JY)

This consist of youth between 12 and 18 years of age.

iii. Young Peoples' Guild (YPG)

This group embraces those of ages 18 to 30 years.

⁵³¹ Roxburgh and M. Scott Boren, *Introducing the Missional Church*, 168.

⁵³² Flemming, *Recovering the full mission of God*, 12-14, 105-107.

⁵³³ Ott, et el, *Encountering Theology of Mission*, 99.

⁵³⁴ PCG Constitution, 103-105.

iv. Young Adult Fellowship (YAF)

This group consists of young men and women between 30 to 40 years of age.

v. Women's Fellowship

At the age of 41, each female member of the church joins the Women's Fellowship.

vi. Men's Fellowship

At the age of 41, each male member of the church joins the Men's Fellowship.

5.3.5.3 Intergenerational Groups in the Church

These are groups in the church which serve as channels for members to exercise their gifts and talents to enhance the life of the church. Other groups can be formed with approval from the local session. For the sake of this research, only the selected three will be discussed.

They are;

- Church Choir
- Singing Band
- Bible Study and Prayer Group⁵³⁵

A critical look at the aims and objectives of all the groups points to the fact that it is important not to reinvent the wheel. It seems these aims, and objectives are not known to most of the members in the various groups. Leadership at all local congregations should ensure that these are taught and implemented to the latter at all levels. It will help to deal with the issue of a generational gap. This will ensure to a greater extent to reduce or prevent the issue of migration of members.

⁵³⁵PCG, Department of Mission and Evangelism Brochure, 16-21.

5.3.5.4 *The Minister*

The minister is trained to advance the cause of Christ. He or she gives care, support and guidance for members as a result of the trust that they have in him or her. It is also hinged on the ministers' accessibility, availability, personhood and presence in the communities they find themselves.⁵³⁶ In this regard, the minister is held in high esteem by members in the church. For most members, the local congregation is a place where their Christian growth takes place and the minister is their guide. The ministers' duty is to bring members closer to the Lord Jesus Christ. He or she is expected to be an educator, preacher, evangelist, worship leader, shepherd, administrator and steward.⁵³⁷

The ministers' duties as stipulated by the constitution of the PCG such as to; be responsible for studying, teaching and preaching the Word of God; administer the sacraments, pray with and for the Congregation, encourage the members of the church in the worship and service of God. Exercise pastoral care and special attention to the nurture of children, encouragement of youth, well-being of the aged, the poor, the sick, the troubled and the dying; take active interest in the organisations in the Congregation and ensure their proper supervision; participate in governing responsibilities including leadership of the Congregation; implementing the principles of participation and inclusiveness and the decision making of the church; to call all persons to faith in Christ Jesus and encourage ecumenical relationships.⁵³⁸

If all these functions are performed very well, it will help to address the various reasons why members migrate as stated above which include but not limited to; attitude of members, leadership

⁵³⁶ Howard Clinebell, *Basic Types of Pastoral Care and Counselling: Resources for the Ministry of Healing and Growth*, revised and enlarged (Nashville: Abingdon Press, 1992), 183; David K. Switzer, *The Minister as Crisis Counsellor*, revised ed. (Nashville: Abingdon Press, 1986), 50-53.

⁵³⁷ Larom, *Pastor: A Practical Guide*, 10.

⁵³⁸ PCG Constitution, 74-78.

factor, the use of spiritual gifts and generational gap, liturgical problem, call to ministry and training, welfare issues, church discipline and doctrinal issues.

Regarding the spiritual gifts of members, the minister must help members to identify their spiritual gifts. Besides, he or she must train such gifted members and engage them by assigning them responsibilities in the church. It is the duty of the minister to identify members who are called into ministry. Such members after being identified and given the opportunity to use their gifts in the local congregation must be encouraged and supported to enrol into the ordained ministry. If their academic qualification is not up to the requirement of the seminary, they could be encouraged to take up remedial courses to enhance their qualification.

The minister's frequent interactions with the various generational and intergenerational groups in the church will help to identify and resolve all teething problems that might exist. There is also the need to organise joint programmes for all the groups in order to enhance fellowship among them. Furthermore, all members who partake in the liturgy of the church must be well trained by the minister in order to make them efficient. These include service leaders, all singing groups, bible readers, bible study leaders and lay preachers. All these members must meet within the week to pray together and discuss how the service will be conducted. This will make Sunday and other midweek services very effective and welcoming.

According to Peter Larom, proper liturgy is a link between the familiar and the unexpected, the natural and the supernatural. It is the Holy Spirit who inspires prayer, the sermon, the choice of hymns as well as our singing, by making all that is done acceptable to God.⁵³⁹ Thus, it is a link between humankind's needs and God's eternal grace. It is for this reason that every effort must be

⁵³⁹ Larom, *Pastor: A Practical Guide*, 72, 74.

made to make the liturgy exalted and inspired. On the other hand, the minister should spend enough time with the Lord to prepare his or her sermons and teaching outlines. Thereafter, all sermons and teachings should be recorded and made available to members on social media and other convenient forms.

In His book, *The Purpose Driven Church*, Rick Warren posits, “to maintain consistent growth, you must offer people something they cannot get anywhere else. If you are preaching the positive, life changing Good News of Christ; if your members are excited about what God is doing in your church, if you are providing a service where they can bring unsaved friends without embarrassment... People are attracted to churches with quality worship, preaching, ministry and fellowship – quality attract quantity”.⁵⁴⁰ In other words, it is what the church does that attracts or repels members. Therefore, the church must be a community which is engaged in mission.

The minister should never take the welfare of members for granted. As indicated by the respondents, the minister must form visitation teams that will frequently visit members. However, members also look forward to the minister’s visitation. Most people leave the church because the pastors or elders did not visit when they were bereaved, sick at home or admitted in the hospital. For some members, pastoral visits are treasured. On the other hand, if a member requests a visit from the minister, he or she must be promptly attended to. This is what a member of the researchers’ congregation said when he visited “hmm pastor, I have been a member of this congregation several years now, but no Church leader has ever visited me, God bless you for remembering me.” Warren asserts that “people do not care how much we know until they know how much we care.”⁵⁴¹

⁵⁴⁰ Warren, *The Purpose Driven Church*, 48, 51.

⁵⁴¹ Warren, *The Purpose Driven Church*, 40.

The church's loss of members correlates with the feeling these people often have that the church had abandoned them. The sense of abandonment also arises in matters of church discipline and life transitions such as birth, marriage, divorce, retirement and bereavement. Pastoral visits could do a lot to solve this problem. Again, if nothing else, these visits show that the Pastor and for that matter, the church cares, and so often, that makes all the difference in the world. Just as Jesus walked with the two disciples on the road to Emmaus, ministers of the gospel should endeavour to *walk with people* and listen to their stories (Lk. 24:13-35).⁵⁴²

Congregations which do not have welfare schemes must be encouraged to have one. As stipulated by the manual of order, the minister must make sure that members who are selected from all recognised groups in the church are full of the Holy Spirit and compassionate.⁵⁴³ This will ensure that they discharge their duties without discrimination or favouritism thereby increasing church membership (Acts 6:1-7) rather than being a catalyst for the migration of members.

5.3.5.5 *The Laity*

Respondents gave varied views on the role of the laity⁵⁴⁴ in mitigating the phenomenon of migration. Abboah-Offei⁵⁴⁵ observed that ministry cannot be effectively done without laity. Therefore, in his view, they must be taught, resourced and involved. He said, "The content in the container must be utilised." In effect, every member should be part of the ministry. C.M.K Asilevi⁵⁴⁶ averred that the laity are the resources in the hands of the clergy, hence the minister should make use of what the Lord had endowed the church with. For the laity to be effective tools

⁵⁴² N.T Wright in Flemming, *Recovering the full mission of God*, 108-109.

⁵⁴³ PCG, Manual of order, 45.

⁵⁴⁴ The Lay are church members who are not ordained. The word lay and laity will be used interchangeably.

⁵⁴⁵ Interview with Evangelist Dr. Abboah-Offei on 15th April, 2019. He is the Leader of the Grace Evangelistic Team, the evangelist for Grace Congregation and the director of Patmos retreat centre all at Akropong-Akwapem.

⁵⁴⁶ Interview with Rev. C.M.K Asilevi, District Minister, PCG. Akuse on 26th June, 2019.

in the hands of the clergy, their gifts must be identified and trained to meet the needs of the church and community.⁵⁴⁷

According to Rick Warren, the health or strength of a church is measured by its sending capacity. If a church plans, builds, trains, and sends out the laity, church attendance will not be a problem.⁵⁴⁸ It seems PCG has become too “clerical,” in that the clergy are the active components of the church, while the laity are passive components.⁵⁴⁹ Therefore, with this mindset, most people in the church are not willing to risk doing anything for the church.⁵⁵⁰ Bosch recounts how in the past nineteen centuries, the ministry was monopolised by the ordained as a result of Heresy at the time. This domination, according to Bosch, was exported by Western missionaries to their mission. However, from the twentieth century, ministry was understood to be a shared responsibility between the ordained and the laity; a shift from service in the church to serve in the communities.⁵⁵¹

It is significant to know that God used the laity in the initial stages of the early church’s ministry. It was the scattered Christians for instance who founded churches in, Laodicea, Colossae Hierapolis and Jerusalem (Acts 8:1 11:20, 25-26). The growth and reproduction of the church depend to a large extent on the total body of Christ.⁵⁵² If all members are involved in the ministry of the church, they feel that they belong which will propel the church to growth, rather than members migrating to other churches. It has been observed that an over concentration on clergy without the involvement of the laity would cause the clergy to focus more on maintaining the

⁵⁴⁷ Harvie M. Conn and Manuel Ortiz, *Urban Ministry*, 460-461.

⁵⁴⁸ Warren, *The Purpose Driven Church*, 32, 48.

⁵⁴⁹ Peter Wagner, *Leading Your Church Grow: The Secret of Pastor, People Partnership in Dynamic Church Growth* (California: Regal Books, 1984), 74.

⁵⁵⁰ Roxburgh and M. Scott Boren, *Introducing the Missional Church, 183-184*.

⁵⁵¹ Bosch, *Transforming Missions*, 467-470, 473.

⁵⁵² Conn and Ortiz, *Urban Ministry*, 456-457.

church to the neglect of others outside the church.⁵⁵³ In order to achieve this, a conscious effort should be made to see leadership as innate in everyone.⁵⁵⁴

5.3.5.6 Seminary/Lay Training Centres

Respondents maintained that the phenomenon of migration should be made known to the agents of the Church in training. The curriculum of all training institutions (Seminary and Lay Training centres) should be geared towards this worrying trend of migration. More especially the training centres that are purely Presbyterian. The point of entry of ministers into training should be looked at critically. It seems Seminary/Lay training centres are not church growth oriented. Therefore, there is the need for each denomination to establish their own seminaries, where doctrines of the church can be effectively taught. The seminary and Lay Training centres should put in place a monitoring mechanism through the districts and Presbyteries that will help monitor the progress of people they have trained. This will help to reshape the curriculum if necessary.

The preaching and teaching of the gospel in the local congregation, according to Newbigin, should be related to their secular work in the light of their Christian faith. However, it seems seminaries are still teaching the old traditional methods of maintaining the existing churches which have largely led to a decline in membership rather than missionary calling and expansion of the kingdom of Christ. In the light of the church being called to address the private and public life of people in a community, there is the need to have a ministerial training in tandem with the demand of the gospel.⁵⁵⁵ For instance, how should seminaries position its curriculum to respond to the upsurge of gay, lesbianism, secularisation, politics and corruption among others?

⁵⁵³ Robin Gill in Moynagh, and Harrold, *Church in Every Context*, 78-80.

⁵⁵⁴ Roxburgh and M. Scott Boren, *Introducing the Missional Church*, 139-140.

⁵⁵⁵ Newbigin, *The Gospel in a Pluralistic Society*, 230-231, 235-236.

5.3.6 Why Should PCG be Concerned About Migration of its Members?

Respondents shared several thoughts on why PCG should be concerned about the migration of its members because it will help to adopt effective plans to identify and control the phenomenon. If members are not maintained and new ones added, eventually, the church will no longer exist. This will invariably affect the image and dignity of PCG. The church needs everyone's gift to grow in order to safeguard its future. PCG was established to expand the frontiers of Christianity in Ghana. Its vision is to be a growing church, therefore, without being concerned, this vision will be a mirage and would have disappointed the early missionaries who brought the gospel to Africa south of the Sahara even at the peril of their lives.

Conclusion

There are “push” and “pull” factors which contribute to the migration of members from PCG to Pentecostal /Charismatic churches. This chapter discussed the analysis of data gathered from Ga and Dangme-Tongu Presbyteries regarding the phenomenon of migration. Issues discussed were under the following broad themes; general trends of migration from Historic mission churches to Pentecostal/Charismatic churches, growth trend of PCG and factors contributing to migration of members from PCG to Pentecostal/Charismatic churches as well as the impact of migration on PCG, and the pastoral, laity and institutional responses to the phenomenon of migration in the PCG.

Migration of members of Historic mission churches to Pentecostal/Charismatic churches began with the advent of the Pentecostal/Charismatic churches in the early 20th century. During this period, Historic mission churches were sceptical of the Charismatic gifts of members, hence failed to recognise and utilise these gifts for the benefit of their churches. These Charismatic figures who could no longer remain migrated to Pentecostal/Charismatic churches. The growth pattern of PCG

is inconsistent and not commensurate with the years of existence. This is due to certain factors that mainly contribute to the migration of members from PCG to Pentecostal/Charismatic churches. These are termed the “push” and “pull” factors.

“Push” factors signify undesirable or unfavourable conditions at the place of origin. “Pull” factors, on the other hand, refer to desirable or favourable conditions in an external location. The effects of migration of members of PCG on the church include loss of membership, human resource and finance. PCG leaders must do all they can to identify pull factors and take advantage of it for church growth while minimising push factors that cause members to leave the church. However, sound theology should never be compromised for numbers. Finally, ministers, the laity, the Courts of the church and training institutions have major roles to play in mitigating the phenomenon of migration of members from Historic mission churches to Pentecostal/Charismatic Churches.

Chapter six will be dedicated to conclusions and recommendations drawn from the research.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS.

6.1 Introduction

This research discussed the issue of migration of members from Historic mission churches to Pentecostal/Charismatic churches. In order to help the researcher look at the subject in parts, Dangme-Tongu and Ga Presbyteries of the Presbyterian Church of Ghana were used as case studies. In line with the research objectives, several issues were considered such as; the general trend of migration of members from Historic mission churches to Pentecostal/Charismatic churches leading to slow growth in membership, identifying the factors contributing to the migration of members from PCG to PCCs, analysing the impact of migration on PCG and recommending pastoral and laity responses to this phenomenon. This aided the researcher to arrive at the findings discussed in the previous chapters. The findings made during the study, served as sources of recommendations which will help to mitigate the issue of migration from PCG to PCCs, thereby enhancing the PCG's possible future growth.

God's missional role for the church in the world – the focus of the apostolic mission – which commenced at Pentecost is linked with total dependence on the Holy Spirit,⁵⁵⁶ living as an alternative community in the world, equipped to be a witnessing and an instrument of God's redemption in the world,⁵⁵⁷ and a worshipping community with a renewed mind while maintaining a communal and a good relationship with its surrounding community.⁵⁵⁸ The goal of a missional

⁵⁵⁶ Roxburgh, *Introducing the Missional Church*, 21-22, 25.

⁵⁵⁷ Guder, "The future of the missional movement and missional churches," *Cultivating missional change: The future of missional churches and missional theology* eds. Coenie Burger et al, (ed.) (Wellington: Bible Media, 2017), 22.

⁵⁵⁸ Patrick R. Keifert, "History of the missional conversation in the United states," *Cultivating missional change: The future of missional churches and missional theology* eds. Coenie Burger et al, (ed.) (Wellington: Bible Media, 2017), 86; Stefan Paas, "Strangers and Priests: Missional ecclesiology for a (very) secular environment," *Cultivating*

church goes beyond being embroiled in “maintaining itself as well as meeting the spiritual needs and caring for members”⁵⁵⁹ whereas the religious needs of the larger society are neglected.⁵⁶⁰ This should impact the way leadership for the church is identified and equipped for mission. Therefore, the focus of theological education must shift from education for maintenance to education for missional leadership who will empower and equip the laity for mission, with missional structures for shaping its life and ministry.⁵⁶¹ Thus, affecting the socio-cultural systems in each community. Guder observes that, “wherever a community confesses that it has been gathered by God’s spirit to serve God’s healing purposes in a particular place; wherever that spirit is working in its gathered life to equip its members for their witnessing and vocation; and wherever that membership enters the world as such sent witnesses, the missional vision of the church is becoming reality.”⁵⁶²

The missional agenda for the church, according to Guder, is its calling, equipping, forming and sending of its members to the ends of the earth.⁵⁶³ The role of the church, from the aforementioned, goes beyond conversion to making disciples who are thoroughly equipped by missional leaders as agents of Christ who proclaim the good news, worship, care for the poor, engage in social justice confront oppression, poverty, discrimination, and violence in their communities, in order that the

missional change: The future of missional churches and missional theology, eds. Coenie Burger et al, (ed.) (Wellington: Bible Media, 2017), 246-247.

⁵⁵⁹ Guder, *Called to Witness*, 123-124.

⁵⁶⁰ Guder, “The background and roots of the missional movement, 58-61, 224.

⁵⁶¹ Guder, *Called to Witness*, 123-124; “History of the missional conversation in the United states,” *Cultivating missional change: The future of missional churches and missional theology*, 86-87.

⁵⁶² Guder, “The background and roots of the missional movement,” *Cultivating missional change: The future of missional churches and missional theology*, 62-63.

⁵⁶³ Guder, “The future of the missional movement and missional churches,” 227.

church can continue to be seen as a sign, witness and a foretaste in the world.⁵⁶⁴ The church is in partnership with God to redeem the world.⁵⁶⁵

6.2 Concluding Facts:

Conclusions that were arrived at during the research are as follows:

Generally, there is an observable trend of migration of members from HMCs to PCCs with the advent of Pentecostal/Charismatic churches in the early twentieth century in the Ghanaian religious landscape. This epoch was characterised with a new focus on and appreciation for the work of the Holy Spirit such as speaking in tongues, prophecy, vision, revelation, healing and miracles. HMCs failed to recognise and use gifted members in their congregations. Consequently, these gifted members migrated to Pentecostal/Charismatic churches. The phenomenon (migration) was largely due to the search for relevance and a fresh voice by the African Christian; search for answers from the realm of the supernatural to life issues where both traditional resources and the Western form of Christianity had proven inadequate.

The growth pattern of PCG is inconsistent – being one of the oldest churches in Ghana, PCG's growth pattern is at a snail's pace and not commensurate with its years of existence. This is because, largely, there is little or no intentional evangelism to disciple people into the church. Consequently, the annual ten percent (10%) target growth set by the church since 2005 has never been achieved by most congregations. Evangelism, as stated in chapter five, is "the proclamation of the good news accompanied by an invitation to turn away from false absolutes and to turn to the living God, to follow Jesus Christ as one's only saviour and Lord to join the community of his

⁵⁶⁴ Roxburgh, *Introducing the Missional Church*, 54-56, 65-67, 75-77, 108-109; Bosch, *Transforming Missions*, 10-11.

⁵⁶⁵ Bosch, *Transforming Missions*, 1-3; Rowan Williams, Archbishop of Canterbury in Allan Roxburgh, *Introducing the Missional Church*, 20.

church and to live under the prompting of the Holy Spirit and take the ethics of the kingdom of God as one's guide".⁵⁶⁶

For Niemandt, evangelism must lead to conversion and discipleship in the power of the Holy Spirit, with the eventual change in people as communal members of God's kingdom..⁵⁶⁷ Therefore, evangelism must lead to discipleship, and an offered opportunity to be part of God's community with a renewed mind.

Over the years, PCG has depended on biological and transfer growth which is not sustainable. Therefore, there is the need to focus on conversion growth which brings in new converts to be trained and become disciples. Other concepts of church growth are; internal, expansion, extension and bridging growth. PCG must endeavour to explore all these methods of church growth (expansion, extension, internal, bridging, biological, transfer and conversion) in order to enhance consistent growth.

There are "push" and "pull" factors that induce members to migrate from PCG to PCCs. "Push" factors signify undesirable or unfavourable conditions at the place of origin – in this case, PCG. Some "push" factors identified by participants include; dull worship, the hypocrisy of some church agents, lack of effective prayer, infant baptism, lack of effective pastoral care, church discipline, and preventing polygamist from attending the Lord's Supper, not allowing or encouraging members to use their spiritual gifts, generational gap, leadership factor, not attending to the welfare needs of members, liturgical problems, cumbersome procedure in entering the ordained ministry, conflict, and unresolved leadership problems.

⁵⁶⁶ Jackson, et al, 'Theme eight: Mission and Unity', 211.

⁵⁶⁷ Niemandt, C.J.P., 2016, 'Rediscovering joy in costly and radical discipleship in mission', HTS Theologiese Studies/Theological Studies 72(4), a3831. <http://dx.doi.org/10.4102/hts.v72i4.3831>, 1-3.

“Pull” factors, on the other hand, refer to desirable or favourable conditions in an external location (Pentecostal/Charismatic churches). Some pull factors identified by participants include; testimonies, good pastoral care, zealotness, fellowship, less intellectual worship which appeals more to emotions, less respect for the status of people, converts are easily baptised, service is enriched by dancing, clapping of hands, quality church music, healing, prayer for court cases to be won, prayer for successful examinations, prayer for lost properties to be found, prayer for successful marriages and childbirth, travels as well as interceding for members. Furthermore, organisation of beginners’ class, miracle services, “good morning Holy Spirit,” faith clinic, young peoples’ fellowship, couples’ fellowship and night vigils, house fellowships and anointing services. It also includes energetic and energised worship and liturgies with the free use of emotions. Efforts to relieve poverty and disease, the use of the mass media, new network, rebranding, frequent conferences with international speakers that reinforces transnationalism, adapting and fulfilling people’s aspirations as well as, providing a total environment for members

Migration of members from PCG to PCCs has affected PCG in several ways. They include but not limited to, loss of membership, human resource and finance. Members who migrate, do so with their friends and families thereby affecting the membership. Loss of membership causes the church to lose its voice in society. The human resource capacity of the church has reduced, because some ministers, potential leaders, gifted persons have also left the church. When members migrate to other churches, a leadership vacuum is created, especially if those who left were in any leadership position. When members migrate, ministries which would have been developed for the expansion of the kingdom is affected. Different needs of members in the church will not be met. The finance of the church is affected because, those who leave, leave with their treasures, which otherwise would have helped the church.

The various Courts of the church, agents, groups and the laity, seminary and Lay Training centres have a greater role to play in mitigating the phenomenon of migration of members from PCG to Pentecostal/Charismatic Churches.

The Courts of PCG include; the Congregational Session, the District Session, the Presbytery Session and the General Assembly Council. According to the PCG constitution, a Congregation is a fellowship of men, women, youth and children who confess Jesus Christ as their Lord and Saviour. A district is made up of two or more congregations; a presbytery is made up of not less than four districts over a large area. While the General Assembly Council consists of all Presbyteries.

The Congregational Session takes care of the spiritual growth of all members, and of all the work of the Congregation, responsible for maintaining Christian order and discipline, and the management of its temporal affairs; organise public worship and the observance of ecclesiastical rites by; examining and admitting members of the Congregation; providing pastoral responsibility towards those who lapse from regular participation in the worship and service of the Congregation; visit the sick, the needy, the aged, the bereaved and the distressed and supervise all groups in the Congregation.⁵⁶⁸

These responsibilities must be enforced to the letter. At the congregational level, leadership must be committed to ensuring that they adhere to the above duties. This is because migration occurs at the congregational level which affects the overall membership of the church, hence, membership drive at the congregational level must be strengthened. Members must be encouraged to be

⁵⁶⁸ PCG Constitution, 3-4, 7, 16.

committed to the body of Christ, because as Warren puts it, “we are called to belong not just to believe.”⁵⁶⁹

This kind of commitment can be effective if new members and converts are taken through the new members or ‘converts’ class. A commitment must be required from members because it enables members to understand and appreciate the meaning and value of membership. According to Rick Warren,

membership in a church identifies a person as a genuine believer (Eph. 2:19; Rom. 12:5), it provides a spiritual family to support and encourages members in their walk with Christ (Gal. 6:1-2; Heb. 10:24-25), it gives members a place to discover and use their gifts in ministry (1Corin. 12:4-27), it also places members under the spiritual protection of godly leaders (Heb. 13:17; Acts 20:28-29), and finally, it gives members the accountability they need to grow (Eph. 5:21).⁵⁷⁰

For Warren, the best time for members to be committed is at the moment they join the church. By being committed, they will be ready to serve, give, pray and share their faith. If possible, the new members class should be divided into three namely; children, youth and adults. The class leaders must also be well trained.⁵⁷¹

As part of the study, new members should be taught the vision and mission of PCG, what a church is, the objectives of a church, and the benefits of being a member of a church, what is required of and responsibilities of a member, how the church is organised, how to get involved in ministry and what to do as a member.⁵⁷² In addition, new members must be taught the five purposes of the church. These are; Worship (Matt. 4:10), evangelism (Matt. 28:18-19), discipleship (Col. 1:28, Eph. 4:12b-13), fellowship (Eph. 2:19) and ministry (Eph. 4:12). “Churches grow; warmer through

⁵⁶⁹ Warren, *The Purpose Driven Church*, 132.

⁵⁷⁰ Warren, *The Purpose Driven Church*, 313.

⁵⁷¹ Warren, *The Purpose Driven Church*, 313.

⁵⁷² Warren, *The Purpose Driven Church*, 316-317.

fellowship, deeper through discipleship, stronger through worship, broader through ministry and larger through evangelism. Vision and purpose must be restated every month to keep the church moving in the right direction.”⁵⁷³ Finally, new members must be committed to signing a membership covenant;

Membership covenant⁵⁷⁴

Having received Christ as my Lord and Saviour and been baptised and in agreement with the vision of the Presbyterian Church of Ghana, I Now feel led by the Holy Spirit to unite with theCongregation. In doing so I commit myself to God and to the other members to do the following:

1. “I will protect the unity of my Church.
 - By acting in love towards other members
 - By refusing to gossip
 - By following the leaders (1 Peter 1:22, Eph. 4:29, Heb. 13:7)
2. I will share the responsibility of my Church
 - By praying for its growth
 - By inviting the unchurched to attend
 - By warmly welcoming those who visit (Luke 14:23, Rom. 15:7)
3. I will serve the ministry of my Church
 - By discovering gifts and talents
 - By being equipped to serve the leadership of my Church
 - By developing a servant’s heart (Eph. 4:11-12, Phi. 2:3-4,7)
4. I will support the testimony of my Church
 - By attending faithfully
 - By living a godly life
 - By giving regularly. (Heb. 10:25, Phil. 1:27, Lev. 27:30).”

⁵⁷³ Warren, *The Purpose Driven Church*, 49, 103-106, 111.

⁵⁷⁴ Warren, *The Purpose Driven Church*, 321-322.

Much as Rick Warren's proposition will serve a good course in the PCG, it is geared towards self-centredness of the church which is focused on the salvation of the individual and care for members, thus, perpetuating itself as an institution thereby neglecting its vocation as a missional church sent into the world as instrument for social justice, peace and a compassionate ministry.⁵⁷⁵ The church exists to serve the world and not to be self-centred.

All PCG congregations have a duty to make sure that it lives to its core duties. For members to remain in the church or migrate to other denominations depends on what is served in the congregation. Members must be helped to be committed through the organisation of new members' class.

The district is made up of congregations, if all congregations are doing their part, it will affect the entire district. The District, Presbytery, and General Assembly are the administrative arm of the church, hence should do a more periodic review and supervisory work in order to enhance efficiency in the congregations. All congregations and ministers must be profiled and very much considered during postings in order to enhance continuity. The General Assembly, Presbytery and District must encourage agents in the various congregations with the leading of the Holy Spirit to identify areas where new churches could be planted. There is also the need to have a monitoring team on the implementation of the church's strategic plan. With identifiable factors leading to the migration of members and mitigating measures put in place by the PCG, members will be nurtured as disciples to participate in the missional work of the church as a community called, equipped and sent into the world.

⁵⁷⁵ Guder, *Called to Witness: Doing Missional Theology*, 65, 67, 104, 107-115, 122-123, 127, 130; Cathy Ross and Colin Smith, *Missional Conversations*, 116-117, 125.

Generational and intergenerational groups are the focal points for Christian education in the church. Therefore, their various leaders should be well trained, in order to make the groups welcoming as they work towards their various aims and objectives.

The ministers' duty is to bring members closer to the Lord Jesus Christ. He or she is expected to be an educator, preacher, evangelist, worship leader, shepherd, administrator and steward. In view of this, the minister must be accessible and available to members of his/her congregation and the community. Regarding the spiritual gifts of members, the minister must help members to identify their spiritual gifts. Besides, he or she must train such gifted members and engage them by assigning them responsibilities in the church.

There is also the need for church leaders to organise joint programmes for all the groups in order to enhance fellowship among various generational and intergenerational groups in the church. Furthermore, all members who partake in the liturgy of the church must be well trained by the minister in order to make them efficient. It is what the church offers that attracts or repels members. The church serves as a missionary community established by the Spirit; called, equipped and sent to partake in God's missional agenda in the world.⁵⁷⁶ Some members can be so particular about who visits them, that unless the pastor visits them, they do not consider themselves being "visited." This mindset among members must be discouraged so that the mission of the church is not centred around the minister alone. The church's loss of members correlates with their feelings that the church abandons them during some transitions in life such as; the mid and later stages of grief, in the aftermath of separation and or divorce or during retirement. A supportive network provided by

⁵⁷⁶ Craig Van Gelder "An Ecclesiastical Geno-Project: Unpacking the DNA of Denominations and Denominationalism," Craig Van Gelder (ed), *The Missional Church and Denominationalism: Helping Congregations Develop A Missional Identity* (Grand Rapids, MI: Eerdmans Publishing Co. 2008), 43-44.

the church serves as a sense of identity and belongingness to a community. It has been observed that when the social strengths and coping mechanisms – which the church is expected to provide as a community – are lacking in these situations, persons going through such transitions are sometimes plagued with a crisis.⁵⁷⁷

Churches should not depend on a single pastor for ministry; hence members must be given the opportunity to participate in the church to bring revival to their neighbourhood. God used the laity in the initial stages of the early church's ministry. The growth and reproduction of the church depends to a large extent on the total body of Christ. The laity are the resources in the church's missional agenda. For the laity to be effective in God's mission through the church, their gifts must be identified and trained to meet the needs of the church and community. Home cells must be fully implemented in all PCG congregations, to reduce the migration of members to Pentecostal/Charismatic churches.

The curriculum of all training institutions (Seminary and Lay Training centres) should be geared towards discipleship and while emphasising the role of the church as a missional community to avert this worrying trend of migration. More especially the training centres that are purely Presbyterian. Seminary/Lay training centres must be missionary oriented. Hence, the focus of theological education must be geared towards the training of leaders who will be empowered and equipped with the vision, heart and passion for mission and church planting.⁵⁷⁸ There is the need for each denomination to establish their own seminaries, where doctrines of the church can be

⁵⁷⁷ Howard Clinebell, *Basic Types of Pastoral Care and Counselling*, : *Resources for the Ministry of Healing and Growth*, revised and enlarged (Nashville: Abingdon Press, 1992), 185-186; Lee Ann Hoff, *People in Crisis: Understanding and Helping*, 4th ed. (San Francisco: Jossey-Brass Inc. Publishers, 1995), 4, 56- 57; David K. Switzer, *The Minister as Crisis Counsellor*, revised ed. (Nashville: Abingdon Press, 1986), 38.

⁵⁷⁸ Guder, *Called to Witness*, 123-124; "History of the missional conversation in the United states," *Cultivating missional change: The future of missional churches and missional theology*, 86-87; Mashau, 'A reformed perspective on taking mission and missiology to the heart of theological training, 2.

effectively taught. The Seminary and Lay Training centres should put in place a monitoring mechanism through the districts and Presbyteries that will help monitor the progress of people they have trained.

Migration occurs at the congregational level which affects the overall membership of the church hence, membership drive at the congregational level must be strengthened. Members must be encouraged to be committed to the body of Christ, because as Warren puts it, “we are called to belong not just to believe.” This kind of commitment can be effective if new members and converts are taken through the new members or ‘converts’ class. Commitment does not just happen; it must be required. It enables members to understand and appreciate the meaning and value of membership. As part of the study, new members should be taught the vision and mission of the PCG, what a church is, the purposes of a church, and the benefits of being a member of a church, the requirement for membership, responsibilities of membership, how the church is organised, how to get involved in ministry and what to do as a member.

6.3 Recommendations

Based on the research findings, the following recommendations are made hoping that it would help the PCG to mitigate the phenomenon of migration of members to PCCs. This will be done in three thematic areas; Structural, Pastoral and Socio-economic issues.

6.3.1 Structural Issues

That all PCG congregations should establish new members or converts class in order to make them disciples. After going through the class, each member should sign a covenant with the Lord to enhance commitment.

Also, PCG should give baptismal candidates the option to choose the type of baptism they prefer (sprinkling or immersion) after going through the stipulated baptismal class. Children who were baptised as infants must be given the opportunity at least from age five to be taught the doctrines of the church. The doctrines of the church should be part of the children's service curriculum. Also, during all occasions of baptism, officiating ministers should use the occasion to teach on baptism.

On the other hand, in order to ensure consistent growth pattern in PCG, all ministers on probation with the leading of the Holy Spirit, should be resourced and helped to plant at least one church within two years before they are ordained. This can be achieved with support from the local, district, presbytery and General Assembly evangelism departments. To this end, more evangelists should be trained to augment this effort. PCG must endeavour to explore all identifiable methods of church growth (expansion, extension, internal, bridging, biological, transfer and conversion).

That, all PCG local congregations should form home cells. It is impossible for the pastor alone to care for all members and offer them a close fellowship in the congregation. Therefore, it is essential for prayer fellowships which can responsibly care for the needs of a small group, support one another in need and temptation and be engaged in the service of the church. With the changing trend in the world today, individualism has become the order of the day. This has resulted in people becoming alienated and lonely. Each cell group member has an opportunity to be used by God to minister to other members of the group in times of bereavement, sickness, job loss and financial difficulty among others.

There is the need to build a strong missional community in the PCG. therefore, all PCG congregations should make discipleship and missional vocation a topmost priority. As a basic requirement, all members involved in the worship services must have practical orientation at the

children and junior youth services. This is because, people who come to church, might be hurt, broken, sick and suffering from destroyed self-esteem, hence, they come expecting to receive something like a panacea to these challenges of life. From the pulpit, there is the need to encourage members, accept sinners based on Christ's work on Mt. Calvary, build people up and nourish them. In this regard, people can be helped in three dimensions; spirit, soul and body, thereby touching on every facet in the lives of members. Preachers must also remain alive to the world of their members, their ideas and current events.

In addition, PCG should profile all congregations and ministers. This should be done with a monitoring system in place to know how ministers and congregations are performing. The human resource departments in the various districts and Presbyteries should be tasked to do the monitoring and the final report sent to the General Assembly office. This should be taken into consideration during posting or transfer of ministers. The district, presbytery, and general assembly which are the administrative arm of the Church, should do more periodic review and supervisory work in order to enhance efficiency in the congregations.

In order to bridge the existing generational gap, there is a need for youth services and youth pastors in all PCG congregations. The youth want changes, while the elderly wants to maintain the *status quo*. Often, the youth are not finding space or allowed to express themselves. Consequently, the youth become bored and rather find expression where they will be allowed. In this regard, church leaders should be encouraged to make extensive use of the media (Whatsapp, Facebook and Twitter among others) to attract the youth.

Moreover, PCG should modify the mode of election of presbyters in the various congregations. During the election period, due diligence must be done by the session, after that, the shortlisted

names are brought to the congregation. With much prayer and fasting by the entire congregation, they are elected without prejudice. This procedure will reduce manipulation and vote-buying. In selecting church leaders, members should be taught not to look just at the office, but the function of the office. PCG congregations must focus on the skills development of leadership for ministry in order to properly shepherd, feed and defend the flock by preaching the word, correcting, rebuking and encouraging, among others (Acts 20:28-29, 1 Tim. 3:2; 4:16; 5:17; 2 Tim4:2-5; 1 Peter 5:2).

That, PCG should establish her own Seminary, where church planting and doctrines of the church can be effectively taught. The Seminary and Lay Training centres should put in place a monitoring mechanism through the districts and Presbyteries that will help monitor the progress of people they have trained. This will help to reshape the curriculum if necessary.

Generational and intergenerational groups are the focal points for Christian education in the Church. Therefore, their various leaders should be well trained in order to make the groups welcoming thus, work towards their various aims and objectives.

6.3.2 Pastoral Issues

God used the laity in the initial stages of the early church's ministry. Thus, the laity are the resources in the church's missional agenda. For the laity to be effective in God's mission through the church, their gifts must be identified and trained to fulfil the desires of the church and community. This is because, the growth and reproduction of the church to a large extent depends on the total body of Christ. The Charismatic gift is given for the benefit of all, irrespective of creed or gender. In this regard, gifted members must be grouped into ministries so that they can develop fellowship without competing among themselves.

Ministers in the PCG, must see visitation as a ministry, hence, be accessible and available to members of his/her congregation and the community by paying regular visits. The Church's loss of members correlates with their feelings that the Church abandons them when they are in crisis. Ministers and church leaders should be encouraged to make extensive use of the social media (Whatsup, Facebook and Twitter among others). There is also the need for church leaders to organise joint programmes for all the groups in order to enhance fellowship among various generational and intergenerational groups in the church.

6.3.3 Socio-economic Issues

That all local congregations should be encouraged to establish income-generating projects to augment its income. Most congregations in the PCG do not have any income-generating activities – they only depend on tithes, offerings and voluntary thanksgiving. Consequently, monthly fund-raising activities are organised in the various local congregations which puts financial pressure on members.

Besides, all children service and junior youth members in PCG, should be taught Christian giving and made to pay tithes. This will reduce the incidences of members in the adult service who do not understand Christian giving or pay their tithes regularly. If this is implemented, by the time they are graduated into the adult service, they might have understood giving and tithing. This will also increase the financial base of the church.

That, PCG in collaboration with traditional authorities should adopt puberty rites into its confirmation lessons due to its moral, religious and social significance. This will foster a good relationship between the church and society. The church should not see everything traditional as evil.

Furthermore, in addition to the monthly financial returns paid to the various courts, PCG should have a new system of assessing congregations. One main form of assessment should be the number of new converts won, nurtured and disciplined and the impact of the congregation in its missional work in the community. This is because migration occurs at the congregational level which affects the overall membership of the Church, hence, membership drive at the congregational level must be strengthened.

6.4 Conclusion

The study revealed enough evidence to conclude generally that, members of Historic mission churches particularly the Presbyterian Church of Ghana migrate to Pentecostal/Charismatic churches. This is mainly as a result of the influence of Pentecostal/Charismatic churches since the 20th century. There are also “push” and “pull” factors which account for such a phenomenon. The push factors which induce members to migrate from PCG to PCCs include; infant baptism, preventing polygamists from attending the Lord’s Supper, Cumbersome procedure and strict requirements for the ordained ministry, lack of effective pastoral care, not encouraging or allowing members to use their spiritual gifts, church discipline, dull worship, generational gap, not attending to the welfare needs of members and unresolved conflict among members and leaders among others. “Pull” factors which attract members from PCG to Pentecostal/Charismatic churches include; testimonies, good pastoral care, zealously, fellowship, lively worship, healing, praying for members to succeed in all endeavours, beginners’ class, the use of the mass media, new network, rebranding, adapting and fulfilling the aspirations of members and providing total environment for members to grow among others.

Migration of members from PCG to Pentecostal/Charismatic churches has over the years affected PCG’s growth considerably. Being one of the oldest and continuously existing churches in Ghana,

PCG's growth pattern is inconsistent and at a snail's pace. Besides, migration of members, there is also little or no intentional public evangelism for the conversion, discipleship nurturing and integration into the church. This to a large extent has affected human resource mobilisation of the church.

The various Courts of the church, agents, groups and the laity, Seminary and Lay Training centres have a greater role to play in mitigating the phenomenon of migration of members from PCG to Pentecostal/Charismatic Churches. The minister must be accessible and available to members of his congregation and the community. Generational and intergenerational groups which are the focal points for Christian education in the church must be strengthened to function very well in all congregations. The laity are the resources for mission; therefore, they must be trained to meet the needs of the church and community. The General Assembly, presbytery and district should monitor and with the guidance of the Holy Spirit identify areas where new congregations can be planted. Seminary/Lay Training centres must be missionary oriented. Finally, some recommendations were made to help mitigate the phenomenon of migration from PCG to Pentecostal/Charismatic churches.

PCG should come to terms with the fact that new frontiers are being pushed to the ends of the earth, there are still unreached, neglected and unnoticed people in darkness who are still waiting to be saved. Hence, Jesus Christ is still calling people into ministry through the church with the leading and guidance of the Holy Spirit to bind, preach the gospel, heal the sick and raise the dead. Those whom the Lord brings into the church must be nurtured in order to mature in Christ to meet him when he comes in his glory.

6.5 Recommendation for Future Research

The question as to whether those who migrated from PCG to Pentecostal/Charismatic churches are coming back to the PCG remains yet to be explored. This is open for future academic research due to the limited space within which the work was meant to be organised.

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Appendix A

Questionnaires.

This questionnaire is on the

Research topic:

Migration of members from Historic Mission churches to Pentecostal/Charismatic churches: A case study of Dangme-Tongu and Ga Presbyteries of the Presbyterian Church of Ghana.

It is strictly for academic purposes only and all responses will be kept confidential. Please, assist the researcher by providing any other information at the back of the sheet or on a separate sheet.

(Please tick where necessary)

1. Gender male female
2. Age Range 18-29 yrs. 30-40 yrs. 41 yrs. And above
3. Designation in Church Catechist Presbyter/Elder member
4. Former church Affiliation Presbyterian Church of Ghana other Historic mission churches Pentecostal/Charismatic church
5. Current church Affiliation Presbyterian Church of Ghana other Historic mission Churches Pentecostal/Charismatic
6. How long have you been a member? Less than 1yr 1-5 yrs. 5-10 Over 10yrs
7. Indicate your highest academic qualification PhD Master's Degree First Degree Diploma 'A' Level or its Equivalent 'O' Level SSS MSLC None of the above.
8. What in your view is the current state of membership of PCG? Increasing Decreasing Static

9. Are you satisfied with the trend of growth in PCG? [] Yes [] No

10. If Yes or No, give reason(s).....

11. Are there some observable trend of migration of members from PCG to Pentecostal/Charismatic churches? [] Yes [] No.

12. If Yes, which category of people do migrate? [] Pastors [] Catechists [] Caretakers [] Prayer Team members [] Youth [] Women [] Men [] All of the above

13. What in your view contribute(s) to this phenomenon? [] Attitude of members [] Leadership attitude [] Liturgical problems [] Not allowing members to use their Spiritual gifts [] Generational gap [] Conflict [] Doctrinal issues [] Not attending to the welfare needs of members [] Not attending to the spiritual needs of members [] All of the above

14. Has the phenomenon of migration affected the PCG? [] Yes [] No

15. If yes, how has the phenomenon of migration affected the PCG? [] Low membership [] Lost of human resource [] Low financial standing [] All of the above

Others.....

16. Can anything be done to mitigate the issue of migration from PCG to Pentecostal/Charismatic churches? [] Yes [] No

17. What in your view can be done to stop or reduce the trend? [] Improved liturgy [] Attend to the spiritual needs of members [] Attend to the welfare needs of members [] Timely resolution of conflicts [] Attend to the needs of all generations [] Counselling of members who have been disciplined [] Visitation of member [] All of the above

Others.....

18. Which of the following have a role to play in mitigating the issue of migration of members from PCG to Pentecostal/Charismatic churches? The Local congregation The District The Presbytery The General Assembly Seminary/ Lay training centers Generational/Intergenerational groups The Laity The Minister All of the above

19. Should the PCG be concerned about the migration of its members to Pentecostal/Charismatic churches? Yes No

20. If Yes or No, give reason(s).....

Questioners for Minsters/Pastors

This questionnaire is on the research topic:

Migration of members from Historic Mission churches to Pentecostal/Charismatic churches: A case study of Dangme-Tongu and Ga Presbyteries of the Presbyterian Church of Ghana.

It is strictly for academic purposes only and all responses will be kept confidential. Please, assist the researcher by providing any other information at the back of the sheet or on a separate sheet.

(Please tick where necessary)

1. Gender male female
2. Age Range 18-29 yrs. 30-40 yrs. 41 yrs. and above
3. Designation in Church Pastor Very Rev Rev Most Rev Rt. Rev.
4. Former church Affiliation Presbyterian Church of Ghana other Historic mission churches Pentecostal/Charismatic church

5. Current church Affiliation [] Presbyterian Church of Ghana [] other Historic mission Churches [] Pentecostal/Charismatic
6. How long have you been a pastor? [] Less than [] 1yr [] 1-5 yrs. [] 5-10 [] Over 10yrs
7. Indicate your highest academic qualification [] PhD [] Master's Degree [] First Degree [] Diploma [] 'A' Level or its Equivalent [] 'O' Level [] SSS [] MSLC [] None of the above.
8. What in your view is the current state of membership of PCG? [] Increasing [] Decreasing [] Static
9. Are you satisfied with the trend of growth in PCG? [] Yes [] No
10. If Yes or No, give reason(s).....
11. Are there some observable trend of migration of members from PCG to Pentecostal/Charismatic churches? [] Yes [] No.
12. If Yes, which category of people do migrate? [] Pastors [] Catechists [] Caretakers [] Prayer Team members [] Youth [] Women [] Men [] All of the above
13. What in your view contribute(s) to this phenomenon? [] Attitude of members [] Leadership attitude [] Liturgical problems [] Not allowing members to use their Spiritual gifts [] Generational gap [] Conflict [] Doctrinal issues [] Not attending to the welfare needs of members [] Not attending to the spiritual needs of members [] All of the above
14. Has the phenomenon of migration affected the PCG? [] Yes [] No

15. If yes, how has the phenomenon of migration affected the PCG? Low membership
Lost of human resource Low financial standing All of the above

Others.....

16. Can anything be done to mitigate the issue of migration from PCG to
Pentecostal/Charismatic churches? Yes No

17. What in your view can be done to stop or reduce the trend? Improved liturgy Attend
to the spiritual needs of members Attend to the welfare needs of members Timely
resolution of conflicts Attend to the needs of all generations Counselling of members
who have been disciplined Visitation of member All of the above

Others.....

18. Which of the following have a role to play in mitigating the issue of migration of members
from PCG to Pentecostal/Charismatic churches? The Local congregation The District
 The Presbytery The General Assembly Seminary/ Lay training centres
Generational/Intergenerational groups The Laity The Minister All of the above

19. Should the PCG be concerned about the migration of its members to Pentecostal/Charismatic
churches? Yes No

20. If Yes or No, give reason(s).....

Structured Interview Guide

This structured interview guide is on the research topic:

Migration of members from Historic Mission churches to Pentecostal/Charismatic churches: A case study of Dangme-Tongu and Ga Presbyteries of the Presbyterian Church of Ghana.

It is strictly for academic purposes only and all responses will be kept confidential. Please, assist the researcher by providing any other information which will be helpful for the study.

(a) Explore the general trend of migration from Historic Mission churches to Pentecostal/Charismatic churches.

1. What in your view are some observable trend of migration from Historic mission churches to Pentecostal/Charismatic churches in Ghana?

- i. When did it start?
- ii. How did the migration occur?
- iii. What form did it take?
- iv. Who Migrated? Were they leaders or church members?
- v. Why should the church worry about migration?

(b). Identify the factors contributing to the migration of members from PCG to Pentecostal/Charismatic Churches

2. What in your view contribute(s) to this phenomenon? Looking at it from the following perspectives:

- i. Attitude of members
- ii. Leadership attitude
- iii. Liturgical problem
- iv. Use of Spiritual gift
- v. Generational gap
- vi. Conflict
- vii. Welfare issues
- viii. Church discipline
- ix. Doctrinal issues

- x. Prosperity gospel
- xii. Call to ministry and training
- xi. Other factors

(c). Analyze the impact of migration on PCG

3. How has the phenomenon of migration affected the PCG in terms of?

- i. membership drive/growth (quantitative and qualitative)
- ii. Human resource
- iii. Finance
- iv. Liturgy
- v. Other areas

d. Recommend a Pastoral and Laity response to the phenomenon of migration in PCG.

4. What roles should the following play to mitigate the issue of migration of members from PCG to Pentecostal/Charismatic churches?

- i. The Local congregation
- ii. The District
- iii. The Presbytery
- iv. The General Assembly
- v. Seminary/ Lay training centres
- vi. Generational/Intergenerational groups
- vii. The Laity
- viii. The Minister

5. Any other comments?