

**MISSION AND DEVELOPMENT IN THE INTERNATIONAL CENTRAL  
GOSPEL CHURCH IN GHANA**

**BY**

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**UNIVERSITY OF PRETORIA**

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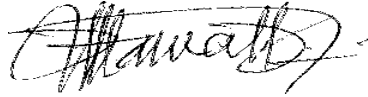
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**APRIL 2020**

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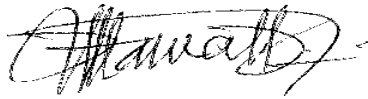
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## **ETHICS STATEMENT**

The author, whose name appears on the title page of this thesis, has obtained, for the research described in this work, the applicable research ethics approval. The author declares that he/she has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and the Policy guidelines for responsible research.

## THESIS SUMMARY

### MISSION AND DEVELOPMENT IN THE INTERNATIONAL CENTRAL GOSPEL CHURCH IN GHANA

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**Supervisor:** Prof. Dr. C.J.P (Nelus) Niemandt  
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**Degree:** Doctor of Philosophy (PhD)

Four decades after Charismatic churches emerged in 1979 in Ghana; only a few has executed sustainable mission and development making an impactful contribution in Ghana, in contrast to the majority. This thesis investigated the relationship between mission and development in the International Central Gospel Church (ICGC) in Ghana and applied sustainable approaches making impactful contributions, reflective to mission and global development concepts. The process also examined factors that precipitated the emergence of Charismatic churches in Ghana; for better appreciation of the study's context.

Qualitative case study design, purposeful sampling of the International Central Gospel church, primary and secondary data were applied. Primary data collected on participants' "opinions and views" through semi-structured interviews, focused group discussions and participatory observation were inductively analyzed. Findings on emerging themes were discussed in the study's chapters, maintaining participants' voice for emphasis.

Findings show Christian youth re-actions to challenges associated with mainline Christianity in part, fuelled by the negative effects of the late 1970s and 1980s socio-economic hardships particularly on the youth; were precipitating factors behind the emergence of the Charismatic churches in Ghana. Secondly, findings show existence of relationship between mission in the ICGC and applied "God centered" and "members centered" mission approaches reflective of and

making relevant the twentieth (20<sup>th</sup>) century ecumenical mission movement model concepts of *missio Dei*, *missio ecclesia* and Henry Venn's "Indigenous Church Principle". While the "God centered" approach enable both the clergy and laity depend on God for divine resourcefulness and sustenance to execute mission, the "members centered" mission approach allow local church members own and actualize the local mission agenda; through spread, financial support, governance participation and the application of biblical texts to personal challenges. This applied mission approach facilitated the ICGC mission spread, sustenance and national impact; planting eight hundred and sixty-two (862) churches as at January 2019 both in Ghana and the Diaspora, employed over one thousand (1000) pastoral and administrative staff in Ghana alone; within thirty-five (35) years and still counting. Based on the above findings the ICGC mission approach can be described as "sustainable mission approaches".

Thirdly, results demonstrate co-relation between Development in the ICGC and applied human development approach reflective of selected Sustainable Development Goals (SDGs) Agenda 2030. Findings showed improvement in participants' human development in areas of; overcoming poverty; attainment of quality and higher education; improved health-care and healthy lifestyles; accessing clean water and improved sanitation; community peace, social justice and inclusive society; gainful employment and decent income, small scale entrepreneurship; affording descent housing. All these human development findings reflect key reference SDGs "Goal 1", "Goal 4", "Goal 3", "Goal 6", "Goal 16" and "Goal 8" respectively. Again, findings show the pulpit ministry's contribution to sustain development, dealing with issues that impede sustainability. This result also describes "sustainable human development" in the study's context.

Finally, and premised on aforementioned discussions; the thesis has shown existence of relationship between mission and development in the International Central Gospel Church (ICGC) and applied sustainable approaches reflective of mission and development concepts, making impactful contributions in Ghana.

Word count - 498

## **ABSTRACT**

**Title:** Mission and Development in the International Central Gospel Church in Ghana

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## ABSTRACT

**Objective:** The study investigated the relationship between mission and development in the International Central Gospel Church (ICGC) in Ghana and applied sustainable approaches making impactful contributions reflective of mission and global development concepts. Necessitated by majority of Charismatic churches inability to prosecute sustainable, impactful national mission and development activities that improves people's lives; except few Churches in four decades after their emergence since 1979, the study asked: What factors facilitated the emergence of Charismatic churches? What mission approach accounted for sustainable, impactful national mission? What accounted for sustainable development activities relative to SDGs, and participants' human and socio-economic well-being?

**Population:** The International Central Gospel Church (ICGC) was purposefully sampled from Charismatic churches in Ghana for the national character and scope of her mission and human development activities. The Clergy, members and non-members of (ICGC) associated with above mentioned programmes were sampled purposefully for interrogation.

**Method:** The qualitative 'case study' research design was employed for in-depth information. Both primary and secondary data were employed. Primary data on "opinions and views" were collected through semi-structured in-depth interviews of key respondents, focused group discussions and participatory observation. Inductive data analysis was employed to analyze the data.

**Findings:** Analysis of responses show the existence of relationship between mission and development in the Charismatic church in Ghana and applied sustainable approaches, reflecting mission and development concepts, making impactful national mission and human development contributions. It also established correlation between the mission and socio-economic challenges of the 1970s and 1980s in sub-Saharan Africa and the emergence of Charismatic churches in Ghana.

**Conclusion:** Based on findings, I conclude that "God centered" and "members centered" approaches help ensure sustainable mission with national spread reflective of *mission Dei, mission ecclesiae* and Henry Venn's indigenous Church concept. And that human development initiative combined with elimination of anti-sustainable issues, occasion sustainable development, reflective of SDGs Agenda 2030.

**Application:** Findings will enable smaller and stagnant churches adopt above approaches to facilitate sustainable mission and development activities for growth and improvement of



followers' holistic human development and well-being.

Word count – 333

### **LIST OF KEY WORDS**

Mission, Development, International Central Gospel Church, sustainable mission, sustainable development, charismatic churches, Ghana, human development, socio-economic, God centered mission approach, members centered mission approach, Sustainable development goals (SDGs) Agenda 2030, pulpit ministry, Central Aid (NGO), Education, *missio Dei*, *missio ecclesiae*, Henry Venn's Indigenous church principles, member centered propagation, member centered financial support, member centered governance, member centered theologizing, mission challenges, Diasporean mission.

## **DEDICATION**

To the gallant youthful believers of the 1970s and 1980s who yearned for better Christian spirituality, defied nominal Christianity, suffered persecutions, endured the sub-Saharan African socio-economic crises, and bravely embraced the transformational soul searching wind of Christian spirituality that birthed Charismatic Christianity and Charismatic churches in Ghana, now mainstream Christianity.

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## **ABBREVIATIONS**

AAU -- Association of African Universities

ACI -- Action Chapel International

AFRC -- Armed Forces Revolutionary Council

AG -- Assemblies of God Church

AHS -- Accra high school

AIC – African Initiated Churches

ANFCBI -- All Nations for Christ Bible Institute

BECE -- Basic Education Certificate Examination

BM -- Basel mission

CA -- Central Aid

CAC -- Christ Apostolic Church

CAFM -- Christian Action Faith Ministries

CC -- Charismatic Churches

CCC -- Christian Council of Churches

CCF – Campus Christian Family

CCCU -- Council for Christian Colleges and Universities

CCU -- Cape Coast University

CEF -- Central Educational Foundation

CEI -- Christ Embassy International

CET -- Central Educational Trust

CF -- Covenant family

CMS -- Church Missionary Society

COP -- Church of Pentecost

CP -- Charismatic-Pentecostals

CPC – Classical Pentecostal Churches

CSGC – Center for the Study of Global Christianity

CSO -- Civil Society Organizations

CUC -- Central University College

CU -- Central University

CWME -- Commission on World Mission and Evangelism

DI -- Daniel Institute

DM -- Diasporean mission

DU -- Dominion University

ERP -- Economic Recovery Programs

FBO -- Faith Based Organizations

FfD-- Financing for Development

FGBMFI -- Full Gospel Business Men’s Fellowship International

FGCI -- Fountain Gate Chapel

FLM -- Fountain of Life Ministries

GBSA -- Ghana Boys Scout Association

GCC -- General Church Council

GES -- Ghana Education Service

GES -- Ghana Evangelical Society

GETF -- Ghana Education Trust (GET) fund

GLIC -- Gospel Light International Church

GOCI -- Grace Outreach Church International

GRCI -- Global Revival Church International

GPRS -- Ghana Poverty Reduction Strategy

GREM -- Global Revival Evangelistic Ministry

GSS – Ghana Statistical Service

GTV -- Ghana Television

HDI –Human Development Index

HMC – Historic Mission Churches

HOVCEA -- Hour of Visitation Choir and Evangelistic Association

ICGC – International Central Gospel Church

ILO -- International Labour Organization

IMC -- International Missionary Conference

IMF -- International Monetary Fund

LCI -- Lighthouse Chapel International

KICC -- Kingsway International Christian Center

KNUST -- Kwame Nkrumah University of Science and Technology

MDG – Millennium Development Goals

MEA -- Millennium Excellence Awards

MMI -- Manna Mission International

NAB -- National Accreditation Board

NDC -- National Democratic Congress

NDPC -- National Development Planning Commission

NEA -- National Evangelistic Association

NGO -- Non-Governmental Organizations

NLC -- National Liberation Council

NPP -- New Patriotic Party

NRC -- National Redemption Council

NVTI -- National Vocational Training Institute

ODA -- Official Development Assistance

ORUEF -- Oral Roberts University Education Fellowship

PAMSCAD -- Programme of Action to Mitigate the Cost of Structural Adjustment

PCC -- Pentecostal-Charismatic Churches

PCG-- Presbyterian Church of Ghana

PCI -- Perez Chapel International

PNDC -- Peoples National Defense Council

PUC -- Pentecost University College

PUC -- Perez University College

RCCG - Redeemed Christian Church of God



RCI -- Royalhouse Chapel International

RCMS -- Roman Catholic Mission Society

SAP -- Structural Adjustment Programmes

SDG -- Sustainable Development Goals

SHS -- Senior High School

SMC -- Supreme Military Council

SPG -- Society for the Propagation of the Gospel

SRCI -- Solid Rock Chapel International

SU -- Scribeur Unions

TRANSEA -- Transcontinental Evangelistic Association

TTS -- Trinity Theological Seminary

UCF -- University Christian Fellowships

UG -- University of Ghana

UN -- United Nations

UNCED -- United Nations Commission on Environment and Development

UNDESA -- United Nations Department of Economics and Social Affairs

UNDP -- United Nations Development Programme

UTC -- Union Trading Company

VBCI -- Victory Bible Church International

VVU -- Valley View University

WB -- World Bank

WCC – World Council of Churches

WCI -- Winners' Chapel International

WHO -- World Health Organization

WMBM -- Word Miracle Bible Ministries

WMC -- World Missionary Conference

WMMS-- Wesleyan Methodist Missionary Society

WOLCI -- Word of Life Chapel International

WVI -- World Vision International

YAFCA -- Youth Ambassadors for Christ Association

YWCA -- Young Women Christian Association

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 INTRODUCTION**

Pentecostal-Charismatic Christianity has received considerable mission attention in recent times; however, the current development of the movement appears to attract the combination of its mission and development issues in Africa, especially in the Ghanaian context. This thesis attempts to study Mission and Development in the International Central Gospel Church (ICGC) in Ghana. Global Pentecostal-Charismatic Christianity emerged coinciding with the shift of the centre of Christendom. The shift of Christendom from the Northern (Europe and America) to Southern (Africa, Asia, and South America) hemisphere (CSGC Resources 2013) has witnessed Pentecostal and Charismatic Christianity becoming the fastest and most influential mission on the African continent the past few decades (Kalu 2007:12). The missiology of African Pentecostal and Charismatic churches can be postulated into what David Bosch (1978:240) describes as the “theology of the church-crossing-frontiers”. This involves not only the praxis of propagating the Gospel to other cultures and founding new local churches but also addressing social, political, economic and human development issues.

This chapter provides background to the study, which proceeds with the brief introduction to Ghana, followed by the research background. Literature review and research gap, the statement of purpose or the study’s objectives was written. Further, the study’s main and subsidiary questions to answer, the significance, scope and limitations was addressed. Then the research philosophical foundations, design, population sampling and methodology employed was explained. Finally, the study’s chapter arrangements, the explanation of terminologies and the chapter’s conclusion received attention.

#### **1.1.1 The introduction of the title words in the study’s context**

##### **1.1.1.1 Mission**

Mission means the fulfillment of God’s mandate to the church to preach the gospel for the conversion and chaste preservation of humanity for God’s kingdom. This includes Church participation in; evangelization and discipleship, Christian worship and teaching, training

Christian leadership and Church planting. It involves other ecclesiastical activities pursued towards the realization of above activities.

### **1.1.1.2 Development**

Development here means “human development: people-centered development, where the focus is put on the improvement of the various dimensions affecting the well-being of individuals and their relationships with the society, (health, education, entitlements, capabilities, empowerment, etc.” (Bellù 2011:3).

### **1.1.1.3 Ghana**

Ghana, formerly the Gold Coast, located by the Gulf of Guinea in West Africa, became independent in 1957 from (British) colonial rule. It has an estimated population of 30.52 million in 2019 (worldometers.info 2019) and English as the official language. Popular languages spoken include Akan, Ewe, Ga-Dagme and Mole-Dagomba. The greater part of the population resides in the southern section of the country, particularly along the coast. Urban population is 56% by 2015. Age structure: 0-14 years is 37.83%, 15-24 years is 18.61%, 25-54 years is 34.21%, 55-64 years is 5.05%, 65 years and over is 4.3%. Religious demographics: Christianity is 71.2% (Pentecostal-Charismatics 28.3%, Protestants 18.4%, Catholics 13.1%, other 11.4%), Moslems 17.6%, African Traditional religion 5.2%, Other 0.8% and None 5.2% (2010 estimates) (cia.gov 2019).

Christianity is the fastest growing religion in and Ghana’s national ethos. Rising from 52.2% of the population in 1970, to 69% in 2000, Christianity is now 71.2% of the population in 2018 (indexmundi.com 2018). This rise is seen in Pentecostal-Charismatics Churches.

## **1.2 RESEARCH BACKGROUND:**

The background of the International Central Gospel Church as a Pentecostal-Charismatic church leads to a brief review of the global Pentecostal-Charismatic church emergence. The observation of the global shift in Christendom may not be complete without taking cognizance of the associated emergence of the Pentecostal and Charismatic religious movement, which began in North America both in the early and mid-20<sup>th</sup> century respectively; spreading globally. According to a Pew Forum, CSGC Resources (2013), the Pentecostal Christians and the Charismatic Christians global population are about 279 million and 305 million respectively. By implication the Pentecostal/Charismatic believers account for 584 million, about 27% of the global Christian population and more than 8% of the total world population; making it the fastest new Christian religious strand

the past century. Sub-Saharan Africa, accounts for the highest percentage of the world Pentecostal population, 43.7%. The statistics also presents the Pentecostal-Charismatic Faith as the rapidly increasing religious phenomenon currently on the African continent (CSGC Resources 2013).

Historical data on the emergence of global Pentecostalism, projects Charles Parham, the proprietor of the Bethel College, Topeka, Kansas, as producing the first group of 20<sup>th</sup> century Christians, baptized and filled with the Spirit and the indication of speaking in tongues on 1st January, 1901 (Synan 2001:16). Subsequently, through his former African American student, William Seymour's prayer "meetings in April 1906 in a former African Methodist Episcopal (AME) church building at 312 Azusa Street, in downtown Los Angeles" (Bartleman 1925, Synan 2001:16) the Pentecostal revival spread globally. Further, Synan (2001:16) affirmed that Pentecostals numbered more than 200 million becoming the largest Protestant denomination in the beginning of the 20th century. It appeared that while the larger Evangelical revival movement emphasizes Jesus as the focus of faith, the Pentecostal movement emphasizes the Holy Spirit. The emergence of Pentecostal Christianity in the early twentieth century influenced Christian spirituality in North America. However, the African especially, Ghanaian, Charismatic or neo-Pentecostal movement began as an African initiative. Unlike the classical Pentecostal churches in Ghana, the Ghanaian Charismatic Churches had no relationship with associates of the Azusa Street Pentecostal movement, neither with the direct foreign missions of Azusa Street Pentecostal movement affiliates from the Western world. Again, Ghanaian Charismatic Churches are not associated with the 1960's Charismatic movement that began in North American Mainline Churches. They are totally African Independent Church initiatives which had their roots in the late 1960's and the early 1970's schools and colleges Christian fellowships (Larbi 2001: 89). They, beyond their basic Pentecostal beliefs also project their generation's leadership initiatives. The notable Charismatic Churches in Ghana include; "Action Chapel International (ACI)", "International Central Gospel Church (ICGC)", "Victory Bible Church International (VBCI)", "Lighthouse Chapel International (LCI)", "Perez Chapel International (PCI)" among others.

However, religion in Ghana pervades every phase of human life (Opoku 1978: 1-2, Ossom-Batsa). This intrinsic belief holds the key to negotiating both the mundane and eschatological prosperity of the individual and the larger community. For this reason, people depend on religion to influence, assist and provide basic social structures towards the individual and community socio-economic enhancement in Ghana. In that context, Christian mission achieves meaningful impact when both

the spiritual and material salvation receive emphasis and investments, particularly the provision of social justice. For instance; the European mission venture appear to have appealed to this inherent religious belief through the provision of social services like schools and hospitals, apart from establishing churches in Ghana (Ossom-Batsa et al 2018).

Charismatic churches and their forerunner the classical Pentecostals, have been portrayed as inert and out-of-touch with the world (Steuernagel 2008:23). In Ghana, this description depicts the overly focused attitude on spirituality and individual prosperity, to the neglect of social justice and support for the community. Though some Charismatic churches now engage in the provision of some social services, however, these are a few.

Presently, there exists lingering debate on some issues of public interest regarding Charismatic churches. Some of these issues include; the seemingly unsustainable and transient nature of the mission of most Charismatic churches, summarily described as “one-man-church”. The other, concerns the failure of majority of these Churches to provide meaningful social development projects towards the socio-economic betterment of adherents and the community. These public concerns however call for investigation.

### **1.3 LITERATURE REVIEW AND RESEARCH GAP**

Literature publications on the mission and development in Charismatic or neo-Pentecostal Churches in Ghana appear to be least written. However, available literature publications abound in church mission and development in Western mission societies and churches in Ghana. Pre-independent Ghana, under colonization witnessed Religion (Christianity) involved not only in establishing churches but also development in socio-economic areas like education, health, and artisanal skills to generate income in Africa, including the Gold Coast, now Ghana (Smith 1966, Odamtten 1978, Graham 1979, Appiah-Kubi 1981, Hastings 1994, McWilliam & K-Poh 1995, Addae 1996). However, literature in mission and development in Charismatic Churches, particularly in education, health-care and income generation are currently work in progress. These include the works of Omenyo 2008, Freeman 2012, Eshun 2013, Tettey 2015 and White 2018. Literature reviewed below gives some highlight.

Hastings (1994), in his work entitled ‘The Church in Africa 1450 – 1950’ suggested that formal education in Ghana originated with Rev. Thomas Graham’s social initiative, then posted as the chaplain and “missionary of the Society for the Propagation of the Gospel (SPG)” in the “Cape Coast in 1751”. The terms of reference for his appointment were to conduct Sunday chapel

services, perform baptismal rituals for mulatto babies, organize interment services for the dead and conduct miniature school for children in the fort. Irregularly local chiefs also benefited by sending their sons to the school (Hasting 1994:177). In 1752 Rev. Thomas Graham began school in the castle under the mission. After several decades, Philip Quaque (1741-1816) one of the products of that school returned from his oversea training sponsored by the (SPG), as missionary and became headmaster of the school (McWilliam & K-Poh 1995: 20). Graham (1979: 2-14) affirms that the school also serve as the centre for producing the needed clerical staff and language interpreters for European merchant companies and missionaries. Eventually, products of that educational establishment contributed toward the nationalists' struggle for self-government in the Gold Coast, present Ghana (McWilliam & K-Poh 1995: 22). Further, Forster (1967: 93) in his book 'Education and Social Change in Ghana' also draws attention to the relationship between Christian mission, western education and the effect of socio-political change, particularly those players of the nationalist movement seeking liberation from colonial rule. Through education they socially transformed the African society to one with Christian outlook and western civilization.

Graham (1979: 28-56), in his work 'The History of Education in Ghana' assert the Basel mission (BM) involvement in the social ministry in the Gold Coast "in the middle of the 19<sup>th</sup> century". Unlike the (SPG), the (BM) introduced the Western system of education that was not focused on producing clerks but economically empowering converts. According to Omenyo (2006: 55), in pursuance of philosophy of Western Europe to promote Christianity and western 'civilization' through legitimate trade formed a commercial wing of the mission called the Basel trading company, engaging in Christian oriented businesses rather than slave trade. This company later became known as the Union Trading Company (UTC) (Smith 1966: 55). Besides the Company's commercial ventures, logistical support for missionaries, it also provided the youth with artisanal and scientific farming training to make them economically self-sufficient. These artisanal skills included basketry, masonry, blacksmithing, carpentry, bookbinding and poetry (Smith 1966: 59). The Basel Mission also introduced crops from the West Indies like cocoa, coffee, tobacco, breadfruit, avocado pear, mango, cocoyam into the agriculture industry in Ghana. The Trading Company later ventured into Cocoa trading (Odamtten 1978: 120-169).

Appiah-Kubi (1981) in his literature "Man cures, God heals: Religion and medical practice among the Akans of Ghana" brings to light the Akan traditional system of medical care before the advent of Western medicine which was also harmonious to African spirituality and culture. His work



further affirmed the significant contributions in Western medicine made available through the Missionary Church; particularly the scientific and technological approach to medical care. Nonetheless, the limitation of western medicine was also pointed. Appiah-Kubi (1981:127) observed that the hospital approach to medical care eventually became focused on disease eradication instead of focusing on meeting the holistic health need of man. Western medication lacked the comprehensive curative medical health care as pertains to the African patient's worldview and spirituality.

Stephen Addae (1996) makes the argument in "the History of Western Medicine in Ghana 1880-1960" that the interaction of Europeans and Africans brought both races to benefit from each system's medical provision. In comparing the systems, he observed the Western system of medical provision appear more organized through the use of hospital, clinics and dispensaries in health care administration, than African traditional approach (Addae 1996:11-12). He affirmed that until the emergence of western medicine in the Gold Coast, Europeans appropriated African traditional medicines as curative measures for sickness. He traced the origin of western medicine in the Gold Coast; to the necessity of selling healthy slaves to maximize profit at the Americas and Caribbean as motivating slave traders to employ ship surgeons. That initiative eventually introduces western medicine to the coast of West Africa. Subsequent, some talented missionaries also played the role of physicians leading to the perpetuation of modern medical care in Africa. Addae (1996:15-18) mentions the case of Rev. Philip Quaake's dispensary of medical care to the children under his care and also used the resident Cape Coast Castle Royal West Africa Army surgeon. Subsequently, lay doctor Rev. T. B. Freeman healed the female paramount chief of Juaben; that and other medical activities affirmed the relevance of the missionary church in the provision of medical care to African natives.

Omenyo (2008) in his article "The Spirit-Filled goes to School: Theological Education in African Pentecostalism," alluded to Ghanaian Pentecostal-Charismatic Churches' involvement in social activities, particularly education. According to him, Pentecostal-Charismatic Churches (PCC) have gradually moved away from their initial stand against the pursuance of theological and academic training to the present position of not just sponsoring the pastors for higher learning, but also establishing Bible Schools. Some moved beyond the execution of Bible School programs into University College under the mentorship of secular state Universities. He mentions the Central University College (CUC) mentored then by Cape Coast University (CCU) and Pentecost

University College (PUC) also mentored by the University of Ghana; belonging to this category. Omenyo's argument agrees with Larbi (2001: 351) earlier assertion in "his book Pentecostalism: The Eddies of Ghanaian Christianity" about the transformation of "the International Central Gospel Church (ICGC)" organized "Ministerial training Institute" in 1988 to Central University College in 1998. In his article, Omenyo (2008: 45-55) did not just highlight Pentecostal-Charismatic Churches commitment to education; but also focused on dealing with followers' socio-economic challenges. However, these societal socio-economic problems may possess multifaceted root causes, including lack of education. Hence, Pentecostal-Charismatic Churches' investment into education can be considered as one of the major contributions towards dealing with the socio-economic challenges in the Ghanaian society.

Eshun (2013), in his dissertation "Study of the Social Ministry of Some Charismatic Churches in Ghana: A Case Study of the Provision of Educational and Healthcare Services by Four Selected Churches": Focused primarily on the "underlying factors influencing the current interest of those Charismatic churches' contribution toward the development of education and healthcare services in Ghana" (Eshun 2013: iii). Findings enumerated the following as the motivating factors behind Charismatic Churches' engagement in educational services: These include Charismatics re-reading of the Bible, the empowerment of members to function productively in society, instilling moral values into students and finally for financial considerations (Eshun 2013: 135). According to Eshun, Charismatic Churches have been inspired for the health care delivery; "in the spirit of diakonia and Christian service that is, witnessing through service, especially through their medical outreach programmes"; secondly for the purposes of also providing health care for their members; thirdly because some Charismatic Church founders are trained medical doctors "who felt the need to give the question of faith healing a proper interpretation within our local context" (Eshun 2013: 135).

Freeman (2012), in the work "Pentecostalism and Development: Churches, NGOs and Social Change in Africa", examined the human improvement gains of the Pentecostal Faith in present-day Africa. Alluding to the existence of connection between religion and development from "colonialism and missionisation" example in African, the work further acknowledged the emergence of "different types of contemporary development agents" like the non-governmental organizations (NGOs). The Church related (NGOs) and faith-based organizations (FBOs) are inspired by Christian teachings into developmental activities. Her work also examined the internal

models employed by Pentecostals in relation to achieving developmental aims. She further compared the NGOs operated by Pentecostal Churches to those of secular NGOs with regards to making a positive impact in Africa. The study highlighted the devastating socio-economic conditions of most African countries in the 1980s as the background to the massive increase in development NGOs and growth of Pentecostal churches. Again, the study shows the existence of individual social and economic upward changes by persons enrolled in Church NGOs programmes compared with those associated with secular NGOs programmes. The work further attributes the success gained by persons involved with Church NGO programmes as relating to individual observations of Christian teachings and Church supervision (Freeman 2012: 1-38).

Inference from the above literature review first demonstrate, European mission engagement in the of social development of people and the community through the provision of education, health-care and artisanal skills. Again, literature also show Charismatic churches involvement in human development in education and healthcare, though limited. However, it appears there exist none or limited literature on the inability of majority of Charismatic churches to execute sustained mission and development in their Churches making impactful contribution in Ghana, in the four decades of existence, except a few. Hence; there exist a literature gap on “the applied mission approach that contributes to the sustainable mission and development in the few Charismatic churches, like the ICGC making impactful contribution in Ghana”.

#### **1.4 PROBLEM STATEMENT**

The two significant as well as harmonizing mechanisms of God’s mission remain evangelization and human development (Dowsett et al 2015:122). This emphasizes both the spiritual and physical well-being of society. In resonance with the above; Christian mission in Ghana has shown the way. Literature demonstrates that European mission enterprise in Ghana, beyond the establishment of churches also engage in education, healthcare and some artisanal skill development towards the socio-economic enhancement of people.

In contrast, scholarly work accuses the Charismatic-Pentecostalism religious phenomenon for failure to impact human development, particularly in the provision of social support, redressing of gender disparity, backing in economic and employment terms for followers (Gifford 2004:8). These academic critics’ position indicts majority Charismatic Churches relative to the ideals of *missio Dei* (Dowsett et al 2015:122). Again, the lack of Charismatic Pentecostal churches socio-economic impact on the nation, has been a subject of debate in Ghana’s nation building discourse.

Respite arguments include; mission approach inhibitions, inadequate economic and manpower resources for achieving socio-economic ventures, with a national impact.

Undoubtedly, Charismatic Churches have made immense religious contribution in mainstreaming Charismatic Christianity in Ghana. Currently, evidence exists that indicate some Church missions' commitment to addressing the above concern. These, in addition to church planting have established universities and hospitals, achieving both mission and development impact nationally, compared to the majority. The phenomenon has, at various times, attracted scholarly attention (Larbi 2001: 351, Omenyo 2008: 45-55, Eshun 2013: 135).

While some recent literature indicates Charismatic Churches' involvement in some social services, it appears these efforts are the work in progress and requires expansion in scope. The current challenge remains that; four decades after the emergence of the first charismatic church mission in 1979, and the subsequent establishment of several hundred in Ghana; it seems only a few has executed sustained mission and development in their Churches making impactful contribution in Ghana, in contrast to the majority. The question is what applied mission approach contributes to the sustained mission and development in the few Charismatics Churches like ICGC, making impact in Ghana?

The study's research gap to investigate remains; the applied mission approach that contributes to the sustainable mission and development in the few Charismatic churches, like the ICGC making impact in Ghana. In the process, the study seeks to understand how the applied mission approach reflects existing mission concept. Again, the study considers how the applied human development approach in Charismatic churches like ICGC in Ghana relates the current sustainable development goals (SDGs), UN Agenda 2030. Currently in the Ghanaian context, it appears there is limited or no literature in the above issue.

This study therefore seeks to add to the academic conversation in this field by investigating "Mission and development in the International Central Gospel Church in Ghana" while addressing the above literature gap.

## **1.5 THE PURPOSE STATEMENT**

The study's purpose seeks to investigate the relationship between mission and development in the International Central Gospel Church (ICGC) in Ghana and applied sustainable approaches making impactful contributions. The study will also examine whether the applied sustainable approaches reflect any mission and global development concept.

In achieving the above purpose, the objectives investigated were: (a) To identify the factors that precipitated the emergence of Charismatic Churches in Ghana. (b) To examine the relationship between the mission in the ICGC and applied sustainable mission approach making impactful contributions and reflective of mission concepts (c) To investigate the relationship between development in the ICGC and applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of selected SDGs Agenda 2030.

## **1.6 RESEARCH MAIN QUESTION**

What is the relationship between mission and development in the International Central Gospel Church (ICGC) in Ghana and applied sustainable approaches making impactful contributions? How reflective are these applied sustainable approaches to the mission and global development concepts?

The subsidiary questions the study sought to answer includes (a) what are the factors that precipitated the emergence of Charismatic Churches in Ghana? (b) What is the relationship between the mission in the ICGC and applied sustainable mission approach making impactful contributions and reflective of mission concepts? (c) What is the relationship between development in the ICGC and applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of selected SDGs Agenda 2030?

## **1.7 THE SIGNIFICANCE OF THE STUDY**

This study remains essential to the Christian mission, particularly to the Charismatic church mission in Ghana, by extension Africa. The Charismatic-Pentecostal (CP) mission that does not impact human development has been the concern of Charismatic-Pentecostal mission theorists (Gifford 2004:8). This concern has theoretical and practical expression in the holistic mission; constituted as the two significant as well as harmonizing mechanisms of God's mission that's evangelization and human development (Dowsett et al 2015:122). Recent attempts to mirror the Charismatic-Pentecostal mission and human development activities led to studies by Omenyo (2008), Freeman (2012), Eshun (2013), (Freeman 2015), Tettey (2015), Ossom-Batsa et al (2018). The reason for undertaking this study is to contribute to the academic conversation on Charismatic-Pentecostal mission and development. The issue is four decades after the emergence of the first charismatic church mission in 1979, and the subsequent establishment of several hundred in Ghana; it seems only a few has executed sustainable mission and development in Ghana making

national impactful contribution, in contrast to the majority. What sustainable approaches account for the achievement of sustainable mission and development? The significance of this study is its case-study focus on mission and development in ICGC in Ghana, adopted a sustainable mission approach and development relevant to sustainable development goals (SDGs) Agenda 2030.

Theoretically; the issues the study unearths will serve as pointers to specific thematic areas for possible future research work. They will also create the intellectual platform for academic debates, seminars for further ideological contributions and conceptualization on the subject. For instance, it provides opportunity for establishing the theological relationship between the ‘ethnocentric mission approach and the church as a civil society stakeholder role in the delivery of SDGs in Africa.

Practically, it will also enlighten society on the relevance of Charismatic churches as local community development partners, executing projects alluring to the socio-economic well-being of people who double as members of the church and the community as well.

For policy makers, the study’s findings provide the needed guide to replicate similar achievements elsewhere. It will assist charismatic mission boards and leadership gain better insight into factors and approaches needed for mission and development in their church organizations in Ghana, leveraging on local resourcefulness. Again, the study’s outcome will empower church policy and decision makers invest resources in development programmes that empower adherents attain and sustain improved living standards.

The absence of the study may deny the Church, particularly the Charismatic church community; some knowledge about executing sustainable mission and development resulting into the spiritual and socio-economic well-being of adherents.

## **1.8 SCOPE AND LIMITATIONS OF THE STUDY**

It will be erroneous to assume that besides the selection of one Charismatic Church (CC) in Ghana and its pastors, believers, and focus groups, the rest of Charismatic Churches (CC) are not engaged in their own peculiar ways doing mission and development in their churches in Ghana. There are also the countless number of Christians and Charismatic Churches (CC) who in their own efforts are ethically committed to mission and various social programmes. The study remains limited in investigating the mission and development in the ICGC in Ghana. However, the study’s parameter time covers the period from 1the year 979 to 2019; forty years span existence of the Charismatic churches in Ghana. This period also affords the examination of some ‘factors precipitating the

emergence of Charismatic Churches, like the ICGC in Ghana. The study concentrated mainly in Accra, Ghana's capital. The justification of the choice of Accra dwells first in its cosmopolitan nature. The city has all the various ethnic groups that constitute Ghana represented; secondly, it's the headquarters of almost all the major Charismatic churches in the nation; thirdly, it's the geographical area where Christian religious activities are most formidable with mega Charismatic churches engaged in weekly dynamic ecclesiastical programmes.

## **1.9 RESEARCH PHILOSOPHICAL FOUNDATIONS**

The constructivist philosophical foundation was employed for this study. According to Creswell (2014:5), Post-positivist, constructivist, transformative and pragmatic worldviews have been advanced as research philosophical foundations. However, the study used the constructivist philosophical foundation; focused more on the qualitative perspective of professing solutions to the research issue. Constructivism research philosophy or "social constructivism (often combined with interpretivism) is such a perspective, and it is typically seen as an approach to qualitative research. The idea came from Mannheim and from works such as Berger and Lukemann's (1967) 'The Social Construction of Reality' and Lincoln and Guba's (1985) 'Naturalistic Inquiry' cited in (Creswell 2014:7).

Further, the research design or enquiry strategy adopted by this research resonated with constructivist philosophy, since it depends "as much as possible on the participants' views of the situation being studied. The questions become broad and general so that the participants can construct the meaning of a situation, typically forged in discussions or interactions with other persons. The more open-ended the questioning, the better, as the researcher listens carefully to what people say or do in their life settings. Often these subjective meanings are negotiated socially and historically" (Creswell 2014:7).

## **1.10 RESEARCH APPROACH, DESIGN AND METHODOLOGY**

### **1.10.1 Research Approach**

Creswell (2014:5) enlist factors that determine the choice of a particular research approach over others for a particular study includes the research philosophical foundation (worldview), inquiry strategy, and research methods not excluding the research problem. Hence, the constructivist research philosophy, multiple data sources (primary and literature), and case study enquiry strategy

will be employed. This enjoins the researcher to employ the qualitative research approach for the study.

### **1.10.2 Research Design**

Research designs are “types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research design. Others have called them strategies of inquiry” (Denzin & Lincoln 2011, Tagoe 2009: 54). The qualitative research approach naturally associates with the following strategies of enquiry; basic or generic, phenomenology, ethnography, case study and grounded theory (Tagoe 2009: 54). However, due to the objectives of this study, the ‘case study’ research design was employed.

#### **1.10.2.1 Definition of Case Study strategy of inquiry**

Case study refers to the “design of inquiry found in many fields, especially evaluation, in which the researcher develops an in-depth analysis of a case, often a program, an event, activity, process, or one or more individuals” (Stake 1995, Yin 2009, 2012, Yin 2013: 18, Creswell 2014: 13). It also allowed for in-depth information and it investigated the research topic in its context from multiple viewpoints. It also uses multiple data sources for its data collection (Creswell 1998; Merriam 2000; Stake 1994 cited in Denzin and Lincoln 1994; Yin 1994 cited in Merriam 2000: 24) cited in (Tagoe 2009: 54-56).

#### **1.10.2.2 Reason for using Case Study strategy of inquiry**

The case study inquiry was chosen to assist exploration of the real-life experiences of people, particularly participants of the mission and development in the ICGC in Ghana. Evaluating case study involves the description, explanation, and judgment of gathered data.

### **1.10.3 Population and Sampling**

The term ‘sample’ referred to the segment of the universe consisting “of that proportion of the number of units selected for investigation. Sampling, therefore, involves the examination of a carefully selected proportions of the units of a phenomenon in order to help extend knowledge gained from the study of the part to the whole from which the part was selected” (Kumekpor 2002). In this study the researcher used “purposive sampling”.



### 1.10.3.1 Purposive sampling

Purposive sampling focuses “on the assumption that the investigator wants to discover, understand and gain insight and therefore must select a sample from which the most can be learned” (Merriem 2000:55). In this case samples are intentionally picked because they satisfy and exhibit the characteristics of interest to the study.

### 1.10.3.2 Sampled population

The researcher purposefully selected from the population of Charismatic churches in Ghana the ‘International Central Gospel Church’ due to the national character and scope of her mission and human development activities. Again, the researcher purposefully sampled pastors, followers and non-followers of the International Central Gospel Church those associated with the above programmes a total number of fifty-eight (58) people to be interviewed. The above table shows the distribution of Categories of respondents, the number of respondents, related gender, age range and geographical location.

<b>Category of Respondents</b>	<b>Respondents No.</b>	<b>Male No.</b>	<b>Female No.</b>	<b>Age Range</b>	<b>Place</b>
ICGC Clergy	10	9	1	40 – 60	Accra
Non-ICGC Clergy	3	2	1	40 – 60	Accra
ICGC Non-Clergy Staff	10	6	4	30 – 60	Accra
ICGC Focused Group Discussant	7	5	2	20 – 60	Accra
ICGC Mission Beneficiary	10	6	4	20 – 60	Accra
ICGC Dev. Activity Head	4	3	1	40 – 60	Accra
ICGC Dev. Activity Beneficiary	10	5	5	20 – 60	Accra
ICGC Dev. Activity Beneficiary Institutions.	4	3	1	40 – 60	Accra
<b>Total Respondents</b>	<b>58</b>	<b>39</b>	<b>19</b>	<b>20 – 60</b>	<b>Accra</b>

Table 1: Table showing the Categories of Respondents

#### **1.10.4 Research Methodology Employed**

Research methodology “is the specific research methods that involve the forms of data collection, analysis, and interpretation that researchers propose for the study” (Creswell 2014).

##### **1.10.4.1 Data Collection Sources**

The Study collected primary data on “opinions and attitudes” of the research sampled population. Secondary data sources of relevant published and unpublished works, academic journals, church reports, religious activities, and the E-data base

##### **1.10.4.2 Data Collection instrument and procedure**

Data collection methods to collect primary data on “opinions and attitudes” usually include ethnography (participant observation), focus group discussions, in-depth interviews, and key informant interviews and documentary analysis. Since the objective of case study research was to give an evaluation of the programmes and activities under study (Merriam 1998, Creswell 2002), this study collected primary data through semi-structured interviews of key respondents, focused group discussants and participatory observation.

##### **Key Respondent Interviews**

In-depth interviews were organized for the sampled stakeholder population of study, as indicated above. Semi-structured one-on-one inquiries were performed through prior appointments with interviewees. Candidates were interviewed mostly at their offices, church premises, and open public places convenient for interviews. Respondents were asked questions related to the study’s objectives and the specific programme of participation. Dependent on candidates’ responses and experiences, I asked further questions to solicit their in-depth understanding. This gave respondents the flexibility to share in-depth views and experiences. These relevant stakeholders’ views and opinions allowed me gain understanding to build a case study to determine whether or not the study achieved its objectives. To guarantee the participants’ privacy and confidentiality, real names were excluded from the report, except those who consented to have their names included.

##### **Focused group discussion**

The focused group discussants were seven (7) selected ICGC lay-leaders. The group met at a specified time, for an hour after church service for discussions which the researcher directed. The

group discussions centered on the study's main objectives. Participants had the opportunity to share various unique experiences, particularly what they considered as the ICGC practical approach to the church mission, leading to church planting. I took notes of the important points, views and opinions expressed relative to the study. Even though some discussants occasionally deviated in their contributions, I constantly stirred discussions back to the study's objectives.

### **Participant Observation**

I adopted the participant observatory method in the data gathering process. My association with the Charismatic Church movement; as student Evangelist from 1984 to 1990, an ordained reverend minister from 1991 to present and former association with the ICGC was not allowed to interfere with the objectivity of gathered data but rather fostered a better appreciation and insight of the process. Hence, the adoption of participant observation role helped make observation from a critical viewpoint, as researcher and not clergy.

I participated in selected ICGC Assembly worship services in Accra. This gave me the opportunity to practically observe the organization of church worship services, activities, and individual worshippers, special groups like choir, ushers, worship leaders and instrumentalists. The messages preached and adherents' attitude in response toward the sermons was also observed. During the field work, I interacted with some church members, gathered some primary materials like Church council reports, publications and sermons on C.D.s. I also visited health institutions like the "Korle-Bu Teaching hospital" - cancer unit and the "Princess Marie Louise Children's hospital" all in Accra. I further visited the GA West municipal community, the orphanage named Osu Children's Home, the Central University campus, and the ICGC "Body Temple" gymnasium facility. During this fieldwork, I interacted and interviewed people.

### **Challenges**

The data collection was not without challenges. Some of these challenges included some respondents, particularly some Clergy's unwillingness to volunteer information they consider basic knowledge for fellow Clergy researcher, hence become suspicious of acts of sabotage. Secondly, the busy schedules of some respondents led to the rescheduling of appointments and procrastination of interviews. Other respondents too, though assured of confidentiality and privacy still remain unwilling to participate or volunteer information. Such persons were not included in

the study. Others also volunteered information on the promise of remaining anonymous in the reportage and their wishes were respected.

#### **1.10.4.3 Data Analysis**

Data analysis section describes the steps taken in analyzing data obtained through the previously described data collection method. I applied the inductive or thematic analysis method of analyzing qualitative data.

**Arranged data:** I gathered all data collected. Data collected through recorded interviews was transcribed. The unstructured data was then organized under the research objectives. I then read through the organized data, taking notes for the general overview and familiarization with information in these materials. I then followed with coding.

**Coding data:** Reading through the text materials severally enabled me code or “short label” the data by highlighting the words, phrases and statements that kept occurring. I ensured each different code reflected a different idea. I also coded things that appeared relevant to the study. I continued to add the new code to new emerging reoccurring ideas or opinions that were different from previous ones. Thereafter, I grouped related code items together to form various groups, making easy for summarized and overview understanding of each coded group’s content.

**Themes:** I then begin to build on the patterns emerging from these coded groups their broader meaning to gain in-depth insight and related theories, concepts including themes. Through the above procedure several themes emerged for the study. These themes were then categorized under the appropriate objectives of the study, where they find expression. I employed inductive method for analysis because it “refers to approaches that primarily use detailed readings of raw data to derive concepts, themes, or a model through interpretations made from the raw data by an evaluator or researcher” (Thomas 2016: 238).

**Validation:** Since data is quintessential for research, validation was ensured at various stages of the study. I employed semi-structured interviews, focused group discussion and participant observation for gathering qualitative data. Respondents’ cross-check was done. I sent transcribed data to the respondents to determine whether what they said had been accurately captured. I employed the inductive technique to analyze the qualitative data collected to derive meaning. To ensure that emerged themes are useful and precisely represent data, I compared them with the study’s data collected for affirmation. Creswell (2013:191) recommended the employment of

multiple strategies to boost the researcher's capacity to ensure the achievement of validity.

**Write-up:** The emerged thematic results from the analyzed data include; “mission challenges” and “socio-economic difficulties”; “God centered mission approach”, “members centered mission approach”, “national mission contributions” and “spiritual well-being”; “pulpit ministry”, “Central Aid development activities”, “Central University activities” and “socio-economic improvement”. These are discussed through the descriptive approach synthesized with relevant literature in chapters four, five and six respectively.

## **1.11 THE CHAPTER ORGANIZATION OF STUDY**

Chapter one: Introduction

Chapter two: Mission and development in Ghana prior to the emergence of charismatic churches and International Central Gospel Church (ICGC): A historic synopsis.

Chapter three: The theoretical framework of the study

Chapter four: Factors that precipitated the emergence of charismatic churches in Ghana

Chapter five: Mission in the International Central Gospel Church (ICGC) in Ghana

Chapter six: Development in the International Central Gospel Church (ICGC) in Ghana

Chapter seven: Conclusion

## **1.12 EXPLANATION OF CONCEPTS**

In the context of this study, the following concepts and terms are explained as follows:

### **1.12.1 Mission**

The explanation for mission is the same as stated earlier in this chapter section 1.1.1.1; meaning the fulfillment of God’s mandate to the church to preach the gospel for the conversion and preservation of humanity chaste for God’s kingdom. This includes Church participation in; evangelization and discipleship, Christian worship and teaching, training Christian leadership and Church planting. It involves ecclesiastical activities pursued towards the realization of above activities.

### **1.12.2 Development**

“Development” here as stated earlier in this chapter section 1.1.1.2; means human development: people-centered “development, where the focus is put on the improvement of the various dimensions affecting the well-being of individuals and their relationships with the society, (health,

education, entitlements, capabilities, empowerment, etc.” (Bellù 2011:3).

### **1.12.3 Sustainable mission**

Extrapolating from UN sustainable development definition (UNDESA 2015); I explain as “sustainable mission” as “mission that meets the needs of the present without compromising the ability of future generations to meet their own mission needs”.

### **1.12.4 Sustainable development**

“Sustainable development” from “Brundtland Commission” means “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (UNDESA 2015). This meaning allows pursuance of development from ethical and African worldview perspectives to sustain its future. E.g. Provision of the health-care facility that administers orthodox medicine with prayer

### **1.12.5 Socio-economic factors**

Social and economic factors like education, health and income; the combination of which influences people’s well-being and flourishing.

### **1.12.6 Spirituality**

In essence indicates the relationship and interaction between the believer and God; expressed through belief and practice of sacred texts for fellowship, grace, dependence and security from the Supreme Being.

### **1.12.7 Ghanaian Charismatic Churches**

They are a strand of Pentecostal churches that unlike classical Pentecostals have no relationship with associates of the Azusa Street Pentecostal movement, or the 1960s’ Charismatic movement that began in North American Mainline Churches. Their roots are rather from Ghanaian schools and colleges Christian fellowships. Though Pentecostals, their contextual mission emergence and relevance coincided with both the mission and socio-economic challenges in Sub-Saharan Africa, particularly Ghana in late the 1970s and 1980s. That also contributed to their theological and praxeological emphasis of the “Holy Spirit”, “Prosperity” and the “priesthood of all believers” as their distinctiveness.

### **1.12.8 Socio-Cultural**

It's the combining effect of both the social and cultural life. Meaning, it refers to the beliefs, habits and traditions of diverse groups of persons in society (cambridge.org nod)

### **1.12.9 Historic Mission Churches**

Historic mission churches (HMC), interchangeably known as “mainline”, “mainstream” and “mission Churches” refers to Churches established as the result of the European mission enterprise in the Gold Coast, now Ghana. These include, but not limited to the Roman Catholic Church, the Anglican Church, the Methodist Church, and the Presbyterian Church.

## **1.13 CONCLUSION**

In this chapter, the researcher while submitting the need to investigate mission and development in the international central gospel church (ICGC) in Ghana, presented brief introduction followed by the research background. Literature review and research gap was stated; the study's purpose or subsidiary objectives were written. Further, the study's main and subsidiary questions were asked, the significance, scope and limitations were also mentioned. Then the research philosophical foundations, design, population sampling and methodology employed received explanation. Finally, the study's chapter arrangements, the explanation of terminologies was done. The study proceeded and investigated the relationship between mission and development in the International Central Gospel Church (ICGC) in Ghana and applied sustainable approach reflective of mission and global development concepts making impactful contributions.

The next chapter discusses “mission and development in Ghana prior to the emergence of charismatic churches and International Central Gospel Church (ICGC): A historic synopsis”.

## CHAPTER TWO

### MISSION AND DEVELOPMENT IN GHANA PRIOR TO EMERGENCE OF CHARISMATIC CHURCHES AND ICGC: A HISTORIC SYNOPSIS

#### 2.1 INTRODUCTION

A significant phenomenon associated with post-independent Ghana has been the emergence of Ghana's Charismatic renewal churches (Neo-Pentecostal churches), especially from the 1979, a strand of Pentecostalism Christianity (Larbi 2001: 89). However, for better appreciation of the study's title "mission and development in the ICGC in Ghana"; the investigator wishes to present a historic synopsis of Christian mission and human development activities that pre-dates the emergence of the ICGC.

The date 20<sup>th</sup> January, 1482 when Christian mission commenced in the Gold Coast (Ghana) (Agbeti1986:3-18) to the emergence of ICGC on 26<sup>th</sup> February 1984, spans a period of five centuries of Christian mission engagements in Ghana. Available information points to the involvement of major European mission agencies that participated in early mission enterprises and African natives' mission interventions at various stages of Gold Coast (Ghana). Meanwhile, physical evidence and literature suggests European or historic mission churches' involvement in diaconal and human development activities. However, that evidence has not equally been visible on the part of African mission interventions prior to the emergence of Charismatic Churches.

This Chapter attempts a synopsis look at both European and African Christian missions and the visible areas of diaconal and human development activities prior to the emergence of Charismatic Churches and the ICGC.

Methodology employed includes historical and phenomenology research methods for data collection. Secondary data was consulted and where secondary data on historic issues were limited or unavailable, primary data was gathered through interviews. Phenomenologically, the researcher collected data from key actors of Ghanaian Charismatic movement. He also employed observation participatory role, as an ordained Charismatic Church minister and once a minister of ICGC, he presents firsthand information and perspective into some aspects of the subject.

The researcher hopes the chapter unfolds adequate historic synoptic trend on Christian mission diaconal and developmental activities in Ghana from the fifteenth to the twentieth century, before the emergence of Charismatic churches and the ICGC. The chapter's narrative begins with the



synopsis of the two categories of mission enterprises in Ghana prior to the emergence of charismatic churches and the ICGC; mission human development activities in Ghana prior to the emergence of charismatic churches and the ICGC; the emergence of modern “Pentecostal and Charismatic Christianity”; the emergence of “Charismatic churches in Ghana”; and the historic background and emergence of the ICGC.

## **2.2 MISSION PRIOR TO THE EMERGENCE OF CHARISMATIC CHURCHES**

### **2.2.1 The European Initiated Christian mission**

According to Agbeti (1986:3-18), “20<sup>th</sup> January, 1482, has been traditionally acknowledged as the date on which Christianity was introduced to West Africa in modern times”. On that date some Portuguese Catholic Christians erected a cross, celebrated the first mass service and prayed for the conversion of souls at Shama (Grooves 1840, Agbeti 1986:3-18). There is no known record of Christian mission in the Gold Coast or pre-modern Ghana, until the fifteenth century, when Portuguese explorers and traders arrived at Shama coast, Gold Coast. These Portuguese explorers were Roman Catholics traders, who travel accompanied by their chaplains. It was the Christian religious activities of the chaplains and their fellow Portuguese traders that introduced the gospel of Christ and Christianity into Gold Coast (Grooves 1840, Agbeti 1986:3-18). However, these early efforts by Augustinian, Capuchin, and Dominican friars to raise converts at the Portuguese Elmina castle did not yield expected fruit because it appeared the natives’ conversion was superficially based on material motivation and not true repentance (Wiltgen 1956:1-105).

Two centuries after, the second major Western missionary efforts and evangelization of natives which also produced Ghana's current mainline churches, began in the nineteenth century by ten missionary societies. The well-established missions included “Roman Catholic Mission Society” (RCMS), “Monrovia United Brethren Mission”, the “Church of England Society for the propagation of the Gospel” (SPG), “Basel evangelical Mission Society” (BM), “Wesleyan Methodist Missionary Society” (WMMS), “Northern German Missionary Society” (Bremen Mission), and the “United Free Church of Scotland” (Omenyo 2006:42-62). These Societies’ missionary activities in “the Gold Coast” began between the seventeenth to the twentieth century (Omenyo 2006:42-62). The missionary movement had certain benefits that cannot be ignored. These included the introduction of mission schools, the Christian Faith with associated churches, introduction of the English language, provision of health facilities, printing literature in the local languages, and introduction of vocational training. However, there were failures also. The

European mission churches failed to contextualize the Gospel to relate to the spiritual realities of their African congregants' traditional worldview (Bediako 1995:69). The later challenge culminated into African Christians seeking contextualized worship experiences through prayer revivals outside the church. The protest phenomenon did not only develop many African Prophets and Prophetesses, but also led to the emergence of African Indigenous Christianity (Debrunner 1967:270).

## **2.2.2 The African Initiated Christian Mission**

### **2.2.2.1 African Prophet and Initiated Churches (AIC)**

Anderson (2001) identified three African responses to the Western Missionary Societies' evangelization of the continent since the 19<sup>th</sup> century. He describes these African responses as the "African Reformation"; a view supported by Kalu (1998:3-16) and Ojo (2000). These three African mission responses included the African nationalist or Ethiopianist and "African Initiated churches" (AICs), "Classical Pentecostal African Churches" and the African neo-Pentecostal or Charismatic Churches. Christian missions initiated by Africans in Ghana spans over a century, from 1914 to now, involving the above stated African mission responses except the African nationalist or Ethiopianist Churches. Although Indigenous African Christianity in Ghana may be classified into three main eras; the period of Ethiopianism is not very visible.

Scholars uphold the position that the first native African's continental response to Mission was Ethiopianism; where African educated elites' protestation against white control Church polity and culture, resulted into breakaway and formation of African Initiated Churches. According to Baeta (1962:35), these African nationalists or Ethiopianist (independent) churches broadly operated a different ecclesiology or pattern of ministry than the 'Spiritual Churches'. Most of their African nationalist leadership gave up their 'Christian names' in favour of African names and focused more on Liberation theology. Associated also with this first native African response was one characterized by a "pneumatic challenge to white theology" which also evolved into African Initiated Churches (AIC) from mid-1920s. Founders of these AICs or 'Sunsum sore', some of whom have denounced their "traditional resources of supernatural succour in order to worship the God" preached in the Bible carved their new identity around their newly acquired Christian names (Baeta 1962:135). These AICs were "Nigeria's Aladura 'praying churches' and South Africa's Zionist churches". Ghana's first response was the emergence of Sunsum Sore (Spiritual Churches) in 1920s to 1930s, which were preceded by African Prophets' mission. The 'Black Elijah' of West

Africa, the Liberian prophet, William Wade Harris began in 1914 as the fore-runner prophet and was followed by others like Samson Oppong and John Swatson. These prophets' mission effort resulted into the emergence of Ghana's 'Sunsum Sore', classified by academia as African Initiated Churches (AICs) and had phenomenal contemporaries across Africa. Some of the earliest AICs in Ghana include: "Church of the Twelve Apostles"; "Musama Disco Christo Church"; "Saviour Church" (Memene da Gyidifo); "Apostles Revelation Society" (Apostolowo Fe DedefiaHabobo); "Prayer and Healing Group of the E.P. Church at Etodome (now White Cross Society)"; "African Faith Tabernacle Congregation"; "Eternal Sacred Order of Cherubim and Seraphim Society"; "St. Michael's Spiritualist Temple of Light"; "Greater World Church of the Lord (Aladura)" (Baeta 1962:135).

#### **2.2.2.2 Classical Pentecostal churches in Ghana**

The above response was followed by the second type of indigenous African Christian Mission, Classical Pentecostal Churches, some of which converted from 'Sunsum Sore' (AICs) to Pentecostal Churches in 1940s and 1950s. Asamoah-Gyadu (2005:23) affirms that "the second wave of Pentecostal churches, the Western mission-related Pentecostal denominations, have their roots in indigenous initiatives but became linked quite early with foreign Pentecostal missions". Ghana's second stage of Africa Reformation began with Apostle Peter Newman Anim (1890–1984) formerly known as Kwaku Anim Mensah, and his Faith Tabernacle Church. That spiritual initiative culminated into the Classical Pentecostalism movement in Ghana. The Ghanaian Classical Pentecostal movement began purely as local initiative and desire for a deeper Christian spiritual experience by the movement's precursor, Peter Anim and his followers from 1917 (Larbi 2001: 97- 134). In 1921, after experiencing personal divine healing through association with Pastor A. Clark, of Faith Tabernacle ministry of U.S.A, his group became Faith Tabernacle. He later adopted the name Apostolic Faith, after relations with Apostolic Faith based in the U.S.A in 1930 (Larbi 2001: 97-134). A later affiliation with the Bradford based UK Apostolic Church led to deployment of James McKeown, Western Pentecostal missionary to assist Apostle Anim's work as the resident missionary. He "arrived in the then Gold Coast in 1937" earlier than those Western Pentecostal missionaries from Assemblies of God, who arrived in 1942. Out of these affiliations with Western Pentecostal associates of the Azusa street movement emerged three prominent "Classical Pentecostal churches" namely; "Christ Apostolic church", "Apostolic Church Ghana" and "the Church of Pentecost". Other classical Pentecostals in Ghana include the "Assemblies of

God church” and the “Four Square Gospel church” (Larbi 2001: 97- 134). In Southern Africa, these classical Pentecostals “are even older. The most well-known of these is the Assemblies of God Church”. Reporting from additional reading, “there are also several indigenous ones across Africa, such as the Christ Apostolic Church in Nigeria, the Church of Pentecost in Ghana, the Church of the Foursquare Gospel, and various other apostolic churches that have their roots in Pentecostal missionary activity but that have over the years become independent denominations” (Asamoah-Gyadu 2017: 341 – 342).

### **2.3 HISTORIC MISSION CHURCHES DIACONAL AND DEVELOPMENT EFFORTS PRIOR TO THE EMERGENCE OF CHARISMATIC CHURCHES**

Religion, particularly Christian mission churches have always had relationship with development, as evidenced in “the twin activities of colonialism and missionisation”. Further, “religious institutions” certainly constituting “part of civil society”, has become the “prevalent form of associational life” in Africa today (Gifford 1994: 533, Freeman 2012b: 2). Development provided through religion has been “people-centered development, where the focus is put on the improvement of the various dimensions affecting the well-being of individuals and their relationships with the society (health, education, entitlements, capabilities, empowerment etc.” (Bellù 2011:3). Diakonia, or service, in both Protestant and Catholic missions “in the nineteenth and early twentieth century” occurred as a ‘missionary method’ employed to win converts through the provision of social services and care for the needy. Regarded in Catholic literature as “*praeparatio evangelica*”, it also enable missionaries receive financial sponsorship back home for mission humanitarian services (Nemer 1981: 121-142).

The issue is, beyond presenting the Christian faith, how were these European mission agencies and churches involved in the practice of Diakonia in Ghana and in what specific services? This section shows an overview account of the Diaconal and human centred development provided by some historic mission churches; where diaconal “means a service of love inspired by the example of Christ and by faith and endurance.” (Omenyo 2006: 12)

#### **2.3.1 Education**

Formal Western education started with “the Basel mission”, currently the “Presbyterian Church of Ghana” (Agbeti 1986:69). Other notable players include these key references, the Wesleyan mission now the Methodist Church, Ghana; the Bremen mission also known as Evangelical

Presbyterian Church; and the Catholic Church which re-appeared towards the end of the century. The earliest formal education was associated with the first European exploration traders and their chaplains (Foster 1967: 49). Thus, the re-emergence and establishment of Christianity in mid-nineteenth century was not without the involvement of Western education. (Omenyo 2006:46). Mission societies promulgated the educational policy that converted indigenes from African traditional religion to Christianity and also raised African Christian leadership to perform Church functions through literacy in Biblical knowledge and Christian literature (Odampten 1978: 120-169). While most of these mission schools further served as cultivation grounds for mission Churches (Bartels 1965:8-9, 302).

### **2.3.1.1 Basel mission educational contributions**

The Basel mission (BM) prosecuted Western education in proportions greater than any missionary society. Mission stations were associated with schools, running from nursery to primary to middle schools that may progressively end at Theological Seminary at Akropong (Agbeti 1986:69 and Odamtten 1978:135). This Basel Mission approach to education was in operation by the mid-19<sup>th</sup> century; commencing particularly with the establishment of a Boys' school at Akropong in 1843 (Kimble 1963). Then, Christian communities emerged out of the schools, the culture of reading the Bible in the mother tongue and thirdly, provision of the needed human resource to assist future mission and leadership functions (Agbeti 1986). Again, the mission's four-year program for training potential Catechists and teachers to shepherd local congregations established by July 1848, help achieved the agenda of involving indigenes in leadership capacity. Exceptional students did additional one year called 'Fifth year' studying Theological subjects including Biblical Greek (Sanneh 1983:114). These were the three main approaches Western educational system employed to hasten the Christianization of Gold Coast. The Basel mission also implemented special educational programme that trained and equipped the youth with artisanal and agricultural skills (Nkansa-Kyerematen 2003:102).

Currently, the Presbyterian Church of Ghana (PCG) operates about five hundred and fourteen (514) pre-schools; nine hundred and eighty-six (986) primary schools; four hundred and eight (408) "Junior High Schools"; twenty-seven (27) "Senior High schools"; five (5) "Teacher Training Colleges", five (5) "Vocational Institutes". This excludes a large number of schools currently run as private schools by local PCG churches (Omenyo 2006 cited in Eshun 2013: 38), in the nursery, primary, junior and secondary schools, and vocational institutions.

### **2.3.1.2 Wesley mission educational contributions**

According to Bartels (1965:8-9), the Wesleyan mission began formal education in the Gold Coast under Rev. Thomas Birch Freeman's leadership in Cape Coast. This was preceded by Governor Charles McCarthy's Castle School at Cape Coast between 1822 and 1824, which also prepared about fourteen Africans who became the Bible Band that constituted the initial founding membership of Methodist Church in the Gold Coast (Graham 1979: 53). Until the 1940's education was typically built around studying the Scriptures, reading and writing. However, beyond that period education progressively was directed towards enlightenment and occupational development for socio-economic empowerment of participants, in areas like trade, agriculture and artisanal activities (Clarke 1986:58).

The mission Churches anchored the establishment of schools on theological foundations. For example, the Methodist Church employed Matthew 28:19-20, that mandates the Church to raise disciples for Christ through teaching as theological motivation for not just evangelizing the world for Christ but also the establishment of formal education (Eshun 2013: 38).

The Church's provision of elementary education multiplied in the southern section of the country, especially in Cape Coast and Accra, such that indigenes began requesting for the provision of higher education. Meanwhile Rev. Freeman in 1874 had already proposed the provision of the same (Adu-Boahen 1996: 9). Nonetheless, with the increased advocacy and support generated by educated Africans the Wesleyan mission responded to the clarion call (Kimble 1963:64). In 1876 the Wesleyan mission commenced the first high school in the nation, by name Mfantshipim "at Cape Coast" and also "Wesley Girls High School" in 1884 (Mobley 1970: 169, Bartels 1965:145). Currently, the Methodist Church also has five hundred and forty-seven (547) kindergartens, one thousand and thirty-three (1033) primary schools, four hundred and fourteen (414) Junior High Schools and fifteen (15) second cycle institutions (Eshun 2013:39) and a Teacher Training Colleges.

### **2.3.1.3 Catholic mission educational contributions**

The Christian Faith made contact with natives of the Gold Coast in 1482, through Portuguese explorers and traders arrived at Shama coast with their chaplains (Agbeti 1986:3-18). The chaplains attached to these Portuguese traders reach-out to convert the natives from their Africa traditional worship to the Christian faith, whom they intend to keep and instruct in Biblical literacy (Debrunner 1967: 270). That initiative did not become fruitful.

The Catholic missionaries re-lunched Christian mission activities in 1880, at Elmina, the Gold Coast. The adopted evangelization strategy was education (Agbeti 1986:103-104). Schools were established to provide both Christian and Western education for natives' children. The intention was dual; to develop students into adult Christians and trade assistants (Omenyo 2006:45, Graham 1971:1, Wiltgen 1956:22). The Catholics by 1890 experienced increased enrolment numbers because their schools, unlike those of the Wesleyans were free of financial commitments (Debrunner 1967). According Agbeti (1986), a twenty-year (1880-1900) Catholic mission assessment made in 1901, revealed an impressive increase to seventeen (17) schools, enrolling one thousand seven hundred (1700) boys and girls. Again by 1907, the mission initiated both a formal school and carpentry workshop at Navorongo that enrolled an initial twenty-six (26) youths sent by the District Commissioner (Bening 1990:41). Brake (1992:127), also affirmed a forty-year assessment report presented by Bishop Ignace Hummel of the Society of Africa Missions (SMA), "the third Vicar Apostolic of the Gold Coast", confirming success for the Catholic second mission which had established eighty-five (85) schools with attendant four thousand seven hundred and thirty-four (4,734) boys and girls. Reference notes the Catholic Church serves as the largest provider of church initiated schools operating about thousand three hundred and sixty-six (1,366) pre-Schools; two thousand and twenty-two (2,020) primary schools; nine hundred and fifty-seven (957) junior high schools; fifty-eight (58) senior high schools; nine (9) colleges of education; fifty-eight (58) vocational/technical institutes; and eight (8) tertiary institutions (Eshun 2013:39).

## **2.3.2 Healthcare**

### **2.3.2.1 European Mission Churches' contribution to Healthcare**

The missionaries' policy of attaching health-care centres and schools to established mission stations made easy Western health care delivery available and accessible to native Africans, even though Western health care existed in the Gold Coast since its introduction to West Africa by ship surgeons (Addae 1996:11-18). These mission churches regarded health care services as an integral part of Christ's mission to humanity, evidenced through his healing ministration to the sick. These biblical records and texts on healing, like Luke 10:19 served as theological foundations for their health care delivery (Nkansa-Kyerematen 2003:145). Eshun (2013:40) corroborates Assimeng (2010:92) assertion that "the influence of the Christian Missionaries... on matters of health and hygiene. It is quite clear that the extension of longevity or the expectation of life (that is to say, the

number of years that an average person is expected to actually live), and the reduction of the death rate could not have been possible without the work of the missionary churches”.

Basel mission has also made significant health care contributions worth noting. According to Eshun (2013:40), the Presbyterian Church, currently operates a total of forty (40) health institutions in the country. This comprises Four (4) District Hospitals, Nine (9) Sub-District Primary Healthcare Outreach Programmes, Twenty-six (26) Health Centres and Clinics, Two (2) Nurses Training Colleges, One (1) “Health Technical Unit” and Two (2) “Community Based Rehabilitation Centres” (CBRs). It is significant to note that two out of the four hospitals, that is, the Bawku and Donkorkrom hospitals were handed over to the Presbyterian Church to manage by government in 1956 and 1985 respectively. These are the government recognized district hospitals in their respective areas. (Omenyo 2016:8 cited in Eshun 2013:41)

Wesley mission health care contributions cannot be ignored. Currently, the Methodist Church also runs (two) 2 Hospitals and (four) 4 health services centres (Omenyo 2016:8). Presently, the Catholic Church has the largest church provider of healthcare in Ghana, and have about 32 Hospitals and 66 clinics spread all over the country (Eshun 2013:41).

### **2.3.3 Artisanal Skills**

Some of the Mission societies engaged directly in commercial ventures to generate the needed income to support not only mission activities but also empower their membership economically to improve their standard of living. The summary account of the Basel mission better illustrates that initiative.

According to Smith (1966:55) the Basel Mission inculcated legitimate Trade and Commerce into its operations in the attempt to accomplish the philosophy of Christianization and Westernization of the mission fields. The Basel Trading Company was instituted; this later became Union Trading Company (UTC). Even though their initial assignment was provision of mission logistical support, it sought to provide alternate trade to the slave trade (Smith 1966:55). The company also established department for the provision of technical and artisanal skills to the youth in scientific farming, carpentry, blacksmithing, masonry, bookbinding, pottery and basketry. However, Omenyo (2006:55) affirms Odamtten’s explanation for the reason behind the ‘training’ as “not only improving their own circumstances by selling their skills; but also gradually helping to improve the living conditions of the people. Thus, the Basel missionaries embarked on industrial training partly as a matter of policy, and partly in order to meet practical needs”. Again, the



Agriculture sector also received the missionaries' attention. They introduced the cultivation of the following crops to the Gold Coast, namely coffee, cocoa, tobacco, cocoyam, mango, avocado pear and breadfruit all brought from the West Indies. Gradually the Mission's activities were not only extended to cover cocoa trade but also the provision of social amenities like Hospitals, clinics, wells and road constructions (Odamtten 1978:124).

## **2.4 THE AFRICAN INITIATED CHRISTIAN MISSION EXTRANEOUS TO DEVELOPMENT EFFORTS PRIOR TO EMERGENCE OF CHARISMATIC CHURCHES**

The African initiated mission until the emergence of the Charismatic Christianity had not been visible in human centered development activities like provision of formal education, orthodox health care and artisanal skills like their historic mission church counterpart. Focus of development; that's progress in human life dwells more with the Christian worldview of moral and spiritual development of society. They have "mainly concentrated on "winning souls"" (Ossom-Batsa, G., Gatti, N., Ammah, R. D., 2018: 17). Though they failed to provide development in the context of the historic mission churches, yet as civil society, religious institutions are stakeholders in national development. Currently, the narrative has changed. They "have also begun founding schools and hospitals and have become active on the Ghanaian political landscape" (Ossom-Batsa et al 2018).

## **2.5. EMERGENCE OF MODERN PENTECOSTAL AND CHARISMATIC CHRISTIANITY**

### **2.5.1 Emergence of Modern Pentecostal Christianity**

Historical data on the emergence of global Pentecostalism projects Charles Parham, the proprietor of the Bethel College, Topeka, Kansas, as producing the first group of 20<sup>th</sup> century Christians, baptized and "filled with the Holy Spirit" and "the evidence of speaking in tongues". That eventful 1st January, 1901 that Agnes Osman, experienced charismata with "the evidence of speaking in tongues" was preceded by an all-night prayer with theological colleagues of Bethel College, Topeka, Kansas on 31st December 1900 (Synan2001:16). Already, Parham had taught that speaking "tongues was the 'Bible evidence' of the baptism in the Holy Spirit". He also added that "tongues were a supernatural impartation for the paresis of world evangelism" (Synan2001:16). Subsequently, it was William Seymour, a former student of Charles Parham prayer meetings "in a

former African Methodist Episcopal church building” at specifically “312 Azusa Street”, Los Angeles, in 1906 that spread-out the Pentecostal revival with thousands being baptized “with the Holy Spirit” and “evidence of speaking in tongues” (Synan2001:16). Thus, commencing from that 1st January, 1901 the Pentecostal outpouring and manifestations of the Holy Spirit has grown into a global phenomenon. Synan (2001:16) affirmed that Pentecostals numbered more than 200 million; the largest protestant denomination by early part of the 20th century. Cited works presents a working “definition of Pentecostalism” and with the intercultural perspective in mind as “Pentecostalism refers to Christian groups which emphasize 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” (Asamoah-Gyadu 2005:23).

### **2.5.2 Emergence of Modern Charismatic Christianity**

Charismatic Christianity emerged resultant from the early twentieth century influence of Pentecostal Christianity on North America Christian spirituality. However, the leadership of the Mainline Churches appeared not ready for such experience until 1955. Eventually, some who became influenced by the Pentecostal Spirituality decided to break the pattern of leaving, and remained in the Mainline Churches to effect changes (Menzies & Menzies 2000). The commencement of the charismatic movement has been associated with “Dennis J. Bennett, rector of St Mark's Episcopal Church in Van Nuys, California”. His open Sunday April 3, 1960 and subsequent two Sundays including Easter April 17, 1960 testimony of his Pentecostal experience to his parish set the movement into motion. Several of his congregation shared his experience and that compelled his resignation. The media publicity of the issue attracted awareness, acceptance and this spread to other mainline denominational churches. The phenomenon expanded to grip “other mainline churches”, where the clergy began receiving and openly declaring “their Pentecostal” encounters. That resulted into the organization of prayer meetings, Holy Spirit teachings for enthusiasts, anointing and “healing services for the sick”. For instance; by 1967, the “Catholic Charismatic Renewal at Duquesne University, Pittsburgh, Pennsylvania” had begun (Menzies & Menzies 2000).

The term “charismatic” started with “St. Paul’s” address of *charismata pneumatika*, “Gifts of the Spirit,” in “1 Corinthians 12-14”. He applied the term to those “extraordinary divine graces” Christians exhibit after their encounter with the Holy Spirit. Charismatic Christians believe that through the Holy Spirit baptism, the spiritual gifts (Greek *charismata*, from *charis*, *grace*), specifically the “nine gifts listed in 1 Corinthians 12:8-10” are bestowed on Christians. This remained the Charismatic Christian movement’s main focus and distinguishing feature (Menzies & Menzies 2010). The North American Charismatics Christianity began in 1960. They see themselves distinct from Pentecostals; they regard the state of ecstasy and manifestation of spiritual gifts as signs of being “filled with the Holy Spirit” (Poloma & Green 2010). Unlike Pentecostals who traditionally put premium on “evangelization and missionary work”, the Charismatics however emphasize renewal movement for revival within their own church traditions (Menzies & Menzies 2000).

## **2.6 EMERGENCE OF CHARISMATIC CHURCHES IN GHANA**

The third category of indigenous African Christian Mission or dispensation of Reformation was the African Pentecostal-Charismatic phenomenon. Further reading affirms the third wave of Pentecostal Christianity presently experiencing massive expansion and power in Ghana, as in another places in Africa, remains the neo-Pentecostal movement (Asamoah-Gyadu 2005:26). The Ghanaian Charismatic or “neo-Pentecostal movement”, a strand of Pentecostalism (Larbi 2001: 89), began in Ghana in the late 1960’s and early 1970’s as campus Christian fellowships in the nation’s second-cycle schools and colleges. These consisted students and the youth; who felt that mainstream Christianity did not inspire their spirituality, others whose parents belonged to some Pentecostal churches but sought space to express their spirituality and newly converted Christians. The movement however evolved from campus Christian fellowships into what was called ‘Town fellowships’ and ‘Evangelistic ministries’. Eventually, from the late 1970’s to late 1990’s most of these Town fellowships and Evangelistic ministries were converted into indigenous Charismatic or neo-Pentecostal Churches. For instance, a fellowship at Airport residential area became Nicholas Duncan-Williams’ “Action Faith Christian ministries” now “Action Chapel International”, in 1979; from Kanda Town Fellowship emerged “International Central Gospel Church” in 1984 founded by “Mensa Otabil”, while Jesus People Town fellowship at Accra New Town became “Victory Bible Church International” (VBCI) in 1985 led by N. A. Tackie-Yarboi.

Other prominent ones include “Perez Chapel International” (PCI), “Lighthouse Chapel International” (LCI), “Royalhouse Chapel International” (RCI) and “Fountain Gate Chapel” (FGCI).

As a strand of Pentecostalism; they believe in the Bible, practice evangelization, prayer, tongues speaking and spiritual gifts. Literature also describes Ghanaian Charismatics as a segment of Pentecostal Christianity that emphasizes “personal conversion” experience climaxed with the “Holy Spirit” baptism and “Spiritual gifts” (Dovlo 2000: 7-8). Their corporate worship activities are evidenced by “speaking in tongues”, healing, teaching, seeing visions, prophecy, interpretation of tongues, etc. However, Ghanaian Charismatics differs from Classical Pentecostals. While African and Ghanaian classical Pentecostals have historic affiliation or were established by associates of William J. Seymour’s Azusa Street Pentecostal revival and Western Pentecostal missionaries from the 1930s, Ghanaian Charismatic Churches are not known to have had such historic associations. Secondly, they are not associated with 1960’ Charismatic movement that began American Mainline Churches but emerged as independent African Church initiatives championed by young Believers, majority in their early and mid-twenties, without seminary training except the conviction of divine calling and bearers of generational leadership. Thirdly, their contextual mission emergence and relevance coincided with both mission and socio-economic challenges in sub-Saharan Africa, particularly Ghana. That contributed to the emphasizing of “Prosperity” theology and the “priesthood of all believers” praxis (1Peter 2:9). “This thus de-legitimizes the concentration of charismatic power in the hands of ministers and makes believers belong to the ‘holy priesthood’ and qualified to act as ‘stewards of God’s manifold grace’” (Asamoah-Gyadu 2005:98). Though indigenous in origin nevertheless, African Charismatic churches have been “inspired by North American neo-Pentecostal televangelist movements with their mega-church philosophies, world-dominating agenda for Christianity and religious entrepreneurial ambitions that motivate people to translate their salvation into practical everyday achievements in business, education, economics and family life” (Asamoah-Gyadu. 2005:1). Again, ample evidence shows that the theology of the movement's leadership was influenced by theological materials and telecast programs of American Faith preachers and healing evangelists like E.W. Kenyo, Oral Roberts, Kenneth Hagen, T. L. Osborne, and Derick Prince. Asamoah-Gyadu (2017:341–342) affirms that the most well-known African Charismatic Churches “include the Redeemed Christian Church of God led by Pastor Enoch Adeboye of Nigeria, the

Living Faith Church Worldwide or Winners' Chapel led by Bishop David O. Oyedepo, also of Nigeria, and Ghana's International Central Gospel Church led by Pastor Mensa Otabil".

Almost four decades, I have witnessed Ghanaian Charismatic Christianity engage the "Holy Spirit", 'Prosperity gospel', 'priesthood of all believers' and influence mainstream Christianity in Ghana.

## **2.7 HISTORICAL BACKGROUND AND EMERGENCE OF ICGC**

### **2.7.1 The founder: Pastor Mensa Anamuah Otabil and Preparatory Influences**

Mensa Anamuah Otabil, "founder and general overseer of the International Central Gospel Church" (ICGC) was born on August 31, 1959, at Sekondi to Lloyd Moses Otabil of Ekumfi Adansi, Central Region and Dina Amisah of Elmina also in the Central Region. He started his elementary education at Anglican primary school, Sekondi. The family relocated from Sekondi to Winneba, and then to Tema near Accra in 1966, where he worshiped at St. Alban's Anglican Church. Otabil's father worked as a personnel officer and later as a procurement officer of the Tema Boatyard Corporation. His father was a support for family, particularly in the children's education. He began his education at Swedru Secondary School from 1972. Though his parent's untimely passing away affected his formal education, he eventually completed his Ordinary Level education at the same School in 1977 (Larbi 2001: 339).

Otabil made a personal commitment to Christ at age twelve (12), at the scripture union at Tema Community 2, Primary school, though his family then belonged to the Anglican Church. He became committed to the Tema fellowship. The whole family eventually made personal commitment to Christ at the Tema Fellowship, where he also developed love for the Bible and reading. Later, his mother and the whole abandoned the Anglican Church and members of the "Assemblies of God church", Tema in 1973. Out of that Tema Fellowship, emerged the Power House Fellowship in August 1975, and in the following month, September 1975 Otabil received the Holy Spirit baptism and became attracted to evangelism (Larbi 2001:340). Though Otabil later moved to Kanda, near Accra Central in 1976, he kept fellowship with the Tema Power House fellowship until 1977, when Kanda Christian fellowship was formed with Rexford Osei as its first president. During that period, he gained employment at the Audio-visual department of the Ministry of Information, Ghana. Otabil was responsible for evangelism and later became president of Kanda fellowship from 1981-1983. As leader of the Kanda fellowship, he organized series of seminars on faith, gifts of the Holy Spirit, and praying for the sick (Larbi 2001:340). Thus, the

town fellowship served as the foundation that influenced his spiritual formation, drive for evangelization, leadership skills and mission work, culminating eventually into the establishment of the ICGC. Eventually, he and few members of the Kanda fellowship began “the International Central Gospel Church on 26<sup>th</sup> February 1984”, at Kanda Primary School (Larbi 2001:341).

Like most Charismatic Church founders, Otabil was influenced by scripture union (SU) and town fellowship phenomenon which became the conveyor belt for the Charismatic Church movement in Ghana and also the literature, audio and audio-visual materials of American faith preachers and church ministries (Larbi 2001:309 – 313). Otabil’s theology though appear to be home brewed, woven around life experiences and the development of peoples inherent resources to attain self-actualization, yet like most African Charismatic church leaders he was influenced by theological materials and telecast programs of North American Faith preachers and healing evangelists like E.W. Kenyo, Oral Roberts, Kenneth Hagen, T. L. Osborne, and Derick Prince (Larbi 2001:309–313). Asamoah-Gyadu (2005:1) affirms that African Charismatic Churches have been “inspired by North American, neo-Pentecostal, televangelist movements with their mega-church philosophies, world-dominating agenda for Christianity and religious entrepreneurial ambitions that motivate people to translate their salvation into practical everyday achievements in business, education, economics and family life”.

However, it appears his scriptural reflections on the misplaced concept of the African self-hood created by Africa’s immediate past effects of slavery, colonialism and negative cultural attitude; which he believes is redeemable through Christ’s Gospel, distinguishes his theology from other Charismatic Pentecostal preachers. Various scholars also hold this unique view about his theology. Gifford (1994:249) reports that “Otabil’s attempt to re-evaluate the role and worth of Blacks strikes chords wherever he preaches across the continent”. Larbi (2001: 353) distinctly described Otabil’s theology as “Evangelical Pentecostal liberation theology and human development”. Anderson (2002:174) accentuates the same view thus: “Otabil has become particularly well known for his brand of Black consciousness propagated in his writings and preaching that takes him to different parts of Africa”. De Witte (2008:103) appears to situate this uniqueness in a global perspective saying Otabil’s “version of African consciousness has become a major ‘trademark’ of Otabil’s Christianity, both in Africa and in the United States. It is what people recognize as his unique ‘brand,’ what distinguishes him from other preachers”. His biblical response to the ‘African inferiority complex’ trapping African development captured in his work “Beyond the rivers of

Ethiopia” coupled with the ‘Pan African Believers summit’ were meant to promote an African Christian liberation awareness on the continent. Though the name ‘Believers destiny summit’ has replaced ‘Pan African Believers’ summit’ suggesting to the researcher a lesser focus or emphasis on that ideology currently, yet one cannot rule-out laudable effects his messages has on his audience. While de Witte (2008:103) believe Otabil’s African selfhood and emancipation theology was “influenced by the writings of Senegalese presidents Leopold Senghor and Abdou Diouf”, Tetey (2015:35) thinks this influence emanated from the city of Accra, a ‘seedbed for the spread of Pan-Africanist ideology in Africa with Kwame Nkrumah in the forefront’. Though I have no grounds to disagree with these claims, I however think he might largely be influenced by his theological reflections of African’s underdevelopment predicaments and quest to proffer solution. That notwithstanding, just like his colleague Charismatic preachers on the continent and beyond he focuses on prosperity. His prosperity dwells on the discovery, development and deployment of inherent potentials for success, achievement and self-actualization. These ideas he communicates with clarity of thought that endears him to the hearts of both Christians and non-Christians in Ghana.

### **2.7.2 Formation and Initial Growth of International Central Gospel Church (ICGC)**

The International Central Gospel Church began on 26<sup>th</sup> February 1984, with twenty committed members at Kanda Primary School, Accra, Ghana. This occurred, after Otabil had declared his intentions of starting the Church at Kanda fellowship camp-meeting in December 1983. The Church commenced with Edwin Donkor as the assistant Pastor and an initial executive committee. Nonetheless, due some operational challenges the initial executive committee was terminated in 1985. The Church considers herself as “An Evangelical, Bible believing, Charismatic Christian Church” (ICGC 1995:4). The ‘corporate vision’ of the church is: “To establish the House of God through the development of Model New Testament Christians and Churches” (ICGC 1995:6, Tetey 2015: 23). Consequently, the church regularly seizes every opportunity to state its twofold purpose: (a) bring leadership and “vision to our generation”; (b) influencing “society with the principles of the Kingdom of God” (ICGC 1995:10, Tetey 2015: 23). Otabil is persuaded that the fundamental commitment of the Church is “to prepare the black person to be a channel of blessing to the world” (ICGC 1995:11, Tetey 2015: 23). Further, the Church prosecutes three-fold ministry philosophy namely; practical Christianity, human dignity and excellence (ICGC 1995:12, Tetey

2015: 23). This is taught in membership orientation class together with the ‘vision’ and ‘mission’ of the church (ICGC 1995:11-15, Tettey 2015: 23).

Like most successful Charismatic Churches, ICGC relocated to several places while experiencing growth. Beginning from February 1984 to April 1986, the membership grew from twenty (20) to one hundred and eighty (180) adults in attendance. During this period the church’s worship places moved from Kanda primary school, to National Vocational Training Institute (NVTI), to Accra high school (AHS), to South Valley preparatory school, to Regal cinema hall and a private residence (Mrs. Hammonds house), to the Young Women Christian Association (YWCA). However, “in May 1986, the Church settled in rented” Baden-Powell memorial hall, of the Ghana boys scout association (GBSA), which became its abode for a decade ICGC 2005:9). During this decade period (1986 – 1996), the church attendance grew from one hundred and eighty (180) to four thousand (4000) memberships.

According to Larbi (2001:341), some of the early key leaders who contributed to the growth and development of the church are William Obeng-Darko, Eric Oduro Kwapong, Edwin Donkor, Christopher Yaw Annor, Gracious Awoye, Morris Appiah, Felicia Esseku (now mrs. Felicia Donkor), Richard Donkor, Patience Adze (now mrs. Rev. Patience Addae) and Nana Abeka Johnson. Currently, the church has several branches all over Ghana, across the continents of Africa, “North America”, Europe and “other parts of the world”. The church has established a private university and other relevant ministries to serve humanity. In 1996 the Church relocated to her present permanent place of worship, Christ temple, Abossey Okai, Accra, Ghana.

## **2.8 CONCLUSION**

The Chapter attempted a synopsis presentation of both European and African Christian missions and the visible areas of diaconal and human development activities prior to the emergence of Charismatic Churches and the ICGC. Attention was given to the synopsis of the two categories of mission enterprises in Ghana prior to the emergence of charismatic churches and the ICGC; diaconal and human development activities in Ghana prior to the emergence of charismatic churches and the ICGC; the emergence of modern “Pentecostal and Charismatic Christianity”; the emergence of “Charismatic churches in Ghana”; and the historic background and emergence of the ICGC.

It was argued that Christian mission engagements in the Gold Coast (Ghana) that span over five centuries was not only limited to European missions but African mission interventions too. Further,



it has been shown that while European missions progressed beyond the establishment of churches to diaconal praxis of providing human development service, that of African mission was limited to the salvation of the human soul and the establishment of Churches; prior to the emergence of Charismatic churches in Ghana.

Finally, this chapter has established that prior to the emergence of Charismatic Churches, Christian mission and diaconal activities leading to the establishment of Christian communities and human centered development had occurred in Ghana. These diaconal activities include Western education, health-care and artisanal skill for socio-economic empowerment of the youth. Haven established that the Church in Ghana engaged in mission and development activities prior to the emergence of Charismatic churches, specifically the ICGC; the study devotes next chapter, chapter three (3) to discuss the theoretical framework for the study.

## CHAPTER THREE

### THEORETICAL FRAMEWORK OF THE STUDY

#### 3.1 INTRODUCTION

Theoretical framework remains the structure that can hold or support the theory of a research study. The chapter seeks to establish a common ground theoretical frame for understanding the mission and development in the ICGC in Ghana, including the spiritual and socio-economic well-being of participants. In that process, the chapter devotes attention to selected literature, theories and concepts relative to the study. These theories border on; mission, indigenous church principles, diaconal, development, religion and sustainable development, including the “UN sustainable development goals (SDGs)”.

#### 3.2 MISSION CONCEPTS OF THE 20<sup>th</sup> CENTURY ECUMENICAL MOVEMENT

##### 3.2.1 The fundamental concept of mission

The term ‘Mission’ emanates from the Latin verb *missio*, which means ‘to send’ (Rosin 1972); making mission the concept of the sending (*missio*). Fundamentally, the ideology of mission being ‘to send’ finds elaborate expression in both the Old and New testaments. For instance, the Old testament indicates God sending Moses from the Midianite desert to Pharaoh with the emancipation message ‘let my people go’ (Exodus 3:10, Acts 7:35). Again, the New testament shows God sending His son for the redemption of humanity (John 3:16),

However, the concept of ‘Mission’ from the word *missio* gained significant attention particularly during the twentieth century, where ecumenical mission movement models were development. These twentieth (20<sup>th</sup>) century ecumenical movement mission models include; *missio ecclesia* (Church centered mission) of (World Missionary Conference (WMC), Edinburg 1910); *missio Dei* (God’s mission) of (International Missionary Conference (IMC), Willingen 1952); Church for Others mission of (IMC, Mexico 1963); Kenosis (Self-emptying) of Incarnation (IMC, Willingen 1952); Mission in the concrete reality of life (Commission on World Mission and Evangelism) (CWME), Bangkok 1973); Mission as the fullness of life (World Council of Churches) (WCC), (Seoul 1990). For the purpose of the study: This chapter looks at ICGC mission theoretical framework within three mission models. These are *missio ecclesia* (Church centered mission)

(WMC, Edinburg 1910); *missio Dei* (God's mission) (IMC, Willingen 1952) and Mission in the concrete reality of life (CWME, Bangkok 1973), (Bosch 2011: 294-462).

### **3.2.2 Mission as *missio Dei***

The concept of *missio Dei* (not exact term) profoundly emerged at the International Missionary Conference (IMC) in Willingen (1952), where Karl Barth's contribution to missionary thought attained climax, making him the premier advocate of a novel mission perspective that fundamentally transformed mission approach (Küng 1987:229). It emphasized God as a missionary God. Mission, revealed as proceeding from God's nature was situated in the framework of the Trinity doctrine, and not ecclesiology nor soteriology; thus emphasized trinity "God the Father sending the Son", and "God the Father and the Son" sending "the Spirit" as a mission model (Aagaard 1974:420). Judging from the above view about mission, I agree with van-'t Hof (1972:158f) and Bosch (2011:303) position on Willingen's picture about mission as an engagement in God's assignment, which must solely rely on Him the initiator for life and continuity. Hence authentic *missio ecclesia* means the active involvement of the church in *missio Dei*. It further emphasizes the corporate and universal involvement of the Church in God's mission, modeled on the biblical text John 17:17-18. Further Larbi (2001:349) associates ICGC mission to *missio Dei* thus: "The church spells out its missionary commitment in the following terms: Our strong commitment to mission stems from our desire to obey the Word of God ...". Affirming the Church's mission linkage to *missio Dei*, Tettey (2019) asserts that "ICGC mission policy focuses on obedience to the divine mission command in Matthew 28:18-20 and Mark 16:15".

### **3.2.3 Mission as *missio Ecclesiae***

The *missio Ecclesiae* concept or Church centered mission concept reveals mission as; the Church engaging in mission purposefully for planting and building the church. This model merged first as the primary focus of the ecumenical meeting at Edinburgh world missionary conference (WMC) in 1910 (Bosch 2011: 294-462). It emphasizes Rufus Anderson's three self-principles of self-governance, self-governance and self-sustaining churches (Henry Venn's theory of a three self-principles of self-propagating, self-financing, and self-governance for building indigenous churches). Further, it emphasizes baptism, discipleship, and teachings, and how best to accomplish mission. Its focusing biblical text remains Matthew 28: 19-20 (WMC, Edinburgh 1910). The distinguishing point between *missio Dei* and *missio ecclesiae* though appear illusive remains

however clear. While *missio Dei* deals with the fundamental origin and sustenance of mission, *missio ecclesiae* derives its existence and purpose from the former focusing on the organization and the execution of *missio Dei*. The fluidity between the two mission paradigms reveals that *missio Dei* manifests God's natural love for humanity whereas the church shares the privilege of its implementation (Davies 1966:33, Hoekendijk 1967a:346, Rütli 1972:232). *Missio ecclesiae* though appear the executive arm of *missio Dei* yet functionally unsuccessfully without *missio Dei*. The two remain exclusively interdependent in function. Participation of ICGC in *missio Dei* through the performance of her primary *missio ecclesiae* role serve as enabler for achieving the goal "to establish the House of God through the development of Model New Testament Christians and Churches" (ICGC 2010: 11). The ICGC decentralized governance ethos permits local churches execute local mission and self-support projects for the benefit of local communities, while the headquarters play supervisory role (ICGC 2010: 24). The ICGC *missio ecclesiae* praxis projects the characteristics of an indigenous church mission system as postulated by Henry Venn.

### **3.2.3.1 Henry Venn Indigenous mission theory**

The "indigenous church" model emerged as the central construct to "mission" theory. A church qualified as indigenous when she functions along "self-supporting, self-governing and self-propagating" concepts. Venn's mission concept emerged in three mission policy publications between 1846 and 1865.

Henry Venn advocated for an "Indigenous Church Principle" which is widely known as "Three-Self" formula namely, "self-supporting, self-governing and self-propagating". Venn wanted to see the native mission agencies function on their own without the interference of the western mission societies (Shenk 2006:10). According to Wilbert Shenk, both Henry Venn and Rufus Anderson redefined the Indigenous Church concept in Christian mission to mean, local congregants developing their capacity to lead the Church organization, as second to none (Shenk 1981:170). Beyond that, Venn's service "as honorary Clerical Secretary of the Church Missionary Society (CMS) (1841-1872)" positioned his efforts to the center of professing scientific knowledge and approach to mission. For instance, the CMS compromisingly handed over the mission churches to local bishops (foriegu) resultant from the financial crisis and conflict with the Anglican Church. However, further occurrence of the same financial crisis in the administration of local bishops (foreign) over local missions, prompted Venn's ideology to create a "native church" responsible for its own pastorate, independent of foreign support (Dorn 1982: 6). Henry Venn's theory

emerged from experiences from the mission field, particularly in comparison of the case study of two foreign missions; namely the success of Sierra Leone and Niger missions of West Africa to the once prosperous but now failing Jamaican mission. Venn identified the issue as “the lack of a trained indigenous leadership” (Shenk 1985: 25-30). He judged the problem as possessing both sociological and psychological root causes than just the act of church planting. He saw churches planted in colonies as Australia and Canada, where congregants were predominantly Europeans, resonated well to the home church pattern. But the situation was diametrically different to those churches planted in colonies whose cultural and religious background was alien to the missionary (Shenk 1985: 25-30). Venn subsequently referred to his understanding in these matters as the “science of mission” (Shenk 1985: 30).

These views and his achievements were not without familiarity with mission journals and thought of that period, which also broadened his insight into the ‘problems of dependency’. The emergent crises summarily covered three areas, which also lead to the eventual and sequential issuance of three mission policy papers: These include the “Minute upon the Employment and Ordination of Native Teachers” presented in 1851. The next appeared a decade after, 1861 as “Minute on the Organization of Native Churches” and the last published “report of what had been accomplished as a result of the two earlier policy statements” in 1866. In that same 1866, the trio documents were compiled into one main mission policy statement; representing Henry Venn's vital theoretical contribution to the “science of mission” (Shenk 1985: 34).

Though unable to enumerate or stipulate the “three-self formulae”, nonetheless subsequent scholarly contextual study and interpretation of his work and literature cogently acknowledged Venn as pioneering the “native church” concept of “self-supporting”, “self-government”, and “self-propagating” (Shenk, 1981: 168-172).

### **3.2.3.2 Henry Venn Indigenous mission theory and the Holy Spirit as mission Agent**

Shenk gives an account of Henry Venn’s reference to the indigenous mission concept and the reliance on the Holy Spirit as the primary mission agent to guarantee the ultimate mission success. Highlighting this view in 1871 during his last dispatch instruction to missionaries after fifty years of missiology insight and association with the CMS he spoke extensively about the indispensable missional function of the Spirit, particularly convicting and converting souls to Christ (Shenk 1985: 39). The best organization and skillful human agency have limitations and cannot function as substitution of God’s spirit. The neglect of the Spirit’s missional functions accounts for the

unsatisfactory performance of his projected indigenous mission theory. The Spirit however, employs multifaceted approaches for unexpected extension of mission frontiers and development. Henry Venn proceeded to buttress his position on the above submission with a historical fact. According him, the Madagascar missionary work began in 1820; the missionaries translated the New Testament Bible into their local language in 1830 and baptized a total of twenty-one new believers in 1831. A successive Madagascar government formally debarred Christianity and further deported the missionaries by 1836. However, upon the resumption of missionary work in 1861, each missionary became dumb founded discovering that nearly fifty percent of Madagascans had become Christians (Shenk 1985: 39).

Again, in 1850s Henry Venn learnt through correspondence with missionaries that the ‘mission station system’ was no longer working and was undergoing changes in direction of giving up certain established institutions; but showed tremendous results through the adults converting their fellow adults. He thus recognized the development as an indispensable initiative and direction of the Holy Spirit’s active involvement in mission. He thereafter reacted by attacking the ‘station system’ solely dependent on human efforts in his 1861 policy. Innovatively, Venn appears arguing for improving mission structures and forms to allow easy operations of God’s Spirit than become impediment (Shenk 1985: 39). For instance; to the Indian mission undergoing changes, he recommended the formation and preference of small groups’ engagement in evangelization of their neighbours under the Spirit’s inspiration, than the sole reliance on the Catechists. He also encouraged growth and development of smaller Christian groups in the communities through fellowship. This approach gives the church the advantage to thrust mission responsibility upon the local believers, while the missionaries are kept at the background playing oversight roles (Shenk 1985: 39). By implication Venn considers the existence of functional smaller groups like the home cells, youth groups, adult groups, special groups in the local church as innovative structures for effective mission operations of the Holy Spirit.

### **3.2.3.3 Henry Venn Indigenous church formulae and Charismatic churches**

I acknowledge that Henry Venn's mission concept of the “indigenous church formulae” and later focused attention on the Holy Spirit as the principal director of mission appears resonant with the Biblical mission approach demonstrated through the “early Church” in the book of Acts. The 1974 Lausanne Congress broadly admitted the explanation for Christian mission as the formation of “viable indigenous church planting movement” (Water 2006:28). This conceptual view appears

theologically manifesting God's glory while projecting Jesus ministry as the universal mission model. Again, Venn's "three-self formulae" of "self-supporting", "self-governing" and "self-propagating" though designed for Western church foreign missions (Shenk 1985: 37-39) however; seem possessing universal principles applicable for development of "native churches". Perhaps an undeniable relevance of Venn "Indigenous Church formulae" was the emergence as real practical solution to nagging challenges associated to local missions and on the foreign mission fields. And therefore, the study hypothesis that the "three-self formulae" might also be applicable to "native churches" like African Charismatic churches including the ICGC pioneered as local mission initiatives without any foreign mission associations.

### **3.2.4 Mission as the Concrete Realities of Life (Liberation)**

Here, the concept of mission focused on the biblical text Luke 4: 16-21, gained primary emphasis first at CWME, Bangkok 1973; and subsequently WCC, Nairobi 1975; CWME, Melbourne 1980; WCC, Vancouver 1983 (Bosch 2011: 294-462). It emphasizes liberation: particular economic liberation theology, which began in Central and South America; like meeting human necessity needs, relief human suffering, establish social justice and peace through dialogue (CWME, Bangkok 1973); assist in development process (education, human rights, gender etc.), articulation of political, economic and social objectives to achieve 'sustainable global society' (WCC, Nairobi 1975). It also emphasized liberation: cultural liberation theology which commenced in Africa and Asia; focused on indigenization, enculturation, contextualization and local theologies; dealing with oppressive sections of culture that deny and accentuate cultural inclusiveness as God's will, because of shared common human aspirations and duty towards humanity (WCC, Vancouver 1983; Bosch 2011: 294-462).

Jesus' mission extended to persons with diverse backgrounds; those living in wealth and poverty, the liberated and afflicted, the religious and non-religious, cutting across universal barriers (Bosch 2011: 12). The socio-cultural diversity of Jesus mission was evident in His missional praxis and embraces of not just Jews and Gentiles; bond and free, but also gender unbiased. This mission appeal appeared in Jesus mission manifesto (Luke 4:21), where society's destitute, out-cast and marginalize are classified as "poor" that needs the Gospel. Thus, the praxis of mission in the "Concrete Realities of Life (Liberation)" also agrees with the Diakonia concept; love calling to care and alleviate the suffering of society's less privileged (Dowsett et al 2015:26). The concepts of mission as liberation and Diakonia flexes well with ICGC social ministry commitments to

society's destitute, less privilege and the poor; executed through the Church's NGO, the Central Aid.

### **3.2.5 Diakonia**

Diakonia, instead of the broader examination, is limited in this chapter to "Diakonia in Context", which also bears the following primary assumptions. First, diakonia manifests the Church's distinctiveness and mission. Secondly, it remains engagement in practical activities or call to action, an answer to alleviate distress situations, inequalities and care for humanity (LWF 2009: 8). "Diakonia in context" suggests that diaconal assistance to the poor and marginalized may never become complete without first understanding their plight and then factoring into the solution the destitute persons' own viewpoint. It appears the destitute devastating situation draws into deeper societal marginalization when outside solutions are imposed on them. Careful examination of their poverty may unfold concealed "multidimensional experiences". This may include lack of individual confidence, absence of education, unemployment, lack of opportunity among other factors. Each of these issues may need a collective diaconal attention and approach (LWF 2009:20).

The concept diakonia emanates from the Greek terminology "diakonos" translated servant, attendant or minister (Bulbrick 1962: 785). "The Dictionary of the Ecumenical Movement" explains diakonia as "responsible service of the gospel by deeds and by words performed by Christians in response to the needs of people" (White 2002: 305-310). The term "Diaconal" also originated in the 17<sup>th</sup> century from ecclesiastical Latin "diaconalis", from "diaconus". It's an adjective connecting to the role of deacon or Diakonia. Thus, the two words "diakonia" and "diaconal" are used interchangeably in the study.

The concept diakonia is applied variously in the New Testament Bible. It may mean material services for some physically challenged (Mark 15:41; 2Timothy 1:8), ministering to people (Mark 1:3; Acts 6:2) and even financial assistance to a needy community (2 Corinthians 8:19, Rom 15:25). However, the popular appreciation of diakonia emanates from the biblical explanation of the selection of the seven in Acts 6 to service as of deacons (Connolly 1932: 148-150). Jesus' ministry began on the declaration of liberation and the Lord's favor to the marginalized groups in society (Luke 4:18-19). That declaration became the genesis and model for Christian appreciation of "diakonia". Meaning the church's diakonia activities extend Jesus' loving care unto the society's destitute. That makes Jesus' own messianic activities, healing the sick, good deeds and



the Apostles' mission exhibition of heavenly affectionate will addressing of earthly challenges, diakonia (Dowsett et al 2015: 27). The concept which finds relevance in the serving nature of Christ, as one who came to serve and not to be served also carries diverse usage (Bulbrick 1962: 785). Further, the duty of the Deacons, which dwell on self-effacing, affectionate service also found appearance in Luther and Calvin's ecclesiology (Olson 1992: 99-118). Diakonia, as a practice even existed in the nineteenth century, where deacons were involved in social welfare activities. This was further enforced through Theodor Fliedner and Johann Wichern charity work in poor communities, which Wichern eminently termed the church's "Inner Mission" (Hartley 2015). Again, the term Diakonia has been explained from various perspectives. According to Pobe, diakonia is "a service of love inspired by the example of the life of Christ and by faith and endurance" (Pobe 1993 cited in Omenyo 2006:12). Diakonia is divine invitation to render divine loving help to ameliorate the plight of the poor, afflicted and marginalized. Further, the words "deacon/deaconess" and "diaconate" are designations emanating from similar "root word" that highlights the "service" nature of their function (Dowsett et al 2015:26). Bediako (1995: 144) asserts that, "the discovery of the Gospel as good news to the poor, socially oppressed and underprivileged has become a fundamental challenge for mission and theology from the Two-Thirds World". By implication, the relevance of the Gospel in the post-modern dispensation in particularly, underdeveloped societies certainly link to the church diakonia activities those jurisdictions. Poverty alleviation should find genuine mission expression in deprived communities. Fenton (1995: 138) affirms this position thus "an evangelism which ignores social concern is incomplete and unscriptural in nature and will be unheeded by many." Holistic soteriology addresses itself to mankind as three dimensional being, spirit, soul and body, equally engaging spiritual and social justice matters.

Beyond evangelization and church planting, the ICGC mission engages in diakonia activities. Diakonia ministry to the society underprivileged, channeled through the activities of the Church's N.G.O designated "Central Aid" leads to literal change and improvement in participants' quality of life; synonymous to development. This brings into focus basic concepts of development. However, seeking synthesis between above discussed mission concepts to establish a sustainable mission concept for the study precedes that of development concepts in sequence.

### 3.2.6 Sustainable mission concept

Bosch asserts that “Willigen's image of mission was mission as participating in the sending of God. Our mission has no life of its own: only in the hands of the sending God can it truly be called mission, not least since the missionary initiative comes from God alone” (Bosch 2011:303). Thus, mission that originates from the eternal nature of God and not anthropological sources make *missio Dei* a sustainable approach to mission, being sustained through divine resourcefulness. While *missio Dei* deals with the fundamental origin and sustenance of mission, it also “enunciates the good news that God is a God-for-people” Bosch (2011: vi), nonetheless *missio ecclesia* which derives its existence and purpose from the former focuses on the organization and the execution of *missio Dei* within “specific times, places, or needs, of participation in the *missio Dei*” (Bosch 2011: vi). *Missio ecclesiae* concept and mission model that originated during the Edinburgh conference with focus on evangelization and church planting; also emphasized the ‘indigenous church concept’ advocated by Henry Venn (1796-1873) and Rufus Anderson (1796-1880) popularly known as “Three-Self” formula “self-supporting, self-governing and self-propagating”, appear to serve the achievement of mission sustainability (Shenk 1981:10-170) on the anthropological level.

Following the above argument that *missio Dei* remains sustainable mission approach; and “the good news that God is a God-for-people” (Bosch 2011: vi), makes Him interested in both their spiritual and material salvation. This makes people’s material salvation and well-being; an issue for sustainability of mission and development, dependent on divine resourcefulness, where development means improvement in people’s well-being. The praxis of this, harmonizes with the Diakonia concept. “Diakonia is the call to participate in God’s caring and liberating action for the poor, the marginalized and the oppressed” (Dowsett et al 2015:26).

Further, the concept of mission in the Concrete realities of life (Liberation) grounded on the biblical text Luke 4: 16-21, gained prominence first at CWME, Bangkok 1973; and subsequently WCC, Nairobi 1975; CWME, Melbourne 1980; WCC, Vancouver 1983. It emphasizes liberation: particularly economic liberation theology, which began in central and South America. At the above subsequent meetings its focus broadened from meeting human necessity needs, relief human suffering, establish social justice and peace through dialogue to include assistance in development process (education, human rights, gender etc.), articulation of political, economic and social objectives to achieve ‘sustainable global society’ (WCC, Nairobi 1975). This mission

encompassed liberating the poor, oppressed and society marginalized (Bosch 2011: 12). Thus, the praxis of both *missio Dei* and mission in the “Concrete realities of life (Liberation)” also agrees with the Diakonia concept. “Diakonia is the call to participate in God’s caring and liberating action for the poor, the marginalized and the oppressed” (Dowsett et al 2015:26)

And therefore, the synthesis between *missio Dei*, *missio ecclesia*, indigenous church formulae, mission as liberation, and diakonia concept project a picture of sustainability of mission within the local community.

### **3.3 RELIGION AND SUSTAINABLE DEVELOPMENT CONCEPTS**

In agreement with Bellù that “development” from society or to a socioeconomic system perspective, typically imply enhancement, either partially or holistically the state of affairs of people, organization, systems, communities and environment. Development might become an end product of some intentional deeds performed by an individual, group of persons or superior influence to realize a targeted or favourable improvement. Typical development activities may include implementations of “development policies” and “private investments” (Bellù 2011:2). But development as applied in the study’s context means “people-centered development”, where development dwells on addressing various issues upsetting the welfare and upgrading of people’s lives (health, education, entitlements, capabilities, empowerment etc.) (Bellù 2011:3).

#### **3.3.1. Religion and traditional Development concepts**

The two main types of development paradigm involved include the economic development and human development. The economic development, what Walt Rostow considers Development is “the occurrence of macro-economic growth when the right economic structures and conditions are satisfied” (Rostow 1960; Freeman 2015: 1). This secular development paradigm measures growth as increased per capita income of the economic system achieved through the “transformation of the structure of an economic system, rather than as a development process per se” (Bellù 2011:3). This development paradigm neglects religion which led development during pre-colonized Africa, due to ‘rivalry between religion and state for political dominance’ (Freeman 2012b: 1). It further holds the theory that as societies developed and modernized religion would also undergo a secularization process. Thus the neglect of the “Faith” in development pursuit remain the foundation of “modernization discuss, concentrating on economic improvement as the yardstick for measuring development between the 1950s and the 1980s” (Deneulin and Rakodi 2011: 46;

Freeman 2012b: 1). The conceptualisation of development in only economic terms is believed to be an inadequate yardstick in determining human well-being because it excludes other vital components such as the spiritual and mental dimensions (Ossom-Batsa et al. 2018: 67). Unfortunately, it appears this concept of development failed to deliver significantly the desired development fortunes for Africans, particularly Ghanaians; considering the worsening standard of living of majority of the populace.

“Human development” appeared as the alternate “development paradigm”, which United Nations development programme (UNDP) report 2001 defines as formulating the conducive conditions for people to exploit and enhance their inherent abilities for economic outputs, innovative living responsive to the individual demands. Since people constitute a nation’s priceless resources, “development” should aim at improving their fortunes in the society. Religion driven “development” mostly associates with people or human centered development focusing on upgrading different aspects of the human existence affecting the individual and collective prosperity (health, education, entitlements, capabilities, empowerment etc.) (Bellù 2011:3). Sen’s theory of development which dwells on increase of human capabilities to better human lives also seeks to remove the obstacles to people’s life achievements like; lack of education, health challenges, poverty, lack of social and decision making participation (Fukuda-Parr 2003: 303). Concerning impact assessment of peoples’ human development, both Sen and Fukuda-Parr agree on applying two measuring standards of the “evaluative” and “agency” perspectives (Amartya Sen 2002; Fukuda-Parr 2003: 303). The “evaluative” perspective deals with accessing enhancements made in peoples’ lives as proof of physical development and primary as the main measuring rod for development. This contrasts the paradigms that focus only on the national economic feat. Haq also proposed and formulated a combined measurement that evaluates human development and well-being, known as “Human Development Index” (HDI), an amalgamated guide to improvements in “human development” (Fukuda-Parr 2003: 305). Hence, human development has become an essential part of developing a nation. The foregoing discussion draws deserving attention to the issue of sustainability of development and the function of religion in achieving sustainable development in society, particularly developing nations.

### **3.3.2 Religion and Sustainable Development**

The concept “sustainable development” is defined as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”

(UNDESA 2015). The concept began from a multilateral and inter-governmental attempt to drive the world towards a more robust and sustainable direction at the 1972 “UN Conference on the Human Environment” (UNDESA 2015). However, “sustainable development” became accepted and announced “in the United Nations Commission on Environment and Development” (UNCED) report, regarded “Brundtland Commission” in the year 1987 named after “chairwoman, Norwegian Prime Minister Gro Harlem Brundtland”, who later headed the “World Health Organization (WHO)”. That document also presented the definition for “sustainable development” (UNDESA 2015). Clearly, the above conceptual definition highlights two main facts; meeting present needs and meeting future needs. This concurs with Elkington (1997:18) opinion about the concept of focusing the 21st century as “the Sustainability Century”. The “sustainable development” concept promotes development that also ensures that current human enhancement activities do not disturb the potential for holistic future development of humanity and the environment (Bellù 2011:3). By implication factors that prevent the sustainability of development need identified and if possible, eliminated because studies show diverse human improvement projects never materialize due to conflicting traditional norms, values, beliefs and practices (Freeman 2015:2). When people’s values, worldview and attitude conflict with development projects, the desired end becomes a mirage. Thus, the call for people centered development guaranteeing sustainable development should factor, cultural and religious values into infrastructure and socio-economic development projects. It also ensures the achievement of significant impact on the holistic well-being of people. Religion appears a composite mechanism of beliefs coupled with praxis relative to sacrosanct activities considered relevant for the individual or community welfare (Buijs 2004:105). As the worldview through which most people interpret and morally value their world either progressively or retrogressively, religion constitutes an indispensable factor in the science of development and proffer solution to challenges impeding development (Deneulin and Rakodi, 2010:52). Thus, poor appreciation of socio-culture beliefs of a community may become major impediment to meaningful development in such a society (Freeman 2015:2). Hence, there is need to confer with and solicit the views of religious leadership on intended community projects, resolve potential inhibitions to the sustainability (Basten & Betz 2011, Wilber & Jameson 1980:6). Thus, the achievement of “sustained development” requires that implementers devise investments that factors in local positive sensibilities, cultural norms and values, or the amendment of local attitudes and behavioural patterns that inhibit developmental processes (Freeman 2015:2). Religion’s role

of shaping belief systems, religious values and cultural attitudes to resonate with the sustainability of development, makes it an indispensable factor of sustainable development.

### **3.3.3 Religious Ethics and Sustainable Development**

Discussions here are based on Dena Freeman's work on "The Pentecostal ethic and the spirit of development" (Freeman 2012) and Max Weber (1864-1920), works on "The Protestant Ethic and the Spirit of Capitalism" originally printed in "1904-1905" (Weber 1930). Weber in his work argued for the existence of relationship between the Protestant Christian phenomenon and the development of the sixteenth and seventeenth capitalism in Europe and the Western society. Though his argument did not assign Protestantism or Protestant worldview to the development of capitalism nor similarity with capitalistic worldview; it attempts to project that Protestants belief responsible for an ethic of hard work and frugality which involuntarily culminated into flourishing enterprises and capital accumulation as the causal effect. By implication Weber remains identified with the probable growth for "industrial capitalism" relative to "Protestant work ethic" that inculcated into Protestants the "values of thrift, trust, integrity, honesty, hard-work, and fairness" (Weber 1930). Freeman however, affirms the existence of a major philosophical difference between the "Protestants" and "Pentecostals", but also a thin similarity between "the Protestants ethics and the spirit of capitalism" and "the Pentecostal ethics and the spirit of development", especially in connection with material prosperity. Freeman (2012b:20) reasons with Comaroff and Comaroff 2000 (293–312), Maxwell (1998: 350– 373), Maxwell (2000:249–277); Meyer (2007:5-28) that whilst the "Sixteenth-century Calvinist Protestantism" exhibited extreme "ascetism" leading unto inadvertent capital and material acquisitions, the "late-twentieth-century Pentecostal Protestantism" demonstrates deliberate materialistic tendencies and purposefully pursue them. Importantly, Protestant's predestination doctrine was the major compelling belief behind their work ethic. Per that doctrine God had already selected the potential candidates for heaven, and that it was unfeasible to recognize or persuade His choice. Inability to contain associated worry that doctrine generated several "Calvinist Protestants" derived consolation in worldly achievements as mark of divine favour and approval, indicative of possible future in heaven. Subsequently, from the 1950s and 1960s scholars have associated "Weber's ideas to non-Protestant societies", specifically in the interpretation of matters of economic development and modernization in non-Western societies (Weber 2005: 3-102). Paul Gifford also affirm that (Charismatic) Pentecostals aside a few, are not abstemious nor suspend indulgence in materialism but enthusiastically acquire

them (Gifford 2004). Joel Robbins has also waded into the argument about the resemblance of current Charismatic-Pentecostals to a type of “Protestant ethic” as “the key debate in discussions of [Pentecostal and charismatic] economic culture” (Robbins 2004: 136, Freeman 2012b: 16). Nonetheless, Freeman argues that the consideration of current African Charismatic-Pentecostals as the exact replication of Weber’s theory remains untenable. Weber predicated the practice of then novel economic order, now “capitalism” on the transformation of peoples’ values and moral behaviours that reflected the new moral economic system. Protestantism inadvertently made these changes. However, Pentecostalism does indeed exhibit a similar function in “neoliberal capitalism and development” in Africa (Freeman 2012b: 20).

Freeman indicates the existence of a similarity between Protestantism and Charismatic Pentecostalism. Freeman considers Charismatic Pentecostalism as a figure of Protestantism which apart from resonating with African sensibilities, further motivates changes in moral behaviour that allure to success and advancement, in the “contemporary neoliberal economy” on the assumption that God wish believers to prosper and have sound health; not the assumption of securing proof of selection for future salvation. All the same, the results of “hard work, saving and a limitation on certain types of consumption” appear the same on both cases (Freeman 2012b: 22). Secondly, the attention and effort devoted for personal changes in “beliefs, values and morality” prepares the individual for swift socio-economic improvement when other condition are satisfied (Freeman 2015:2). Weber further accentuates bilateral linkage between the Faith and development. And that spirituality checks excesses but encourages self-control (Grier 1997:47–50; Marshall 1999:3–4; White 2015: 2).

Following the foregone discussion on religion and development, it’s clear that religion remain indispensable in ethical transformations and promoting value systems, not just for ensuring development but also sustainability of development. Hence, the combination of the ICGC diakonia and human development activities coupled with Charismatic Pentecostals’ commitment to moral and ethical transformation appear to position the ICGC for sustainable development activities, particularly the SDGs in Ghana.

### **3.3.4 Religion and Sustainable Development Goals (SDGs)**

The United Nations in September 2015 assigned to “the 2030 Agenda” towards global “Sustainable Development” consisting of “17 Sustainable Development Goals” accompanied by 169 targets, global in nature and application (UNDESA 2015). The SDGs were established upon

some improvements realized by the Millennium Development Goals (MDGs)” for the novel global action. The eight MDGs adopted in 2002 as the working structure for the UN member states Millennium Declaration was concluded in late 2015. It dealt with majority of the global society’s helpless citizens, tackled excessive poverty, starvation, health challenges, inequality and marginalization, education issues, and environmental challenges’ sustainability (UNDESA 2015). By 2010 poverty indicators had improved from fifty percent of global citizens’ income of fewer than US\$1.25 daily in 2005 to fewer than 10% of the global citizens living on fewer than \$1.90 per day, according to world bank report (Worldbank 2016). Furthermore, child mortality under age five has declined to approximately half, while world maternal death ratio decreased by 45% by 2015. From 1990, approximately 3.3 million malaria related deaths have been prevented, with decline in fresh HIV contracting cases by 1.4 million (UNDESA 2015). The MDGs programme achieved 91% Primary education enrollment in developing world, 91% enhanced drinking water, noteworthy decrease in ozone layer destruction and its assumed recuperation in the middle of the 21<sup>st</sup> century. Since 2000, “the MDGs” activities helped increased “Official Development Assistance” (ODA) by 66%” yielding an extra “US\$135.2 billion” (UNDESA 2015). Even though more progress needs to be achieved, yet by 2011, global citizens under severe lack, surviving on fewer “than \$1.90 daily” inhabited in “sub-Saharan Africa was 44.3%”, and in “South Asia was 22.3%” (Worldbank 2016). During that period less developed countries and communities comparatively saw little progress. Increased violence and conflict caused; mass migration, overcrowded refugee camps, and informal settlements. Though primary school enrolment increased yet completion rates remain lower, as children climb the educational ladder (Worldbank 2016). Approximately 800 million people remain chronically undernourished (FAO 2014). For these reasons the SDGs key themes focuses on the five main lapses in the MDGs performance including; people, planet, prosperity, peace, and partnerships which span across 17 goals (UNSDSN 2013). The Agenda 2030 further calls for mutual “partnerships across and between countries to balance the three dimensions of sustainable development - economic growth, environmental sustainability, and social inclusion” (UN 2014).

Ghana remains one of the 193 countries that signed and adopted this global development agenda. Thus, Ghana’s current national development plan integrates with the SDGs in both policy formulation and implementation. Mensah Abrampah, the Director General of the National Development Planning Commission (NDPC) affirms such integration exists in Ghana’s medium



term economic and social development policy implementation. According to Abrampah that makes the president's progress account reports on Ghana's development policy also reflective progress account reports on the SDGs performance in Ghana (Abrampah 2019). Stakeholder partners involved in achieving Ghana's SDGs Agenda 2030 includes the government, the private sector organizations and civil society organizations (CSO). The CSOs includes religious organizations. Thus, the study of any religious organization's development activities captured in the current SDGs paradigm gives relevance to that CSOs contributory account in the Ghanaian context. This study therefore seeks to leverage on ICGC sustainable development efforts co-related to some SDGs, accessing the gains made in the well-being of participants.

These 17 goals are stated below, key references

Goal 1: End poverty in all its forms everywhere

Goal 2: End hunger, achieve food security and improved nutrition and promote sustainable agriculture

Goal 3: Ensure healthy lives and promote well-being for all at all ages

Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

Goal 5: Achieve gender equality and empower all women and girls

Goal 6: Ensure availability and sustainable management of water and sanitation for all

Goal 7: Ensure access to affordable, reliable, sustainable and modern energy for all

Goal 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

Goal 9: Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation

Goal 10: Reduce inequality within and among countries

Goal 11: Make cities and human settlements inclusive, safe, resilient and sustainable

Goal 12: Ensure sustainable consumption and production patterns

Goal 13: Take urgent action to combat climate change and its impacts

Goal 14: Conserve and sustainably use the oceans, seas and marine resources for sustainable development

Goal 15: Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss

Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

Goal 17: Strengthen the means of implementation and revitalize the global partnership for sustainable development (un.org 2014).

### **3.4 CONCLUSION**

The chapter attempted a designed theoretical framework to support the research study. It is hoped that the above theoretical framework establishes the common grounds for understanding the mission and development in the International Central Gospel Church (ICGC) in Ghana relating to applied sustainable mission and development approaches; where development relate to the sustainable development goals (SDG) Agenda 2030 of the United Nation (UN).

The next chapter, chapter four (4) discusses the factors that precipitated the emergence of Charismatic Churches in Ghana, including the ICGC.

## **CHAPTER FOUR**

### **FACTORS THAT PRECIPITATED THE EMERGENCE OF CHARISMATIC CHURCHES IN GHANA**

#### **4.1 INTRODUCTION**

Proceeding beyond the theoretical framework, the study's grand question "what is the relationship between mission and development in the International Central Gospel Church (ICGC) in Ghana to the applied sustainable approaches making impactful contributions? How reflective are these applied sustainable approaches to mission and global development concepts?" answerable in the subsequent chapters gains better perspective; when factors that precipitated the emergence of Charismatic churches in Ghana are examined.

African Charismatic Christianity, now the dominant Christian strand on the continent emerged in sub-Saharan Africa including Ghana, amidst some challenges. This nascent Christianity which began during the last quarter of twentieth (20<sup>th</sup>) has span into the twenty-first (21<sup>st</sup>) century. Politically, the Ghanaian experience began during the military administrations of the late 1970s, thriving into the Fourth Republic dispensation in Ghana. Though currently the Ghanaian Charismatic Christianity appears to have achieved mission gains of becoming the mainstream Christianity, influencing political activities and made some socio-economic contributions, it nonetheless commenced at a dispensation when sub-Saharan African, particularly Ghana faced some challenges. These challenges appear to have precipitated the rapid emergence and establishment of Ghanaian charismatic churches and Christianity in Ghana. In that regard this chapter attempts to answer the question: What factors precipitated the emergence of Charismatic Churches in Ghana?

Historical and phenomenological research methods were employed. Both primary and secondary data were used. Primary data was collected through semi structured and unstructured interviews, focused group discussions, while secondary data were gathered through textual interpretations. The researcher also employed observation-participatory role through association with the movement; as student Evangelist from 1984 and an ordained Charismatic Church minister from 1991 to present. The narrative of the chapter's study begins with the contextual meaning of mission and socio-economics, followed by mission challenges that precipitated the "emergence of

charismatic churches in Ghana”; then the socio-economic challenges that precipitated the “emergence of charismatic churches in Ghana” and conclusion.

## **4.2 CONTEXTUAL MEANING OF MISSION AND SOCIO-ECONOMICS IN THIS STUDY**

### **4.2.1 Contextual meaning of Mission**

The basic concept of mission as concealed in the simple two expressions *missio Dei* and *missio ecclesiae*. *Missio Dei* meaning “God’s mission”, according to Scott (1999:6-9), makes the living God a Missionary God. This focuses mission as God’s occupation with a Trinitarian approach. Meiring (1994:40-41) explains this engagement thus, “just as the Father sent the Son into the world, and as the Father and Son together sent the Holy Spirit, so Father, Son and Holy Spirit send the Church into the world”. Clearly, the explanation establishing the Church’s involvement in mission suggests, the concept of *missio Dei* as initiated by God contains designed assignments for both the Trinity and the Church, executable on pre-determined mission field. Survey of scripture unfolds several accounts of the practical theology of *missio Dei*, executing humanity’s salvation to the glorification of God. The product of *missio Dei* remains the ultimate glorification of God and the Trinity. Further, the examination of the mandate in Matthew 28:19 positions “the Church, as *missio ecclesiae*”, assigned “to represent God” and “perform God’s mission”, not just proclaiming but ensuring transformation of humanity through the gospel. This involves the spiritual, cultural and socio-economic transformation of communities through the teaching and observation of Scripture. These assertions affirm the description of ‘missiology’ as the “theology of the church-crossing-frontiers”, expanding mission to new cultures, developing new churches and Christian communities (Bosch 1978:240).

Hence, mission in the context of this chapter represents the combination of *missio Dei* and *missio ecclesiae*; where God the Missionary employs the Trinitarian approach to mission, working through the Church in Ghana and in the mission field Ghana. The mission in Ghana includes the Churches involvement in evangelization and discipleship, Church planting and Christian worship, development of Christian leadership and communities, and other practices of the church that project Christ.

#### **4.2.2 Contextual meaning of Socio-economic**

According to Merriam-Webster dictionary ‘Socio-economics’ means “relating to, or involving a combination of social and economic factors” (Merriam-webster.com 2019). Further, the individual or group, social and economic standing or socio-economic status “depends on a combination of variables, including occupation, education, income, wealth, and place of residence” (Dictionary.com 2019). As lifestyle measurements, these socio-economic factors are believed to directly reveal the level of well-being and flourishing of human population.

Socio-economic in this chapter’s context deals with both social and economic activities that affect the welfare and standard of living of people. These include the availability of social amenities like health-care, education, food, shelter, and clothing for people living in a particular geographical area or mission field as Ghana and also the financial empowerment through job security, to access these social needs. Further, the central governments of nations, as part of their developmental agenda are known for the provision of social amenities and the creation of enabling economic environments for assessment of these amenities and better living standards for people under their jurisdiction.

### **4.3 MISSION CHALLENGES THAT PRECIPITATED THE EMERGENCE OF CHARISMATIC CHURCHES IN GHANA**

This section attempts to address the study’s findings associated with mission challenges and factors that precipitated the emergence of Charismatic Churches in Ghana. These include; historic Churches exhibition of nominal Christianity, historic Churches failure to preach transformational gospel, established Churches generational-gap mission failure, established Churches failure to mainstream scripture union and Colleges fellowships activities, established churches rigid Church organizational and mission structures, mainline Churches neglect of the Holy Spirit in mission and liturgy, mainline Christianity neglect of the African worldview and contextualization of the Gospel, the challenge of Pastoral care provision for converted youthful masses outside the established Churches domain, the challenge of Charismatic movements ecclesiastical acceptance and identity crises, the challenge of political interference and legitimization of religious bodies, non-availability of African Charismatic-Pentecostal Seminary for Pastors, and the challenge of responding to the growing educated and middle-class Ghanaians seeking supernatural succour.

The study hereafter proceeds to discuss findings under the above theme, adopting descriptive and narrative presentation style capturing the voice of some participants.

#### **4.3.1 The Historic Mission Churches nominal Christianity**

The general Christian culture of mainline churches in Ghana before the emergence of African Charismatic churches can be described as nominal Christianity. Tackie-Yarboi (2018) stated that, “Christianity was practice in a form or as a formality of being a Christian and not the functionality of being a Christian. It was fashionable to identify Christians with Biblical names, church membership cards, baptismal and confirmation certificates than living lives reflective of Christ’s nature” prior to commencement of the Charismatic churches”.

Observably, these nominal Christians were usually church goers identified with particular church denominations. While some were seasonal Church attendants, others participated for confirmation as denominational requirement, others too participated in church routines, activities, and programmes without the inner transformation and relationship with Christ; as the ultimate. Christianity was practiced as a social construct without commitment to the spiritual and moral responsibility thereof; an easy type of Christianity requiring no changes in lifestyle, as pointed out by Bishop (Tackie-Yarboi 2018).

Consequently, some communities preferred maintaining their non-Christian or non-churched status quo instead of participating in Christian worship with professed Christians, perceived none different from non-Christians in character and spirituality, except referring to church membership certificate as evidence of salvation. Fashionable then, section of nominal Christians also practiced religious dualism. In addition to professing the Christian faith they also pay allegiance to other deities and performed rituals for spiritual succour (Paris 1995). These religious persons carried pious sanctimonious forms but deny the power of holiness and the spirituality associated with Christianity. This state of Christianity brought dissatisfaction to many, particularly the youth, who began yearning and seeking for the authentic Biblical Christian renewal.

African Charismatic Christianity emerged as “a response to such cerebral Christianity and wherever it has appeared the movement has defined itself in terms of the recovery of the experiential aspects of the faith by demonstrating the power of the Spirit to infuse life, and the ability of the living presence of Jesus Christ to save from sin and evil” (Otto 1950:3).

“A growing number of remnant young men and women appeared tired of the nominal Christianity and began to search for more spirituality, personal relationship with Christ. That situation led these

youth to participate and make personal commitments to Christ at crusades and other evangelistic efforts” (Tackie-Yarboi 2018). Most of these young ‘Born Again’ Christians, haven experienced the saving knowledge of Christ, with the assurance of God’s forgiveness and Fatherly love, began seeking for spirituality through prayer, bible study and chastity. Many joined the Scripture Unions (SU) for spiritual fellowship. According to Larbi (2001:299) the Scripture unions (SU), already existed in the nation’s educational Institution for over a hundred years; but never experienced the Pentecostal-Charismatic phenomenon until the late 1960’s to 1970s. The increasing conversion of the youth effected the rapid growth of the scripture unions and campus fellowship movements, which also consisted of others whose parents, belonged to some Classical-Pentecostal churches, but sought room to express their spirituality. Later, most of these Charismatic young enthusiasts deserted their parents’ churches either to join or form a charismatic church for more spirituality. Tackie-Yarboi (2018) believes “it was more difficult for adults to desert the historic mission churches than the youth. Unlike the adult congregants who have grown with the church, established lasting relationships and social networks with other members; the youth had nothing to lose and eagerly experimented outside their parents’ denominational church to discover enhanced Christian spirituality”. These youthful campus spiritual experiences which began in late 1960s and 1970s metamorphosed into Town fellowships and evangelistic ministries upon graduation from school, before becoming Charismatic churches. Thus, the nominalism of the historic mission Christianity contributed to precipitating the emergence of African Charismatic churches in Ghana.

#### **4.3.2 Mainline Churches’ failure to preach transformational gospel**

Mainline Christianity also appear to have failed in preaching transformational gospel for the conversion and spiritual formation of the unsaved in society; that partly precipitated the emergence of Ghana’s Charismatic churches. The theology that enhances intellectual accent devoid of godly appeals particularly convictions of sin, righteousness and judgment did not engender transformational Christian living. Asamoah-Gyadu (2017:343) affirmed this position thus; “the cerebral nature of historic mission Christianity and their moral permissiveness were at variance with biblical teaching”. Either their biblical teachings neglected the morality theme, or lacked the necessary moral authority and convictions for producing moral changes. Whatever the case evidently over the years, historic mission churches’ Biblical teachings and sermons failed to generate moral and inner transformation. That appeared largely substituted by a generalized

formality of admittance to Christ and Church; through baptismal and subsequent confirmation rituals. Tackie-Yarboi (2018), “you were baptized as a child then go through confirmation later, which is confirming you in the Christian faith”. He was of the view that the failure of mainline Church mission to preach transformational gospel was also evidenced by large numbers of educated young adults trained at Mission secondary and tertiary institutions without relationship with Christ. Growing up as a young Christian, I observed this category of docile Christians re-appear in Church for Christmas and Easter festivities, wedding or burial ceremonies. It was fashionable for these young professionals and potential future leaders to practice non-Christ-like societal vices. I also witnessed some non-Christians observe sections of their mainline churches family members, wonder and conclude their church theology as unprogressive and unattractive because these adherents’ well-being failed to depict a transformational theology. Edward Kissie (2018) affirm this position thus, “you find the lives of most people in historic mission churches not appealing. They look unattractive to emulate as a young man. The church sermon was usually uninspiring to achieve one’s life aspirations and made you sleepy”. It appears the sermons possessed the form of godliness yet lacked the faith that effected Christ-like transformation and spiritual formation; at best encouraged many become lukewarm worshippers.

The precipitating effect of that non-transformational gospel motivated the regenerated few desiring spiritual renewal to gather, harness youthful momentum and launched into evangelistic campaigns of preaching transformational Christology. Tackie-Yarboi (2018) affirms that this situation “brought in the desire, the drive, for more spirituality, to see more people give their lives to Christ. So, you see lots of people particular the young Charismatic men and women preaching Christ”.

Inspired by the Spirit, young Charismatic believers began proclaiming the transformational gospel that challenged people’s morality, spirituality and material progress. People, who flocked to such spontaneous and sometimes organized gatherings, testified not just about finding renewed and inspired Christian spirituality but also individual hope for a better future in Christ, here on earth. These evangelistic preaching activities caught on like a bush fire across major cities in Southern part of Ghana. Genuine conversions translated into personal spiritual transformation and personal relation with the Holy Spirit; resultant into the discovery, development of many Charismatic evangelists, Pastors and church leaders.



The mainline church theology failed to propagate a Christology that promotes Christ the saviour, sanctifier, healer and protector of the faithful precipitated the emergence of African Charismatic churches.

#### **4.3.3 Established Churches Generational-Gap Mission Failure**

Historic churches method of admitting persons to the faith appear to have created generation-gap mission failure that sped-up the emergence of African Charismatics. Tackie-Yarboi (2018) asserts that “the nominal form of communicating Christian salvation through public affirmations of child baptism and a confirmation as a Christian at a later age, made mainline churches lost touch with the real conversion of the soul and personal relationship with Christ”. This mission mode of admittance into the Christian Faith, describes Church mission growth through biological reproduction of Church congregants. Seemingly, that mode which served the means of increasing youth membership appeared the dominant focus than the mission to the community’s youth; evidently making majority of young church members being children of adult members of Church. However, findings show most unconverted nominal young Christians gradually terminated church attendance, lived like non-Christians, practicing vices and immorality. These parent churches haven “lost touch with the real conversion of the soul and personal relationship with Christ” eventually dwindled in attendance (Tackie-Yarboi 2018). Consequently, over reliance on biological growth coupled with the neglect of evangelization and transformative mission to the community’s youth eventually created generational-gap in mission.

Again, it seems the aging population of the mainline Churches demanded and received greater attention from the clergy than the youth. The hope of receiving befitting societal burial was of much concern; as a reputable church was measured by several factors including nature of funerals and place of interment. Evidently, my late step-mother scornfully denounced my association with a Charismatic church because it lacked its own interment grounds for the members, instead of the salvation for the human soul as a priority. Edward Kissie (2018), recounts his association with historic mission Christianity that “the older generation who usually formed greater percentage of congregants usually receives greater attention from church leadership than the youth then. These attentions mostly include; religious, marital and burial issues, particularly churches possessing internment grounds. However, the spiritual needs of the younger generation, who supposedly have more years to live, were not considered urgent, thus leaving the youth to the practice of vices”. Secondly, it seems established classical Pentecostal Churches also delayed mission to second cycle

schools, tertiary institutions and urban city youth but pursued focused mission largely in rural communities and targeted the rural youth, until after the emergence of the Charismatic churches. It appears their rural mission emphasis particularly, on the rural youth then, might emanate from their historic rural emergence. According to Larbi (2001:98), Anim's Faith Tabernacle Church out of which the three major classical Pentecostals in Ghana evolved, started at Asamankese, a rural community. Thus this might account for Classical Pentecostal churches late mission attention and effort to city and educated youth, until the emergence of the Charismatic renewal movement.

The precipitating effect of these neglects led to development of hunger for spirituality in the hearts many youth, which also received divine response through the birthing of the Charismatic revival. Certainly, the activities of the Spirit were the centre of these emerging revival. It appeared the fulfillment of Joel's prophesy pertaining to young men and women receiving the outpour of the Spirit and older generation dreaming dreams were literally re-hatched:

“And it shall come to pass afterward,  
that I will pour out my spirit upon all  
flesh; and your sons and your  
daughters shall prophesy, and your old  
men shall dream dreams, your young  
men shall see visions: And also upon  
the servants and upon the handmaids in  
those days will I pour out my spirit”  
(Joel 2: 28 – 29). KJV Bible

There were also precipitative responses of individual Christian initiatives and outreach works that further broke the fallow grounds for youth missions. Young zealous 'Born Again' Christians voluntarily preached in schools, city-centers, hospitals and prisons houses across the nation. Some of these notable individual mission initiatives include persons like; Evangelists Abraham De-Love, Enoch Agbozo, Owusu Afriyie, Isaac Ababio and many unsung believers as Mrs. Rajj and the Acquah sisters. Their gap-bridging 'youth missions and ministries' converted and trained several young men and women, some of whom are currently functioning Ghanaian Charismatic church leaders. Notable gap-bridging out-of-campus youth fellowships then was Rev. Owusu Afriyie's Youth Ambassadors for Christ Association (YAFCA). Again, typical individual gap-bridging

mission initiative remains that of the Acquah sisters and Mrs. Raji to the hospital. For instance, the evangelization initiatives of the Acquah sisters and Mrs. Raji, led to the conversion of young Nicholas Duncan-Williams to Christ, on his hospital bed at Korle-Bu hospital, now Korle-Bu Teaching Hospital, Accra. According to Duncan-Williams (2015:52), “one day, an Indian woman by name Mrs. Raji came to preach the Gospel of Jesus Christ to me. With her were the Acquah sisters and some Christian nurses at Korle Bu Teaching Hospital, who boldly shared the Good News of God’s saving grace and deliverance with me”. The Acquah sisters followed-up with early discipleship work and introduction of Duncan-Williams to the Church of Pentecost, there were no Charismatic churches then, in Ghana. He affirms that “one of the Acquah sisters took me to the Church of Pentecost where I started attending “Dawn Broadcasts”, all night prayer services, outreach ministry, and winning souls and bringing people to Church” (Duncan-Williams 2015:53). Nicholas Duncan-Williams eventually started the first African Charismatic church in Ghana, in 1979.

Thus, the generational-gap mission failure of established churches particularly to the educated and urban youth in the 1960s and 1970s also contributed to the emergence of Charismatic renewal movement and the later African Charismatic churches.

#### **4.3.4 Established Churches failure to mainstream emerging youth Christian fellowships**

The established churches, though not oblivious to the existence and activities of these (SU), Campus and Town fellowships including associated spirituality on the youth, yet failed to mainstream their activities. It has been established that most converted youth in various schools and colleges during the 1960s and 1970s associated themselves with Scripture Union (SU) and University Christian Fellowships (UCF) now Campus Christian Fellowship (CCF) respectively (Larbi 2001:298). These campus fellowships became the breeding grounds for the development of Charismatic Churches leadership like Mensa Otabil, N. A. Tackie-Yarboi, Sam Korankye-Ankrah, Michael Essel just to name a few. Other few youth Christian fellowships too existed solely for the youth outside campus. An example is Rev. Owusu Afriyie’s Youth Ambassadors for Christ Association (YAFCA), (Larbi 2001:298). It’s my opinion that had established churches mainstreamed the (SU) and Campus fellowship activities the need for Town fellowships would have been inconsequential.

Consequentially, the area or Town fellowships emerged. I agree with Larbi (2001:298) that “the creation of Town Fellowships became necessary because it was realized that during holidays or

after school years, members of the SU and UCF did not find a suitable outlet for fellowship” Some of these town fellowships included Kanda Town Fellowship, Teshie Town Fellowship, Nungua Town Fellowship, and Labadi Town Fellowship just to name a few, as indicated by (Appah 2017). The Town Fellowships that emerged from the 1970s experienced three phases of ministry emphasis until the 1983. These ministry phases are the Evangelism (1970 – 1978), the Intercessory Prayer (1978 – 1983), and the Bible Teaching (1983 onwards). The occurrence of these three Town fellowship phases was also affirmed by Rev. William Obeng-Darko in Larbi (2001:298) as “three distinct emphases” eras. During the Evangelism phase most Town fellowships operated as evangelistic ministries with the associated development of several Evangelists and Evangelistic Ministries. Emphasis was placed on crusades, individual evangelization efforts and the attainment of personal salvation of non-Believers. It was further characterized by the conversion of mass youth from the nation’s second cycle schools and colleges. Other Town fellowships evolved into non-denominational Evangelistic Associations in major cities across southern Ghana. The prominent ones included Enoch Agbozo’s Ghana Evangelical Society (GES), Rev. Isaac Ababio’s “Hour of Visitation Choir and Evangelistic Association (HOVCEA)”, “National Evangelistic Association (NEA)” (Larbi 2001:298), and Transcontinental Evangelistic Association (TRANSEA) led by Kwame Opoku Nsiah, where the researcher was also engaged as a student evangelist in the early 1980s.

The precipitating effects of failure to mainstream these Town fellowships resulted into those believers still identified with their parents’ churches, floating between such churches and their preferred Town fellowships on Sundays. In resonance, both Rev. Charles Appah and Bishop N. A. Tackie-Yarboi indicated that believers belonging to mainline churches did attend morning Sunday worship services as formality but returned in the afternoon and evenings to their Town fellowships for spirituality and revivals in various communities across Southern Ghana. Had the established churches realized the spiritual transformational potency of these Town fellowships, purposefully recognized and mainstream them into their church denominations; they might have revived and enhanced the spiritual barometer of their churches early, owning the charismatic movement. Since, that did not materialize, progressively these town fellowships and evangelistic ministries evolved into African Charismatic churches, most of them occurred between 1979 and 1989 (Appah 2017 and Tackie-Yarboi 2018). For instance, Kanda Town fellowship became ICGC, Jesus People Fellowship evolved into Victory Bible Church International, TRANSEA turned to Word of Life

Christian Church just to name a few. Hence, established churches failure to engraft College and Town fellowships into their fold sped up the emergence of these Charismatic churches outside their domain.

#### **4.3.5 Rigid Church organizational and mission structures of established Churches**

Rigid organizational and mission structures of the established churches also contributed towards the emergence of Charismatics in Ghana. The “mainline churches” are reputed for not accepting ministers of the Gospel into their denominations not trained from their seminary, designated ‘Trinity Theological Seminary’; a position not commonly associated with organizationally liberal Pentecostals. However, it appears the unwillingness to admit into Church denominations and missions, trained or untrained gifted ministers from other Christian denominations have not been peculiar with historic mission churches but also some classical Pentecostals. Charismatic renewal ministers who attempted seeking engraftment into established denominational churches for mission purposes had their requests turned down. They were either considered denominational outsiders or were ministerially trained by different Christian denomination and therefore formally unsuitable for admittance into the organizational structure. Archbishop Nicholas Duncan-William of Action Chapel International (ACI) is a classic case of the latter. The organizational head of the largest established classical Pentecostal churches in Ghana rescind Nicholas Duncan-Williams request to function as an evangelist in that Church organization, because their church had issues with evangelists with such background. Though Duncan-Williams was then associated with that particular classical Pentecostal he had the opportunity to acquire Pastoral training at “All Nations For Christ Bible Institute” (ANFCBI) in Benin City, Nigeria in 1978. Duncan-Williams (2015:56), reveals that “Upon my return to Ghana, I went to the Church of Pentecost, where I had started fellowship after my conversion. I sought to be engaged as an evangelist with the church but the church was not ready at that time for me to work as an evangelist for the church. The head of the church, Rev. James McKeown, explained to me the negative experiences the church had gone through with evangelists and similar situations. For some time, I felt discouraged and dejected”. His rejection precipitated the commencement of a home Christian fellowship in his father’s house in 1978, which eventually became the first Charismatic Church established in Ghana, in 1979. According to Duncan-Williams, “I began to organize Saturday prayer meetings in my father’s house at the Airport residential area ... As the months passed by my ministry grew and I started Sunday services at the Association school in Accra. The church, which I later named Christian

Action Faith Ministries, began to grow” (Duncan-Williams 2015:60). The Christian Action Faith Ministries (CAFM) is now known as ‘Action Chapel International’. There are many Charismatic church founders who have suffered similar ministry rejections as the result of rigid organizational and mission structure like Duncan-Williams, whose stories are yet to be told.

The unfriendly mission structures of several established church denominations have not just denied them of potential mission human resources and graces but further precipitated the emergence of Charismatic ministers and the formation of African charismatic churches.

#### **4.3.6 The challenge of pastoral care for converted youth outside established churches**

The need to shepherd the teeming converted Charismatic movement’s youth also necessitated the emergence of the Charismatic Churches in Ghana. As re-iterated earlier, the established Churches in Ghana witnessed the emergence of evangelical and Charismatic phenomenon outside their purview in the late 1960s and 1970s. The Charismatic renewal phenomenon produced several non-denominational fellowships across the country particularly among the educated youth, both in and out of school. Most of these young men and women either had the mainline Christian background or were never associated to any church denomination. The relational identity they all possessed remained their common conversion outside the mainline church mission efforts and their African Charismatic Christians persuasion. While some of these youth deserted their mother churches and got committed mainly to their associated town fellowships and evangelistic ministries others did not immediately deserted the mainline churches but were more devoted and attached to their associated town fellowships and evangelistic ministries. All these hanged in transition and in anticipation of something to permanently ground and consolidated the Charismatic movement. Even though majority belonged to the Town fellowships and evangelistic ministries system they genuinely lacked the pastoral care that shepherds young Christians unto maturity in the Christian faith. Second, was the need to belong to a Church system that up-holds their African Charismatic beliefs as well as perform other ecclesiastical duties like, holy matrimony, child naming, Pastoral counselling just to name a few.

These realistic but perceived near future needs and aspirations then became a challenge for the nascent phenomenon and therefore contributed to precipitate the commencement of Africa Charismatic churches, particularly in Ghana. The period incidentally interfaced with the ‘Bible Teaching phase’ of the Town fellowships, which among other things attempted maturing the believers’ faith, their Priesthood ministries and addressed the excesses associated with the evolving

Charismatic movement. The fellowship setting appeared inappropriate and ill-prepared for executing Pastoral function better performed under the local church setting. Under the above circumstances, the “era came with the emphasis on the ‘local Church concept’. Meetings were said to be held at places like Prison Canteen and YWCA virtually for teaching purposes. Some of the personalities involved in the indoctrination process were Mensa Otabil and Obeng-Darko” (Larbi 2001:299). Eventually, the “local Church concept” received heightened attention through seminars to orient their followers about the transient nature of the Town fellowship dispensation and the demand to function within the local Church context. Gradually, most visible Town Fellowships and Evangelistic Associations evolved into Charismatic Churches with their leaders responding to the divine call of the Pastor-Teacher.

Starting from 1979 to 1989 most of these Town Fellowships and Evangelistic Associations had culminated into the present established Charismatic Churches. For instance; the Airport residential Area fellowship in Duncan Williams’ family house, in 1979 became “Ghana’s first Charismatic Church, Christian Action Faith Ministry” (CAFM), now Action Chapel International (ACI) led by Arch Bishop Duncan Williams; Kanda Fellowship in 1984 became International Central Gospel Church (ICGC) led by Rev. Dr. Mensa Anamuah Otabil; Rev. Ampiah Kwofie’s Global Revival Evangelistic Ministry (GREM) later became Global Revival Church (GRC) in 1984; “Bishop Nii Tackie Yarboi” led “Victory Bible Church International” (VBCI) emerged from Jesus People Town Fellowship in 1985; and Rev. Michael Essel’s Grace Outreach Church International (GOCI) also began in 1985; Rev. Dr. Isaac Quaye’s Word of Life Chapel (WOLCI) emerged from Transcontinental Evangelistic Association in 1986; Lighthouse Fellowship at Korle-bu later became Lighthouse Chapel International (LCI) in 1987 led by Bishop Dag Heward-Mills. In the same 1987, Bishop Charles Agyinasare led Word Miracle Bible Ministries (WMBM) now Perez Chapel International began (PCI). Larbi (2001:297, 299), affirmed the above occurrence that, the evangelical town fellowships became the source of membership for the neo-Pentecostal or charismatic churches.

#### **4.3.7 Historic mainline Churches neglect of the Holy Spirit in mission and liturgy**

The mission of the mainline churches before the emergence of Charismatics was without the guidance, empowering and operations of the Spirit. Public evangelization, engagement of laity in evangelization and priestly activities under the Spirit’s influence was unfashionable in the “historic

mission churches”. They did not just neglect the involvement of the Holy Spirit in the above mentioned activities including prayer, discipleship making and exorcism of male-violent spirits but further discouraged enthusiastic members from the manifestations of Spiritual gifts (Asamoah-Gyadu 2017: 339). I agree with Cape Town Commitments views on the outcome of such mission approach as unproductive. Clearly, mainline Churches attitude towards mission reflects Cape Town Commitment (2010: 11) statement that “our engagement in mission, then, is pointless and fruitless without the presence, guidance and power of the Holy Spirit. This is true of mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peace-making, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution. All we do in the name of Christ must be led and empowered by the Holy Spirit”. Deducing from above statement show every church mission activity needs divine enablement, guidance and directions in the execution. Contrarily, nominalism of orthodox Christianity maintained forms that denied the functioning of the holy spirit in mission, worship liturgy, Christian teachings and the performance of church programmes “for the edifying the body of Christ”.

The conscious or unconscious omissions of the Spirit’s role mainline church liturgy, spurred members quest for spirituality, became drawn to Charismatic renewal centres, also precipitating the formation of Charismatic churches. The movement emphasized three doctrines namely; Christology, Soteriology and Pneumatology. Among these doctrines, the most practically identified with the movement’s nomenclature remains Pneumatology. Thus, the Holy Spirit, which is fundamental to the ministry and mission of Charismatic churches, remains the theologically distinguishing factor between Ghanaian Charismatics and historic mission denominations. Resultantly, Charismatics therefore tagged nominal Churches as ‘spiritually dead churches’ for neglecting the personality and functions of “the Holy Spirit” (Asamoah-Gyadu 2017: 339). The existence, organization, functions and activities of African Charismatic Christianity can generally be described as the ‘Holy Spirit’s movement’. Fashionably conversion to Christianity was followed by the Spirit’s baptism and the glossalalic experience. Worship liturgy, the laity’s engagement in public worship, Christian teachings, and execution of Christian edification programmes were all done under the Spirit’s influence. The implementation of evangelization programmes, laity’s priestly involvement in evangelization, discipleship making and church planting activities are performed with the Spirit’s guidance and directions. The conduction of



prayer sessions to overcome evil powers, exorcism of demonic spirits, the operationalization of spiritual gifts, particularly prophecy and the gifts of healing are done in the Lord's name being empowered by the Holy Spirit. The above account remains firsthand knowledge to the researcher; as an active participant of the movement.

According to White (2014:78), "the Atlas for Global Christianity testifies that the charismatic movements strengthened the role of the Holy Spirit within their faith and practices, challenging the doctrine, liturgy, policy, and ethics of the Western missionary churches. Their emphasis on the role of the Holy Spirit in their church services, and evangelistic and mission activities made them attract enough support to be classified as revival movements".

It appears the embrace of the Holy Spirit empowered mission and liturgical practices which the historic mainline churches neglected accounted for not only the emergence but also tremendous growth of "the Charismatic or neo-Pentecostal movement in Ghana".

#### **4.3.8 Mainline Christianity's failure to contextualize into African worldview**

The European mission churches failed to contextualize the Gospel to relate to the spiritual realities of their African congregants' traditional worldview (Bediako 1995:69). Christian worship and religious needs appeared administered from the European Christian worldview than the African. Worship service appeared too organized from commencement to ending without room for spontaneous expressions as pertains with African cultural worship. Hilarious singing, enthusiastic drumming and dancing to worship choruses were not part of worship liturgy in the mainline churches prior to commencement of Charismatic churches.

I had a typical experience growing up as a child. Upon an uncle's invitation and persuasion, I visited a particular mainline denomination, but hurriedly left before the close of service. Initially I felt lost, perplexed and alienated when worship was conducted in Latin, a language strange to me than the English language. Unable to cope I went outside the chapel awhile hoping to rejoin the worship when familiar aspects to my African sensibilities were introduced, but that did not happen. Feeling more uncomfortable with each passing minute I fled home. I felt I did not belong. That and similar experiences with other mainline denominational church worship liturgy terminated my interest for worship services, until introduced to scripture union and the emergence African charismatic movement.

Typically, the African religious worldview needs are not just limited to worship but extends to the satisfaction of supernatural succour. Most Africans believe in the existence and activities of numerous cosmic spirits which has influence on humans. It includes belief in the dichotomy and yet interactive relationship between the spiritual and the physical worlds. Larbi (2001:2) and Okorochoa (1987:52) also affirm this belief in “multiplicity of spirits in the universe” including the cosmos division into “two inter-penetrating and inseparable, yet distinguishable parts” as; “the world of spirits and the world of man”. This religious background makes Africans by nature give religious interpretations to live occurrences good or bad. Africans find difficulty not attributing lives challenges to the activities of evil cosmic forces (witchcrafts, charmers, territorial spirits); as constantly working against their prosperity (health and wealth). Their worldview of salvation religiously constitutes; safety, peace, good health, well-being, prosperity and success (Larbi 2001:12). Invariably, until salvation finds expression through their worldview and concept, that salvation remains immaterial. That has led many African Christians practice dualism; pay allegiance to Christ and yet resort to other deities for spiritual redress.

Larbi (2001:1) affirms that “the major factors leading to the remarkable success of Ghanaian Pentecostalism are that its cosmology and its soteriology are in consonance with primal concept of reality”. African neo-Pentecostal Christians attempted contextualization of Christianity to reflect the African worldview of religion, appears successful to the extent that now African Charismatic regard the Christian faith not as the white man’s religion but also the African’s religion. Again, Christian worship liturgy appear successfully acculturated into African cultural form of worship; characterized with exuberant songs of praise, clapping and dancing, making use of musical instruments, especially drumming during worship rituals.

The missing gap created through historic mission Christianity’s inability to engage ‘the primal imagination’, or African worldview with the Gospel also became the precipitating fertile ground for the commencement of African Charismatic churches.

#### **4.3.9 The challenge of Charismatic Churches’ Ecclesiastical acceptance and Identity**

The Charismatic churches ecclesiastical acceptance and identity crises began when some Charismatic Christians belonging to Town fellowships were unwilling to immediately live their parents’ churches to belong to something totally new and structurally uncertain. Larbi (2001:299) states that: “The idea of forming Churches out of the existing fellowship was, however, faced with two problems. Most of the members of the fellowship belonged to other Churches. How they could

leave their Churches to join a new Church created tension”. An active member of the previous Kanda town Fellowship, which later became International Central Gospel Church, Appah (2017) said “though the Town Fellowships became the source of the initial membership for the newly emerging Charismatic Churches, section of these Town Fellowship members stucked with their parents Churches. However, the growth and influence of these new Charismatic Churches was enough incentive and guarantee to revert, with several mainline Christians moving to the Charismatic Churches”. Additionally, Larbi (2001:299) asserted that: “The other issue at stake was the recognition and acceptance of these new Church leaders by their own comrades” clergy of the established mainline Churches. It appears these clergy were cultured then to only recognize ministers and churches associated with their umbrella body designated the ‘Christian council of Churches’ (CCC). For instance, these mainline churches clergy openly dissociated and never wish to recognize nor identify with the early Charismatic Church clergy because they had not been formally trained in any recognized seminary, particularly ‘Trinity Theological Seminary’. They were unwilling to acknowledge the ordination of Charismatic Church ministers. I witnessed firsthand these mainline churches; followed up and actualized their disapproval by expelling Charismatic Churches and ministries from their mission school classrooms being used as temporal places of worship.

The challenge of non-ecclesiastical acceptance and identity crisis also created some precipitating effects around the emergence of these churches. Firstly, it propelled and strengthened Charismatic churches resolve; for survival and the creation of their own public identity. These new churches proceeded to secured temporal worship places in workers’ canteens, cinema halls, abandoned warehouses and rented houses; after the ejections. Unfortunately, the classical Pentecostals appear indifferent to the hostile religious environment of the Charismatics. They fell short of publicly demonstrating moral support, nor render any assistance towards the survival of emerging Charismatics churches; though they did not join the persecuting frenzy. Their posture might be justified because “Otabil’s diatribe was not only directed to those within the established churches, but also to those within churches like the Church of Pentecost and the Assemblies of God, and organizations like the Full Gospel Business Men’s Fellowship International (FGBMFI)” (Larbi 2001: 361). Most of the churches variously reacted against Otabil’s diatribe.

Second, the Charismatic churches created their own public appealing identity and recognition. This they acieved through; self-recognition, promotion of transformational gospel ministry, local

church vision and missions, and engaging public leadership to the Ghanaian community. I witnessed charismatic ministers granted themselves the needed divine recognition and also ordained their kind into the ecclesiastical order as Ghanaian Charismatic Church ministers. Again, Charismatics maintained unshaken confidence and resolve to pursue Christian mission emanated from their understanding of *Missio Die*; God's mission, delegated by the trinity, through the scriptures and empowered by His Spirit to preach salvation to the unsaved. And through persistence prayers for spiritual fortitude, motivation and sustenance, they kept their focus. Kissie (2018) affirmed that; "the established churches were not ready for us, or to receive us, or recognize us, so we then recognized ourselves as genuinely called of God. Our belief was that, if God did recognize us, then what value is man's recognition since that can't be greater than God's recognition. And because we spent most of our time before God in prayer, we felt His assuring presence and power not only to carry on with mission but even prepared to lay down our lives for the Gospel mission". Initial fruitful mission results, also emboldened and encouraged many Charismatic ministers. In fact, that was affirmations of what they considered divine approval to continue in mission until their last breath on earth. Kissie (2018) further confirms this claim thus, "we felt His assuring presence and power not only to carry on with mission but were even prepared to lay down our lives for the Gospel mission. Those were moments we experienced God's supernatural presence in our own modest way; we had visions and supernatural encounters. And so, threats and discouragements from people were lighter things we brushed off".

Gradually and diligently their transformational gospel gained grounds among the rank and file of the Ghanaian populace, particularly young adults, the middle class, and those in the executive bracket. Most of these Charismatic churches began formulating and working-out long term and yearly mission goals woven around thematic slogans, carrying along their constituencies. Some Charismatic leadership further attained community and national leadership image, through public engagements on pertinent ecclesiastical issues of public interest. Larbi (1991:361) alluded to the above view, highlighting Mensa Otabil's diatribe. Sermons preached then by Mensa Otabil, included; "Eunuchs in the Kings Palace", "Don't eat bread in Bethel" to purposefully expose the spiritual bankruptcy of the status quo orthodox Christianity and the need to desire the new emerging Christianity. By strategically highlighting the already growing public disenchantment against the nominal brand of Christianity and its 'inability to engage constructively indigenous cosmological ideas' it appears the Charismatic religious movement, redirected and whipped-up

the public's heightened interest unto desiring the "charismatic work of the Holy Spirit as current reality"; as the preferred biblical new wine. Undoubtedly, Charismatic Churches seem to gain mass appeal, partly from communicating a "complete break with the past" and isolated themselves from "mainline churches" including "African Independent Churches (AICs)" also known as "Spiritual Churches" (Meyer 1998a, Engelke 2004, Nyiawung 2010). Meaning, through discontinuity and continuity from the theology and practices of mainline Churches and African Independent Churches (AIC), the neo-Pentecostals or Charismatic churches' image became firmly establish in African believers' mind as the preferred Christianity. Thus, the effort to re-dress the lack of ecclesiastic acceptance and identity crises sped up the development and establishment of the nascent African Charismatic churches.

#### **4.3.10 The challenge of political demand to register religious bodies for legitimacy**

The Ghanaian political terrain during the Charismatic church emergence contributed towards the fortification of the movement. The military revolutionary government of Jerry John Rawlings' in an attempt to nationally sanitize and control all religious organizational activities; gave directives in 1989 for national registration of all religious bodies, "PNDC Law 221". It was entitled, "*Religious Bodies (Registration) Law 1989*". The law stated that "Every *religious body in Ghana* shall be *registered* under the law and *religious body* in existence in *Ghana* shall, after three months from the commencement of the law, operate as such unless it is *registered* under this law" (Addai-Mensah 2009). This singular political exercise some believed was skim-fully engineered by some mainline churches to seek the co-operation of political authorities to 'clamp down' and eliminate the Charismatic churches, then tagged 'mushroom churches' or 'nuisance churches' from the Ghanaian ecclesiastical system to purposefully curb the exodus of mainline church membership to the 'mushroom churches' It appeared the existence of most Charismatic or 'mushroom churches' were endangered for lack of infrastructure and human resourcefulness and therefore were set for termination since majority might not meet the infrastructure criteria. It also meant religious organizations unable to satisfy requirements after the dead-line, became unrecognized and ceased to operate or otherwise operated illegally. In the event that most charismatic churches closed down, those denominations loosing members to Charismatic churches stand to benefit.

Eventually, the Law's extension to the formalization and registration of all religious bodies in Ghana created discomfort as well with the History mainline churches (HMC). This Law which

was initially hailed by (HMC) to sanitize the ‘mushrooming of churches’ phenomenon was eventually resisted by the same for fear of political interference and control of the Church. However, the enactment of the "*Religious Bodies (Registration) Law 1989*" supposedly targeted against the so called ‘mushroom churches’ eventually precipitated the emergence of Charismatic churches. Responding to the political directive for the registration of all religious bodies in Ghana, the Charismatic Churches relied on both their human and minimal material resource to satisfy requirements for official registration according to PNDC Law 221. While majority of the well-organized organized Churches successfully registered, few ill-prepared ones folded to join their well-organized Church preferences. Interestingly, the legal twist to the exercise was that any religious body both Christian and non-Christian that successfully registered was guaranteed national legitimacy and recognition to function as a religious entity. Fortunately, majority of these emerging Charismatic Churches like their Christian counter-parts, the mainline Churches all successful registered. This singular political exercise rather became one of the most favourable turned-out of the Charismatic movement in Ghanaian Church history and mission. The law entitled, "*Religious Bodies (Registration) Law 1989*" rather officially legitimizes the Charismatic Churches as recognized religious entities then and thereafter. And therefore, within the national jurisdiction and jurisprudence of Ghana, the official legitimacy granted any successful registered Charismatic church, far out-weighs any formal ‘acceptance’ and legitimacy derived from any local religious or Christian ecumenical body. This account is given as firsthand information.

#### **4.3.11 Theological seminaries unpreparedness then for Charismatic renewal in Ghana**

Formalized seminary for training Charismatic clergy was not available in Ghana during the emergence of Charismatic churches. The only Pastoral training institutions then were the ‘Seminaries for Catholic church’, ‘Trinity Theological Seminary’ (TTS) established by the mainline Churches and ‘Ghana Bible Convention’ founded by the Assemblies of God church for training their respective Pastors. These ministerial training institutes were established mainly to train ministers of their denominations. Bishop Tackie-Yarboi re-iterated that Charismatic churches clergy shied away enrolment into the ‘Trinity Theological Seminary’. According to him even if they had opted for Pastoral training there, it appears the ‘Trinity Theological Seminary’ as an institution was not prepared for the upsurge Holy Spirit visitation or the Charismatic renewal movement neither closer to understanding the spiritual aspirations of the Charismatic Christianity then (Tackie-Yarboi 2018).

Furthermore, the then institution's curriculum, text books and doctrinal positions particularly on the experiences and manifestations of the Spiritual gifts conflicted with Charismatic Christians view and belief. The charismatic's nonnegotiable belief and reliance on the person and works of the Spirits was a major foundation upon which the movement was grounded. Again, the charismatic churches' uncompromising belief in the power and activities of the Spirits made them to dissociate themselves from Institutions, literatures, societies, families and friends that downgraded the Holy Spirit's activities. Thus, their rejection of the 'Trinity Theological Seminary' as theological training grounds for their Pastors was principled on belief and not sentiments.

However, let me quickly announce that currently the 'Trinity Theological Seminary' has undergone both theological and practical Christian adjustments to the extent that many Pentecostal-Charismatics Pastors make that Institution one of their choices for theological training. Of course, this adjustment occurred after Charismatics own theological training Institution has emerged. Tackie-Yarboi (2018) corroborates the above position thus; "presently, for the Trinity Theological Seminary under the leadership of Prof. Asamoah-Gyadu, who has Pentecostal-Charismatic background, means that system had gone through its own phases of adjustment. Though initially, Charismatic ministers do not attend that seminary, some do now. The seminary is responding to change so people are equally responding". Somewhat closer to Charismatics mission aspirations were "the Assemblies of God and Church of Pentecost" Bible schools, since both are Pentecostal Institutions. While Assemblies of God provides formalized Pastoral training, the Church of Pentecost then remained a non-formalized internally organized Pastoral training. Both Pentecostal Training Institutes appeared inward looking; meaning opportunity was not readily available for outsiders then.

In the absence of Seminary Institutions for training Charismatic Pastors in Ghana, most Charismatic ministers functioned without the acquisition of formal seminary training; finding acceptable ways for expressing their faith and spreading their mission. The effect was occasional non-uniformed doctrinal propagation and ethos. For instance; while some insisted that fasting and prayer as pre-requisition for the reception and operationalization of spiritual gifts, others affirmed spiritual gifts were received and administered by grace through faith and not by works. It was amidst such and other theological challenges that Idahosa's "All Nations For Christ Bible Institute" in Benin City, Nigeria; became the suitable option. The neo-Pentecostal healing Evangelist, Benson Andrew Idahosa's intervention helped fuelled the Ghanaian Charismatic wave. Larbi

(2001:300) reports that “the late Archbishop Benson Andrew Idahosa, of the Church of God Mission Benin city, Nigeria has greatly contributed to the development of the neo-Pentecostal movement in Ghana. His evangelistic crusade in Accra in early 1977, led to a series of events, including; starting his Redemption hour T.V. programme and awarded scholarship young believers attend his Church of God International Bible School. Duncan Williams, Seth Abbey and Emmanuel Mettle were among the 1977 beneficiaries. Like Oral Roberts, Idahosa’s telecast dubbed ‘Redemption Hour’ was characteristically charismatic and was beamed on T.V. primetime in Ghana, from 1977”.

According to Duncan-Williams (2015:54), after watching Rev. Dr. Benson Idahosa’s “Redemption Hour” telecast programme in Accra-Ghana, he responded to the preacher’s scholarship awarding invitation to Ghanaians longing for a Charismatic-oriented Bible School to apply and was admitted. Again, through Idahosa’s crusades in Accra and Tema others too became beneficiaries of his invitation. The products of Benson Idahosa Bible training interventions are Nicholas Duncan-Williams of Action Christian Faith Ministries (ACFM) now Action Chapel International (ACI), Charles Agyinasare of Word Miracle Church International (WMCI) now Perez Chapel International (PCI), Christie “Doe-Tetteh of Solid Rock Chapel International” (SRCI), Godwin Normanyo of Fountain of Life Ministries (FLM), and Matthew Addae–Mensah of Gospel Light International Church (GLIC) to name a few. These and many other Benson Idahosa trained personalities are currently part of the African Charismatic churches leadership in Ghana who have founded and are leading Charismatic churches across the nation and beyond.

#### **4.3.12 The Challenge of increasing Middle-class Africans seeking Supernatural succour**

Ghana’s Charismatic Christianity appeared on the scene when the educated middle-class in towns and cities across the country identified largely with the established Western Mission Churches than the established Classical-Pentecostal Churches, whose mission focus dwelt largely with rural Ghana. Most people belonging to this demography received second-cycle education from historic mission church schools and eventually belonged to such churches. Majority also sought for Christianity that provides supernatural solution to cogent problems that European mission churches failed to provide (Asamoah-Gyadu 2005:17-18, Larbi 2001:98). People’s fears, anxieties and problems like evil, suffering, ill health, demonic afflictions, encounters with enchantments and divinations brought derailments to private and public life, warranting divine protection and succour. The church’s failure to address congregant’s supernatural succour needs appear stemming



not just from the rejection of the Holy Spirit in mission and liturgy but also resistance to indications to contextualize the Christian faith into African categories. Meaning the non-transformational religious dogma, beliefs, creeds or philosophies proved impotent in guaranteeing the needed spiritual security to their constituency. This situation coerced many to practice dualism; they satisfied social Christian worship on Sundays yet resorted to African traditional deities for solutions to pertinent spiritual challenges.

Observably, initially while the less-formally educated gravitate to classical Pentecostal churches for supernatural succour, the well-educated with similar challenges were hesitant. In their reluctance to also consult lesser deities for spiritual redress to issues some educated class patronized 'spiritualist prayers houses'.

It's within the above context of educated and middle-class spiritual crises that the Charismatic renewal movement emerged. Most people belonging to that class both believers and unbelievers tramped to Charismatic churches for spiritual succour. The Charismatics belief and theology, which acknowledges the 'active existence of malevolent spiritual world' and the afflictions of their victims, actively gave expression to religious worldview experiences of adherents, including the educated and middle class. Thus, actualizing faith in Christ's vicarious work of eternal redemption, the Holy Spirits empowerment and prayer Charismatics remain not nonchalant to male-violent spirits and activities against their victims, but persistently provides supernatural remedy. They presented divine healing as an integral part of salvation in Christ, just like the early church ministry; making practice of Christianity more authentic today. That contextualized practice of the Christian faith endeared Charismatic Christianity to the Africans particularly the youth and the educated middle-class in society.

Again, it appears in response to changing dynamics and need for relevance in contemporal Charismatic church area, some "Classical-Pentecostal churches", particularly the "Church of Pentecost" adopted the International worship Centre system. That mission approach appeals and accommodates the educated and middle-class, while providing the supernatural succour to challenges (Tackie-Yarboi 2018). Thus, Charismatic Churches succeeded in drawing synergy between Christianity and African religio-cultural categories making Christianity an African religion in the twenty-first century.

#### **4.4 THE PRECIPITATED EFFECTS OF SOCIO-ECONOMIC CRISES ON THE YOUTH**

Prior to the emergence of the Charismatic/ neo-Pentecostal Church in 1979, Ghana had gone through two civilian and three military governments since independence in 1957 in the management of the nation's economy. Thus, the economic difficulties of Ghana at the emergence of the Charismatic Churches cannot be divulged from the political milieu at that time.

Traditionally Ghana's economy has relied on forestry, agriculture, fishing and mining. Later, the economy became mining and agriculture dependent, particularly on cocoa. The cocoa industry experienced profound consistent growth between 1891 and 1944 (Larbi 2001: 38). "Ghana's economy was one of the strongest in Africa around the time of independence" in 1957 (Omenyo 2006: 21). That enabled the administration of Kwame Nkrumah to fast-track infrastructural development. However, the economy suffered a sharp decline from drop in commodity price, particular between 1957 and 1966. While per capita income and taxes dropped, the national deficit, inflation, and external debt increased. The situation adversely affected Government's expenditure on infrastructure, education and health (Van Buren 1998: 513). After Nkrumah's government, the National Liberation Council (NLC) military and Busia civilian administration (1967 - 1972) divested State industries, devaluated currency in July 1967, froze workers' wages and hundreds of workers were laid off. Economic hardships were felt. Busia administration was terminated in January 1972 (Larbi 2001: 45-46, Omenyo 2006:21).

The Acheampong and Akuffo's "National Redemption Council (NRC) and Supreme Military Council (SMC) (1972 – 1979)" government, averted the Busia's currency devaluation policy, increased salaries astronomically, engaged in deficit financing and printed more currency. That resulted into government over expenditure and weakening of the ailing economy. While "many people were reduced to abject poverty" Acheampong and his cronies "wallowed in luxury and opulence". Government ineptitude and corruption, the fall in commodity prices for cocoa, gold and diamond etc., further stressed the economic situation (Larbi 2001: 46).

Jefferies (1989) cited in Omenyo (2006: 21) summarized the situation thus, "by 1978, the Ghanaian economy was characterised by negative growth, huge balance of payments and budgetary deficits, an acute shortage of foreign exchange and hence a shortage not only of imported consumer goods, but also of essential agricultural and industrial inputs ... the purchasing power of a worker's wage had fallen to one-quarter of what it had been in 1972". The economic

situation seriously impeded on government provision of social amenities like; healthcare facilities, expenditure on education, clean water, housing projects, and roads (Van Buren 1998: 513).

By 1979, when the first Ghanaian Charismatic church began, the Armed Forces Revolutionary Council (AFRC) Rawlings's first (1979) and second military government, Peoples National Defense Council (PNDC) (1981-1992), managed the nation's economy, though there was a short lived Hilla Liman (1979-1981) civilian government in between his administration. "By the 1980s, with high oil prices, rising inflation and collapsing commodity prices, these loans (under previous governments) had spiraled into huge debts which jeopardized many African economies" (Freeman 2012: 1-38). In affirming above economic challenges of that era, Agbodeka (1992: 162) asserts that the "International debts and severe droughts were the two main forces that crippled the socio-economic development of sub-Saharan during this era". According to him, "by 1980 many countries had run to the International Monetary Fund (IMF) for emergency foreign exchange and loans. Access to IMF and World Bank (WB) funds was tied to certain sets of preconditions known as Structural Adjustment Programmes (SAPs)" (Agbodeka 1992: 162). Ghana's head of state Rawlings opted for "(IMF) and the World Bank" programmes for "financial support". The severe "economic" conditionalities attached to these programmes caused; thirty-three (33) fold devaluation of Ghana's cedi, the loss of job for twenty-eight thousand (28,000) civil servants within a year, the divestiture of several state-owned enterprises (Omenyo 2006). Then followed the World Bank and IMF Economic Recovery Programs (ERP 1& 2) from the 1980s to 1990s, little inflationary gains made from these programmes were quickly rolled away because of the severity of the economic distress effects of those programmes on majority of the people (Larbi 2001). Radical economic policies, shortage of food and petroleum products, inflation rising to 142% by 1982 weakened the national economy drastically (Van Buren 1998: 513). About 70% of Ghanaians earned less than US\$ 1 a day (Omenyo 2006:10).

Even though the socio-economic crises were severe affecting every aspect of Ghanaians, however the youth were the most affected in society; ranging from broken homes, school drop-outs, increase in juvenal delinquency, high unemployment just to name a few. The brunt of these suffering drove many to Christ. Charismatic churches in Ghana therefore emerged catalyzed by the devastating consequences the Ghanaian economy on especially the youth and their families and their quest for divine intervention.

#### **4.4.1 Precipitating effects of socio-economic crises; broken homes and youth evangelism**

The harshness of socio-economic crises on families, especially the youth who became first generation Charismatic church congregants precipitated the emergence of Charismatic churches. The ‘structural adjustment programmes with human face’ could not ameliorate but worsened the “material standard of living in the post-1980s era and poverty increased across the continent” (Riddell 1992, Freeman 2012: 1-32). Again, “sub-Saharan Africa as a whole” experienced “per capita” income fell by “21 per cent in real terms between 1981 and 1989”. High inflation amidst low productivity did just skyrocket prices of essential goods and services but also the disappearance many private and small-scale business (Freeman 2012: 1-32, Manji and O’Coill2002: 567).

The study’s finding shows that in Ghana, several thousand lost their jobs and join the already large unemployed population. Families of these several thousand youth were denied any source of economic livelihood, afflicting debilitating economic hardship and abject poverty on them. The situation got worsened by drastic reduction in government subsidies on social services like electricity and water. Many households and families affected by the economic hardship experienced broken marriages and homes; some youth became school drop-outs, others become wayward. Juvenile delinquency and teenage pregnancy were on the ascendency. “It’s a statistical fact that as unemployment increases, the family separation rate also increases, and when unemployment recedes, so does family separation” (Colthrust 1985:13). However, young Charismatic Christians inspired by the Spirit responded by sending the Gospel of salvation and hope to such youth, families and households. Several households turned to Christ, not just for spiritual salvation but emotion and material as well. Gradually many of these broken marriages, homes and families were restored through the Gospel. These converted persons largely constituted the nucleus of several prayer groups, town fellowships, evangelistic ministries and association that later metamorphosed into majority of the present Charismatic churches in Ghana. The researcher then belonged to the youthful ‘Transcontinental Evangelistic Association’ (TRANSEA); that also participated in the evangelization drive to households in communities in Accra. This TRANSEA later became “Word of Life Chapel”, Accra.

#### **4.4.2 Precipitating effects of socio-economic crises and youth intercessory prayers**

The youth driven national prayer wave was part of the precipitating effect of the late 1970s and early 1980s socio-economic crisis in Ghana. The period from 1978 to 1983, which was regarded

the intercessory prayer phase of the Charismatic movement began when “Ghana experienced what may be considered as the worst economic crisis the nation had ever seen. It also coincided with Rawlings’ first and second coups d’état with attendant upheavals in the society” (Larbi 2001:298-299). Several Town fellowships became all-night prayer centers. One such prominent all-night prayer Center for believers was Ghana Evangelical Society (GES) led by Enoch Agbozo. These prayer Centers served for spiritual re-invigoration, the development and manifestations of the “*charismata pneumatika*”, “Gifts of the Spirit,” in “1 Corinthians 12-14”; especially the healing and revelatory gifts and among exuberant youthful believers including those who later became the Charismatic movement’s key players.

The intercessory period also coincided with the repatriation of several Ghanaian young adults living in the oil boom nation, Nigeria back to Ghana. The repatriation exacerbated the already difficult socio-economic situation in the country. The effects were most severe amongst the large population of unemployed youth in the country. Subsequently, the unbearable socio-economic hardship motivated these young adults to flee for economic-greener pastures in Europe. Notably, majority of this category of youth also flocked to these emerging Charismatic all-night prayer meetings for divine interventions to mass migrate. Attendance at these prayer Centers grew larger with time, many became converted to morning or day prayer meetings in abandoned warehouses, canteens, and cinema halls. Eventually, most of these prayer Centers were converted to Charismatic churches to meet pastoral demands of attendants.

#### **4.4.3 Precipitating effects of healthcare challenges and youth healing ministries**

The precarious economic conditions of the 1970s and 1980s severely impeded on government’s ability to provide social amenities; especially healthcare. Pharmaceutical products and medical supplies were woefully inadequate or unavailable. Healthcare professionals as Medical doctors, nurses, midwives, and pharmacists were always in short supply, due to ‘brain drain’ to better economic environments. Healthcare facilities like, hospitals, clinic, health-posts apart from not being adequately provided, the available ones were in deplorable shape, without the basic medical resources. Larbi (2001: 47) alludes to then Head of State, Jerry J. Rawlings conclusions that the ‘hospitals had become grave yards’. Malaria, HIV/AIDS, maternal and infant mortality were the major healthcare challenges. Families of most first-generation Charismatic Christians were severely affected. Some lost parents, siblings and loved ones to preventable deaths such as malaria, maternal and infant mortality.

The study's findings revealed that deplorable orthodox healthcare situation compelled many sick patients to seek divine intervention. They turned to Charismatic healing ministries and fellowships for remedy. These healing ministries responded to those healthcare needs through counselling, administering the word of faith and prayer for healing. The faith remedies did not just soothe psychological pains of those traumatized, but further brought relief to many sick people; as they testified of improvement and positive changes in their medical conditions. Many of these beneficiaries eventually became members of these Charismatic healing ministries and fellowships. Consequently, several Charismatic healing centres and healing ministries later folded into Charismatic churches. Example of such evangelistic and healing ministries was the Transcontinental Evangelistic Association (TRANSEA).

Initially, Ghanaian Charismatic churches did not immediately venture into providing conventional health-care by the establishment of hospitals and clinic, for lack of both human and material resources. Later, some privileged Charismatic church leaders and Pastors whose professional training was in the medical sciences, after graduated as medical doctors responded to the national situational challenge in the health sector. They invested both human and material resources to establish clinics and medical hospitals. Some of these health facilities combine orthodox medical healthcare and faith healing. For instance, Dr. Ablor's Manna Mission International (MMI) hospital and Dr. Dagg Heward-Mills' lighthouse hospital both believe in complimenting orthodox medical health care with divine healing.

#### **4.4.4 Precipitating effects of education crisis and the youth hopeless future**

The socio-economic crises of the late 1970s to 1980s in Ghana negatively affected education but positively facilitated the emergence of Charismatic in Ghana. According to Effah (2003), "funding of higher education" severely decreased and affected "universities and research institutions" ability to perform significant "research" work; particularly during the 1980s economic crisis universities expenditure on research and development dropped steeply to 0.1% - 0.2% of GDP from 0.7% of GDP in the mid-1970. Akyeampong, Djangmah, Hunt, Seidu & Oduro (2007) also confirms this position that "by the mid-1980s Ghana's educational system" deteriorated due to the economic distresses of the 1980s. Teachers, textbooks, and instructional materials in schools dwindled drastically nationwide. Mass exodus of trained professional teachers from both the nation's Teacher training colleges and the universities for greener pastures elsewhere negatively affected decades of quality delivery of education across all levels. Additionally, the World Bank's

conditionalities emphasized “cost recovery in secondary and tertiary education” (Worldbank 2004). Poor families were affected most and denied post-basic education with “increases in school fees, textbooks and withdrawal of state subsidies”. This resulted into high school drop-outs rates among young people.

How did the education crises and seeming hopeless future, facilitate Charismatic churches emergence? The young adult population then consisted of two categories; high rate school drop-outs and higher education and specialized professional skill graduates who became more disillusioned and frustrated due to non-existent jobs. Disappointed with life, both categories lost trust in political leaderships’ capabilities to deliver on socio-economic policies and the promised better future. The future appeared seemingly hopeless. Large section of this demographic population became converted members of these emerging Charismatic churches. Both those with and without professional training opportunity for the job market spent much time praying and trusting God for some divine interventions. Odoi-Sowah (2018), affirms the youth’s hopelessness thus: “I remember people queue to purchase groceries at Nima (a Muslim community in Accra). We also queued to purchase uncooked Kenkey (a local corn dough meal), to boil at home before eating. People lived on dry coconut and roasted corn as meal for the days. In that hopeless situation, we began to believe God was the only hope for the future and not political leadership. That was the time the Charismatic movement began to precipitate and crystallize gradually into churches”. The gospel of ‘hope for the future’ preached by Ghanaian charismatic churches leadership attracted most youth to their churches. Such messages further redirected their attention from the failures of political leadership unto trusting God’s provident ability to guarantee a better future.

Many turned to God for hope. The Charismatic fellowships, ministries and churches became the central gravitating point of refuge; providing faith and hope through Christ for better socio-economic future. Most of these youth have become first generation adult African charismatic Christians. However, these two large categories described above and a third minority category of gainfully employed young adult population formed the largest percentage of these new churches’ congregation. These youths propelled the emerging Churches serving as the ecclesiastical work force or “priesthood of believers”. The advantage of youthful exuberance, much time at their disposal, with none-existent marital commitments they owned the vision and pushed these churches into the lime-light. Deduct their existence from the Charismatic churches equation and you have empty churches. They constituted these emerging Churches mass choir, mass outreach

teams spreading the gospel, church visitation team, ushers, prayer leaders, home cell leaders among many other church roles assigned.

#### **4.4.5 Precipitating effects of socio-economic crises and Biblical-faith teachings**

Charismatic Christianity's 'Faith' teaching which finally culminated into the prosperity theology was a precipitating effect of the socio-economic challenges on the youth and their families. Towards the end of the Intercessory prayer phase in 1983 commenced the Bible Teaching phase of the Town fellowships. This phase also associated with the Town fellowships transition into local Charismatic Churches in Ghana. During this phase; attention was given to the basic Bible doctrines. However, special focus was devoted to Soteriology and Pneumatology. In Soteriology, focus dwelt on 'the benefit of salvation' especially 'the Believer's inheritance in Christ' and 'exercising of the believer's faith' as means to access these benefits. These were generally classified as the 'Faith teachings'. Beside the Bible, faith teachings and exhortations captured in contemporary Christian literature books, magazines, audio and video tapes by American evangelicals and Faith preachers. Though these materials were initially scanty in circulation, they gradually became available and in circulation through the Nigerian printing press. These faith preachers included, E. W. Kenyo, Derrick Prince, "Kenneth Hagin's books and cassettes and Oral Robert's TV programmes became very popular" (Larbi 2001:299). Beside their books and cassettes, there were various gospel magazine publications. Some of these magazines include Kenneth Hagin's 'Word of Faith', Oral Roberts' 'Abundant Life', T.L. Osborn's 'Faith Digest', Fred Price's 'Messenger', Kenneth Copeland's 'Voice of Victory', Marilyn Hickey's 'Outpouring', Steve Strang's 'Charisma', and Charles Capps' 'Concept of Faith'. However, the whole Bible, especially the Gospels and the Pauline epistles became the main source of inspiration and revelational gospel teaching during that phase. Predominantly, E. W. Kenyon's materials, which were the sources of reference of most magazines also, were in large circulation in the fellowships.

However, the Ghanaian Charismatics 'Prosperity theology' emerged resultant to the appropriation of 'Faith teachings' to the deplorable socio-economic challenges of that period. Meaning, the new religious movement's emphasis on prosperity theology was premised on the prevailing socio-economic deprivations of the late 1970s and 1980s, and also the feeling of divine calling to address the prosperity worldview needs of Ghanaians and Africans. Odoi-Sowah (2018) narrates his Charismatic youthful experience thus: "The message at that time was a message of hope. And what



people now call the prosperity message started because there was massive poverty. We had physical lack. Nonetheless, there was illumination and we had light. We had the word of God that came to our spirit, we had the word of faith, we had faith, and our faith was strong enough to say that ‘though I don’t have what I need now, my God is able to turn the situation around’. We trusted God for everything; for our daily meal, clothing, transportation to school, school tuition fees, and almost anything. And we determined to survive and did survive. So that spirit spread among young people in the Charismatic fraternity”.

Larbi (2001:86) confirms that Ghanaian Charismatic churches “emerged within the economic and social difficulties in the country. The message of these churches is a focused reflection of the economic and social realities of the time. Some of them carried their messages in the socio-economic realm unto the realm of liberation theology”. Consequently, the heightened appeal of the prosperity theology to the Ghanaian public between the 1980s and 1990s precipitated not just the emergence and exponential numerical growth of Charismatic Churches but also the loss of mainline churches membership, looking for deeper spiritual experience and redress of their prosperity worldview needs.

#### **4.5 CONCLUSION**

The chapter presented brief outlook of the prevailing challenges relative to the emergence of the Charismatic Churches in Ghana. It was argued that ample evidence exists to show that largely the factors that precipitated the emergence of the Charismatic Churches are missional and socio-economic in nature; and that prevailed across the sub-Saharan African regions. It was also unfolded that the missional challenges at the time bordered on the youth dissatisfaction with the lack of spirituality and nominalism of main-stream Christianity, lack of religious pragmatism in proffering solutions to African worldview problems, to the total neglect of the Holy Spirit in mission and liturgy, to the nonexistence of a mission plan for reaching the youth. The generational mission-gap that was created consciously or unconsciously by the existed mainline Christianity precipitated a new generation of faith seekers, thirsty for true spirituality. That spiritual revolution among the youth; birthed an undertone new wave of revival and Charismatic Christianity outside the Historic mission church system, moments prior to the occurrence of socio-economic crises in Ghana and the sub-Saharan African region.

The chapter further argued that the political unrest and socio-economic declines of the 1970’s and 1980’s largely created the platform for projecting Charismatic and Pentecostal Christianity into

prominence. Most Ghanaian families, especially the youth who experienced the greatest effects of the socio-economic crises, lost confidence in political leadership and were battling for secured socio-economic future. These youth found faith and hope in the provident God, offered by emerging Charismatics' ecclesiastical activities. The socio-economic crises effects on the youth appeared to have propelled Charismatic churches into prominence. Again, the dynamics of the socio-economic woes, which also influenced what's known as the prosperity gospel, divine interventions and manifestations of Spiritual gifts for deliverance towards socio-economic breakthrough; further propelled the emergence of the Charismatic churches.

In conclusion, the chapter showed by argument that Christian youth re-actions to challenges associated with mainline Christianity in part, fuelled by the negative effects of the socio-economic hardships of the late 1970s and 1980s, on the youth especially; were the precipitating factors behind the emergence of the Charismatic churches in Ghana. This conclusion leads to the next chapter, chapter five (5) focus; examining mission in the ICGC mission in Ghana.

## CHAPTER FIVE

### MISSION IN THE INTERNATIONAL CENTRAL GOSPEL CHURCH IN GHANA

#### 5.1 INTRODUCTION

The ICGC commenced in 1984 as a Charismatic Pentecostal church in Ghana. The church and other Charismatics emerged partly precipitated by the challenged mainstream Christianity across the sub-Saharan African region during that milieu, particularly Ghana. Popular dissatisfaction with that milieu's brand of Christianity birthed a new wave of Christian revival and the establishment of indigenous African Charismatic Churches outside the established Historic Mission Church (HMC) system. Some of these mission challenges included nominalism, neglect of the Holy Spirit in worship liturgy and mission, failure to preach and practice transformational Christian gospel, failure to contextualize the gospel into African sensibilities and worldview, dominant clergy-centered approach to Christian mission than laity centered; were some of the issues discussed in the previous chapter.

Forty years after the emergence of the first Charismatic church in 1979, and subsequent numerous ones, it appears only a few including the ICGC remain sustainable missions with not just national but also Diasporean mission presence. Extrapolating from UN sustainable development definition (UNDESA 2015), I define the concept of "sustainable mission" as "mission that meets the needs of the present mission without compromising the ability of future generations to meet their own mission needs". The Chapter seeks to answer the questions; what is the relationship between mission in the ICGC in Ghana and applied sustainable mission approach making impactful contributions and reflective of mission concepts?

The information presented in the chapter proceeds from semi-structured interviews with the ICGC clergy and laity, textual interpretations, participatory observation and historic methods. Participants' voice was captured for emphasis where necessary. The Chapter commenced with discussing the ICGC sustainable mission "God centered" approach, then the ICGC sustainable mission "members centered" approach, ICGC Diasporean mission approach, the impact of mission in the ICGC in Ghana in members spiritual well-being, the impact of mission in the ICGC in Ghana and conclusion.

## 5.2 THE ICGC SUSTAINABLE MISSION: GOD CENTERED APPROACH

The study's findings show that mission in the ICGC in Ghana occurred in the context of the applied mission approach. Hence, findings in this chapter are reported in the context of the ICGC mission approach employed for better appreciation. Again, findings demonstrate that the ICGC employed "God centered" and "members centered" mission approaches. It was also found that the above mission approaches were responsible for the sustainability of ICGC mission. Based on the above results, the study in this chapter reports the ICGC "God centered" and "members centered" mission approaches also as ICGC sustainable mission approach.

The "God centered" mission approach emanates from the ICGC's understanding of the following; divine calling and God's mission, relational fellowship with God in the Spirit's liberty, and total dependence on divine empowerment for mission. The study also shows that, the ICGC "God centered" mission strategy relates in literature to one of the twentieth (20<sup>th</sup>) century ecumenical movement mission models designated *missio Dei* (God's mission), that emerged at the "International Missionary Conference (IMC), Willingen 1952".

According to Bosch "Willingen's image of mission was, mission as participating in the sending of God. Our mission has no life of its own: only in the hands of the sending God can it truly be called mission, not least since the missionary initiative comes from God alone" (Bosch 2011:303). Thus, mission that originates from the eternal nature of God and not anthropological sources make *missio Dei* a sustainable mission, being sustained through divine resourcefulness.

The ICGC mission policy hangs on the biblical texts Mark 16: 15-16 and Mathew 28: 18-20 (Tettey 2019). The biblical text Mathew 28: 18-20 categorically indicates the execution of Christ mission assignment delegated to the Church, through the name of the Triune God, becomes the basis for performing the *missio Dei*. Again, ICGC believes her mission mandate, divinely inspired by Scripture and the Holy Spirit, relates to *missio Dei* just as the early disciples' involvement in *missio Dei* was evidently supported by the pronouncement "as the Father sent me, so I send you" (John 20:21).

Based on these biblical texts the ICGC *missio ecclesiae* remains participation in *mission Dei* and harmonizes with Dowsett et al (2015:122) position that *missio Dei* "belongs to the Triune God, creator, liberator and sustainer of all life, incarnated in Jesus Christ, the giver of life in all its fullness and supported by the Holy Spirit, the sustainer of life". While *mission Dei* deals with the fundamental origin and sustenance of mission, nonetheless *missio ecclesia* which derives its

existence and purpose from the former deals with the organization and the execution of *mission Dei* (God's mission). The imaginary difference makes *missio ecclesiae* though the executive arm of *missio Dei* yet functionally unsuccessful without *missio Dei*. Thus, the two remain exclusively interdependent in function (Davies 1966:33, Hoekendijk 1967a:346, Rütli 1972:232; cf Bosch 2011: vi).

### **5.2.1 The Triune God and divine Calling for mission**

Charismatic and Pentecostal church leaders are mostly “national people ‘sent by the Spirit’, often without formal training. This is a fundamental historical difference between Pentecostal and ‘mainline’ missions” (Anderson 2004:241). Currently, the situation has changed. Most Charismatic and Pentecostal ministers, particularly those in ICGC have received and are still receiving higher formal education and training. The ICGC leadership shows a strong sense of divine calling and mandate for mission captured as “raising leaders, shaping vision and influencing society through Christ” (ICGC 2010: 23). This statement also seeks to communicate the achievement of her primary assignment and vision “to establish the House of God through the development of Model New Testament Christians and Churches.” (ICGC 2010: 11). By this vision, ICGC seeks to make herself an “authentic channel for God to express His purpose and plans to mankind as well as the body which best shows forth His wisdom and glory in the entire universe.” (ICGC 2010: 12).

Apart from leadership claim of mission being inspired by divine calling, it has become life commitment recognizable by all. Regular self-reminder of the divine call, grace and privilege to participate in *missio Dei* characterizes the Church's attitude towards mission. This acknowledgment also informs their *missio ecclesiae* as a response and participation in *missio Dei*. It further stimulates enthusiasm and urgency to steadfastly propagate the Gospel, both those in leadership and followers, who sacrificially responded and devotedly committed to this divine calling.

### **5.2.2 The Triune God and Worship Liturgy in mission**

The ICGC covet intimate fellowship with the Triune God as existed within the Trinity, through spontaneous worship lifestyle totally inspired and directed by their yielding and acquaintance to the Holy Spirit. The ICGC and Charismatic churches worship liturgy in the Spirit's liberty which some scholars term “freedom in the Spirit” does not only enrich their individual spirituality and

relationship with the Triune God but also their preparedness for mission. Worship in the Holy Spirit's Liberty commonly practiced by Charismatic believers easily fits into varying African culture and social context in mission. This approach to worship contrasted stridently with clergy led rationalistic and written liturgies practiced in Historic mission Christianity, prior to the emergence of Charismatic Churches in Ghana.

Saayman (1993:47) describes Charismatic Pentecostal worship liturgy in the Spirit's liberty thus:

The style of freedom in the Spirit that characterizes Pentecostal liturgy has contributed to the appeal of the movement in many different contexts. This spontaneous liturgy, which is mainly oral and narrative with an emphasis on a direct experience of God through his Spirit, results in the possibility of ordinary people being lifted out of their mundane daily experiences into a new realm of ecstasy, aided by the emphases on speaking in tongues, loud and emotional simultaneous prayer and joyful singing, clapping, raising hands and dancing in the presence of God - all common Pentecostal liturgical accoutrements. These practices made Pentecostal worship easily assimilated into different cultural contexts, especially where a sense of divine immediacy was taken for granted.

The ICGC practice of Holy Spirit's Liberty in worship liturgy draws newly converted believers into rich spiritual fellowship and relation with the Triune God that significantly contributes to their Christian growth, passionate commitment to mission activities for sustainable mission.

### **5.2.3 The Triune God and Spiritual empowerment for mission**

The church participation in *missio Dei* fundamentally depends on the spiritual empowerment of the Triune God. Jesus and the Apostles experienced spiritual empowerment for *mission Dei*, after forty days' prayer with fasting in the wilderness and after days of upper-room tarrying in Jerusalem until the reception of the Holy Spirit respectively. Again, the synoptic Gospels bear records of consistent prayer life just as the book of Acts report on the Apostles. These are historic antecedents for every church pursuing the missiology of *mission Dei* to emulate. Simply, prayer and mission are inseparable.

The ICGC belief that her origination, missiological existence and sustenance emanates from the Triune God makes her regularly seek divine guidance, strength and resourcefulness through prayer, as encouraged in Isaiah 40: 28-31. This further informs her yearly organizational spiritual

formation and renewal exercises. These include, the ‘spiritual emphasize month’ entailing one-month prayers with fasting, camp-meetings and 31<sup>st</sup> December watch night prayers as national spiritual exercises; depicting the dependence on the triune God for both mission directions and spiritual empowerment for a particular year.

Apart from special prayer team’s mission preparatory and execution prayers that cover mission provisions, programs, participants, proposed mission community, potential-converts and discipleship; the church body and individuals also partake in mission prayers. Regional, District, Local Assemblies and individual praxis of intercessory prayers for the salvation of unsaved families, acquaintances and community members are notable. Prayers are also offered privately during devotions and publicly; for evangelization, church planting and other mission assignments. These demonstrate the ICGC community’s indispensable dependence on the Triune God and pursuit of *missio Dei* for the execution of sustainable mission.

#### **5.2.4 The Triune God and *missio ecclesiae*; praxis of Indigenous Church Mission Approach**

Bosch (2011:303) argues about the relationship between the Triune God and *missio ecclesiae* that, *missio Dei* is “mission as participating in the sending of God. Our mission has no life of its own: only in the hands of the sending God can it truly be called mission, not least since the missionary initiative comes from God alone”. However, *missio ecclesiae* concept is Church engaging in mission and mission purposefully for planting and building the church. The “missiologist Melvin Hodges” in his work “The Indigenous church” emphasized church establishment as the essential rule of the Pentecostal mission approach. He considers the Church as "God's agent for evangelism," to achieve the mission purpose of building the "indigenous New Testament church" through "New Testament methods" of “self-governing”, “self-supporting” and “self-propagating” (Hodges 1953: 1-22, cf. McClung 1986:78, Anderson 2004: 239). Hodges thinks the above methodology, particularly Anderson and Venn's "three self” strategy for the formation of new churches, and the Holy Spirits activities was the secret for Pentecostals church expansion in diverse cultural settings. He speaks of the Holy Spirit involvement thus:

“There is no place on earth where, if the gospel seed be properly planted, it will not produce an indigenous church. The Holy Spirit can work in one country as well as in another. To proceed on the assumption that the infant church in any land must always be cared for and provided for by the mother mission is an unconscious insult

to the people that we endeavour to serve, and is evidence of a lack of faith in God and in the power of the gospel” (Hodges 1953: 14).

The ICGC’s mission policy, “to establish the House of God through the development of Model New Testament Christians and Churches” (ICGC 2010: 11), places the church mission activities beyond evangelization into Church planting and shepherding; employing above indigenous New Testament mission methodology. This mission policy approach relates ICGC mission to *missio ecclesiae* (Church-centered Mission). However, findings show that the implementation of ICGC mission policy demonstrates that of the indigenous mission approach. The next section attempts to establish theoretical connections between practical *missio ecclesiae* and guaranteeing of sustainability through indigenizing church mission approach including the reportage of ICGC mission through the applied mission approach.

### **5.3 THE ICGC SUSTAINABLE MISSION: MEMBERS CENTERED APPROACH**

The study’s findings indicate that apart from the “God centered” approach, the “members centered” approach also demonstrates the sustainability of the ICGC mission approach. This mission approach proceeds from the ICGC appreciation of the church or *ecclesiae* as “the called out ones belonging to the Lord”. Hence, the Church in mission means Church members in mission and therefore Church mission remains ‘members centered mission’. This practice culminated into ‘members-centered governance’, ‘members-centered support’, ‘members centered propagation’ and ‘members centered theologizing’, for sustainability of the newly formed local church missions. This mission approach also resonates with *missio ecclesiae* mission model and Henry Venn’s “three-self Indigenous church mission concept”.

The *missio ecclesiae* concept or Church centered mission concept projects mission as; the Church engaging in mission and mission purposefully for planting and building churches. This concept emerged first as the primary focus of the ecumenical meeting at Edinburgh world missionary conference (WMC) in 1910 (Bosch 2011: 294-462). It also emphasizes both “Henry Venn (1796-1873) and Rufus Anderson (1796-1880)” three-self concepts for building indigenous churches purposefully for the achievement of mission sustainability (Shenk 1981:10-170) on the anthropological level.

The indigenous church concept emerged to represent the central construct of mission theory. Henry Venn’s theory evolved from his attempt, as “Clerical Secretary of the Church Missionary Society (CMS) (1841-1872)” to proffer solution for mission churches challenges. These mission



difficulties include; debilitating financial crises, lack of a trained indigenous leadership, forming churches in communities with divergent socio-cultural context and perception to that of the church planter (Shenk 1985: 25-30). His indigenous mission concept, which was his most important conceptual contribution to mission theory, appeared in three mission policy publications between 1846 and 1865 (Shenk 1985: 34). Henry Venn advocated for “Indigenous Church Principle” which is widely known as the “Three-Self” formula “self-supporting, self-governing and self-propagating”. Venn wanted to see the native mission agencies function on their own without the interference of the western mission societies (Shenk 2006:10). Though unable to enumerate or stipulate the three-self formulae as Rufus Anderson, however later generations, through historical context interpretation of his work acknowledged “Venn primarily as a father of the 'three-selves' formula: self-supporting, self-government, and self-propagating” (Shenk, 1981: 168-172). It appears the practice of the New Testament and Indigenous church mission method was revolutionary to ameliorate any ecclesiastical imposition of one culture over the other, since “all people are created equal and equally worthy to receive respect, grace, and self-worth. Without dignity and self-worth, a vigorous community would never be established; (hence) the solution for them was to emphasize self-hood in the church and in the individual” (Dorn 1982:20). This contributed immensely to the establishment and community of native churches.

The chapter hereafter discusses findings that show the ICGC mission approach towards the achievement of her primary mandate “to establish the House of God through the development of Model New Testament Christians and Churches” (ICGC 2010: 11).

### **5.3.1 The ICGC members centered mission spread**

The study discovered that the ICGC local Assemblies largely rely on her congregants to propagate the gospel and extend the Church mission activities. This members centered gospel propagation approach strengthens the local church missions, creating the enabling space for local church members carry out the responsibility of evangelizing in the community. The ICGC local Assemblies draw their own annual local mission plans within the national mission agenda, depend on local resourcefulness, and members centered mission approach for dutiful execution of the objective; of spreading the Gospel, converting souls for Christ and forming new local churches. This mission approach also motivates members’ reliance on the enabling factor and functions of the Holy Spirit for successful local mission.

Thus, the ICGC resorts to her local resourcefulness to execute her cardinal missiological thrust and feature geared towards church planting and expansion, where the dichotomy between mission and church does not exist or as an imaginary. The ICGC members centered mission approach, since her maiden mission launch on 26<sup>th</sup> February 1984 depicts "people movements," from a humble beginning of dedicated few unto a “massive turning of different people to Christianity from other religions on an unprecedented scale” (Anderson 2004: 242).

Hereafter, the study focuses largely on specific members centered propagation approaches that lead to the formation of indigenous ICGC Assemblies. These include; Covenant family (CF) evangelization activities, parent-church mission team work, public ‘Solution Centre’ prayer, child evangelization activities, crusades, media usage strategy and social ministry works.

### **5.3.1.1 Covenant family evangelization**

The Church runs smaller area Christian family units for members living within a locality designated as Covenant family (CF) but potential church planting seeds. These CF units congregate ICGC members living within specific demarcations under a local ICGC Assemble jurisdiction once a week for Christian fellowship and members’ centered-care. These family unites execute several community-based social and ecclesiastical activities including evangelization. Evangelism as mission activity proclaims explicitly and unequivocally the theme of Christ’s salvific works on Calvary cross; and the unrestricted saving grace available for the unbelieving humanity to become His disciples. The CF system as community “disciple multiplication mission paradigm” enjoys “decentralized and flat structure of the church”, without being directly “hierarchical or clergy-led”. This enables believers’ exploit and optimize inherent Christian potentials for mission. “Those who discovered this church model theologically point to the ‘priesthood of all believers’ as their doctrinal linchpin. Every Christ-follower can be equipped to be a disciple-maker (anywhere) and tentmaker (in cross-cultural contexts)”, (Dowsett, et al 2015:43-44).

The ICGC (CF) mission strategy harmonized with Henry Venn’s idea of involving smaller units of believers in mission. Venn urged the constitution of “converts into small groups of enquirers... He contended that such small groups can evangelize their neighbours. As they grow they should divide and form new small groups. A further advantage of this approach was that it thrust responsibility upon the local believers and kept the missionary in the background”, (Shenk 1985: 38). The ICGC (CF) being the first Self-propagating strategy was designed to function like

‘organic home’ church; expand numerically through evangelization and discipleship, then split into new and smaller CF unite to undergo the cycle of evangelization, growth and split. Programmed to function as the local church’s community mission wings, the CF feeds the local ICGC church regularly with converted Christians from their communities.

For instance, in April 1987, ICGC Christ Temple for mission purposes divided the city of Accra into two zones. The zone attending the first service does undertake their CF community evangelization mission immediately after the morning session and convey their converts to Church the next Sunday morning service, while the zone scheduled for second service attended with their morning outreach newly converted Christians. Larbi (2001:342) indicated that the innovative mission exercise resulted into increased Church membership from 700 to 1500 in one week. This confirms the New Testament mission exemplification of church growth through the addition of newly converted souls (Acts 2:47) from members centered approach. These CF at the numerical growth and matured stages become the seed congregation for planting new churches. Kissie (2018) affirms this view thus: “Normally we rely on ICGC members living in developing communities to constitute themselves into a ‘Covenant Family’ (CF). Indications of stability and consistent growth signal their readiness for a local church planting in that community. Then, with organized local mission team activities, a church is planted”. Almost all ICGC Assemblies located in the city of Accra city, apart from the main church Christ Temple, were established out of the Covenant family system. Missiologically, CF disciple multiplication approach exhibits some indigenous church features: members centered mission spread, members centered local governance, members centered financial support and members centered gospel contextualization. The existence of the CF as Spirit-filled organic unit of empowered believers consistently engaged in members centered mission spread activities in local communities thus guarantees the sustainability of ICGC mission.

#### **5.3.1.2 Parent-Church Mission Team Work**

Parent-church mission team approach appears another members centered mission strategy gaining relevance with ICGC missiology. Parent-churches are local churches, matured spiritually and materially not just initiate the formation of new churches but sound supervisory role. This oversight activity includes nurturing the newly formed churches unto holistic growth, maturity and independence to prosecute local mission work, relative to the ICGC mission. The parent-church missions are organized around a local mission team comprising selected zealous Spirit filled laity mostly young adults. These candidates have acquired some leadership, preaching and mission

training under the local Pastor. The constituted mission team strategically or innovatively works to complement existing CF efforts towards church planting or spend time strengthening challenged CF, stabilize and eventually emerge as fully-fledged new local churches in developing communities (Manful 2018). It appears some CF members due to relational attachments and bonding with the Parent local church have difficulty dissociating to join newly planted churches in their communities. This development eventually affects the total commitment required for the growth of newly formed churches. Thus, the parent church, as rapid response to counter these unfruitful early signals, deploys her ‘mission team’ for strategic engagements. The mission team, beyond identification and encouragement of the willing and committed few members also engages them; in fellowship, evangelization, grooming and operationalization of the potential church for some prolonged stability, numerical growth and maturity; prior to the actual community church planting. Meanwhile, those still attached to the parent local church are never disassociated, but allowed to keep their usual association and allegiance until they attain spiritual maturity to revert to the new church (Manful 2018). The Parent church mission team approach remains one sure means that produces strong, committed and growing local churches. Odoi-Sowah (2018) corroborate thus, “I have planted six strong, vibrant and committed churches so far without employing the covenant family system but trained mission teams”. Agreeing with Anderson, these new Christian Assemblies are planted through “innovative mission initiatives, motivated by a compelling need to preach and even more significantly, to experience a new message of the power of the Spirit” (Anderson 2004:238-239).

Under the parent-church guidance these newly formed churches commence with early practice of the ICGC sustainable mission approach of “members-centered governance”, “members-centered financial support” and “members centered gospel spread”; for sustainability of the newly formed local church missions.

### **5.3.1.3 Public ‘Solution Centre’ and Healing Prayer Ministry**

The ICGC through the ‘solution centre’ prayer ministry has also reached the unsaved for Christ. Prayer channels supernatural abilities into the natural existence to accomplish divine will for people. Mc Quilkin (1997:31) says “prayer is the human conduit of divine energy for mission”. God intends building spiritually empowered New Testament church that exercise dominion over opposing forces and challenges. According to Ott (2010: 246-248) prayer expresses “our spiritual dependence on the Holy Spirit for enablement in the middle of this vicious struggle” and spiritual

warfare. It further equips and revives the Church's enforcement of Christ's salvific victory on diabolic spiritual forces militating church mission and humanity (2 Corinthians 10:3-6, Ephesians 6:10-18). Again Hodges (1953:132) affirms "the emphasis on the present-day working of miracles and the healing of the sick has been the means in the hand of God in awakening whole communities". The Charismatic-Pentecostal spirituality and binary ontology of "Jesus and devil, as polar opposites" (Freeman 2015:6-7) situates well with African worldview of multiplicity of cosmic spirits which influences human's existence either good or evil, and belief in the dichotomy and yet interactive relationship between the spiritual and the physical worlds. Salvation then imply rescue from a predicament's evil spiritual sources without which its untenable (Okorochoa 1987:52, Larbi 2001:12). Synthesizing the above views, the believers' missiology become relevant through the Holy Spirit's empowerment to administer Salvation's benefits to genuine enquirers under demonic afflictions and oppressions, thus confirming the Gospel. As part of mission activities, the ICGC administer public prayers through her members, church programmes and clergy channeling the spiritual benefits of salvation to address people's challenges. For instance, 'Solution centre', a formalized weekly day-time prayer services focuses on addressing individual spiritual needs of the public. The maiden one began at Burden Powel Hall, Accra; during the nascent period of the Church attracts and administer healing to the sick and deliverance to the spiritually oppressed, from various social classification of the Ghanaian society. Several miracles, deliverances and healing occur as "many testify of receiving relief for their ailments and spiritual predicaments. Coupled with alter call prayer for the salvation of the unsaved, new believers are weekly added to the Church" (Odoi-Sowah 2018). The 'Solution centre' approach to mission is gaining popularity in ICGC local Assemblies. Its innovative applications release the inherent church planting and growth potentials for these local churches.

Hospital visitations and evangelization, Community house to house evangelization, local gospel crusades and similar mission activities are platforms for engaging the public not only with the Gospel but also the Triune God's divine intervention through prayer ministry as well. Individual members and Prayer team members effect spiritual liberty for several non-Christians oppressed and afflicted with nocturnal evil activities; through Spirit inspired faith prayers publicly, in Jesus name. Many victims liberated from the power of darkness, repent from ungodly behaviours, get converted and serve the living God. It has been observed that through members centered prayer ministrations of healing and deliverance at the CF level, members' homes and the community

several people have been relieved of their predicaments. But the greatest miracles are the genuine conversion of souls to Christ, facilitating the planting of new ICGC Assemblies.

#### **5.3.1.4 Media mission: mainstream and social media usage**

The media both mainstream (print and electronic) and social media has become most effective communication instruments in the 21<sup>st</sup> century. The ICGC employs the existing media shades to self-propagate the gospel converting the unsaved and spiritually edifying believers.

Christianity's engagement with print media in "Gold Coast existed before radio media began in 1935 as Gold Coast Broadcasting Service (GCBS), also called Station ZOY", now "Ghana broadcasting corporation (GBC)" (Ansu-Kyeremeh and Karikari 1998:4). Religion has been on the radio and from 1966 GBC-TV broadcasted weekly unpaid Christian program called "Church bells". Starting "from the late 1970s to 1982 Oral Roberts and the Nigerian preacher Benson Idahosa" featured regularly on the national television broadcast as paid programmes. That terminated in 1982, by the ruling military administration on suspicion of being opposed to the supposed 'cultural revolution' and was politically substituted for unpaid neo-traditionalist Afrikania religious programme (de Witte 2008:49-50).

I personally witnessed the emerging Indigenous charismatic churches spread the Gospel through audio and video tapes media culture. Pre-recorded preaching services on audio and video tapes and later on CDs and DVDs the distribution. This innovative media gospel spread approach did not just nullify the ban effects of state-controlled broadcast media space, but reviled it and popularized the gospel. The ICGC began the distribution of pre-recorded sermons and services on audio and video cassette, later CD and DVD; across the nation and beyond from the mid-1980s and relevantly continues under this post-liberalized media era. These tapes, now CDs and DVDs circulate through members centered media mission spread; as gifts to potential converts, to build new Christian faith and spirituality, for travelers to keep daily touch with Christ, exchange among friends, as gifts to acquaintances and lending libraries.

Even though the current liberalized media era commenced with the 1992 constitution; it was not, until April 1995 when Accra based private media house Joy FM radio, gain official license to broadcast in Ghana. Subsequently, the ICGC radio ministry began in May 1995, with Joy FM. Presently; the ICGC through several radio and television stations including Ghana Television (GTV) spreads the gospel not just across the nation but international; resultantly creating the favorable environment for ICGC church planting and mission activities both home and Diaspora.

Tettey (2019) asserted that “pre-recorded sermons of Dr. Mensa Otabil’s on CDs, DVDs are aired on media channels in Ghana and the Diaspora developing community goodwill for ICGC mission”. The ICGC believes in employing new “methods of evangelism to communicate the good news with persuasion, inspiration and conviction” (Arusha 2018: 27). The social media presents enormous opportunity, highly innovative, negligible time consuming, most convenient and cost-effective modes of communication for global exposure and audience; particularly the youthful generation. Thus, the youth of ICGC spread the Gospel to their generation mostly through the social media like Facebook, WhatsApp, twitter, Instagram, etc., thinking “in a non-linear, visual, and experiential way”. (Arusha 2018: 18). Accentuating this position Aye-Addo affirms that, since relocating from North America to Accra almost five years ago had not pastored any local ICGC assembly, but active on social media. He indicates pastoring a cyber-church on WhatsApp and Facebook; where he conducts regular live services and post messages print, audio and video recorded. He also indicates giving counseling and praying with people, both the youth and adults (Aye-Addo 2020). According to Aye-Addo (2020) “People call into my life Facebook programmes and request for prayers. Some people insist on sending their donations through Vodafone cash, MTN Momo and others networks. Currently many ministers are getting involved in social media mission in Ghana”. Recorded versions of such programmes are left on Face-book for people to access. By early January 2020, Rev. Dr. Charles Aye-Addo had started a local ICGC Church named Christ Chapel at Airport residential area largely dependent on his social media congregants. The recent advent of corona virus disease nicknamed “COVID 19” first identified in Wuhan, China in December 2019, has currently become a global pandemic leading to human fatalities. The global pandemic due to the airborne and social contact natures of transmission currently encourages mission reliance on the electronic media, particularly the social media; though already in use. This viewpoint mentioned is not this thesis focus. It may require another thesis for its examination.

### **5.3.1.5 Child Evangelism and Central Educational Foundation**

The ICGC as part of the policy of preparing successor generations to continue the sustainable mission and Christian leadership from the predecessor generations purposefully employs a number of suitable mission approaches, including Child’s services and evangelization. This particular members centered gospel mission commenced with members’ children and those living within the Church community. These children are introduced to Christ through child evangelization and

Children's service programs. This Children services programmes have progressed to include the formal establishment of Central Education Foundation.

The usage of this evangelization approach combined with above discussed strategies for church planting is common with ICGC Pastors possessing Child evangelism education and ministry training background. Findings, show this mode of mission yields greater results when evangelization occurs with social activities likes children's recreational programs and Diakonia welfare services. While attracting children's attention and interest for reception of the gospel through fun games and love feast, their parents, families and community also get attracted to the gospel through social services like; church sponsored free medical screening administered by medical professionals. Majority eventually become saved. These new Christians, both parents and children are then constituted into a local church under a Pastor. According to Odoi-Sowah (2018) "we executed Jesus Kids Foundation mission at Bortianor area. We attracted children, parents and the community to hear the Gospel through fun games, party and medical screening for participants. Resultantly, eight hundred (800) people both adults and children were attracted and participated in free professional medical outreach screening and treatment. The Bortianor area ICGC Assemble commenced thereafter, with a Pastor.

Dynamic children services commence immediately with this method of church planting; providing inspiring Christian education and leadership development opportunity for these children to developed into responsible and productive Christian adults. Some ICGC Assembles have progressed to the next level of running formal Basic education called Central Lyceum, now known as Central Educational Foundation (CEF), the ICGC umbrella name for basic education constituting of pre-primary, Primary and Junior High School (JHS) level education. At these CEF, Children pursue various academic disciplines required at that level; with Christian doctrine as foundation. Theologically informed by the Scriptural instruction to "train up a child in the way he should go and when he is old, he will not depart from it" (Proverbs 22:6 KJV), the schools purposefully infuse the gospel into its curriculum.

#### **5.3.1.6 Campus Churches in Mission**

The ICGC Campus churches in mission exist as part of the Church's policy of preparing successor generations to continue the sustainable mission and Christian leadership, taking over from the predecessor generations. The establishment of Campus churches at various tertiary institutions across the country affords young College believers the opportunity to employ members centered



mission approach to spread the gospel converting and reaching colleagues on tertiary Campuses. Operating autonomously outside the domain of ICGC local Assemble system but directly under Campus churches directorate at the ICGC headquarters; they practice members centered governance executing the daily church mission activities collaborating with their campus secretariat operated by executives and a Pastor. According to Tetey (2019) “we have a directorate at the head office that administratively coordinates the activities of these Campus churches present on most university campuses in Ghana. They have their own executives who run their secretariat and a Pastor caring for their needs”. It appears the Campus churches replaced the usual absent spiritual oversight, permissiveness and void feeling associated with young adults’ college years. Secondly, Campus churches give mission expression to and mainstream exuberant youthful Christian activities into the Charismatic churches. It also prevents or minimizes the phenomenon of students’ breakaways from local churches to form their churches upon graduation; with excuse their spiritual gifts are unrecognized. After graduation these campus churches either feed the ICGC national and international assembles or local and Diasporean communities with none-existent ICGC Assembly; with young professional adults and Christian leaders exposed to mission activities on campus. Those with Pastoral calling are engrafted into the ICGC Pastoral ministry. Hopefully upon assumption of Christian mission leadership it will be said that “early initiators were followed by a new generation of missionaries, learning from and to some extent patterning their mission on those who had gone before” (Anderson 2004: 242).

#### **5.3.1.7 Local Church Operating as Unit of Four mini-Churches**

A fully developed ICGC Assembly operates as a unit of four mini-churches under a resident Pastor for sustainable pastoral care and mission purposes. These four mini-churches, which include; the regular adult church, young-adult church, youth church and children’s church are headed each by a Pastoral assistant, under the spiritual oversight of that local Church Resident Pastor. These classifications are necessitated by the desire to adequately address the diverse needs of these four distinct categories of worshipers present in the local church while prosecuting sustained mission to the represented population in the local community. Tetey (2019) affirmed that “ICGC has four kinds of churches; adult church, young-adult church, youth church and children’s church, within a fully-fledged local Assemble. It’s all about the targeted age group and their spiritual, intellectual and emotional development among other things. Its implementation also depends on the local church’s size and the facilities available. Here in the Resurrection Temple the adult church, youth

church and children church simultaneously function in different spaces purposefully built for each in the same chapel building premises”. Identified congregations are trained to reach their kind in mission.

#### **5.3.1.8 Crusades Usage in Mission**

Crusades at the community and the local church level are very effective in propagating the Gospel in cluster areas with the majority laity involvement. In Ghana, the usage of crusades has not been popular with Charismatic churches, particularly the ICGC unlike the classical Pentecostals. However, Bishop Charles Agyinasare’s Perez Chapel International has been exception. They appear the only Charismatic church popularly noted for employing gospel crudes for mission and church planting.

Nonetheless, currently one witness a number of ICGC local assemblies adopting the crusade method for local missions; using members centered mission approach, recruiting large numbers of the laity for participation, particular in lower income and densely clustered populated communities. The mass involvement of the laity ensures effective prosecution of the Crusade; ranging from preparatory prayers, distribution of flyers and publicity, organization of crusade logistics, counseling new converts, follow-up and discipleship, and the establishment of new Christians in the local church. Apart from the advertising presence the crusade posters and banners bring to the newly planted church in that community; it also serves as interest gathering point for community participation in a common religious activity. Though religious however, for some community dwellers, crusades occasioned moments for enjoying gospel music, worship with expectations of witnessing miracles and healing testimonies, particularly the conversion of the community’s notorious criminals into the Faith. Manful (2018) accentuates that “I know you are aware ICGC is not into crusades, but now a lot of ICGC churches are doing crusades, and organizing crusades in various areas, especially in Kasoa”. The impact of these open-air crusade activities, especially accompanied with the manifestations of spiritual gifts of healing and deliverance, ranges from easy social interactions, publicity, public mass conversion, public enthusiasm and commitment for the newly established church.

#### **5.3.1.9 Social Ministry Aiding ICGC Mission (Diakonia)**

The ICGC members centered mission spread also employ diaconal services in gospel ministry and church planting in marginalized communities. According to Pobe, Diakonia is “a service of love

inspired by the example of the life of Christ and by faith and endurance” (Pobee 1993 cited in Omenyo 2006:12). “Diakonia is the call to participate in God’s caring and liberating action for the poor, the marginalized and the oppressed” (Dowsett, R. et. al., 2015: 26). The ICGC social services policy responds to the call to help alleviate the social suffering of societies poor and marginalized, sharing in Christ’s example of caring for the needy. According to Tettey (2019) “our social works like provision of boreholes at Ga rural areas giving the water to people, meeting other social needs; are all supporting elements that create fertile grounds for church planting”. It appears the provision of social help to societies’ less privileged are not meant to replace the proclamation of the Good news but confirmation of Divine love for humanity. Rev Daniel Odoi-Sowah affirms that “in an organized manner donation from the laity are gathered ranging from clothing, cooking utensils, furniture, house wares, foodstuffs and sometimes financial support to needy individuals, families and communities” as holistic gospel ministry.

The relevance of the Gospel in deprived societies links to the church Diakonia activities. Poverty alleviation should find genuine mission expression in deprived communities. Holistic soteriology addresses itself to mankind as three dimensional being, spirit, soul and body, engaging spiritual and social justice matters as well. Again, some ICGC members interviewed expressed opinion that the inculcation of humanitarian and charity services into church planting activities, made the love of God preached believable leading to the conversion of many and subsequent church planting. Fenton (1995: 138) affirms this position thus “an evangelism which ignores social concern is incomplete and unscriptural in nature and will be unheeded by many.” Thus, diaconal services contribute to the sustainability of mission.

#### **5.3.1.10 A Typical ICGC Church Planting Activity in Ghana**

The ICGC local Assemble members living a particular or developing community usually constitute a Covenant Family (CF) unit or units; these are allowed to experience natural and holistic growth with time. The local parent-church formal decision to plant a new Assemble in that CF community triggers chains of actions. The local parent-church after satisfying herself with that community’s readiness, through the laity mission team initial survey works leads to series of engagements including; territorial spiritual warfare prayers dealing with community controlling spirits of unbelief, oppression and afflictions working against people’s salvation. Odoi-Sowah (2018) disclosed that: “In every mission we undertake prayer is crucial, it’s non-negotiable, and we bind the area principality spirits, unbelieving spirits and break their spiritual chains off people”. Then

the laity mission team prosecutes evangelization activities while developing good relationship with the community. Evangelization efforts are usually combined with Spirit inspired prayers for healing and deliverance plus occasional diaconal services where needed; yielding fruitful results. Many get saved and some testify receiving relief from ailments. The potential new church now constituted with committed CF members and new converts are expected to conduct; week-days Evening services and joins the parent local church for Sunday worship services. Meanwhile, the Area CF leader, depending on his spiritual and leadership maturity, assumes delegated oversight responsibility, if not, a replacement is found from that District Church to play that role. He functions in that capacity until the attainment of official ICGC local Assemble status of a stable growing congregation requiring a resident Pastor. The local Assemble status commences with Sunday morning worship services, located at a suitable but temporal worship premises, and a resident Pastor under the spiritual Pastoral supervision of a District church or the closest Area ICGC Assemble. The involvement of the laity from the initial CF formation in newly developing communities to Parent-church mission team planting activities to the attainment of a local church status where the Clergy assume a Pastoral responsibility demonstrates members centered mission spread praxis for sustainability of mission.

### **5.3.2 The ICGC members centered financial support**

Findings from the study revealed that the ICGC mission financial support remains “membership centered” and dependent on her members’ financial resourcefulness. Thus, this aspect of the Church’s sustainable mission approach is introduced very early the formation and development of new mission Assemblies. This members centered approach resonates with Henry Venn’s self-financing principle. The indigenous mission self-financing or self-support ideology and policy emerged, according Shenk when:

CMS issued a statement in December 1841 announcing their intention to place greater responsibility on local resources. ‘It has always been a recognized principle of the Committee, in carrying on the operations of the Society, that Native Converts should be habituated to the idea, that the support of a Native Ministry must eventually fall upon themselves; as, in their heathen state, they have been accustomed to bear the expense of Heathen Ministrations’. ..... what was now needed was a comprehensive policy and plan to put this into effect” (Shenk 1985: 34).

The ICGC members centered support approach depends primarily on her own local initiative, ingenuity, and members' contributions to generate both monetary and material resources needed for conducting, undertaking, maintaining and future expansion of local church mission: administration, worship services, self-propagation activities, the pastorate, training programmes, projects and social services; hence, the relevance for such churches becoming economically viable. Pentecostal missiologists observed "that Pentecostal mission easily raise local or native financially resourceful persons who commits to the church self-supporting. Such positive resourcefulness rapidly indigenized planted local churches", (McClung 1986:77, Anderson 2004: 239). African Charismatic Pentecostal churches cannot classify themselves self-supporting nor Indigenous they dependent on foreign aid for the essential activities.

#### **5.3.2.1 The Challenges associated with depending on external funding**

The dependence on external sources to support Church and mission activities incapacitates the local church initiative, creativity and resilience for raising needed financial and material resources locally to prosecute sustained local mission agenda. Indigenous believers hesitate and shy financial support for local mission activities though meant for their own progress. Soltau (1955:88-98) corroborates this position that "Self-support should be undertaken from the very beginning. National people are reluctant to raise money if the foreign missions have supplied it". Procrastination and failure to commence the church with culture of assuming financial responsibility for, and prosecution of programmes and projects to commensurate with her financial capability and grow gradually, evidences an unstable financial foundation for an indigenous Church. "Indeed, the effort to advance educational and other forms of work at the whole or partial expense of a foreign mission, often results in a set-back to self-support in the case of the church itself" (Clark 1933: 8). Meaning, reliance on external funding becomes the obstacle to achievement of local mission aspirations and projects unless that courts the external funding sources' blessings. The conflict of authority features in the missiology dependent on external funding. The "use of foreign funds may often be a barrier between the people and the missionaries. The origin of funds often determines who the authority in a given situation is" (Soltau 1955:88-98). The entity that pays the Clergy, mission workers and funds mission projects hold the key to ultimate decision making, the direction, determination of what projects qualify as priority and not, and even termination of a local mission. Such scenario exposes the helplessness of a church which was existent solely on outside monetary maintenance. This appears to be the most difficult challenges

of achieving an Indigenous church status when local churches are trapped in external finance dependency network.

My argument agrees with Henry Venn when he “stressed on financial support and his argument is that the mission agency, which does not raise their support from their members, will not be succeeding in their mission work”. Finley was of the contrary view. “Finley examines the self-support theory and argues that financial support to the indigenous mission agencies is legitimate and it is Biblical (Finley 1999:73). He substantiates his argument through the New Testament mission model and he argues that the church at Jerusalem extended financial support to the needy” Rao (2014:169). I further argue that even though Biblical precedence does not frown financially supporting other local churches, its however predicated on the availability of donor resources which might not remain elastic. Nonetheless, the culture of donor support cripples local initiative and resourcefulness towards internally generated funding for local mission and expansion.

#### **5.3.2.2 Members centered financial supporting policy benefits**

Findings also show that the ICGC run a members centered financial supporting policy enjoining her dependence primarily on her own internally generated funds and material resourcefulness, particularly members’ contributions. Largely, African Charismatic Pentecostal churches appear moved towards determination to become and remain financially self-supporting, judging from the practice of Churches like “David Oyedepo’s Living Faith” Ministries International aka., “Winners Chapel” International (WCI), “Adeboye’s Redeemed Christian Church of God” (RCCG), “Kingsway International Christian Center (KICC)” and the “International Central Gospel Church (ICGC)” just to name a few. The implementation of members centered financial supportive policy appear to have positively benefited and shaped Charismatic churches become more Indigenous, particularly the ICGC.

Policy wise the practice has established the ICGC as a church under her own organizational authority and control; pursuing self-determine vision, mission goals and projects without external authoritative control. Soltau (1955:88-98) asserts that “the origin of funds often determines who is the authority in a given situation”. Meaning members centered financial supportive system allows indigenous churches retain their own organizational authority to determine the success or failure of local mission. “Venn stressed on financial support and his argument is that the mission agency, which does not raise their support from their members, will not be succeeding in their mission work” Rao (2014:169). The ICGC members centered financial support policy resonates

with the biblical injunction that encourages Christian financial stewardship particularly tithing. This policy, apart from guiding ICGC laity become faithful financial stewards and committed givers to Church missions, it also develops the spirit of faith and sacrifice to achieve their personal aspirations.

Over the years, the practice has allured to spiritual well-being of the ICGC congregation. The financial liberation the local church mission enjoys, naturally builds not just the Clergy's attachment but sincere responsiveness and commitment to the congregation's spiritual development. Hodges (1953: 66-76) affirms that "in the end the workers are better off financially". The Clergy, mission workers and administrative staffs of ICGC witnessing their material been met are further motivated unto continual sacrificial commitment to the local mission works. The ICGC human resource through the members centered financial support policy do not feel disadvantaged comparative to colleagues in other professional endeavors in Ghana. The policy also promotes the local mission "and it opens the door to unlimited expansion" (Hodges 1953: 66-76). However, Henry Venn's ultimate dream concerning the native church was the achievement of selfhood and dignity through the self-support policy (Shenk 1985: 35). And the ICGC through her members centered funding policy appear not far from that dream.

### **5.3.2.3 Members centered financial supporting Sources**

The study results show that the ICGC mark as truly indigenous Church mission remains the members centered financial support ideology and policy execution from the national through to the district, Area and local church levels. This makes the Church financially dependent on internally generated financial sources, particularly members' contributions but independent of external funding for mission programmes. This policy position is inculcated into members during the membership attainment process.

The ICGC constitutional provisions for membership begin with the confession of Jesus Christ as a personal savior and Lord, the participation and completion of the church membership and orientation class, and undertaking baptism by emersion in water (ICGC 2010: 30). This corroborates the members centered governance practice of setting "standards of admission into membership" (Soltau 1955:68-80). The local church Pastor presents the potential member with the church membership certificate, after receiving that person's completed membership form and signed membership covenant. The person then becomes a full Church member with privileges and commitments, including financial ones like tithing and free-will offerings.

Membership classes for newly converted believers undergoing discipleship are taught their Christian responsibility towards the church and Christian mission including financial ones enjoined in the scriptures. Occasionally, both the clergy and laity, through sound systematic teachings on sacrificial and systematic giving are reminded of their Christian stewardship over their resources. Even believers living in geographically less economically endowed communities compared to others, all do respond severally according to their abilities. This approach helps ICGC local Assemblies quickly establish themselves as financially autonomous members centered financial supporting churches. Sources of internally generated funds include; free-will offerings, tithes (first-fruits), pledges and special donations. The usage of the term (first fruit) here connotes giving that's more than tithe or one-tenth of one's income, as associated with most Charismatic Churches.

#### **5.3.2.4 Members centered financial supporting projects and activities.**

The members centered financial support policy enables ICGC execute, maintain and expand mission thus: The church that commenced in 1984, with one assemble within thirty-five (35) years has expanded and planted eight hundred and sixty-two (862) local Assembles both in Ghana and the Diaspora, by January 2019 and still counting. Her mission has planted churches in the continents of Africa, Europe and America. Financially maintain these established mission churches activities, the Clergy, Administrative and support staff; build Chapels for the local churches planted; conduct regular mission and administrative training at all levels. The policy financially empowers the ICGC undertake education and human resource development programmes that assists the enhancement of the Ghanaian community; these includes the establishment of Central Educational Foundation (CEF) to provide formal Basic education from pre-primary, Primary to Junior High School (JHS) level education in various communities. The Central University has also been established to provide relevant skillful professional training, specialized skillful training and employable skill training to young adults; to contribute towards the developmental of society. Central Aid, the ICGC Non-Governmental Organization (NGO), through this policy continue to deliver diaconal services to society's poor, marginalized and less privilege in educational scholarship, health-care, social welfare and community development. The ICGC projects on education and Central Aid receives focused attention in the next chapter.



### **5.3.3 The ICGC members centered governance**

The study discovered that ICGC sustainable mission strategy, particularly the “members centered” approach also includes “members-centered governance” at the local church level. This governance method instilled at the nascent stage of newly planted Assembly, presents church members or the laity the opportunity to participate in local church governance and decision making with the resident clergy. This practice of ICGC “members-centered governance”, which allow members function in several delegated leadership positions and roles appear to align with Henry Venn’s “self-governance” principle.

Henry Venn’s view on “self-governing” principle does not favor outsiders’ involvement in the administration of the local mission; instead, the leadership should be drawn from the local mission society. He emphasized “self-reliance rather than dependence” for indigenes to manage the administration of the mission (Shenk 1977:467). Self-governance system allow members of the local Church mission participate in policy promulgation, decision making, implementation of church mission goals and programmes, including supervisions. Local Churches design their own governance system containing check and balances, suitable for the achievement of their divine calling and mission mandate. Contrarily, external governance systems imposed on local church organizations eventually impedes their mission initiatives and advancements. In resonance with this position Soltau (1955:21-23) further argues that “wrong types of government have been imposed on people in the past, often resulting in a lack of progress in being able to carry on the work by themselves without the close supervision of a missionary”. That venture becomes as unprofitable as hanging fruits on the tree (Soltau 1955:33-34). Beneficially, self-government makes people assume the “spiritual responsibility and growth” for the Church missions “as well as have the sense of nationalism” and dignity. Again, it enables indigenous believers retain their “morale, solidarity and strength against the opposition” and external challenges militating against the mission’s survival. However, self-governance may extend to its disadvantage of “over organization” attracting protest from those feeling its brunt (Soltau 1955:17-34). Its admonishing that practitioners commence new local churches with the “standards of admission into membership”, correctional disciplinary measures, and the internal body responsible for punitive sanctions instilled early into her members (Soltau 1955:68-80).

The ICGC members centered governance praxis also required the church to establish three mechanisms for effective function; firstly, the implementation of members centered financial

supporting system as earlier discussed; secondly, the evolvement of suitable internal organizational mechanism that governs the local Church mission and thirdly, the development and perfecting of internal human resource training programme that meet her mission and expansion demands.

### **5.3.3.1 Members centered governance mechanism**

The study's findings also revealed that the ICGC local Assembly governing structure dwells on the local Pastor and team of selected resourceful church members functioning in divers' capacities to promote the mission and vision of the Church. Majority of these members receive on-the-training that equips them for effective Christian ministry and administration. Sidney Clark says "If the church is living, then from within itself will grow the organization it will require at all stages of its development" (Soltau 1955:33-34). It begins in the first church established with a very basic unit of organization. Then the added layers accompany the gradual (Soltau 1955:17-34) growth of the church mission and organization. The ICGC members centered governance system evolved from the first established local Assemble with the basic organization unit comprising the head Pastor, assistant Pastor, management team, departmental heads, covenant family heads and the congregation; in that order of organizational authority and responsibility. However, the national ICGC organizational governance structure has evolved and developed to the current one captured in the Church's constitution (ICGC 2012). The study here, limits itself to the summarized or relevant overview of the ICGC: General Church Council, the Executive Council, Mission and administrative segmentations: Region, District, Area and Local Councils of ICGC mechanisms.

### **The General Church Council of ICGC**

The constitution of ICGC defines and contains the church's governance arrangement. The constitution invests the ultimate church authority in her General Church council. It also defines the Council's membership, responsibilities and powers, meeting periods, voting, quorum and notices (ICGC 2012: 7-13). Membership of the Council is made of "The General Overseer, General Secretary, members of the presbytery, representatives of the Ministerial Association of the church as determined by the presbytery, representatives of each of the various National Committees and Support Ministers as determined by the Presbytery and representatives from the laity of Local Assemblies as determined by the Presbytery" (ICGC 2012: 7). Here is the modus operand of the General Church Council (GCC) membership selection process: The Presbytery

determines and relays the allocation for the representations of the different national committees, support ministries, institutions in ICGC and the local assemblies. Then guided by their own allocations, the various national organs and branches select their own delegates. Here after the local church or committee levels are carried out to reflect gender and social status considerations, though based on meritocracy. For instance, a female serving on any executive committee merits that position by virtue of her competence and not only satisfying a gender balance.

Cogent among the many duties of the GCC are its supervisory role particularly of the Church “institutions for the furtherance of the aims and objectives of the Church” (ICGC 2010:8). In this regard annual reports of institutions such as the Central University and Daniel Institute are reviewed. The constitution indicates the GCC functions as “...the authority for the review and determination of any decision taken by any committee or institution set up by the Church and to exercise any other powers granted it under the provisions of this [ICGC] Constitution” (ICGC 2010:9-10). The GCC besides its function to receive, review and pronounce decision on reports also possess the power to conduct elections and approve or disapprove the appointment of various top Church office holders as enshrined in the Constitution. In the discharge of the GCC voting duties, it’s worth noting each Council member; both the clergy and laity possess equal vote powers (ICGC 2010:8-10).

### **The Executive Council of ICGC**

The church Presbytery, also known as the ICGC Executive Board, remains “the highest executive body of the church” (ICGC 2010: 10). This ‘Board’ functions mainly in “matters requiring attention between the meetings of the [General Church] Council and, in general, administer the spiritual and temporal affairs of the Church” (ICGC 2010: 10). The ‘Board’ comprises of the General overseer (GO), whose position and office holds “precedence over all other officers and members of the church” (ICGC 2010: 14) as leader of the church. The (GO) presides over all Presbytery meetings. Apart from the founding General overseer, whom the constitution allows to occupy this position until his untimely death, ill health or incapacitation and personal retirement; occupants of the position shall be elected by the General Church Council (GCC) for a term of five years subject to a renewal of another term. The Presbytery’s General Secretary performs the duty of the administrative Head Office of the church. Other ‘Board’ members include seven ordained pastors and two laypersons approved by the GCC (ICGC 2010: 10).

## **Decentralization of ICGC members centered governance for missions: Region, District, Area and Local Councils**

The ICGC has decentralized members centered governance of churches into regions, districts, areas and local levels not particularly influenced by Ghana's geo-political administrative lines but for administrative and mission purposes. As ICGC missions expand, the demarcations are reconfigured. Currently, "the ICGC have six regions; with five located in Ghana, Africa and the sixth region being the Diasporean region of Europe and North America" (Aye-Addo 2019). The regional governing council, which is next to the presbytery in hierarchy, oversees the regional churches (ICGC 2010: 28-29). Regional churches are demarcated into district churches and district into Area and local churches. The district churches are supervised by an ordained reverend minister appointed by the Presbytery; who is expected "to review the state of the work of God in each Local Assembly and to make necessary recommendations for improvement" (ICGC 2010: 27- 28). The district supervising minister administers the affairs and development of local churches in the district with the advice and assistance of a district committee (ICGC 2010: 27). Again, the Presbytery also appoints an ordained minister to play supervisory role for local churches located in a common geographical Area; assisted by an Area committee (ICGC 2010: 26). The "local church council", composed "of the Pastor and Deacons" (nesses) "of the local Assembly", has been mandated by the constitution not only to meet once monthly to formulate and review general policies including mission; but see to the implementation of these policies and management of the local church (ICGC 2010: 24). This decentralized governance system allows local churches initiate and pursue relevant mission policies and projects for the benefit of their communities; while the headquarters plays supervisory roles. Per the constitutional arrangement, diligent local church councils will make the mission activities of the various Area, District and Regional levels much easier. It seems the culminating effect of the strength and functions of these local churches at the local, area, district and regional levels that determines the holistic strength and growth of ICGC mission nationwide.

### **5.3.3.2 Members centered mission workers' development mechanism**

The members centered mission approach allows the local church develop the pre-requisite human resource skills and capacity for mission. Some of these local mission capacity building includes training of local mission team, pastoral assistants, training of Pastors internally at the ICGC Daniel Institute and the ordination of trained members into the clergy.

## **The Designations of ICGC Clergy**

According to Soltau (1955:68-80) self-governance requires that Church mission “officers should receive titles appropriate to the tasks to which they are assigned”. The Reverend Minister (Pastor), Licensed Minister and Certified Minister are largely the three types of Pastoral designations existing and practiced currently in ICGC. The designations of Bishop, presiding Bishop and arch-Bishop as existing and practiced in other Charismatic churches in Ghana are not part of the ICGC leadership designation structure. A person qualifies as a Reverend Minister, having undergone some form of Pastoral training, successfully served the stipulated probationary period, and have attained at least four years post-probationary ministry practice with proven moral record reflective of ICGC ministerial standards. The official ordination designation as Reverend Minister mandates him/ her with State authority to perform public religious functions. The ICGC constitutional provisions enjoin him to chair his local Assembly council to manage that local church in addition to his regular Pastoral functions (ICGC 2010: 25). Licensed and Certified Ministers; though possess some minimum Pastoral training designed for lay leadership, yet are not ordained Reverend Ministers, and therefore not expected to perform functions reserved for Reverend Ministers. Most Licensed and Certified Ministers are career persons with regular income earning jobs and thus serve as Part-time ministers in supportive roles assigned by their local head Pastor. Also, in attendance to perform supportive duties are the deacons and deaconesses, in the business of meeting the holistic needs of the local church (ICGC 2010: 25). The constitution directs the local Pastor and the local church council to appoint deacons to serve in the local Assembly (ICGC 2010: 26).

## **Local mission team development**

Local mission teams are inspired, zealous, voluntary laity trained purposefully for community and local mission. This “members centered” mission team and system appear as cost-effective method for executing *mission ecclesia* at the community level leading to local church planting and growth. As “apprentice-type training, where their charismatic leadership abilities were encouraged” (McClung 1986:76, Anderson 2004: 239) with theological lessons focused on community mission and CF duties. This local church in-house training assists the team develop spirituality through Bible meditation, personal sanctification, inner faith in God, love for humanity and intercessory, spiritual-warfare prayers. Trainees enhance practical mission abilities through acquisition of basic human relation, servant leadership and effective gospel communication skills while undertaking

delegated mission assignments; like evangelization, counseling, and church planting activities. Trained not just to minister the Gospel to unsaved, but also healing and deliverance to the afflicted, they also attend to some material needs of the poor, according to their ability. Most these mission team members developed ICGC Pastoral-assistants and Pastors. Some shepherding some local churches they participated in planting (Odoi-Sowah 2018).

### **Local mission pastoral assistants' development**

Local mission pastoral assistants are voluntary lay leaders some of whom have functioned in the church mission team, some desiring full-time ministry, others are bi-vocational, they maintain their secular work and part-time ministry, others too apart from their spirituality, possesses some professional and technical skills that might be required in the development process of the church. These categories of persons receive further in-house orientation and on-the-job training understudying their local Pastor in mentorship. Primarily, they assist the local Pastor in his pastorate function by undertaking responsibilities assigned them.

Part of their development process entails assignment to Pastor potential churches being planted particularly, when that pastoral assistant appears the most capable candidate in that Area or District. This stage of the process advantageously affords candidates the opportunity to work under minimum supervision; and also test their own problem resolving capability, self-assurance and general preparedness for finally answering the ministry call. Proven candidates learn to begin small, remain committed, endure, increase and grow gradually with time. Those unproven remain church workers but shy full-time ministry. Some combine Local in-house training plus Daniel Institute through module courses.

### **The Daniel Institute**

According to Cape Town 2010, “Theological education serves first to train those who lead the Church as pastor-teachers, equipping them to teach the truth of God’s Word with faithfulness, relevance and clarity; and second, to equip all God’s people for the mission task of understanding and relevantly communicating God’s truth in every cultural context. Theological education engages in spiritual warfare, as ‘we demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ [2 Corinthians 10:4-5]”

The above text clearly indicates the existence of association between theological educations in any form with mission. The ICGC as indigenous mission achieves her self-propagation and self-governing function through local training of her mission human resource internally.

The Daniel Institute (DI) began in 2009, as ministerial training initiative of the International Central Gospel Church, and registered in 2010. The Institute's name might be inspired by Biblical Daniel whose generational missiological influence was evidenced through his deep Spirituality and versatility of knowledge; and the Institute's hope to replicate the same today. The Institute basically trains Pastors, church workers and allied mission workers like Church administrative support staff for the expansion and maturity of the church. It also presents avenue for theological contemplations and expression. The Institute runs two streams; the regular residential and non-residential streams. The regular residential stream serves young college graduates below 26years, pursuing one-year full scholarship, degree tracked programme focused on developing personal spirituality; ministerial skills added to academic versatility to function as Pastors with broaden missiological perspectives to handle contemporal societal issues confronting the post-modern and post-millennia church. The non-resident stream serves vocational ministers, part-time bi-vocational workers, church auxiliary staff up-grade their professional competence through periodic module courses at the Institute. Potential Church planters also pursue courses leading to provisional accreditation and licensed ordination.

Candidates who excuse themselves from the full complement of the course before their ordination give cause for worry that they may eventually exemplify erroneous practices acquired from previous apprenticeship Churches at their new posts. Some insincere recruited graduates rescind the programme at the least opportunity of lucrative jobs. Others terminate the programme from parental pressures to pursue post-graduate degrees. Some of this latter category does revert for training at later dates. However, those with rural 'nation service program' and rural evangelism background show more readiness for Christian mission. These particular candidates receive some financial cushioning from the Church to lessen socio-economic imbalances by virtue of their posting (Nketia 2018).

The study show that ICGC organizational self-governance structure seems to strategically speed up holistic ICGC mission development. The ICGC constitution subscribes a self-governing mechanism combine both the clergy and laity, working together at all levels of church polity. This arrangement, which practically facilitates the initiative, creativity and mission policy

implementations at all levels for effective mission growth; helps for sustainable mission. Resultantly, the ICGC as at January, 2019 has planted a total of eight hundred and sixty-two (862) local churches starting from February 1984. Out that total fifty-five (55) are Diasporean churches planted.

#### **5.3.4 The ICGC members centered theologizing**

Findings show that the ICGC, apart from the “members centered” mission approaches of “members-centered governance”, “members-centered support”, “members centered propagation” also encourages “members centered theologizing”, for sustainability of the newly formed local church missions. In this approach members are encouraged to read, study, understand and meditate on the Scriptures for moral guidance and application to surmount daily life challenges. In that process the ICGC members just like most Africans encounter Charismatic Pentecostal biblical worldview in the context of their African primal cosmology and salvation worldview. In that perspective they engage in reflective reading and understanding of biblical theology relating to their spiritual, socio-economic, cultural and circumstantial issues.

This fourth ingredient contained in the “members centered” mission approach namely, “members centered theologizing”, appear reflective of Paul Hiebert views who phrased and defined “self-theologizing” to be “the ability of an indigenous church to read and interpret Scripture within its local culture” (Reese 2007: 25-27). Self-theologizing depicts the development of "ethno theology" reflective of Biblical theology to meet specific cultural needs and theological understanding of indigenous people (Dorn 1982: 6). By implication self-theologizing means indigenizing biblical theology to engage the culture and worldview issues of the indigenes, particularly meeting holistic salvation needs.

##### **5.3.4.1 Background to Self-theologizing**

Indigenization exists in two fashions. These are “institutional indigenization” and “popular indigenization”. Institutional indigenization aims at spreading and perpetuating the missionary’s indigenous type of Christianity ignoring contextualization into the indigenes culture, while the popular indigenization does contextualize Christian faith, theology into indigenous cultures. This opinion also receives affirmations when Potana Venkateswara Rao (2014:169) concurs with Selva Raj on “two levels of indigenization that happened in India; one is “institutional indigenization” and the other is “popular indigenization”. The missionaries and missions’ agencies that had come



to India initiated only institutional indigenization that gave priority to the expansion of their western type of Christian witness in an Indian form. They neglected the popular indigenization that is related to the indigenous faiths, theology, and cultures” (Raj 2005:415). Similarly, the indigenization of the African, specifically the Ghanaian Church seems popular (cultural) indigenization than institutional indigenization of the Christian faith. The cultural indigenization, according to Parmar (2003:159) “takes into account the pattern in which people worshipped and transform it to abide by the teachings and the life of Christ”. The researcher holds the view that indigenization of the “teachings and the life of Christ” remains theology reflective of indigenous theological needs and understanding. Certainly, the idea of indigenization of theology defies the hegemony of westerns definitions of indigeneity that excludes indigenous theology. This according to Rao (2014:169), “Roger Hedlund argues that there is no universal theology as such, theology shapes and develops in a local context”. At the Bangkok Conference of 1972-1973, one of the resolutions called for a moratorium on missions; that’s on Western perspective of mission. Apart from local churches desiring autonomy, some requested to develop their own "ethno theology" to meet specific cultural needs and theological understanding of indigenous people but the Western missionaries tended to be theologically imperialistic (Dorn 1982: 6). According to Sidney Clark, one of those who popularized the indigenous church concept said “there is a growing feeling that there can never be established an indigenous church except on an indigenous basis” (Clark 1928:11). Upon this premise, I ask how can the Church be indigenous without indigenizing biblical theology to engage the culture and worldview issues of the indigenes? Until then Christianity remains a foreign to indigenes. However, Paul Hiebert crafted the “self-theologizing” to represent a “fourth self” concept espoused as “the ability of an indigenous church to read and interpret Scripture within its local culture” (Reese 2007: 25-27).

#### **5.3.4.2 Background to Self-Theologizing Practice in African Charismatic missiology**

Currently, in African, specifically Ghanaian Charismatic Pentecostal missiology, a new undeniable indigenous Church self-pattern has emerged where Charismatic churches preach indigenous African Christo-centric theology. Pentecostal and charismatic Christianity is known to be characterized by “frankly supernatural and experientially robust” type of Christian faith (Robbins 2004: 120) with four main rudiments of doctrine, scholars designate “Full Gospel theology”, emphasizing “that (a) Jesus offers salvation, (b) Jesus heals, (c) Jesus baptizes with the Holy Spirit and (d) Jesus is coming again” (Dayton 1987: 19–23, Robbins 2004: 121, Freeman

2012b:13), however, there exist the dimension of African Pentecostal Charismatic Christology. African indigenous cosmology and soteriology appear to engage Charismatic Pentecostal biblical cosmology and soteriology worldview. The synoptic gospels suggest Jesus theology addresses the cultural theological sensibilities of his audience in Palestine, engaging both the material and the supernatural interface of life. African Church theology becomes relevant through an African Christo-centric theology reflective of African worldview.

### ***African cosmology and life worldview encounter Pentecostal biblical worldview***

What is the African cosmological concept? What is the Pentecostal cosmological concept? What's the engagement between the two concepts?

The primal worldview consists of primal cosmology and primal perception of life. The primal cosmology consists of “multiplicity of spirits in the universe” includes “two inter-penetrating and inseparable, yet distinguishable parts” as; “the world of spirits and the world of man” (Okorochoa 1987:52, Larbi 2001:2). It also “postulates external hostile agencies more powerful than man. Man sees himself constantly exposed to influence of evil supernaturalism. In the terrestrial realm are found men and women who manipulate the spirit forces in the celestial realm for evil purposes... to prevent him (mankind) from enjoying abundant life” or negotiating (nkrabea) providence. Since physical occurrences are associated to supernatural source, from the same supernatural but recourse to higher source dwells succour for mankind (Larbi 2001:428).

Thus, the African Pentecostal convert encounters Pentecostal biblical worldview with his African worldview. “The success of the Pentecostals therefore, lies in their ability to place the traditional understanding of the cosmic struggle in the realm of Christian belief” (Larbi 2001:429). Pentecostals self-knowledge largely emanates from the Holy Bible, which they esteemly believe as the unadulterated, authoritative word of God with eternal promises relevant for the Church. The ICGC for instance, demonstrates the possession of a Biblical worldview through a constitutional statement that affirms her “belief in the Scriptures both Old and New Testaments, as the only infallible and authoritative Word of God and the only rule for Christian faith and conduct” (ICGC 2012). The context of the written Bible, though important yet, not as the source which is God, in the determination of its authority. However, the bible projects a dualistic worldview of the spiritual realm. It projects a “spiritual universe in which the devil and his fallen angels are constantly at enmity with God and His only angels. Human beings are grouped into two in this cosmic arena; those who belong to God and those who belong to the devil... There is no demilitarized zone. You

either belong to the Kingdom of light or the Kingdom of darkness” (Larbi 2001:427). This biblical dualistic worldview of the spiritual realm influences Pentecostals worldview, associating devil spirits’ activities with primal evil deities and spirits. It informs aspects of Pentecostals theology and praxis, particularly; spiritual warfare, deliverance, uncompromising defiance of primal religious activities and demonical agents militating against humanity. The African Pentecostal dualistic worldview of the spiritual realm which places Jesus Christ and His vicarious work at middle of the cosmic battle; harmonizes well with the African worldview of associating physical events to supernatural source, from the same supernatural but recourse to higher source dwells succour for mankind. The higher supernatural source being engage is the conquering Christ.

### ***African salvation concept encounters Pentecostal salvation concept***

What is the African concept of salvation? What is the Pentecostal concept of salvation? What’s the engagement between the two concepts?

“In the African primal religion followers are reaching out to a form of salvation that relates to the existential here and now. Their concept of salvation embodied the enjoyment of long life, vitality, vigor and health; a life happiness and fertility; the enjoyment of prosperity that is wealth, riches and substance, including children; life of peace and tranquility; and life free of perturbation. The concept of salvation in the primal world is single faceted, relating solely to here and now. There is no concept of heaven tomorrow” (Larbi 2001:424). For primal religion, salvation “is the provenance of the gods” who “bestow or withdraw prosperity depending on the kind of relationship that exist between the gods and humanity. Fertility of the land, abundance of harvest, fruitfulness of the womb, and protection are all experienced through a proper relationship with deity and ancestors”; through proper ritual behavior (Larbi 2001:429). Pentecostals “have dual faceted conceptions of salvation”, combines “this worldliness” and “other worldliness”. That notwithstanding, salvation for humanity’s soul itself matter for holistic humans both in the natural and the supernatural realms (Larbi 2001:424). However, Pentecostals understanding of salvation that addresses both spiritual and material needs (wealth, health, and fertility) easily connects their view about salvation as continuation of the “primal concept of salvation” (Larbi 2001:424). Pentecostals have contextualized “material prosperity to the realm of divine blessings”. Humans participate in these blessings through proper ritual behaviour which includes the payment of tithes, first fruits, and offering. Though hard work, honesty, and creative use of one’s gift and talents are all mentioned as crucial to one’s prosperity, the ritual of tithing is believed to be the actual key

that unlocks “God’s storehouse of prosperity” and releases His protection against the onslaught of the forces of evil. God, they believe, can bestow or withhold abundant life depending on the attitude of the individual to proper ritual behaviour, which of necessity includes tithing (Larbi 2001:429).

#### **5.3.4.3 Members centered theologizing in perspective**

Members of ICGC in the ‘members centered theologizing’ encounter Charismatic Pentecostal biblical worldview in the context of their African primal cosmology and salvation worldview, just like most Africans. As indicated earlier, while Charismatic Pentecostals like ICGC possess biblically dualistic faceted idea of soteriology, engaging “this worldliness” along with “other worldliness”, the African worldview of salvation remain single faceted, focusing on “here and now” and not “heaven tomorrow” (Larbi 2001:424). The ICGC, theology and praxis though focuses on soteriology of “other worldliness” preparing Believers now for “heaven tomorrow” also concentrates in delivering salvation of “this worldliness”. The later pursuit concurs with African single faceted view of salvation, “this worldliness” or “here and now”; manifesting in both spiritual and material dimensions. However, the ICGC theology and methodology in its achievement differs from the primal religion. The Church addresses ‘spiritual dimension’ challenges of “here and now” relating to primal supernatural occurrences “perceived to be inimical to progress” of believers through Christo-centric theology and prayers. Otabil maintains that: “The Pentecostal message of the power of Christ, the authority of the name of Jesus, the authority the believer has himself as a child of God over spiritual forces, over demonic forces is a very empowering thought that counterbalances the society’s fear of witchcraft and forces perceived to be inimical to progress” ... “the centrality of Jesus Christ changes everything. The power in the name of Jesus, faith in Christ and what that brings about is very different (superior) from the power you get from indigenous faith and belief” (Tettey 2015:184). The ICGC, deals with the second dimension of “here and now” salvation of experiential prosperity of wealth, health, and fertility also through reflections on Pentecostal Christo-centric theology and biblical worldview on prosperity; work and tithing.

As a participatory observer, I realized that the ICGC particularly the founder and leader, Mensa Otabil’s theology on “here and now” is describable in two categories. The first category emphasizes; individual’s spiritual formation, self-discovery, development and deployment of inherent talents or abilities for self-employability and the eventual actualization of desired

prosperity. The second category, relates to African liberation consciousness theology, vividly captured in his work “Beyond the rivers of Ethiopia”. This reflects the scriptures on African’s misplaced concept of self-hood, the resultant effects of slavery, colonialism and negative cultural attitude, largely responsible for Africa’s under development state; which he believes is redeemable through Christ’s Gospel. This distinguishes his theology from other Charismatic Pentecostal preachers on the continent. Gifford (1994:249) reports “that Otabil’s attempt to re-evaluate the role and worth of Blacks strikes chords wherever he preaches across the continent”. Larbi (2001: 353) distinctly described thoughts of Otabil as “Evangelical Pentecostal liberation theology and human development”, Anderson (2002:174) accentuates the same view thus: “Otabil has become particularly well known for his brand of Black consciousness propagated in his writings and preaching that takes him to different parts of Africa”. This brand of theology might also be precipitated by the socio-economic context of the emergence of African Charismatic Pentecostal churches in Ghana.

The above discourse therefore situates ICGC theology not just as Charismatic Pentecostal indigenous Christo-centric theology but categorically members centered theologizing of an indigenous Church mission to mean the complex needs of members.

#### **5.4 THE ICGC MEMBERS CENTERED DIASPOREAN MISSION APPROACH**

The ICGC Diasporean mission strategy appears not different from the home mission church “God centered” and “member centered” mission approach but its implementation differs relatively to socio-cultural context of the host Diasporean community or nation. The ICGC Diasporean members centered propagation, Diasporean members centered support, Diasporean members centered governance and the Diasporean members centered theologizing accounts for the formation and spread of ICGC Diasporean mission. This section of the chapter commences with highlighting the existence of the African Diasporean mission, the ICGC Diasporean members centered propagation approach and aspects of ICGC Diasporean members centered governance.

##### **5.4.1 Argument for the Occurrence of Diasporean Mission or (Partial-Reverse Mission)**

Europeans introduction of Christianity to West Africa in the 15<sup>th</sup> century then classified Africa as the mission field. However, Cathedrals being virtually empty, some closed, other converted to museums and even sold to Islamic communities for worship, makes Europe part of the 21<sup>st</sup> century mission field; for Africans Diasporean or Re-verse mission. “African Diaspora is one theoretical

construct to describe this global dispersal of indigenous African populations at different phases of world history” (Adogame2013: 494).

Barrett (1970:39–54) predicted by the year 2000, “Christianity’s centre of gravity” moving “from the Northern to the Southern hemisphere”, as non-Western faith, losing the dominant Western cultural identity. Currently, African Charismatic Christianity has travelled beyond the continent geographical borders, assuming the dimensions of global phenomenon; projecting Africans understanding and application of scripture, contextualized form of Christian worship and gospel propagation. Asamoah-Gyadu (2017:344) describes this as “truly transnational religious phenomenon that is redefining the practice of Christianity based on the emphasis on the importance of the Holy Spirit”. Thus, reference to mission as only emanating from Western society to other lands “now obsolete” (Goheen2011:5). Home and foreign mission differs not by “principle but of scope” (Bosch 2011: viii). By implication actual Foreign mission (Reverse mission) occurs when the gospel has been (re)introduced to natives of the foreign land. Typical example and success narrative of Foreign mission (Reverse mission) is Pastor Sunday Adelaja God’s embassy church mission founded 1993 in Kiev, Ukraine. By 2013, the church had grown to possess 25,000 members in that city and 100,000 members across Ukraine; converting largely European natives to Christianity (Anderson, 2013). Apart from Sunday Adelaja God’s Embassy church mission other African Charismatic church foreign mission fail the classification of “reverse mission” for “lack of a cross-cultural appeal and wherewithal, coupled with a myriad of contextual factors such as accommodation problems, language barriers, hostility of neighbors, poor economic base, fluid membership, status of churches in host contexts, immigration regulations, are largely responsible for this trend” (Adogame 2013: 508).

I regard African Diasporean mission (ADM) as (partial-reverse mission). African churches in the Diaspora collectively possess a leading Christian presence in “Western Europe and North America”, yet are constituted largely by and attracts Christians of Africa descent and not native converts of their host nations, though, attract numerically insignificant few. These churches include; “Pastor Matthew Ashimolowo’s Kingsway International Christian Center (KICC) in London”, Pastor Kumuyi’s “Redeemed Christian Church of God (RCCG)”, U.K., David Oyedepo’s Winners’ Chapel international (WCI). Ghanaian Diasporean churches include; the “International Central Gospel Church (ICGC)”, “Lighthouse Chapel International (LCI)”, Action Chapel International (ACI), Perez Chapel International (PCI), Victory Bible Church International

(VBCI), Royalhouse Chapel International (RCI), Fountain Gate Chapel International (FGCI) and many other have churches beyond the borders of Ghana and Africa.

#### **5.4.2 The ICGC Diasporean members centered mission spread**

The term ‘International’ inclusive in the ICGC name from its inception, indicates the Church’s mission scope extending beyond local mission to international mission. Though time-lines for its commencement might not be certain, however, members centered mission spread into nations beyond her immediate community; initiated and borne time-lines with the Church. Examination of ICGC Diasporean mission unfolds the following four international mission incursion strategies personally deduced after an interview with Rev. Dr. Charles Aye-Addo, on 19<sup>th</sup> March 2019, formerly ICGC Massachusetts resident Pastor, confirmed by other Charismatic ministers. Though the investigations focused on North America, other Diasporean ICGC communities confirmed similar pattern. These are; Diasporean members centered mission initiatives, Diasporean members centered mission with formally assigned clergy missionaries, Diasporean members centered mission with informally assigned clergy missionaries, and also Diasporean members centered mission and leadership media broadcasts.

##### **5.4.2.1 Diasporean members centered mission initiatives**

The ICGC North-American mission began as members centered initiated mission of some home Church laity migrants; that cumulatively evolved into the earliest ICGC churches. These laity migrations were not home Church sponsored Diasporean mission decisions but purely individual motivative factors. These factors include the socio-economic hardship and high unemployment demographics prevailing at home country, Ghana, globalization and media exposure of better Diasporean life; and migration for ‘greener pastures’ in the Western society, particularly North America. The intra-religious communication between the laity Diasporean mission activities and the home Church led to acknowledgement of their work. Perhaps, the enduring evidence and authentication of the Diasporean members centered mission initiative especially in North American; was the home ICGC headquarters acceptance and official ordination of these zealous Diasporean mission laity leaders into the clergy of the ICGC. For instance; the known laity pioneers of the ICGC North American Diasporean mission, namely; “Prince Nyarko, Saddick Arthur, and Kpodo later became official ICGC clergy through the coordination and mission oversight of Rev. Emmanuel Owusu Kyereku, the home Church’s first North America clergy

missionary” (Aye-Addo 2019). The North American ICGC mission and church planting began when “Prince Nyarko, Saddick Arthur and others evangelization activities led to the formation of the first North America ICGC in New York in late 1990s. These laity’s mission and Church planting activities continued unabated even after the resumption of duty by the official home Church missionary to New York. Saddick Arthur planted some churches within Maryland, Northern Virginia and Texas. Martinson started Connecticut ICGC and later moved to pastor ICGC Texas planted by Saddick Arthur”. Thus, the pioneering of African Diasporean mission and growth was not the preserve labours of some African clergy but purely members centered driven mission initiatives and followed later with the home church follow-up missionary responses.

#### **5.4.2.2 Diasporean members centered mission and formally assigned clergy missionary**

The African home church observations of the Diasporean mission open-door then launches her ‘International’ missions through the official recruitment and postage of clergy missionaries to specific continental mission destinations. These officially assigned clergy missionaries, detailed with the home church Diasporean mission directives for oversight and expansion; and guided by the home church’s “God centered” and “members centered” mission approach. In the spirit of members centered mission spread, members centered financial support and members centered governance, these Diasporean local churches work towards the achievement of the African home church grand mission objectives; particularly the ICGC ultimate agenda remains “to establish the House of God through the development of Model New Testament Christians and Churches” (ICGC 2010: 11). This further accentuates the argument that eventually local missions continue living through “looking to new frontiers or 'regions beyond'. Above all the local church should become missionary in its self-understanding” Shenk (1985: 35).

For instance; the ICGC later pursued her Diasporean mission open-door with purposeful Diasporean mission plan, recruited into mission in Europe Rev. Joe Donkor while Rev. Emmanuel Owusu Kyereku was later recruited and posted to North American missions, late 1999. Others like Rev. Kofi Okyere joined the Europe mission later, 2017. It appears all these home church clergy recruitments for Diasporean missions occur at various stages of the Church’s Diasporean mission development for the facilitation of particular results. “Currently, Rev. Emmanuel Owusu Kyereku have supervised the planting of the majority of ICGC Assemblies in North America including; the ICGC New Jersey, ICGC Massachusetts, ICGC Ohio, ICGC Canada, ICGC Florida, ICGC Philadelphia and others” (Aye-Addo 2019). Presently, the strategic recruitment of home church



clergy to facilitate Diasporean members centered mission which also appears the “exportation of clergy and missionaries on reverse-mission from Africa to the Diaspora demonstrates the stature of Africa as an emerging global theatre of Christianity”. (Adogame2013: 504).

#### **5.4.2.3 Diasporean members centered mission and informally assigned clergy missionaries**

The unofficially recruited clergy involvement in members centered Diaspora mission activities cannot be ignored. These ordained ministers team-up with the laity in mission activities and further shepherd some churches planted. This practice agrees with Anderson’s view that “in Pentecostal practice, the Holy Spirit is given to every believer without preconditions. One of the results of this was that it ensured that a rigid dividing line between 'clergy' and 'laity' and between men and women did not develop early on in Pentecostal churches" (Anderson 2004: 239). The unofficially recruited clergy, though migrated for multifaceted Diasporean reasons, including; education, family re-location, health tourism, vacation, missions and other personal expediencies; usually identify with their religious persuasions in the host societies for ministry expressions. Some invited to, and others through self-initiative participate in Diasporean members centered mission. Characteristically, most unofficially recruited clergy in Diasporean mission either has or once had some association with the home church. For instance; “Rev. Richard Donkor, lives in California for post-graduate studies, founded and pastors ICGC California; Rev. Emmanuel Asigbetsey in Maryland for family medical attention, at a point pastored ICGC Maryland, Rev. Daniel Jenkins in Maryland for family migration pastors ICGC Maryland, and Rev. Charles Ayeh-Addo migrated for post-graduate studies pastored ICGC Massachusetts until his return to Ghana in 2014 all with the ICGC North America Diasporean mission” (Aye-Addo 2019) and Rev. Gracious Awoye who planted and pastors the first ICGC Diasporean church in the United Kingdom.

#### **5.4.2.4 Diasporean members centered mission and leadership media broadcasts**

Media usage appears the fourth means for African home church Diasporean mission spread. The leadership of successful African home churches employs the globalized media to spread their preaching particularly in the Diasporean regions hosting their Diasporean members or churches and potential church planting regions. The principal actors in the African Charismatic Pentecostal churches globalized media gospel broadcast includes; Christ Embassy International (CEI), Pastor Chris Oyakhilome’s ‘Atmosphere of Miracles’; “Matthew Ashimolowo” and the “Kingsway International Christian Centre (KICC)”, ‘Winning Ways’ programme; and Winners’ Chapel

International (WCI), David Oyedepo's 'Time of Increase'. And the ICGC through the founder, Pastor Mensa Otabil's 'Living Word' broadcast joins this globalized and Diasporean gospel broadcast phenomenon. For instance; the 'Living Word' media ensures "pre-recorded sermons of Dr. Mensa Otabil's on CDs, DVDs are aired on media channels in many parts of the world including; eastern and southern Africa, the middle East, Europe and North America" (Tettey 2019).

Again, the sophisticated global-social culture and the individualistic personality of Western society and the recent advent of corona virus disease nicknamed "COVID 19" first identified in Wuhan, China in December 2019, becoming global pandemic, leading to human fatalities appears to have temporarily out-dated conventional modes of "one-on-one" communication to an "impersonal" approach that penetrates the current individualistic sophistication and privacy to achieve desired mission results. The above situation accentuates the engagement of the internet and plethora of social media for reaching her targeted global and Diasporean audience, apart from the radio and television regular mean. The application of both print and electronic media, the conventional and unconventional globalized cost effective electric social media enables ICGC continually make inroads in Diasporean and international community's facilitating mission, church planting and growth.

### **5.4.3 The ICGC Diasporean mission modest gain**

#### **5.4.3.1 Diasporean members centered mission spread and governance gain.**

The ICGC Diasporean propagation would not have made meaningful mission gains without members' involvement in Diasporean mission governance system. The Diaspora, the sixth region of the ICGC governance organogram consists of North America (Canada and USA) and Europe under one Diasporean regional supervisor (Rev. Joe Donkor of ICGC London Assemble) competently assisted by the North American District mission coordinator (Rev. Emmanuel Owusu Kyereku) and Europe District mission coordinator (Rev. Kofi Okyere) self-governing mission affairs of each Districts with district committees. However, District governance is further decentralized into Area and Local church self-governance to facilitate mission and church planting activities from that level (Aye-Addo 2019)

Currently, the ICGC Diasporean members centered propagation and members centered governance activities have resulted into the establishment of fifty-five (55) vibrant Assemblies in Canada, USA and Europe (Tettey 2019). However, North America possesses majority of the fifty-

five (55) vibrant Assemblies in the sixth Region, with greater magnitude of mission activities and vast geographical space (Aye-Addo 2019). Premised on the above information, its apparent the North American mission deserves up-grading to a Regional status. That culminates into two Diasporean regions. However, a North America region privileged with a designated Regional Overseer (RO) opportunes closer and more effective facilitation of regional mission initiative, expansion, growth and supervision than the current consolidation and restrains in the one Diasporean region.

#### **5.4.3.2 Diasporean members centered mission financing and socio-cultural support**

ICGC Diasporean financially self-supportive policy and structure has empowered Diasporean Assemblies become financially resourceful. Local Assemblies administrative and mission activities financed locally, without the home Church financial support. Again, these Assemblies, working towards the attainment of Diasporean mission permanence, have taken initiative towards the acquisition of their own chapel buildings. A classical case is the current ICGC Holy Ghost Chapel building, in Ouster, Massachusetts. “We the ICGC Holy Ghost Chapel, in Ouster, Massachusetts are the first ICGC Diasporean Assemble to acquire our own fully paid chapel building. We purchased fully furnished, walk in, Baptist church building in Massachusetts; termed in African Twi parlance ‘fawo Bible ma yen ko’ meaning ‘pick your Bible and let’s go’, purchased through a fifteen (15) year mortgage, from 2004 to 2019. This motivated ICGC New York Assemble following suit with a thirty (30) year mortgage to purchase a chapel building, paid three (3) years already” (Aye-Addo 2019).

#### **5.4.4 The ICGC Diasporean future mission and socio-cultural demographic challenges**

The study’s finding show that ICGC Diasporean church demographics are Africans mostly Ghanaian with various socio-ethnics background and experiences. The Diasporean local church social support system provides the cogent support for the African demographics experiencing various Diasporean insecurities beyond sharing similar African socio-cultural sentiments. This finding also resonates with Adogame (2013: 513) assertion that the Diasporean church becomes "a place to feel at home" preferably "a home away from home", thus developing the structure that guides, protects and provides enhancement. However, further findings indicate that the ICGC Diasporean members centered church faces new challenge of institutionalizing proper migrant integration into the Diasporean culture without losing their individual socio-ethnic identities. This

permanent migrant socio-cultural dualism is necessary as the migrant population transcend into the second and third generations to secure the IGCC Diasporean mission base. Secondly, the ICGC Diasporean mission needs conscious development of cross-cultural appeal, contextualization of the Gospel into host native cultures and recruitment of native converts into members centered propagation, particularly making in-roads into native American, European and Asian communities.

The multi-purpose factors of working towards contextualized permanent migrant socio-cultural dualism and natives' self-propagation mission; appears the stabilization factor for the IGCC Diasporean mission. Currently, the ICGC through her Diasporean mission has announced her presence in the global cosmos of religious and Christian mission.

### **5.5 LAPSES WITH MEMBERS CENTERED MISSION APPROACH**

Certain lapses (conscious or unconscious) were observed with the “members centered” mission approach during the fieldwork. These lapses which were also observed with other Charismatic churches in Accra appear as over self-reliance, over self-protection and over self-structured. The “members centered” mission approach though helps develop the self-reliance, self-security and self-structure required in the formative, establishment and growth stages of local churches yet, if not regulated may become exacerbated into over self-reliance, over self-protection and over self-structured at the mega church stage. It appears the praxis of the ‘universal body of Christ’ concept receives the least attention at that stage. Focused mainly on promoting individual local mega church concepts and ideals, these churches fail to recognize the common collaborative purpose of Christ universal mission, adopting mechanical approach to mission. Overly self-reliant, each local church organization considers the other an outsider church, if not a stiff competitor for members. The financially self-sufficient or financially stronger Churches hardly notice what struggling smaller churches need, while the latter, feeling a stranger church organization operating in the same community. Conversely, the smaller churches become self-protective of the little gain, while the mega-churches become too suspicious of smaller churches closeness, even for genuine mission collaboration.

Mega-churches need consider focusing mission engagements beyond individual local church organizations to the universal (global) body of Christ concept, embrace other church organizations as complimenting mission efforts, receive and share mission resourcefulness, for establishment of God’s kingdom.

## **5.6 THE IMPACT OF SUSTAINABLE MISSION APPROACH IN THE ICGC MISSION IN GHANA**

### **5.6.1 Impact of mission in the ICGC in members spiritual well-being**

ICGC policy on mission seeks “to establish the House of God through the development of Model New Testament Christians and Churches” (ICGC 2010: 11). Clearly, this policy shows two referencing points of commitment; the “Christian” and “Church”. The reference point of commitment to the “Christian” indicating the “development of model New Testament Christians” suggests Christians striving to attain exemplary moral, psychological, spiritual and physical or material transformation and well-being that manifests the manifold Grace of God. By implication Spiritual well-being through salvation of the soul also translates into moral, psychological, spiritual and material transformation and well-being.

#### **5.6.1.1 Moral transformation and Spiritual Well-being**

The ICGC, like most charismatic churches mission theology on personal conversion, moral transformation and Spiritual well-being begins with the “Born Again” experience of hearing the Gospel of Christ’s salvific work, acknowledgement of one’s sin, total surrender to God the Holy Spirit’s conviction and confession of Jesus Christ not just as savior but also personal Lord. This conversion leads to salvation of the human soul, an intimate relationship with Jesus Christ and the process of moral transformation and well-being. Saint Paul admonishes that believers undergo personal moral transformation. He indicated that persons “in Christ” are Christ’s “new creations” who need acknowledge the death of pre-Christian lifestyle and the existence of “new life in Christ” (2 Corinthians 5:17). Meaning the dutiful believer, as Christ’s ‘new creation’ need exhibit the moral character and conduct worthy of Christ. Saint Paul further, calling for believers’ moral transformation to conform to Christian morality, considered spiritual service and God’s will (Romans 12:1-2). The ICGC like fellow Charismatic churches insist “the cerebral nature of historic mission Christianity and their moral permissiveness were at variance with biblical teaching” (Asamoah-Gyadu 2017:343) and therefore biblically instructs and train members through well administered discipleship mechanism to exhibit morally transformed Christian lifestyle. The ICGC personal conversion and moral transformation holistically occurs through the combined mechanisms of; gospel proclamation, Holy Spirit’s conviction, the individual conversion and baptism, the local church discipleship processes, Christian teaching, commitment church activities and Pastoral spiritual oversight.

Respondents claim experiencing diametrical ethical transformation. They however admitted that previous reliance on personal resolutions; peer and cultural advisory systems to overcome social vices and immoral behavioural patterns were unsuccessful until their encounter with Christ through the church's gospel propagation activities. According some, they totally abhor previous lustful, evil desires and addiction; like drugs, promiscuity, alcohols. Persons previously pre-occupied with unethical professional practices for financial gains, upon hindsight, feel repentant and ashamed associating with such mal-practices. Others formerly associated with peers engaged in community and armed robbery confessed experiencing heightened insecurity, emotional tortures, spiritual oppression and sleepless night during those inhuman activities; they vow never trading their current forgiveness, acceptance and inner peace enjoyed in Christ for any worldly treasures. Currently, morally transformed persons have replaced the former wayward lifestyle with kingdom vision, evangelization, church attendance, ethical gainful employment as productive with responsible families. Some Christian faith despisers, idolaters, and atheists beyond experiencing Christian transformation have on individual volition become ambassadors converting their colleagues to Christ. Clearly, the above discourse shows moral transformation and spiritual well-being have been evident. Here spiritual well-being means enjoying sound relationship and fellowship with Christ.

#### **5.6.1.2 Spiritual formation and Spiritual Well-being**

Pneumatology features significantly in ICGC theology of Spiritual formation particularly the revelation of Christology, soteriology and ecclesiology. The ICGC local assemblies encounter "with the Holy Spirit" and "the manifestations of the Spirit's power became important factors that theologically distinguished their ecclesiology from those of the historic mission denominations" (Asamoah-Gyadu2017:339). Deliberate discipleship classes and church teachings on the Holy Spirit personality, Gifts, and activities, creates awareness of the Holy Spirits presence; enhancing believers understanding of biblical truths and spirituality.

Spiritual well-being commences with the attainment of salvation, acknowledgement of the Believer's authority through the gift of righteousness, the Spirit's empowerment for serving God and exercising dominion of satanic forces (John 1:12, 2Corinthians 5:21, Romans 5:17, Luke 10:19, Acts1:8). Maintenance of consistent personal relationship and fellowship with Christ through bible meditation and teachings, prayer with moderate fasting, righteous lifestyle, the Spirit's guidance and the corporate fellowship with the Church, the body of Christ; develops and

enhances spiritual formation. Further, the unwavering participation in corporate local church Holy Spirit inspired worship, teachings and prayer services contributes believer's spiritual construct. Apart from spiritual well-being of upholding personal relationship and fellowship with Christ and the church, the believer's spiritual well-being of redemption from satanic and diabolic element are paramount. The ICGC "Solution Centre ministry", Spirit inspired worship, teachings and prayer services afford believers the benefits of supernatural healing and deliverances from demonic inspired ill-health, oppressions, harmful spiritual occurrences, and misfortunes. This assert the binary "Pentecostal ontology" according Freeman (2015:6-7) of "right and wrong, Jesus and devil, as polar opposites" influence human existence and calls for 'spiritual warfare' to enforce Christ's vicarious victory to overcome "evil". Typically, this ministry continues to administer the necessary divine intervention, restoration, protection and spiritual well-being to several Christians. The enquiry further shows association of mental or psychological benefits with the process of spiritual formation and spiritual well-being.

### **5.6.1.3 Psychological benefits of Spiritual Well-being**

The spiritual formation and well-being processes discussed above also yield soundness of mind or psychological benefits for the believer. Additionally, ICGC teachings on "the renewing of the mind" (Romans 12:1-2) help many discern divine will and attainment of sound-mind. Spirituality also requires consistent "renewal of mind" and behavioural patterns conforming to scripture to take charge of overwhelming internal and external challenges. Some respondents claim taking charge of difficulties beyond their ability through invocations of situationally appropriate biblical scriptures. Others affirm that regular participation in Christian ritual activities re-enforces the belief of challenges being under control, and the psychological feeling of sailing through easily. This agrees with (Ossom-Batsa et al., 2018:183) that "one of the effective methods of coping with life's problems is religiosity because it helps people better with their mental well-being". ICGC believers consider church activities, particularly prayers and faith development teachings beneficial in dealing with "stressors associated" with work, relationship, family life, financial demands, poor health and personal life aspirations. Again, individual private prayers and scripture meditations grow belief systems towards "decreasing anxiety, depressing, irritability, and moodiness, It also improves learning ability, memory/self-actualization, feeling of vitality and rejuvenation, and emotional stability" (Astin 1997:97-106). These persons appear more peaceful, cheerful with contentment and engage life more purposefully. Others too, though hesitant revealed

being at verge of committing suicides due to uncontrollable stress, frustrations, anxiety and depressions associated with socio-economic difficulties but were saved by timely intervention of weekly hope messages broadcasts. However, some respondents attribute consistent setback and challenge occurrences to decline in individual pursuit of spirituality. The discourse has shown those constantly striving for growing spirituality are less stress demonstrating inner peace, higher productivity energy, better life satisfaction and well-being.

#### **5.6.1.4 Material benefits of Spiritual Well-being**

Material well-being associates biblically with spiritual well-being though may not occur dramatically. The above spiritual well-being benefits, also liberate and empower believers' morale unto higher productivity, remuneration for better living standards. Respondents who demonstrate moral, spiritual and psychological well-being also show evidence of some material benefits attributed to God's grace and faithfulness. Usually, they mention these attainments not just as answered prayers, but also testimony of their personal relationship and fellowship with a personal God. Some of these testimony ranges from academic advancement, job security and promotion with material benefits, basic accommodation, achievement business target, ability to access better health care and general progress in life. These testimonies confirm and fulfill scriptural promise thus: "But seek first the Kingdom of God and His righteousness, and all these things shall be added unto you" (Matthew 6:33) NKJV.

### **5.6.2 The impact of mission in the ICGC in the nation Ghana**

#### **5.6.2.1 Contribution towards transition, emergence and mainstreaming Charismatic churches in Ghana**

##### **The Transition of Town Fellowships to Charismatic Churches in Ghana**

The leadership of the ICGC played leading role in the transition of Town fellowships into viable established Charismatic churches in Ghana. The Town fellowships emerged to meet off-campus Christian fellowship needs on holidays and after College graduation; from early 1970's to 1984. They experienced three distinct emphasis periods; of Evangelization (early 1970s to 1978), Prayer (1978 to 1983) and Indoctrination (from 1983). During the Indoctrination Era, Rev. Mensa Otabil, who formed the ICGC and Rev. Obeng Darko a former ICGC leading member; were the two main leading personalities that advocated for the departure from the Town fellowship system which they considered "just a stop-gap measure", then emphasized the "local church concept" and the



establishment of the “local church” as God’s ideal plan for Christian worship. The response eventually was phenomenal that by 1989 most of these Town Fellowships and Evangelistic Associations had culminated into the present established Charismatic Churches in Ghana (Larbi 2001:297-302).

### **Otabil’s Diatribe and the early projection of Charismatic churches identity in Ghana**

Rev. Mensa Otabil’s diatribe that occurred between 1986 and 1989 helped create the distinct and spiritually preferred ecclesiastical identity for local Charismatic churches nationwide. The diatribe made positive impact for Charismatic churches as preferred places for worship. The diatribe firstly “denounced the Historic churches for their complacency and compromise”. Secondly it “questioned the legitimacy of ‘unbelieving ministers’ pasturing God’s flock, while ridiculing those ministers who patronize the secret societies”. Thirdly, it “challenged the born-again Christians within those churches to “come out of them”, because they were in the place of darkness”. The diatribe was also directed at “those within churches like the church of Pentecost and the Assemblies of God, and organizations like the Full Gospel Business Men’s Fellowship International (FGBMFI)” (Larbi 2001: 361).

It appeared the diatribe confirmed the already growing public disenchantment against the nominal brand of historic Christianity and its “inability to engage constructively indigenous cosmological ideas” that Charismatic churches address through the Holy Spirit. Subsequently, these Charismatic churches began to experience mega church growth (Larbi 2001: 361).

### **Mainstreaming**

The ICGC mission contributed towards the mainstreaming of Charismatic Church through the popularization of Charismatic brand of worship liturgy, ethos and spirituality and secondly, the formation of the Central University in Ghana. The ICGC and other Charismatic churches momentous numerical growth had tolling effect on historic mainline churches (HMC). The latter experienced mass exodus of their congregation to Charismatic churches for Charismatic brand of worship liturgy and spirituality: This compelled the historic churches’ engraftment of Charismatic-Pentecostal worship liturgy into their worship liturgy; thus, enforcing Charismatic Christianity as mainstream Christianity in Ghana. Asamoah-Gyadu affirms that HMC have experienced two things:

“Firstly, their presence is now mostly overshadowed by new independent churches of a Pentecostal/charismatic persuasion; and secondly, a number of the so-called mainline churches have now been so pentecostalized that they have lost their original liturgical identities, having traded them in for the more popular Holy Spirit–driven exuberant and expressive forms found among their newer compatriots, the neo-Pentecostals” (Asamoah-Gyadu 2017:344).

Second major event accentuating mainstream nature of Charismatic Christianity occurred with founding of a University by Charismatic church. The ICGC going by her mission statement of “raising leaders, shaping vision and influencing Society through Christ” (ICGC 2010: 12) championed the first indigenous private university in Ghana in 1997 called Central University College, now Central University. Although Seventh Day Adventist Church’s Valley View University (VVU) was already existed, however, the establishment of Central University ahead of the Historic mission church (HMCs) in Ghana; symbolically demonstrated Charismatic Christianity’s presence and leadership initiative beyond ‘mushroom image’ to ‘mainstream Christianity’. Subsequently, the HMCs followed thereafter to establish their own University colleges; it appears, to partly avoid relinquishing University level training of their youth being taken over by Charismatics.

#### **5.6.2.2 Increased in youthful Charismatic population and Future Christianity**

The ICGC as a leading Charismatic church in Ghana emerged completely with youthful leadership, with youthful congregants whose worship liturgy, ethos, praxis and theology appealed largely to the youthful demographics of the Ghanaian society. That advantaged the ICGC to attract the youth population for decades unto the Charismatic fraternity, eventually contributing to increasing the youthful Christian population.

According to 2019 UN estimations, the population of Ghana currently stands at 30.5 million people, with the median age of 20.9 years (worldmeter.info 2019). Another, scientific study describes Ghana’s demographic structure as youthful, with approximately 57% of the population under 25 years (cia.gov 2019). However, the researcher’s independent average age survey of the ICGC members on 14<sup>th</sup> July 2019, pegs it at approximately 25.2 years and 73 % of the church membership are between the ages of 18 to 40 years. The above documented data and the researcher’s independent survey estimations corroborate the youthful nature of the Ghanaian population most, of whom identify with Charismatic churches as well as the ICGC. The study also

accentuates Larbi's assertion that Charismatic churches, like the ICGC are "making an indelible impact on the society, particularly the younger generation" (Larbi 2001:328). Hence, it stands to reason, that the ICGC national mission activities, has also contributed to the increased charismatic Christian youthful population in Ghana.

Asamoah-Gyadu (2017: 345) associating with above position, projected that "if the numbers that the new or contemporary Pentecostal/ charismatic churches and movements and their demographic compositions are anything to go by, then one can safely say that they represent the future of African Christianity: the fact that Africa's upwardly mobile youth have clearly opted for these new churches implies that the future belongs to them". However, the ICGC being forward looking established the Daniel Institute for the continual training and preparation of young college graduates for the current and future African missions. This strategic initiative further facilitates natural mission leadership succession from one generation to the next, thus guaranteeing generational sustainability of ICGC missions.

### **5.6.2.3 Increased awareness of Prosperity theology and ethos**

The theme "Prosperity" was not popular within mainstream Christianity before the commencement of Charismatic Christianity in Ghana, particularly the ICGC. However, the Charismatic churches contextual emergence coincided with severe socio-economic depression in sub-Saharan African including Ghana. That predicament heightened the desire for cosmological concept of life, particularly salvation, hence precipitated the emphasis on "prosperity gospel". Charismatic Churches like the ICGC perceived and popularized prosperity of wealth, health and fertility as components of "abundant life", experienced in three dimensions of life; well-being of the human spirit, soul and body (John 10: 10, 3 John 2, Joshua 1:8, 1Thessalonians 3:21, Deuteronomy 28: 1-18). The ICGC began by organizing of seminars at the Burden Powell Hall in the later part of the 1980s focused on teaching "prosperity" built on the foundations of Christian purity, spirituality, and the development of inherent talents or human resources. These improved talents when deployed to address human needs generate gainful employment and enhances economic fortunes, Secondly, the teachings also emphasized that the scripturally promised Abrahamic blessings and "prosperity" remain conditioned on "the work of your hands". This kind of "prosperity gospel" according to Larbi (2001: 315) "seems to be the more moderate type". The ICGC "prosperity message", which appears currently targeted at personal, community and national development for better standard of life is popularized through the national media.

#### **5.6.2.4 Contribution to Christian media propagation**

The ICGC contributes to maintaining Christian media presence on the national media employing several media houses for some daily, others weekly radio and television gospel broadcast across the nation. The national impact of these Christian broadcast on the viewership and listening audience remains immeasurable; with several thousand conversions to Christian faith, spiritual developments for Christian, physical and psychological well-being for several people of various demographics of the Ghanaian population. The ICGC media ministry impact appears cutting across creeds, tribal and religious boundaries. The ministry does not just appeal to the semi-educated and educate elite, but also the Christians and Muslim communities as well. The messages content traverse beyond addressing Christians needs to ministering to people belonging to various life persuasions nationwide. For instance; the vice-President of Ghana Dr. Mahamudu Bawumia confirmed this view thus, “my father as strong a Muslim as he was, on Sunday, with Otabil on the television you don’t disturb him until he (Otabil) finishes”. Dr. Bawumia further indicates the ICGC media ministrations going beyond just Christian preaching to touch lives across the country (myjoyonline.com 2018). According Otabil, “I have used the medium of radio and television to bring a message of hope inspiration and empowerment to people. The ordinary people of Ghana will testify that I have never on any occasion used these media to promote parochial or partisan political interests. I have listeners all over the country. A lot of them do not share my faith but appreciate the inspiration I bring to them” (justiceghana.com 2012).

#### **5.6.2.5 National local church mission presence**

The ICGC began on 26<sup>th</sup> February 1984, as a single local assemble with a hand full of believers. The Church executes the vision “to establish the House of God through the development of Model New Testament Christians and Churches” seeks to become “authentic channel for God to express His purpose and plans to mankind as well as the body which best shows forth His wisdom and glory in the entire universe” (ICGC 2010: 12). The ICGC has within thirty-five (35) years of existence planted eight hundred and sixty-two (862) as at January 2019 both in Ghana and the Diaspora. The church has employed over one thousand (1000) pastoral and administrative staff in Ghana alone (Michael Tettey interviewed 1<sup>st</sup> March 2019).

The Church’s domestic mission growth and presence possesses a national character, with eight hundred and seven (807) local church Assemblies spread across the current sixteen (16) regions of Ghana and still counting. That approximately translates to an average number of fifty (50) local

church Assemblies per region, and an average number of three (3) local church Assemblies each of the two hundred and seventy-five (275) districts in Ghana. By implication there exists no political region, regional capital city or district in Ghana where an ICGC church might not be found; even though the Church's numerical presence is more pronounced in some geographical areas of the nation than others.

#### **5.6.2.6 Ghanaian Diasporean mission presence**

The ICGC Diasporean mission (DM) constitutes a segment of indigenous Ghanaian churches in Diasporean mission. Beside the ICGC, other indigenous Ghanaian Diasporean missions include; the Lighthouse Chapel International (LCI), Action Chapel International (ACI), Church of Pentecost (COP), Christ Apostolic Church (CAC), Perez Chapel International (PCI), Victory Bible Church International (VBCI), Fountain Gate Chapel International (FGCI), just to name a few. The ICGC Diasporean mission, currently, in January 2019 has presence in North America and Europe preparing to make in-roads to Asia and Australia. The North American mission includes "Canada" and the "United States of America" (USA). The ICGC Diasporean mission, with its mission administrative headquarters in London, United Kingdom (UK) have planted all together fifty-five (55) ICGC Diasporean local churches and still counting. This humble mission effort currently contributes to the development of indigenous Ghanaian Diasporean missions' presence in the international community.

#### **5.6.2.7 Increasing Christian political influence in Ghana**

The ICGC enjoys both influence and patronage in Ghanaian national politics. This situation appears to gain grounds. According to Gifford (1998) "in African countries like Ghana and Zambia, politicians have courted the friendship of popular charismatic leaders in order to take advantage of a movement with a massive youthful following to achieve political ends". However, it seems the case of ICGC demonstrates both influence and patronage. The ICGC political influence began with Otabil's taped messages being "listened to by high ranking official in the country" under the People's National Defense Council (PNDC) political administration. He subsequently served as member of "National Commission on Culture" (Larbi 2001:328) during the 1980's. The ICGC political influence expanded through; the liberalized media, the attraction of young decision-making educated masses, the spontaneous mega-church growth coupled with the socio-economic and cultural transformational nature of its messages. That influence I think

further attracted political patronage; ranging from social friendship to seeking spiritual blessings and the courting of church association for Charismatic community sympathy and popular votes particularly, by politicians vying for Presidential office and as incumbent President. For instance; J. A. Kuffour both as the New Patriotic Party (NPP) presidential candidate and elected President patronized ICGC Christ Temple, Accra, for thanksgiving service in January 2001. Nana Addo Dankwa Akufo-Addo also made appearance as NPP flag bearer at ICGC Christ temple on 8<sup>th</sup> November 2010 and as sitting President at ICGC Jesus Temple, Koforidua, for NPP national delegate conference thanksgiving service on Sunday 8<sup>th</sup> July, 2018. There he stated “I am here also because your overseer Dr. Otabil is my special friend. He is one of the elders who protect, pray and advise me” (modernghana.com 2010 and ghanaweb.com 2018). Again, sitting Vice-President Dr. Alhaji Mahamudu Bawumia urged ICGC congregation to pray and support President Akufo-Addo and his government, during his recovery from ill-health thanksgiving service on Sunday, February 11, 2018 at ICGC, Christ Temple, Accra (myjoyonline.com 2018).

The ICGC has become political capital during political seasons to cash for votes. Depending on political actors’ persuasions, sections of ICGC sermons are spine out-of-context for public political advantage either for or against campaign promises for votes. For instance, during the 2012 national elections; a ten-year-old sermon on funding tertiary education either directly by parents or indirectly by tax payers became a political spine for both the incumbent administration of the “National Democratic Congress (NDC)” and the opposition “New Patriotic Party (NPP)” seeking political power. Whereas the NDC projected “gradual free Senior High School (SHS) education” against the opposition NPP canvassing on “immediate free SHS education”. However, in a press conference reaction, the ICGC through the leader, Dr. Mensa Otabil dissociated the church from party politics completely and stated her focused position on Christian mission (justiceghana.com 2012).

That notwithstanding the ICGC encourages Christians’ active involvement and performance of their community and national civic responsibilities in nation building. Currently some church members belong to various political parties, serving under various governments and still function as committed Christians.

#### **5.6.2.8 Influence of ICGC leadership in promotion of African Fabric Dress Code**

The ICGC founder, Pastor Mensa Otabil has contributed to promoting directly and indirectly the African heritage, patronage of African wears and job creation in the garment industry through

influencing the contemporal Ghanaian in fashionable adornment of African fabric dresses. That was achieved through his media and public engagements; formally appearing in African fabric dress code, particularly the Agbada and Africa fabric shirts. Prior to a former Ghanaian president Kuffour's declaration of African wear as official Friday dress code for Ghanaian workers, in attempt to promote made in Ghana products in 2006, the founder of ICGC had already exemplify the way. Nearly two decades earlier, the ICGC leadership had begun individual promotion of African fabric dresses as official ecclesiastical dress code; for public church services, later telecasted on national television with nationwide coverage and also during informal occasions. National media visibility and appeal over the years has contributed in influencing the contemporal Ghanaian populace both young and old. Again, persons who previously stacked strictly with European fabric dresses as official dress code now increasingly appreciate and appear in African fabrics dress codes. One cannot think far to understand why both the government of Ghana and the Millennium Excellence Awards (MEA) organization recognized Pastor Mensa Otabil's work and honoured him with the state award of 'Order of the Volta' (Religion) and the Most Influential Ghanaian for the year 2007, respectively. It's common to observe almost ninety percent of ICGC Christ Temple congregation neatly adorn Africa fabric dress codes for Sunday worship service. This observation is not limited only the ICGC local churches but cuts across other Charismatic Pentecostal churches to include congregations belonging to HMCs in Ghana.

The argument however, does not seek to socio-culturally position the ICGC leadership as the originator or the first to have worn an African dress; since African fabric dresses predates modern Africa. However, it appears being consistent with his Christian African liberation thought and ethos might contribute to the contemporal promotion of African fabric dress as both official and unofficial dress code since the late-1980s.

#### **5.6.2.9 Contribution to perpetuating the national religious ethos as Christianity**

The nation Ghana, though officially regarded a secular state, yet possesses religious ethos of Christianity. The mission impact of Charismatic Christianity and some Charismatic churches like the ICGC appear to have aided the perpetuation of the national religious ethos of Ghana as Christianity. The national religious demographics attest to the above statement. Prior to the emergence of the first Charismatic Church in the 1979, Ghana's religious demographics in the 1978, cited in Pobe (1978: 2-3) showed 52.65 % were Christians, while 13.92 % were Moslems, African Traditional Religion (ATR) being 21.61, the none religious and others was 11.82 %.

However, by 2010 Ghana national census, exactly thirty-one years after the planting of the first Charismatic church, Ghana's religious demographics registered significant changes in favor of Christianity. The Christian population stood at 71.2 %, Islam accounted for 17.6 %, while ATR was 5.2 %, the non-Religious recorded 5.2 %, and others was 0.8 % (statsghana.gov.gh 2010).

The above statistics firstly, showed that Ghana's ontology and epistemology is religious. Secondly, with 71.2% of the Ghanaian population being practicing Christians affirms the assertion that Ghana's national ethos is Christianity. Thirdly, the increased percentage Christian population from 52.65 % in 1978 to 71.2 % in 2010; occurred during the thirty-one years emergence period of Charismatic churches, including the ICGC. By implication the Charismatics Churches including the ICGC has contributed towards the deepening of Ghana's national ethos of Christianity.

These ICGC mission contributions toward deepening the national religious ethos of Ghana as Christianity include those named above such as; the transition, emergence and mainstreaming Charismatic Christianity in Ghana; increased youthful Charismatic demographics and future of African Christianity; increased awareness of Prosperity theology and ethos; contributes to Christian media presence; national mission presence of eight hundred and seven (807) planted and growing indigenous local church assemblies in Ghana, coupled with indigenous Ghanaian Diasporean missions' presence of fifty-five (55) ICGC local churches within the international community; then the ICGC contributions to increasing Christian political influence and finally contribution to modest sustainable development for the socio-economic well-being of followers.

The above argument makes the narrative of Ghana's national Christian mission and ethos incomplete without the modest and impactful contribution of mission in the ICGC in Ghana.

#### **5.6.2.10 Contributions to (human) Development**

The ICGC through the Central Aid (NGO) and Central education projects make modest commitment and contributions to development (human) resulting into the socio-economic well-being of participants. The whole of the next chapter, namely chapter six devotes attention to the discussion on development (human) in the ICGC in Ghana.

### **5.7 CONCLUSION**

Following the discussions in the previous chapter four (4), on the factors that precipitated the emergence of Charismatic Churches in Ghana; this chapter examined mission in the ICGC in Ghana. However, findings show that mission in the ICGC in Ghana occurred in its mission



approach context. Hence findings of the study on this chapter were reported in the context of the ICGC mission approach employed. This was followed with the impact of mission in the ICGC in Ghana made on members, and then the impact made on the nation.

The chapter reported based on findings; that the ICGC employed “God centered” and “members centered” mission approaches. These mission approaches enable the church not just prosecute her mission agenda but also maintain mission sustainability for over thirty-five (35) years, planted eight hundred and sixty-two (862) as at January 2019 both in Ghana and the Diaspora, with eight hundred and seven (807) in Ghana alone, employed over one thousand (1000) pastoral and administrative staff in Ghana alone (Tettey 2019). Contrarily, within the same thirty-five (35) years several Charismatic churches mission have experienced gradual termination in Ghana. And therefore, the chapter reports these mission approaches as sustainable mission approaches, in the context of this study.

Findings also revealed that the ICGC approach of “God centered” mission factor which proceeds from the church’s appreciation of God’s calling and God’s mission finds grounding on the *missio Dei* concept. That informs members’ personal and collective relationship with God and dependence on God’s spiritual ability for successful mission. Again, the meaning of the word “church” informs the “members centered” approach to mission, which also flexes well with *missio ecclesiae* concept. Useful insight gleaned from ICGC “members centered” mission approach to mission, unfolded inherent systems of “members-centered governance”, “members-centered support”, “members centered propagation” and “members centered theologizing”, that contributes towards the sustainability of the newly formed local church missions. The inherent system within “members centered” mission approach also depicts the character of Henry Venn’s “three-self” indigenous church principles namely; Self-Propagation, self-supporting, self-governance.

The chapter apart from making argument that “God centered” and “members centered” mission approaches was the driving force behind not just the ICGC church planting and growth across but also the mission sustainability; it further links members to the occurrence of ICGC Diasporean mission. Findings affirm the same sustainable mission approach adopted in the ICGC in Ghana; remain largely relevant for the Diasporean with achieving noteworthy results.

It was argued that ample evidence exists to show that largely mission in the ICGC in Ghana impacted both members and the nation, Ghana. Members spiritual well-being flourished in the

areas of; moral transformation and spiritual well-being, spiritual formation and spiritual well-being, psychological benefits of spiritual well-being and material benefits of spiritual well-being. The study's results further ICGC national mission contribution to includes; contribution towards transition, emergence and mainstreaming charismatic Christianity in Ghana; increased youthful charismatic demographics and future of African Christianity; increased awareness of prosperity theology and ethos; contribution to Christian media propagation; national local church mission presence; Ghanaian Diasporean mission presence; increasing Christian political influence in Ghana; contribution to perpetuating Christian national religious ethos of Ghana and contributions to sustainable development.

In conclusion the chapter demonstrated by argument that mission in the ICGC in Ghana occurred in the context of the applied mission approach. Based on the above discussed results and in the context of this study, I describe the "God centered" and "members' centered" mission approaches as sustainable. The study's question has been answered showing through above argument the existence of relationship between mission in the ICGC and applied sustainable mission approach making impactful contributions and reflective of 20<sup>th</sup> century ecumenical mission concepts of *missio Dei*, *missio ecclesiae* and Henry Venn's "indigenous church mission principles" This conclusion leads to the next chapter, chapter six (6), which discusses development in ICGC in Ghana and relevance to selected SDGs Agenda 2030.

## CHAPTER SIX

### DEVELOPMENT IN THE INTERNATIONAL CENTRAL GOSPEL CHURCH IN GHANA

#### 6.1 INTRODUCTION

Development in the International Central Gospel Church (ICGC) which remains human development finds contextualized expression in the development (human) in Ghana. The nation so far has promulgated altogether seven major development plans. These include, “the 10-Year Development Plan of Governor Guggisburg (1920 – 1930), the 10-Year Accelerated Development Plan (1951 – 1961), the 7-Year Development Plan of Kwame Nkrumah (1961 – 1968), the Economic Recovery Programme (ERP) (1983), the Programme of Action to Mitigate the Cost of Structural Adjustment (PAMSCAD) (1987), Ghana Vision 2020 (1993), and Ghana Poverty Reduction Strategy (GPRS) (2002)” (Adjei 2010: 6-14, Ossom-Batsa, et al 2018:201-204). Ironically the State’s execution of these programmes meant to improve standard of living neglected soliciting the participation of the Church. Historic records attest to Historic Mission Churches’ (HMC) role in the “integral development of the human person – they have been at the forefront in the provision of formal education and medical care, and advocacy for social justice” (Ossom-Batsa et al 2018: 16-17). Currently, the global development plan, SDGs Agenda 2030 which Ghana remains a signatory and implementation co-chair with Sweden, also correlates with the nation’s current ‘Development Plan’ (Abrampah 2019).

However, the missional emergence of Charismatic churches like the ICGC coincided with the IMF and World Bank economic bail-out programmes of the Economic Recovery Programme (ERP) (1983), the “Programme of Action to Mitigate the Adjustment Cost of Structural (PAMSCAD)” (1987) with associated harsh conditionalities that worsened the development and socio-economic plight of the masses (Agbodeka 1992:162). While Charismatic-Pentecostal churches that do not impact human development has been the concern of Charismatic-Pentecostal mission theorists (Gifford 2004:8), however, their contextual emergence and missional relevance have motivated some Charismatic churches to independently function as both mission and development agents of Change in Africa; addressing human development and socio-economic factors like education, health, and job security. In Nigeria, Charismatic churches such as David Oyedepo’s “Winners Chapel International (WCI)” and Adeboye’s “Redeemed Christian Church of God (RCCG)” have

founded Covenant University and Redeem University respectively, beside other development activities. In Ghana, Churches like Manna Mission International (MMI) and Lighthouse Chapel International (LCI) engage in the provision of hospitals, medical facilities and health-care including other community development activities. In that vein, the ICGC and her non-Governmental Organization (NGO) Central Aid (CA) also deliver Education and other human development ventures in Ghana.

The expiration of the United Nation (UN) “Millennium Development Goals (MDGs) in 2015” ushered in the current universal developmental “agenda of the Sustainable Development Goals (SDGs)” for all nations; including Ghana. The (SDGs) acknowledges civil society organizations as stakeholders in implementing this plan [SDG Agenda] (UN 2015). The ICGC and her NGO Central Aid diaconal pursuits come under the “civil society organization stakeholder” category of the SDGs (UN 2015). The issue remains that there is none or little evidence that African Charismatic churches’ human development activities has been examined from national or a universal development programmes’ perspective. This section of the study attempts to answer the question; what is the relationship between development in the ICGC and applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of selected SDGs Agenda 2030?

The investigation employed interviews, textual interpretations, and historic methods of data gathering. The study reports findings on development (human) in the ICGC in Ghana from the perspective of selected SDGs Agenda 2030. The chapter proceeds explaining the interface of ICGC diaconal initiatives with *missio Dei* concept, followed with ICGC as civil society organization stakeholder of the SDGs in Ghana; then ICGC development activities reflective of selected SDGs, these SDGs include, key references “Goal 1”, “Goal 4”, “Goal 3”, “Goal 6”, “Goal 16” and “Goal 8”.

## **6.2 THE INTERFACE OF ICGC DIACONAL INITIATIVES WITH MISSIO DEI AND MISSION AS CONCRETE REALITIES OF LIFE CONCEPTS**

### **6.2.1 *Missio Dei*, mission as concrete realities of life and diaconal service**

The study’s theoretical argument for *missio Dei* reveals “the good news that God is a God-for-people” (Bosch 2011: vi), making Him interested in both their spiritual and material salvation. And therefore, beyond salvation for the human soul, people’s material salvation becomes an issue for sustainability of mission and development; where development means improvement in

people's material well-being. The praxis of this harmonizes with the Diakonia concept. "Diakonia is the call to participate in God's caring and liberating action for the poor, the marginalized and the oppressed" (Dowsett et al 2015:26). *Missio Dei*, mission initiated and empowered by the Trinity, for the participation of those divinely sent bears the holistic component of soteriology; both the spiritual and material. While the Kerygma and Parousia achieves the spiritual salvation, diaconal works towards the material salvation through God's self-revelation of love. Jesus' declaration of *missio Dei* policy of liberation, reveals divine favour to marginalized groups in society (Luke 4:18-19). This policy announcement also harmonizes with mission as concrete realities of life concept. A concept which emphasizes economic liberation theology began in contemporal times in Central and South America. It seeks to meet human necessity, relief human suffering, establish social justice and peace through dialogue (CWME, Bangkok 1973); assist in development process (education, human rights, gender etc.), articulation of political, economic and social objectives to achieve 'sustainable global society' (WCC, Nairobi 1975). Further, Jesus' declaration of (Luke 4:18-19) became the genesis and model for Christian understanding of diakonia.

In exemplary manner, the Lord attended to the needs of society's destitute and marginalized; feeding the poor (Matthew 14: 13-15: 32) and healing the sick (Matthew 8:2, 14, 16). He further instructed the disciples to make healing and good health of individuals and communities characterize mission calling and activities (Matthew 10:1). Hence, the Spirit empowers the church also for divine healing that emanates from Spiritual gifts as integral part of mission (Acts 1:8, 1Corinthian 12:9; Acts 3). This perspective to mission informed the Apostles' continuation of *missio-Dei* (John 17: 17-18, Matthew 28:18-20 and Mark 16:15) to formally establish diaconal ministry.

In the Gold Coast (pre-independent Ghana) Protestant missionary church activities was not limited to bringing the Gospel to natives but also the practice of "diakonia which means a service of love inspired by the example of Christ and by faith and endurance" (Omenyo 2006: 12). In Ghana currently, while the pursuant of ICGC mission as concrete realities of life finds expression in her diaconal activities and participation in *missio Dei*; her diaconal engagements as development policy hangs on Christ's mission statement in "Matthew 28:18-20", "Mark 16:15" and "Matthew 25:35-40". Beyond evangelization and church planting, the ICGC mission engages in diaconal

activities to society's underprivileged, channeled through the Church's N.G.O designated "Central Aid".

### **6.2.2 The Central Aid, mandate and diaconal services**

Diakonia plays a key part in development efforts in the context of the Christian religious landscape, as an interdisciplinary professional practice and an essential element of the Church's life and mission (Ossom-Batsa et al. 2018: 99-100, Nordstokke 2014:46). The ICGC diaconal activities, which "began as Central Educational Trust in December 1988, became incorporated as NGO called 'Central Aid' in 1989" (Rockson 2018). "As a human development oriented non-profit agency", by 1996 the Central Aid mandate was expanded to coordinate and implement the ICGC corporate social development responsibility in a fivefold mandated area: "Educational grants and scholarships, relief and development, community and social development, advocacy, career guidance and counselling" (Central Aid, n.d.:1). This mandate situates Central Aid into the description of a 'Development NGO'. "Development NGOs" come under three classifications, namely "humanitarian relief and charity", "small scale local development" and "empowerment and social justice" (Freeman 2012: 1-38, Elliot 1987, Korten 1990). Central Aid emerged when sub-Saharan Africa experienced spiral establishment of NGOs and FBOs partly because international development partners strategically changed the pattern of funding development in Africa. Literature show the international donor community beyond compelling African governments into the structural adjustment also varied the modus of operand towards development aid. While bilateral foreign direct aid to African governments severely declined, contrarily both domestic and international NGOs operating in Africa experienced tremendous rise in funding (Edwards & Hulme 1996b: 961, Freeman 2012b:6). Historic records show historic mission churches (HMC) involved in development projects benefited from foreign financing, similarly the advent of "Pentecostal NGOs, or faith-based organizations (FBOs)" pursuing developmental programmes from a "Pentecostal perspective" (De Temple 2006, Hofer 2003, Kamsteeg 1998, in Freeman 2015: 5) are linked to international assistance. However, the same has not been the norm, there are exceptions. The Central Aid has never been associated with international or foreign donors.

These Central Aid engagements demonstrate divine will for "systemic economic justice and for personal compassion, respect and generosity towards the poor and needy" (Cape Town 2010:28).

Hence, the ICGC Central Aid diaconal activities should be perceived as continuation of partly Jesus' *missio Dei* and diaconal care for society's destitute in Ghana (Matthew 25:35-40).

### **6.3 THE ICGC AS STAKEHOLDER OF THE SDGs IN GHANA**

The concept "sustainable development" as captured by "Brundtland Commission" (1987), in the account titled "Our common future" means "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (UNDESA 2015). This definition of sustainable development also finds expression in Christian theology. The scripture enjoins humanity to "have dominion over ... the earth" (Genesis 1: 26). This indicates humanity having control over the earth's resources not abusively but mirroring the creator's eternal love and values for creation; as bearers of divine image. Again, as humanity witnesses' dramatic degradation in the earth's climate, environment, resources and the consequent adverse effects on the well-being of humanity, we are called upon again to reflect on (Genesis 1: 26). The above scripture reflectively places a deontological and imperative stewardship upon humanity to collectively manage the earth's resources sustainably.

The "2030 Agenda for Sustainable Development adopted by UN General Assembly in September 2015 for transforming our world", including Ghana; founded on the domino effect of the "Millennium Development Goals (MDGs)", commenced in "January 2016", purposefully to promote comprehensive socio-economic enhancement while preserving our environment (UN 2015). The "Agenda 2030" possesses five major pillars summarized as "five Ps: people, planet, prosperity, peace and partnerships, which span across the 17 SDGs". Further reading show they tackle issues like "hunger, health, education, gender equality, water & sanitation, energy, economic growth, industry, innovation & infrastructure, inequalities, cities & communities, consumption & production, climate change, natural resources, and peace & justice" which remain the fundamental enablers of poverty. Supported by the UN system, Ghana is aligning its development priorities in collaboration with civil society organizations (CSOs); "CSOs and the private sector on achieving the SDGs" jointly (UNDP 2017).

The SDG number 17 however, "calls for multi-stakeholder partnerships between governments, business, civil society, the UN and other actors". It's expected that "all stakeholders, acting in collaborative partnership, will implement this plan [SDG Agenda]" (UN 2015). The ICGC and her Central Aid NGO come under the "civil society organization stakeholder" category of the SDGs (UN 2015). Fred Brako, of ICGC Daniel Institute affirms that "as civil society organization

stakeholder, the ICGC human development activities relate and contribute to fulfilling sections of the SDGs 17 goals in tackling fundamental causes of poverty, particularly in the Ghanaian society, which I am aware remain the cardinal commitment of the SDGs Agenda 2030” (Brako 2019). Further, the ICGC through decentralized church policy extends sustainable development activities to urban and semi-urban areas across Ghana through local assemblies.

Graham Long, a UNDESA consultant indicates in his work “How should civil society stakeholders report their contribution to the implementation of the 2030 Agenda for Sustainable Development?” under section three; recommendation (i) “the content of CSO reporting: alignment and beyond”, that “CSOs should assess their alignment with the SDG goals and targets, in a continuation of the exercise some NGOs have already undertaken”. This methodology does not only apply to “governments or businesses” but also academic Institutions by relating their achievements “of SDG targets against” institutional goals, appraisal systems and primary tasks. Similarly, CSOs may evaluate contribution toward attainment of SDGs through pegging relevant organizational activities to selected “SDG objectives” (Long 2015: 29).

Mensah Abrampah, affirms this position thus, that GNDP alignment with SDGs as expressed in Ghana’s medium term economic and social development policy, makes the president’s progress accounts reports on achievements on that policy also the reflective progress account reports on the SDGs in Ghana (Abrampah 2019).

This section of the study hereafter examines the ICGC development (human) activities grounded on the above understanding relative to selected SDGs as a CSO complimenting State effort in the actualization of the SDGs in Ghana. These selected SDGs include, key references

Goal 1: End poverty in all its forms everywhere

Goal 3: Ensure healthy lives and promote well-being for all at all ages

Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

Goal 6: Ensure availability and sustainable management of water and sanitation for all

Goal 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all



Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels (UN 2014).

#### **6.4 ICGC AND EFFORTS TOWARDS SDG 1: END POVERTY**

“Goal 1”: “Is to end poverty in all its forms everywhere”.

Poverty remains a stark reality of the “21st century”. According to literature “Millennium Development Goals (UN targets for 2000-2015)” halved the global population surviving on fewer than \$1.25 daily nonetheless “836 million people” are currently in severe scarcity. The largest sections of this demographic are found in “Southern Asia” and “sub-Saharan Africa”, principally in little and politically unsteady nations (ICLEI-SDG 2015). However, the World Bank account claims from further reading that, while above “3 billion” persons earn fewer than “\$2.50” daily, beyond “1.3 billion” of that constituent exist below \$1.25 daily. A greater proportion of this category of people dwells in rural communities; inadequately educated and predominantly engaged in the agricultural segment (UN 2015, Worldbank 2015). The MDGs have received criticism that national or aggregated statistics of poverty reduction gains are not reflective of the geographically deprived communities, marginalized, the “poorest and most citizens in society”. And that’s retrogression (UN 2008; Miyazawa, 2012). Contrarily, the SDGs possess as its guiding principle the phrase “Leaving no one behind”. It purposes to guarantee holistic transformational improvement for humanity particularly the poorest and most marginalized of the global community (GPPI 2016:4). The case of Ghana remains relevant to this study.

##### **6.4.1 The necessity for SDG 1: End poverty in Ghana**

Ghana was, according to cited works the first nation from Sub-Saharan Africa which decrease poverty half-way, and hence achieved “the Millennium Development Goal 1”. However, profound “poverty” lingers in several countryside communities, particularly the northern parts of the country. In metropolitan areas, tough poverty has reduced significantly yet larger disparities and inequalities still exist. Ghana recognizes the multi-facet causes of poverty to include “lack of education, low productivity, low income, social exclusion, and high vulnerability of certain populations to disasters and diseases”. It also acknowledges the detrimental impact of poverty on “economic growth and social cohesion, political and social tensions”, instability and conflicts. Supported by the UN system, Ghana is aligning its development priorities in collaboration with

“CSOs and the private sector on achieving the SDGs”, jointly ensuring that no one is left behind (UNDP 2017).

The ICGC and her Central Aid NGO as CSO stakeholder plays two major function in “End Poverty in Ghana”. Her foremost role focuses on shaping beliefs, values and behaviours, and the second remain engagement in diaconal development projects all leading to sustainable development. Firstly, the ICGC pulpit in tandem with SDGs Agenda 2030, appear addressing itself to the root causes and remedy for poverty from the religious perspective. Cogently, the study’s theoretical frame has argued that synergy exists between religion and development; highlighting the relationship between both Protestant ethics and Pentecostal-Charismatic ethics towards development. These emphasize the indispensability of religious pulpit in promoting value systems leading to changes in ethical behaviours required, not just for ensuring development occurs but also its sustainability.

Beyond the pulpit role, the second ICGC contributory activities towards the achievement of SDG 1: End poverty in Ghana; shows in her pragmatic diaconal development projects in resonance with some selected SDGs. These receives the needed discourse attention in subsequent sections of this chapter. Prior to that, this discourse proceeds to examine the ICGC pulpit activities towards ending poverty and ensuring sustainable development for adherents, and by extension Ghanaians.

#### **6.4.2 The ICGC pulpit ministry**

The study’s findings show that ICGC pulpit contributes to human development in members. The congregants just like most Ghanaian and Africans, beyond attachment to religious beliefs and persuasions, also hold religious leaders in high esteem. And therefore, easily respond and implement pulpit instructions demanding changes in values, attitudes and commitments either for promoting development or removal of those inimical to its sustainability; more than social and political actors in society. This position religion and religious leadership advantageously to champion African development programmes; not just shaping beliefs, values, public opinions and attitudes but also galvanizing both human and material resources towards achieving sustainable development. Clearly, religions leaders are societal opinion leaders wielding enormous influence for rapid reconstruction or destruction and must not be neglected in national reconstruct.

The ICGC considers development as divine will for the human race including Africa, particularly Ghanaians. This reflects Freeman (2012b:2) views that “African Pentecostals see development in terms of ‘What God wants for Africa’ and most recently in terms of the gospel of prosperity”.

The ICGC successive fourteen years pulpit-thematic messages from 2005 to 2019 includes the following; open heaven, advancement, elevation, discovery, supernatural, righteousness, purity, worship, order, perfections, influence, leadership, power, and wisdom. General review of the above pulpit-themes show direction to assist adherents attains personal and collective sustainable development reflective of their spiritual and socio-economic well-being. As indicated earlier, sustainability of development requires the removal of factors inimical to its sustenance. The study shows some sustainable development inhibitions includes, ethical, attitudinal and socio-cultural issues. The ICGC, based on the above thematic dispositions seeks not just adherents' personal development but also sustainability. While largely pulpit-themes like; discovery, elevation, advancement, leadership, and influence all encourages personal development towards socio-economic well-being, other pulpit-themes like; worship, purity, righteousness, order and perfection beyond highlighting the attainment of spiritual well-being further addresses ethical, attitudinal and socio-cultural challenges endangering the sustainability of adherents' holistic development.

#### **6.4.2.1 Addressing ethical, attitudinal and socio-cultural issues negating sustainability of development**

As already captured in the study's theoretical frame; the conceptualization of development in only socio-economic terms is believed to be an insufficient benchmark in determining human well-being because it excludes other essential mechanism such as the spiritual and mental dimensions (Ossom-Batsa et al. 2018: 67). This development approach appears contributory factor to the failure of successive post-independent Ghana political administrations to deliver sustainable development that improves people's socio-economic well-being. It seems the concept's inability to address development from the holistic human existential dimensions of spiritual, psychological and socio-cultural perspective significantly informs the unsuccessful poverty eradication programmes in Africans, particularly Ghanaians. According to Freeman (2015:2) studies show "various development projects did not work because the proposed innovations clashed with local people's ideas, values and social forms". When people's values, worldview and attitude conflict with development projects, the desired end becomes a mirage. The ICGC messages aiding sustainability of individual poverty reduction and development initiatives also deals with factors inimical to their sustenance, such as values, attitudinal, beliefs and socio-cultural. According to Otabil, "God has created man to exercise his free will to make choices, the right choices lead to

right results and the wrong choices lead to wrong results” (Choices – Otabil 2013). While the choices of the right values, attitude, belief systems, and socio-cultural norms enhances sustainability of development projects, choices of the wrong values, attitude, belief systems, and socio-cultural norms become detrimental to the sustainability of poverty reduction and development activities. This further establishes the interface relationship between religion and development concepts towards the achievement of sustainable development for the holistic well-being of people. Freeman (2015:6) concur with this position thus, “Pentecostal churches are exceptionally effective at bringing about the type of change that is often called ‘development’ – sustained social and economic transformation from ‘traditional’ modalities to forms of behaviours and relationship that fit well” into sustainable development. Other scholars term these Charismatic-Pentecostal changes in followers; “reorientation of persons” (Barbalet 2008: 75), “remaking of the individual” (Maxwell 1998: 352), and “revision of consciousness” (Martin 1990: 287). Again, I associate with the views of scholars like Freeman 2015:15, Maxwell 2005 and Comaroff 2000 who have identified some similarity between transformed Charismatic-Pentecostal subjectivity and the “neoliberal subjectivity” mandatory for progress “in the contemporary capitalist economy” and sustain development.

Charismatic-Pentecostal tradition persuades adherents to depart from unprogressive societal influences that obstruct efforts towards poverty reduction and attainment of prosperity but rather develop new moral framework or construct, positive belief system and industrious attitude towards sustainable development. The ICGC diaconal and human development programmes however, traverses into sustainable development through the pulpit ministry in shaping Ghanaian ontology; making changes in belief systems and attitudes that impedes the sustainability of developmental activities while encouraging those enforcing sustainable developments.

#### **6.4.2.2 Empowerment for personal development towards socio-economic well-being**

Some school of thought claim Africa, though rich in natural resources yet poor due to unfair international trade balances, mismanagement of national economies by political leaderships, over dependency on Western development policies, particularly the effects of structural adjustment policies on sub-Saharan Africa (Musoni 2013:75, Larbi 2001:43-50). Under post-structural adjustment era though some of the above conditions exist, the main causes of poverty prevalence have been associated with lack of education and low productivity (UNDP 2017). According to UN report, references that several poor communities across the globe will become urbanized by the

year 2050, however, above 60% of such emerging urban areas predominantly located in the Global South, remain undeveloped. The industrialized and developing nature of urban areas present people with better employment chances to earn income to transform the living fortune of many. Nevertheless, the new phenomenon of urban poverty appears a novel heddle for the global development plan (ICLEI-SDG 2015). This informative material remains relevant to Charismatic-Pentecostal churches like the ICGC, dominantly located in urban communities and cities, which also serves as the first point of call for the urban poor and unemployed. According to Hasu and Freeman, “many poor people, particularly the urban poor, first come to Pentecostal churches feeling wretched, despised and hopeless ... their self-esteem is low and they feel powerless to change their situation” (Hasu 2009, 2012, Freeman2015:6). However, in post-structural adjustment dispensation young populations struggle unendingly to find non-existent employment, particularly in the public sector economy, current under consistent job cuts. However, the private sector economy largely taunted as the engine of national economic growth, potentially capable of employing greater segment of the working class, require innovative entrepreneurs, specialized skillful training tailored for industry and capital investments; appear limping for balance.

In response Charismatic-Pentecostals do make their religious views on development “explicit in sermons, preaching and religious literature, and it is broadcast to followers and indeed many others across the continent” (Pype 2009, Freeman 2012b:3); particularly the development of employable skill and entrepreneurial abilities. The ICGC beyond employing the pulpit towards progressive ethical transformation of adherents also pursue the progressive empowerment of the same. Commencing with restoration of converts to their God-given image (*imago Dei*) through personal identification with Christ, the ICGC pulpit continues to assist adherents to develop self-esteem, confront poverty mind-sets, envision prosperous future, encourage education and human resource development, enhance faith and initiative towards economic productivity. All these are directed towards adherents’ attainment of socio-economic well-being. This approach has been consistent with Mensa Otabil’s publications untitled “Four Laws of Productivity 1991”, Beyond the Rivers of Ethiopia 1992, Buy the Future 2002, Pathways of Success 2008, Go Borrow Vessels 2012 and the Dominion Mandate 2013. Other Pentecostal preachers too continually inform Africa’s budding middle class to benefit from the marketplace; develop industry, invest and manage productive time (Maxwell 1998, Comaroff & Comaroff 2000, Ukah 2005, Meyer 2007, Shlemmer 2008, Freeman 2015: 10-11).

Gifford and Asamoah-Gyadu describes the ICGC engagement of African believers on their God-given image (*imago Dei*) and self-esteem as a ‘discourse on black empowerment’ for Africans to “break free from their inferiority complex and achieve great things for God and country” (Gifford 2004:120, Asamoah-Gyadu 2017:344). Again, de Witte identified with Gifford and Asamoah-Gyadu views that Otabil’s book “Beyond the Rivers of Ethiopia is an attempt to make the bible counteract this black inferiority complex that was caused by the African past of slavery and colonialism, separation and segregation” de Witte (2008:103). Interestingly in that book, though Otabil laments the consequence of that inferiority complex, “political independence has not brought us mental independence” he however points to Christ as the eternal remedy saying, “the Liberator is Jesus the Son of the Living God and when you come to Him, He does not just liberate your spirit, He also liberates your mind and your thinking. He re-defines your history and puts you on a winning path. We need Jesus to liberate us because He is the connection to our true history”, (Otabil 1992: 70 - 88). Larbi affirms that “the essence of this message is that, if the African is going to emancipate from his present socio-economic predicament and take his proper role within the human community, then there must be first and foremost a self-realization of who he is” (Larbi 2001:350) in Christ.

Charismatic leaders regard themselves as empowering people through hope and vision. Otabil affirm this position asserting that “I have used the medium of radio and television to bring a message of hope, inspiration and empowerment to people. The ordinary people of Ghana will testify” (justiceghana.com 2012). In agreement Koehrsen (2015: 1) states Pentecostalism gives “hope in difficult situations, boost the self-esteem of its followers, and encourage them to become pro-active entrepreneurs”. In the same vein, Pentecostal churches in “Ghana and Botswana” instruct modern believers to transform into pacesetters, goal setters and achievers (Van Dijk 2012:96). For instance, on 5<sup>th</sup> and 12<sup>th</sup> January 2014 Pastor Mensa Otabil presented some approach to create and implement individual, group and business “20-year development plan 1 & 2” to assist adherents overcome poverty, socio-economic challenges and create wealth (Accessed 1<sup>st</sup> October 2019 at ICGC, Christ Temple Bookshop, Accra).

The ICGC is further noted for being passionate about national development through education and entrepreneurship. The youth receive encouragement to pursue further education, acquisition of specialized skill and save the little towards future investment to change the poverty narrative in families. However, de Witte accentuates that, while Charismatic success-preachers like

“Korankye-Ankrah focus on health and wealth through divine intervention” and miracles power, Otabil sees success as personal Christian transformation, “individual achievement, self-development, and personal improvement through human power” (Witte 2008:106). The ICGC affirms the path to Believers prosperity and wealth as “God blessing the work of our hands”. Emphasis is placed on individual initiative towards economic productivity, particularly small-scale businesses and nurturing them into large conglomerate businesses. Freeman (2012b: 23) also observes that “Pentecostal leaders are encouraging people to take risks and follow their dreams and to start enterprises, large and small.”

### **6.4.3 Pragmatic development activity dimension**

The above show ICGC pulpit attempt towards ensuring individual ethical and poverty status quo transformation. It’s also reflective of some SDGs Agenda 2030 guideline initiatives towards ending poverty (UNDP 2017). These pulpit activities include first, ethical and socio-cultural transformations and secondly, the individual empowerment for development through biblical instructions around; the imago Dei and self-esteem, dealing with poverty mind-sets, envisioning prosperous future, encouraging education and human resource development, enhancing individual or collective faith initiated economic productivity and reflective socio-economic well-being. Beyond the pulpit engagements, the second ICGC contributory activities reflective of attaining SDG 1: End poverty in Ghana; shows in her pragmatic diaconal development projects in resonance with some selected SDGs. These selected SDGs that will receive the needed discourse attention in subsequent sections of this chapter include, key references “Goal 4: Quality education”, “Goal 3: Ensure healthy lives and well-being”, “Goal 6: water and sanitation for all”, “Goal 8: productive employment and decent work” for all, “Goal 16: peace, justice, inclusive institutions and societies”.

## **6.5 ICGC AND EFFORTS TOWARDS SDG 4: QUALITY EDUCATION.**

“Goal 4”: “Is to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”. This “goal” ably connects with ICGC development activities in education. As stated earlier in SDG Goal 1, “poverty has many dimensions but its causes include lack of education, low productivity of work, low income, social exclusion, and high vulnerability of certain populations to disasters and diseases” (UNDP 2017). Based on further reading, excellent education remains the fundamental requirement to resolve the issue of poverty and realization of

improvement in all ramifications of “sustainable development”. Commencing from the year 2000, developing countries have registered momentous progress in literacy promotion and primary schooling. Notwithstanding incessant population increase, the school drop-out rate among children worldwide declined by “42 percent between 2000 and 2012” for basic education. However, sub-Saharan Africa possesses the significant proportion of the global “57 million children” without formal education. Further, education remains increasingly inhibited by socio-economic and cultural challenges (ICLEI-SDG 2015). This section focuses on the case of Ghana.

### **6.5.1 The necessity for SDG 4: Quality education in Ghana**

According to UN literature on Ghana, education reduces inequalities, can break poverty perpetuation, promotes tolerance, reduces gender disparity, and equips the populace for healthy living and productivity. Education though a self-actualization target for many remains not just a composite of the SDGs but also a cogent vehicle for the achievement of the SDGs. Ghana holds a regional record of providing “Education for All” achieving the MDGs targets before schedule. In 2016, net enrolment ratio reached 92% at the Primary level, and 50% at JHS level. The country attained gender equivalence at the “kindergarten”, “primary”, including “Junior high school” stages. Nonetheless, the delivery of excellent education is a challenge, and girls are disproportionately disadvantaged, especially during the transition to senior secondary schooling. Usually, inadequate learning materials, qualified tutors, classroom congestions, and sanitation together affect the quality of learning (UNDP 2017).

Further, as rural communities in Ghana are urbanizing very fast, it’s important to establish relation between emerging cities and quality education. Available UN literature indicates that “Urbanization and quality education are closely linked”. Traditionally, cities position themselves as the cradle of knowledge conceptualization and modernization. And therefore, the holistic national learning cultures appear hanging on advancements chalked in cities as the measuring yards of literacy and scientific breakthroughs. Currently, the biggest challenge for governments remain the growing inability of cities to provide inclusive and equitable education due to widening socio-economic inequalities gaps in both urban and rural communities like; poverty, nutrition, age and gender gaps (ICLEI-SDG 2015).

The ICGC as CSO makes contributory efforts towards the attainment of SDG 4: ‘Quality education’ in Ghana through her diaconal and human development investments in education. These include; pre-university education scholarships, establishing pre-university education now



called Central education foundation (CEF) and the establishment of Central University. The ICGC educational contributions demonstrate her practical commitment to dealing with poverty in Africa, particularly Ghana. The Church acknowledges the correlation between quality education and ending Poverty towards the realization of sustainable development in Ghana.

### **6.5.2 Pre-university education scholarships**

This education scholarship, one of the five main components of Central Aid, was established on the 29th December, 1988 as Central Educational Trust (CET) to provide financial support to brilliant but needy students in second-cycle institutions. According Albert Rockson, Pastor Mensa Otabil's motivation for establishing the scholarship scheme was his desire to alleviate the financial predicaments of students and families unable to afford secondary education, a situation he identifies with, as a victim. Since 1989/1990 academic year, this publicly advertised annual award, has beneficiaries selected not just beyond ethnic, religious and cultural barriers but also geographically across the nation; giving it a national character. Qualification remains strictly 'needy but brilliant students' resident in Ghana between the ages of 14 and 22 years, who have obtained admission to any pre-university institution. The future of Central Aid scholarship appears brighter even with the introduction and commencement of the Ghana "government's free Senior High School (SHS) policy" from 2018/19 academic year. Rockson indicates that the Central Aid scholarship intends redefining its functions to cover brilliant but needy students who gain admission to the Central University school of Applied Sciences. (Rockson 2018).

### **6.5.3 Education Institutional Support**

The Central Aid, besides the above scholarship scheme, Central Aid provides financial support to education institutions located at less privilege communities, as contribution towards poverty alleviation and rural development. Beyond finance, some of these supports are tailored towards addressing the relevant education needs of the educational community. These might include the provision of learning materials, furniture and even the construction of educational infrastructure. A case was Akufful-Krodia Catholic Junior Secondary School in the Central Region, which benefited from the construction of a classroom block.

Currently, Central Aid is working to "construct single-storey multiple-facility libraries in selected peri-urban communities" across Ghana, commencing specifically with Miotso village near Central

University. The project seeks to equip beneficiary communities with ‘learning resource centers’ for both children and adults; to develop literacy and the creative arts potentials for public good.

#### **6.5.4 Central Educational Foundation**

According to the Cape Town commitment, “all children are at risk. There are about two billion children in our world, and half of them are at risk from poverty. Millions are at risk from prosperity” (Cape Town 2010: 37). This information accentuates the correlation between primary education and poverty alleviation. As stated earlier, though indicators show Ghana attained MDG target ahead of schedule, that’s net enrolment ratio reached 92% for Basic school, and 50% at “Junior High School” (JHS), sameness percentage for male and female participation in kindergarten, primary, including JHS stages by 2016; yet there is issue with quality education (UNDP 2017). The ICGC initiative and commitment to pre-University education seems to focus on meeting the present need as well.

Central Educational Foundation (CEF), the ICGC umbrella name for pre-university education focuses not just on addressing basic education needs but also on delivering quality. The CEF ensures the school setting favour learning: with decongested classroom, clean water, good sanitation, trained teachers and adequate supply of learning materials. The CEF, to further guarantee quality also ensures courses conform to Ghana Education Service (GES) academic disciplines and standards required at that level. The infusion of students’ intellectual development with spirituality, moral virtues and leadership foundations help develop responsible global citizens. This is motivated by the Biblical principle: “Train up a child in the way he should go; and when he is old, he will not depart from it” (ethical lifestyle) (Proverbs 22:6). Most of these CEF schools are piloted, pioneered, financed and established at the ICGC local assembly levels across the nation, in response to ICGC mission policy of attaching the establishment of school to local church mission. Currently there are eighteen (18) of such schools in existence across Ghana, employing two hundred and eighty-seven (287) teachers (Adjei-Brown 2018).

The CEF has made some impactful contribution to the delivery of quality pre-University education in Ghana. The quality education facilitates and teaching standards assists students’ creditable performance and easy access into prestigious universities in Ghana and beyond. Further, the academic performances of these schools at national competitions and the JHS level Basic Education Certificate Examination (BECE) have been impressive. For instance, the Tamale CEF School won both the first and third positions at National Spelling Bee competition in the same

year. Further, the CEF schools at the Northern and Greater Accra regions are among the regional top ten (10) best BECE performances at the JHS level. Beyond academic performance, children from deprived communities whose drawback attitudes and perceptions have experienced transformation do return to their communities to positively influence their neighbors.

### **6.5.5 Progressive contribution of Central University (CU) to tertiary education**

The Central University has its roots from the ICGC Ministerial Training Institute in June 1988, located at Dansoman, Accra. Since then, the institute has undergone several name changes reflective of its growing focus. It became Central Bible College by June 1991, broadening its theological courses. Became a member; of the Oral Roberts University Education Fellowship (ORUEF), in 1996. Designated as; Central Christian College in 1993 introducing some liberal Arts courses. Expanded into; a liberal Arts University college 1997. By 1998, the Central Christian College became an accredited University college known as “Central University College”, and dully “accredited by the National Accreditation Board (NAB), Ghana”. The CUC became the second private university in Ghana after Valley View University (VVU) owned by the Seventh-day Adventists, but the first indigenous initiated privately owned university college in Ghana, with the founder and Chancellor as Rev. Dr. Anamua Mensa Otabil, also the General Overseer of ICGC. By 2012, exactly 14 years after accreditation it became the “largest private university in Ghana with almost 10,000 students” (justiceghana.com 2012). Received Presidential Charter from President John Dramani Mahama, president of the Republic of Ghana on 8<sup>th</sup> March 2016, to become a fully-fledged university by name; Central University (CU). Since 2007, the CU operates on her permanent campus at Miotso in addition to three previous campuses, namely Mataheko, Dansoman and Christ Temple Graduate School campuses. Miotso main campus built on a “248-acre (1.00 km<sup>2</sup>) plot of land” is located at the distance of 58.2 km away from the national capital, Accra. However, the University’s in-land campus is located at Ayigya, Kumasi, Ghana.

CU emerged within a particular university education context in Ghana. At independence in 1957, Ghana had only two public Universities, which increased later to 5 universities with 10 public polytechnics by the 1990s. During that era, “only about forty-nine percent of qualified applicants accessed the public universities” leaving “about fifty-one percent” qualified without university (Oduro & Senadza 2004). Though, Government’s introduction of Ghana Education Trust (GET) fund was influential in enrolment increments in public tertiary institutions; resultant from both academic and physical infrastructures expansion, the situation saw no significant improvement.

The era was characterized by teeming masses of highly qualified pre-university students who could not both gain admission into the limited state universities or employment and therefore appear frustrated. It was within the above context that the CU emerged as an accredited private University in 1998 followed subsequently by others.

The ICGC in attempt to practically contribute towards Africa, particularly Ghana's sustainable development commits to the training of Africa's human resource through University education as the potent vehicle to its achievement. This also resonates with Kofi Annan assertion that "University must become a primary tool for Africa's development in the new century" (UN 2000). The CU in response to the above contextual emergence introduced for the first-time, some innovative approaches to delivering tertiary education in Ghana by 1997. First, computer literacy was compulsory for the pursuit of any academic discipline. Second, the issue of limited space was resolved innovatively through the introduction of three streams approach, namely; the regular, evening and week-end programs. Workers without university education took advantage of the evening and week-end to up-grade their professional skills. Large section of the "qualified fifty-one percent students" without access to university education (Oduro & Senadza 2004) ceased the three-stream opportunity to do so. Kingsley Larbi affirms "the University has helped many Ghanaians to obtain University education, something which was beyond the reach of many qualified students" (Eshun 2013: 67). Eventually, most public universities and other emerging universities both private and public adopted the "three stream approach" to university education delivery. Kingsley Larbi also asserts that "the establishment of the University has created the environment for lecturers to be paid well in both the Private and Public Universities" (Eshun 2013: 67). The CU commenced with offering diploma and first degree programmes and progressed into post-graduate courses, affiliating in Ghana; with "University of Cape Coast (UCC)", "University of Ghana (UG)" and the "Kwame Nkrumah University of Science and Technology (KNUST)"; and in USA with "Council for Christian Colleges and Universities (CCCU)". CU is also a member of the "Association of African Universities (AAU)".

On the religious front however; the above initiative of providing access to University education to qualified backlog students, attracted that demographic from various Christian denomination into Charismatic churches, seem to hasten the mainstreaming of Charismatic Christianity. This situation appears to have motivated the HMCs beyond their training colleges, into establishing of University colleges across the nation; with the exception of Valley View University established

by SDA Church. Kingsley Larbi confirms that the establishment of Central University College “galvanized other churches including the Methodist Church, Catholic Church and the Presbyterian Church to establish their own universities” (Eshun 2013: 67). Currently, other Charismatic Churches involved in University education include, Action Chapel’s Dominion University (DU) and Perez chapel’s Perez University College (PUC). CU, consistent with the vision of proffering solution to Ghana and Africa’s underdevelopment challenges made research the major driving focus. This attitude towards university education also relates to Nkrumah’s views; that research focused higher education were cardinal to the development of scientific and technological knowledge base society needed for national development (McWilliam & Kwamena-Poh, 1975:94). That research based focus appears to inform the expansion to four (4) schools and two (2) faculties, specifically “School of Theology and Missions (STM)”, “Central Business School (CBS)”, “School of Applied Sciences (SAS)”, “School of Research & Graduate Studies”, “Faculty of Arts and Social Sciences (FASS)” including “Faculty of Law”. Significantly, Applied Sciences and Law appears the leading interest of current enrolments. For instance, the “School of Applied Sciences (SAS)” and the “Faculty of Law” enrolments alone constituted 55% of the total enrolment for 2015/ 2016 academic year (ICGC Annual Report 2016: 50). The discovery of “Oil and Gas” in Ghana with subsequent passage of the government’s local content law should inspire professional training and research into that field of study. However, the CU seeks to improve research quality and scholarship and international academic fraternity through collaboration with some foreign Universities including; Fairleigh Dickinson University (FDU), New Jersey and Western Carolina University (WCU), North Carolina, U.S.A.; Les Cours Sonou (LCS) University Institute, Benin, W. Africa (ICGC Annual Report 2016: 50).

The issue of poverty eradication under the SDGs interlinks SDG 1: ending poverty to SDG 4: quality education. This synergy between higher education and poverty reduction has also been accentuated by the World Bank (Worldbank, 2007). Thus, quality regarding acquisition of higher education and specialized skills assumes the center stage. Recent public debates on unemployment and job creation issues, directs accusing fingers towards the perpetuation of inherited colonial education, which some popular opinions claim designed to disempowering ethnic Africans from sustainable development. Attention is consistently drawn to the disconnection between the products of “colonial education” and labour market demands of industry. A view both Walter

Rodney and Musoni agreeably condensed as “colonial education had limitations inside other limitations” (Walter Rodney 1972, Musoni 2013:77).

That notwithstanding, CU has attempted designing and running programmes responsive to labour market demands and sustainable developmental needs of the community, paying equal attention to theory, research and hands-on practical work. The added critical thinking, innovative and problem-solving skills facilitate CU products’ job creation and high employability rate. Again, Sustainable development is further pre-conditioned on nurturing ethical values not detrimental to development and its sustenance. This informs the CU curricula to find balance between professional, theoretical, moral and spiritual formation that churn-out productive global citizens ready for sustainable development. For instance, the ‘Vision and Legacy unit’ of FASS with the mandate to “promote the university’s core values of Faith, integrity and Excellence through teaching and research” collaborates with “the Chaplaincy to help with the moral formation and spiritual development of students. The thinking is that life is holistic thus morality and spirituality must not be separated from intellectual development” (Tetty 2015:309).

#### **6.6 ICGC AND EFFORTS TOWARDS SDG 3: GOOD HEALTH AND WELL-BEING**

“Goal 3”: “Is to ensure healthy lives and promote well-being for all at all ages”. This particular “goal” fall within the domain of ICGC health support activities. UN literature also establishes correlation between poverty and the susceptibility of some populations to “disasters and diseases” (UNDP 2017). The impact of physical and mental health affects society’s ability to address issues of sustainable development. The past decade has witnessed significant improvement in child and maternal health, including reduction in HIV infections, specifically in the MDGs 4 to 6. Maternal death declined of about 50% from 1990, while the period from 2001 to 2003 experienced a downward trend of 38 % in fresh HIV contractions. Nonetheless, child mortality rate remains high, with above six million deaths per annum, all below age five. Increasingly, urban planning is becoming a determinant factor of people’s health. The absence affect access to food, quality health care facilities leading to health related issues from waste, air and water-borne pollutions and diseases appear to be spreading widely. Again, the high concentration of persons, with less family and social attachments in cities than rural communities, also affects mental health and coping ability of urban dwellers. Finally, the increasing trends of the aging communities in several regions calls for recalibration of communities that continually addresses their existentialities (ICLEI-

SDG.org 2015). This section focuses on the ICGCs modest contribution towards ensuring good health in Ghana.

### **6.6.1 The necessity for SDG 3: Good health and well-being in Ghana**

UN narrative about Ghana indicates some MDG achievements in health have been made and still needs to be done. Good health care as a human right and an integral composition of the “Sustainable Development Goals (SDGs) Agenda 2030” requires the holistic commitment of the individual, community and nation for realization. Further reading show, Ghana has experience enhanced child mortality rate and health-care the precedent decade. Both Malaria and malnutrition are the fore-most reasons for child mortality in Ghana. While the former is responsible for mortality under age five, the later plays considerably in direct role, particularly in northern part of the country. Ghana’s consistent decrease of the human immunodeficiency virus (HIV) occurrence shows improvement however, avoidance of “mother-to-child” spread and “paediatric antiretroviral” treatment linger inadequately small. Apparently, stigmatization and intolerance persist in hindering infected persons from accessing available treatment. The provision of holistic health-care particularly, “maternal and child health” stands essential in the achievement of SDG 3 (UNDP.org 2017). The Director General of NDPC affirmed that out of every hundred thousand (100, 000) child births, three hundred (300) experience maternal child mortality in Ghana (Abrampah 2019).

The ICGC acknowledges correlation between good health and the achievement of “sustainable development” as; healthy mind must live a healthy body to deliver healthy development. Hence, the ICGC through Central Aid and diaconal services is commitment to promoting good health and well-being through a multi-faceted approach. This approach includes but not limited to; Advocacy for healthy lifestyle, Prayer and counseling health-care support, Individual health-care financial support, Institutional health-care financial support, and Local Assembly Community medical outreach. This multi-dimension approach towards promoting good health and well-being also agrees with ‘Christian medical mission’ methodological involvement in “health and healing in a comprehensive sense” (Arusha 2018:14).

### **6.6.2 Advocacy for healthy lifestyle through the pulpit and health walk**

The ICGC advocacy for good health and well-being focuses on both medical therapy and non-medical therapy approaches as divine will for humanity (3 John 1: 2). Theologically, it appears the

church's view also resonates with Jooseop Keum in "Together towards life: Mission and Evangelism in Changing Landscape"; Healthiness transcends beyond the corporeal and psychological fitness and never limited to physical health. This view on health also resonates with Biblical theology about health, which regards humans as tripartite beings with spirit, soul and body. And therefore, health remains holistic fitness in the three dimensions, divinely promised for the present and future. Holistic wellness also emanates from peaceful co-existence with self, God's people, the community and nature; without discrimination and unfairness to the vulnerable and marginalized in society (Keum 2013: 21, WCC 1990: 6).

Practically, the ICGC advocacy for healthy lifestyle covers the individual, family and the larger society. It enjoins people to take responsibility toward promoting and protecting healthy living through making well-informed choices in diet, chaste lifestyle, regular medical check-ups, seeking early medical attention on health challenges, regular physical exercises and physical activeness to improve overall wellbeing. Beyond the usage of pulpit medium, the Church also executes annual public 'Life walk' in the month of March to create public awareness, promote and safeguard good health. What became the 'Life walk' initially began as a 'Freedom Run' of half-marathon in the year 2004, patronized mainly by the youth and Church members. However, it was subsequently changed to a 'Life Walk' of eighteen (18) kilometres. It appears that strategic change through publicity projected demographically all-inclusive participatory character for the 'Life walk', witnessing increasing mass participation yearly. The 2019 'Life Walk' of twelve (12) kilometres was patronized by thousands of Ghanaians, achieved the dual purpose of sustaining good health awareness and also financial donations to a health-provider institution (myjoyonline.com 2019).

The ICGC, has also established the "Body Temple" facility to accentuate her pragmatic "good health and well-being" advocacy and awareness creation. The 'Body Temple', a state-of-the-Art gymnasium complex with training hall, cafeteria, wash and dressing rooms, basket and tennis courts located on the ICGC Christ Temple premises. According Elvis Apo, the gymnasium facility was purposefully established to afford both Christians and the general public the daily and regular opportunity to physically exercise and work-out, shed excess weight and keep physically fit (Apo 2019), and sustain good health and well-being needed for productivity and sustainable development.

Public awareness for 'good health and healthy lifestyle' is gradually gaining grounds as the public patronage of 'Life walk' and physical keep fit activities increases simultaneously. Further, the



ICGC Life Walk and health awareness seems resonating well with several corporate Institutions; that some have begun their Institution's frequent 'health walks' and keep fit to sustain internal 'good health' awareness. De Witte (2008: 93) confirms the ICGC advocacy for 'good health' both through the pulpit and 'Life walk' public awareness with its teleological impact on Pastor Otabil thus, "what struck me when I revisited Otabil in 2005, was his sudden and publicized concern with losing weight. Not only had he visibly lost a considerable amount of fat, he also eagerly talked about this in his sermons". Hopefully, these "good health" advocacy and public awareness would help the national SDG 3 of "Good health and well-being".

### **6.6.3 Prayer and counseling health-care support**

The ICGC like other Charismatic churches holds belief that just as most humanity health conditions are treatable through medical therapy there exist equally many health conditions that require the non-medical therapy. "The Bible recounts many instances where Jesus healed people with various infirmities" (Arusha 2018:13). Jesus employed the non-medical therapy in administering healing to health conditions beyond medical science. Largely, the non-medical therapy is employed in cases where ailments are believed to possess demonic or malevolent origin and influence. Jesus in an instance indicates that "ought not this woman, being a daughter of Abraham whom, whom Satan has bound ... be loosed from this bond" Luke 13:16 NKJ. The Bible though presents many examples of applying non-medical therapy to proffering healing and liberation to victims under spiritual or satanic ailments; Jesus prescribes one fundamental approach, that's "in my name you shall cast out devils" Mark 16:17 NKJ. Hence, basically, spiritual healing or non-medical therapy employs exorcising the evil spirit behind the sickness in Jesus' name. Prayer with fasting, exercising of faith in scriptures, biblical counseling also applies. The ICGC 'solution centre' focuses on attending to people's non-medical illnesses though prayer in Jesus name. Many beneficiaries of this therapy have testified of experiencing relief, healing and well-being. Such candidates further go through some counseling period to restore any emotional and psychological imbalances created by their ailments, secondly the counseling instructs on how healing is sustained.

### **6.6.4 Institutional health-care financial support**

The ICGC also believes that many human health conditions and sicknesses require medical therapy for healing, so though yet to established hospital facilities as Manna Mission International (MMI)

and Lighthouse Chapel International (LCI); have made healthcare contributions worth noting. These healthcare contributions are channeled at the ICGC corporate level through the Church's NGO, the Central Aid and at the local level through local ICGC Assemblies; to address health-care issues. The Central Aid apart from individual health-care financial support; has since the year 2003, administered "Health Institutional financial support" to both state and private healthcare provider institutions; for the public good. Some of the state hospitals supported include "Princess Marie Louise Children's Hospital" in Accra and the "Korle-Bu Teaching hospital". For instance, Central Aid has financially supported "Princess Marie Louise Children's Hospital, in Accra", in the treatment of a number "of children's" health cases. Institutional financial support to the "Korle-Bu Teaching hospital" has gone to the Heart foundation, Plastic surgery department, Mamocare Ghana at breast cancer unit, and the children's cancer unit (Rockson 2018). Pastor Otabil affirmed this information that "currently, we are probably the largest private donor to the children's cancer units of the Korle-Bu teaching hospital" (justiceghana.com 2012).

#### **6.6.5 Local Assembly community medical outreach**

The ICGC local Assemblies organize medical outreaches for the public at their community levels. The program offers free health screening and medication to the public, referring participants with major medical cases to the hospitals. This charity medical outreach employs the voluntary services of health professionals or medical practitioners (like medical doctors, pharmacists, midwives, nurses, laboratory technicians) who are members of ICGC. While the Christ Temple conducts membership blood donation campaigns to replenish the Korle-Bu hospital blood banks quarterly, implying four (4) occasions yearly towards the national course of saving lives in medical emergency. Other local ICGC Assemblies, apart from membership blood donations done to replenish their local community local hospitals, also present material and financial donations. Frequently, local Assemblies create groups among their membership to visit sick congregation members, pray for the sick with manifestation of spiritual gifts (Rockson 2018). The above shows the ICGC commitments toward impactful contribution to health care enhancement of congregants and society's marginalized. It was further demonstrated that these health-care supports also resonates with "SDG 3: Good health and well-being".

## **6.7 ICGC EFFORTS TOWARDS SDG 6: CLEAN WATER AND SANITATION**

“Goal 6”: “Is to ensure availability and sustainable management of water and sanitation for all”. The UN literature on “clean water and sanitation” proposes efficient administration of “water and sanitation” as pre-requisite for the preservation of humans and buoyant “ecosystem” globally peradventure the human population hits “9.6 billion by 2050”. Though, global accessibility to drinking water has seen momentous up-scale from 76% to 91% for twenty-five years from 1990 to 2015 nonetheless more than 2.5 billion of the global population are without access to proper sanitation and water supply principally in developing countries. This situation threatens food, socio-economic development and health securities (ICLEI-SDG 2015).

The harmful effects of poor sanitation and asymmetrical water supply appear more severe in clustered and slum environments in cities. The situation usually escalates with increasing urban dwellers leading to water, air, food pollution and attendant health challenges. Such poor urban sanitations and health consequential inform modern city planners and builders to factor robustly adequate water and sanitation systems into the development of modern communities (ICLEI-SDG 2015).

### **6.7.1 The Necessity of SDG 6: clean water and sanitation in Ghana**

UN account indicates that though the provision of water, sanitation and hygiene are the right of all persons, nonetheless globally billions live without access to these fundamental social services. Proper water and sanitation remain paramount for achieving the SDGs in Ghana, since it affects not just good health but also socio-economic development as well. Again, sustainable oversight of the national water systems, beyond protecting the national water ecosystem further guaranties the sustainability of the food, pharmaceutical and energy industries and associated economic expansion. Despite the fact that Ghana achieved the MDG for access to improved water supply early, yet not on access to improved sanitation. Statistics today show that fewer than two (2) in five (5) Ghanaians drink clean water, two (2) out of every five (5) schools lack toilets and three (3) out of every five (5) schools are without water supplies (UNDP 2017). Again, Abrampah (2019) affirm that “15% of Ghanaians have access to safely managed sanitation”. This implies that 75% of the population is exposed to poorly managed sanitation. Most diseases and sicknesses are unsafe water and poor sanitation related, thus access to safe water and safely managed sanitation remain critical to good health. Government’s ban on illegal mining and enforcement of regulations on small-scale mining has not significantly reduced endangering our water bodies. Meanwhile as

private stakeholder entities like the ‘Zoom lion’ commits to “advocacy” and “waste management” activities, CSO like the ICGC also contributes modestly to meet safe water needs of some communities.

### **6.7.2 ICGC Contribution to rural community water and sanitation program**

The “SDG 6”; which aims to “ensure availability and sustainable management of water and sanitation for all” falls under ‘Central Aid’ diaconal community development project. The ICGC through the Central Aid engaged in the provision of portable drinking water for some deprived rural communities in GA West municipality. These communities through the activities of illegal small-scale miners, popularly called ‘galamseyers’ have large sections of the municipality’s water bodies, virtually destroyed endangering the sustainability of human ecology. Water borne diseases, including Buruli ulcers became endemic, causing health concerns to inhabitants. The situation also affected child education and socio-economic activities in those communities due to productive hours spent in search for clean water. Amidst the deplorable situation, the Central Aid in consultation with GA West municipality and community Water & Sanitation Agency agree on the peculiar need of the beneficiary community before embarking on the project. A total of twenty (20) mechanised boreholes with hand pumps were constructed to provide clean portable drinking water for nine (19) communities in that municipality of the Greater Accra region (Rockson 2018). These beneficiaries include: “Atoman, Kokoman, Aborborkodzi, Pobiman, Sapeiman, Onyaben, Ayikai Doblo Jeda, Achiaman, Atsiato, Ayawaso, Abiorman, Wozoammitekope, Kuntunse, Achiato No. 2, John Teye, Mieso, Magbo, Xedagbuikope and Aborkope ... The Ghana Health Service (GHS) lauded the projects because those communities were declared buruli ulcer endemic areas with frightening statistics of depreciating health conditions” (Tetty 2015: 306). Pastor Otabil confirms that “ICGC have provided portable water to people living in Buruli ulcer endemic area” (justiceghana.com 2012).

The above intervention contributes to sustainable development efforts of the municipality. Apart from improvement in health and well-being, education and economic activities have also received boost. While people now feel healthier than previously, resources saved from medical expenses are channelled into productive ventures. Women and children walk lesser to access clean water. By implication more students report early, spent quality time at school and have seen improvement in academic performance than previously done. Women also spend more productive time in economic activities now, than otherwise.

The provision of clean portable water comes with not just health, education but also economic benefits to the municipality. Hence, achievements in SDG 6; links with gains in, key references “SDGs 3: Good health and well-being”, “SDG: 4 Quality education” and “SDG 1: Ending Poverty”. These benefits contribute to the socio-economic improvement for the residents of the municipality.

## **6.8 ICGC AND EFFORTS TOWARDS SDG 16: PEACE, JUSTICE AND INCLUSIVE SOCIETY**

The “Goal 16”: “Is to promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels”. According to the UN, whereas there is appreciable reduction in international strife or war in precedent decades, there appear pervasive local terror-campaigns particularly in communities living with scarcity and poverty. This has escalated the internally displaced population in such countries and increase refugee flights to neighbouring countries above 15 million refugees, for instance in 2013. That notwithstanding, impediments to abrogating lasting solutions to these conflicts include; broken state institutions, bribery and corruption and unreliable justice systems (ICLEI-SDG 2015). Since these local insurrections usually possess local causal undertones, similarly local solutions of social justice, all-inclusive society, answerable and transparent political administrations, and peaceful co-existence communities are inevitable (ICLEI-SDG 2015).

### **6.8.1 The Necessity of SDG 16: Peace, justice and inclusiveness in Ghana**

The UN encourages that people (with different faith, ethnicity, gender or nationality) co-habit securely without fear of intimidation, violence or discrimination. Thus, the need for developing national and local institution to remain fair, accountable and transparent, seeking social justice for society’s poor and marginalized (UNDP 2017). Ghana as multi-ethno cultural and religious society suffers, when peaceful national cohesion is jeopardised through social injustice, conflicts and malfunctioned institutions. By implications the attainment of the SDGs in Ghana becomes hampered. Ghana remains committed in the pursuit of “peaceful, just and inclusive societies” both as a national priority and the realization SDG 16. Ghanaians naturally cherish their freedom as indicated in the national motto and coat of arms, “Freedom and Justice” since independence. Guided by the national motto Ghana remains one of the oases of peace in the sub-Saharan region; with inter religious, gender, ethnic, social class as an all-inclusive integrated society. The

proverbial “Ghanaian hospitality” makes foreigners feel at home. These notwithstanding, corporate Ghana relentlessly work towards deepening the existing national peace. Leadership, ranging from the traditional, religious, political and civil society organizations ceases every opportunity to lead the populace by example to deepen the national peace; through tolerance, forgiveness, reconciliation, sisterly co-existence and above all peace messages, notably during national electioneering campaigns. The ICGC as CSO contributes toward the realization of SDG 16 by promoting social justice, peaceful co-existence and societal inclusiveness.

### **6.8.2 ICGC efforts towards Social Justice**

The ICGC involvement Social justice issues cover advocacy on human rights, financial support human right oriented projects and social support for orphanage institution.

#### **6.8.2.1 Advocacy efforts on Human right issues**

The ICGC as CSO appear resonating with the view that employs not just religious but human right perspectives to societal challenges, locating special groups of persons whose rights are mistreated and abandoned in societal development schemes (UNDP, 2007). This perspective seeks to comprehend the rationale behind the dishonouring of the human right of these victims, for instance, emanating from prejudiced laws, socio-cultural norms and observations that pervades unfairness and even harm (UNDP 2007, GPPI 2016:10)

The ICGC and Central Aid advocacy engages the public on human issues that affect society both through the pulpit and solidarity support for other advocacy agency programmes. The leadership through pulpit ministry do occasionally make known the Church’s advocates positions on pertinent issues ranging from socio-cultural, socio-economic, education, health, politics and human rights. The ICGC though unaligned with any political party employs prayer and advocacy to seek redress to political issues affecting society, with the conviction that the attainment of a better, prosperous, sustainable development of Ghana needs the selfless contribution from all her citizens. Further, the Church’s theological position on major contemporal ethical issues has been made public as they occur. As CSO the ICGC through the pulpit raises both the religious community and national awareness for individuals to contribute their good views towards effecting positive social changes and above all exercise their civic rights, based on informed decisions to elect responsible leaders at the national and local community levels for sustainable development. Otabil advocates for

electorate to vote for political leadership that will address their “dreams and aspiration...beliefs and values...best interest of the nation” (Otabil 2012).

Beyond the pulpit, the ICGC demonstrates advocacy against human right abuses showing solidarity through moral and financial support to specialised Agencies in the forefront human activism. These Advocacy agencies engage leaderships of communities with cultural practices infringing on human rights and seemingly detrimental to sustainable community development to be abolished. This initiative though commenced associating with advocacy agencies involved in liberating young women from the Trokosi cultural practises in the Volta region of Ghana; the Central Aid still remain committed to such course in society (Rockson 2018).

#### **6.8.2.2 Social support for orphanage Institution**

The ICGC further demonstrates commitment not just for addressing people’s religious concerns but also social support to the vulnerable, marginalised and less privilege groups in human society. This holistic commitment answers David Bosch's enquiry whether "the rush into signs and wonders is, in reality, a flight away from justice for the poor and the oppressed" (Bosch 1988:23, Anderson 2004:239). Similarly, Charismatic-Pentecostals must not hind behind spirituality to the neglect of social justice to the community. Central Aid’s diaconal activity to society’s marginalized hangs on the Biblical injunctions to care for “the fatherless (orphans) and widows in their affliction” (James 1:27) exemplified by Jesus’ compassionate and loving ministry towards society’s underprivileged (John 5:2-9, John6:1-13). That further motivates the Women’s Ministry of ICGC – Precious Vessels of Virtue (PVV) to visit and make donation of food and sanitary supplies to orphanages in response to the Lord’s voice through the poor, “for I was hungered, and you gave me no meat, I was thirsty, and you gave me no drink...” (Matthew 25: 43).

The SDG 6; that partly ensures social justice for all, harmonizes with Central Aid marginalized community development programme. For instance, in pursuit of social justices for the less privileged in society like the Orphanages; Central Aid constructed one storey hostel infrastructure, named ‘Otabil house’ by the management of Osu Children’s home. The infrastructure, apart from fully furnished hostel and dining facility for boys, also consists of fully furnished computer facility for their educational programme and caretakers’ quarters for housing the orphanage’s caregivers (Rockson 2019). Tettey (2015: 305) further indicates that “ICGC invested an amount of Two Hundred Thousand Ceddis into the construction of the boy’s dormitory ... officially handed over to

the Department of Social Welfare”. Pastor Otabil confirms this account thus “we built a fully furnished dormitory for the Osu children’s home” (justiceghana.com 2012).

### **6.8.3 ICGC efforts towards promoting Peaceful Society**

According to Ossom-Batsa et al (2018: 117) “a peaceful environment is very important to the growth and development of every nation. Violence on the other hand impedes the growth of every economy and destroys infrastructure. Any effort aimed at promoting peace and harmony has the potential of building and enhancing economic growth and sustainable development. Religious violence has become a dangerous threat to both environmental and human survival in the West African sub-region as well as the entire human race”. This highlights the relevance of religious bodies commitment towards nurturing and safeguarding peaceful communities. Both ICGC clergy and laity consulted for the study largely believes that peace remains sine qua non for the existence and sustainable pursuit of ICGC mission in any geographical location. And therefore, the local assemblies exist in their communities to foster peaceful relationship between their members, families and their immediate communities through the promulgation of Christ’s gospel of peace and reconciliation. Secondly, the ICGC through gospel have brought peace to the non-religious community on the vertical order with their maker but the horizontal order with their fellows, families, business colleagues and the larger community regardless religious and ethnic differences. Pastor Otabil again affirms this peace-seeking culture of ICGC and himself as peace bridge builder. Otabil asserts that, “I have endeavored through my years of ministry to encourage all people. When I speak to encourage people, I speak from the core of my being. My messages speak to Christians of all shades, Muslims and large segment of people who belong to different belief systems. I have endeavored to be a bridge builder” (justiceghana.com 2012); of peace.

### **6.8.4 ICGC efforts towards Inclusive Society**

The ICGC exists and functions naturally as an inclusive community of people from various ethnic, cultural, and social backgrounds. This is possible due to belief in the biblical injunction that “in Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus” (Galatians 3:28). Arusha (2018: 12) further posits that “the good news of God’s reign is about the promise of the actualization of a just and inclusive world. Inclusivity fosters just relationships in the community of humanity and creation, with mutual acknowledgement of persons and creation, and mutual respect and sustenance of each one’s



sacred worth. It also facilitates each one's full participation in the life of the community". The acknowledgement of our common humanity, emanating from the same divine source should encourage humanity's all-inclusive co-existence in society (Genesis 1:26, Mark 13:31). And therefore, "discrimination on the basis of xenophobia, racism, classism, casteism, sexism, ableism, ageism or against people on any other grounds such as religion, sexual orientation, language, disability, incapacity, or having a medical condition such as being HIV-positive, is unacceptable in the sight of God" (Arusha 2018:12).

According to the UN, "poverty has many dimensions but its causes include ... social exclusion" (UNDP 2017). The ICGC also demonstrates her inclusivity through her social development policy. For instance; the Central Aid Scholarship scheme activities, from advertisement, selection, and awards of scholarships manifests transparency, non-discrimination and social inclusiveness. Beneficiaries, both male and female; come from diverse ethnic, cultural, religious, social backgrounds across Ghana and compete on equal terms. The awards which are purely based on merit, has the qualification criteria as, the show of financial need and an admission to SHS in Ghana (Rockson 2019). Pastor Otabil, confirms this inclusivity in the fight against poverty through educational scholarship thus, "the ICGC established an educational scholarship scheme to assist boys and girls through secondary school. Christians, Muslims, Hindus, and Traditionalists benefitted from this initiative. Most of the people we have helped are people who are where I used to be – orphans, deprived and distressed" (justiceghana.com 2012). This programme enforces the notion that the ICGC modestly contributes towards the attainment of SDG 16 in Ghana.

## **6.9 ICGC AND EFFORTS TOWARDS SDG 8: DECENT WORK AND ECONOMIC GROWTH**

"Goal 8": Is to "promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all"

While poverty demonstrates several magnitudes, its causes include insignificant work out-put and marginalized earnings or wages (UNDP 2017), it also true that a sustainable economy basically affects improvement on the generality of human life and well-being. Again, the UN statistics also indicate that in spite of the implementation of laudable efforts to augment varied "financial crises" joblessness multiplied globally from 170 million in the year 2007 to approximately 202 million persons five years after. Whereas reliable, descent-paid employments are pre-requisite to scaling poverty heddles, almost 2.2 billion people perpetually live under poverty margins of US\$2 daily.

The challenge for the achievement of the global development plan SDG Agenda 2030 remains generating the environment that inspires the individual and corporate initiatives towards developing sustained jobs and industries; resultant to sustainable economic expansion (ICLEI-SDG 2015).

Presently, urban centres produce approximately 80% of global Gross domestic products (GDP). Again, these industrial cities exist as the foremost reservoir of universal economic expansion and domestic economic manufacture and expenditure engagements, trade and financial transactions. Evidently, nations that registered the “highest per capita income” and consistent socio-economic advancement attained such feat first through urbanization whereas “low-income” nations remain primarily rural communities. By implication countries owe their economic wealth and development, to the processes of urbanization, and the innovative implementation of comprehensive, integrated economic strategy in urbanized centres (ICLEI-SDG 2015).

#### **6.9.1 The Necessity of SDG 8: Productive employment and Decent Work in Ghana**

The case of Ghana is not dissimilar to the situation in several developing countries where increased number of young adults’ engagement in steady and productive employment simultaneously reduces poverty rates towards eradication. Decent work guarantees, satisfy certain benchmarks including decent-paid jobs, devoid of gender disparity, but equity opportunity for all to contribute towards national development. A national budding educated youth demographics without existing job opportunities can create social unrest and insecurity. And therefore SDG 8, crafted to promote continual economic enlargement through the engagement of the productive national demographics in industrious and decent-paid works, possesses a relevant appeal (UNDP 2017). Statistics show that while in 2018, the unemployment rate in Ghana was at approximately 6.71% of the total work force; that of the youth unemployment rate in Ghana, according to International Labour Organization (ILO) estimates was at 13.7% (GSS 2019). However, Ghana statistical service estimates unemployment rate at 16.6%, graduate unemployment rate at 13.0% and non-college graduates at 24% (statsghana.gov 2019) this calls for concern. Ghana currently grapples with the challenged unemployed graduates yet to engage in meaningful economic activities, much more to earn descent wages. However, the ICGC contributes towards ensuring the attainment of SDG 8 in Ghana through her modest efforts towards “productive employment and decent work” in Ghana.

## **6.9.2 The ICGC efforts towards productive employment and decent work**

The study's findings show ICGC sustainable mission and development activities potentially effects both direct and indirect productive employment and decent work opportunities, to help practically address the issue of unemployment in society.

### **6.9.2.1 Direct productive employment and decent work**

The ICGC direct productive employments and decent works emanates from her sustainable mission activities and sustainable development activities. The direct employments and jobs relating to the Church mission engagements both on the national and local Church levels includes; those of clergy, church administrative and auxiliary staff, and also companies and individuals that execute mission projects and contracts. The ICGC general secretary asserts that “the church has employed over one thousand (1000) pastoral and administrative staff in Ghana alone as at January 2019” (Tettyey 2019), excluding employment for those companies, contactors and individuals who execute the church's mission projects. Again, direct employments and jobs involving sustainable development activities comprise; for instance, those at the Central University staff; Convocation, Administrative, and auxiliary staffs. The Central University had employed over three hundred and ninety-seven (397) people (myjoyonline.com 2018). These also exclude employments and jobs emanated from projects, contracts implement for the University. Besides, all these direct employments yield tax returns for the state, contributing towards national development.

The ICGC as direct employer endeavours to provide decent working conditions for staff. This includes ensuring work place safety, matching productivity with fair income, gender equity for all; promote creativity and innovation, occasional in-house training to enhance productivity and personal skill development, participation in health insurance and social security schemes towards pension. Currently, there exists a pilot ICGC start-up business capitals scheme for unemployed business-minded members to commence small scale businesses (Rockson 2018).

### **6.9.2.2 Indirect Employment**

Furthermore, the ICGC sustainable mission and development activities also activates indirect productive employments and decent work opportunities for the youth and communities closer to the church mission projects.

As discussed earlier, the ICGC sustainable mission employs the pulpit to empower and encourage adherents become pro-active entrepreneurs. Several self-initiated small-scale businesses were

created and continues to be created, taking the unemployed off the street to earn some income. Through mentorship, business, professional skill training and enhancement of standard practices some of these small businesses have grown to employ several other unemployed youth. The narrative is none different from graduates of the CU: The CU priority for youth employment and job creation informs the design, delivery and sensitization of academic and professional training to be responsive to labour market demands and sustainable developmental needs of the community. As stated earlier; research and critical thinking skill to solve problems, innovative ideas that generate new business products, working self-reliantly, entrepreneurial skills and hands-on practical work; all together facilitates high employability and job creation rate of CU products in the business community.

Indirect employments and jobs have been created, for instance; in Miotso by virtue of CU location in the community. Privately owned businesses have been established close to the University. Several restaurants and food vendors to meet catering needs, real estate developers have developed private hostel facilities to meet accommodation need, taxis and mini-bus transport systems from Tema city to CU routes, some health delivery facilities and banks have also established outlets in the CU community creating indirect jobs (Djangmah 2018).

ICGC has also been involved on pilot basis in generating and sustaining indirect jobs through financial supports for start-up small businesses, and some capital injection to sustain existing businesses needy of financial assistance. Currently, the Mission intends to advance operationalization from the pilot and conceptual level into a national programme with in-put and commitment from all ICGC Assemblies across the nation for the common good of all.

#### **6.10 ICGC FINANCING SOURCES FOR DEVELOPMENT PROJECTS AND SDGs**

The ICGC like any CSO require sustainable resources for the implementation of organizational objectives and those of the SDGs. While government rely on “national public sources (taxes, export & trade earnings), national private sources (taxes), international public sources (loans, grants between nations, official development assistance (ODA) and international private sources commercial loans and financial engineering on open market sources like treasury bills etc.)” (Schmidt-Traub & Sachs 2015: 22) for development programmes including the SDGs, the ICGC as CSO is not privileged with such resource avenues. Unlike the Historic mission churches (HMCs), the ICGC tradition has never relied on foreign mission funding for her social and development activities, including those aligned with some SDGs. Again, secular NGOs and some

faith-based organization (FBO) like World Vision International (WVI) are externally funded by international donor organizations, however, the ICGC and Central Aid development projects and activities are totally contingent on the Church's internal finances (Rockson 2018).

Schmidt-Traub & Sachs proposes a theory of “financing for Development” (FfD) which basically seeks to “create a framework in which long-term saving flows reliably to high-priority, long-term, sustainable investments” (Schmidt-Traub & Sachs 2015: 20). The ICGC, as shown in the previous chapter five (5) depend on the ‘indigenous church financial self-supportive concept’ to create the framework for financing development. Based on this framework the ICGC through internally generated financial resourcefulness do fund and sustain her organizational developmental projects, including related SDGs. In this framework, finances are raised from internal sources in organized manner, for sustained flow towards sustainable development objectives. Example, the “traditional sources of funding Central Aid includes, Central Aid Day contributions in last Sunday in August, Gold, Frankincense and Myrrh contributions on Christmas Eve day, and pledges from Central Aid Partners” yearly (ICGC Annual Report 2016: 43-45). Larbi (2001: 350) affirms the ‘Gold, Frankincense and Myrrh’ traditional source of funding. This scheduled policy donation provides the enabling environment for church members to contribute their resources without stress to the laudable course.

Since, the ICGC development programmes’ budgeted resources might initially not be fully available, identified priority areas receive systematic financial attention until the completion of projects. However, beyond the ‘indigenous church financial self-supportive concept’ and framework for financing development, other approaches for generating finances have not proved favourable; for instance, the church’s investments in the Banking sector.

### **6.11 IMPACT OF DEVELOPMENT IN THE ICGC IN GHANA IN PARTICIPANTS AND REFLECTIVE OF SELECTED SDGs AGENDA 2030**

Findings show that the ICGC human development impacted people’s lives positively. Thus impact assessments were done, employing the “evaluative” method to access enhancements made in peoples’ lives as prove of human development (Amartya Sen 2002; Fukuda-Parr 2003: 303). Meaning, the socio-economic status before and after participating in the ICGC development programme was assessed for improvement as prove of human development impact in these participants. Socio-economic well-being includes improvement in education, health, income and shelter (Colthrust 1985: 9, 83).

### **6.11.1 Impactful contributions of education to socio-economic well-being**

#### **6.11.1.1 Central Aid scholarships and socio-economic improvement**

Central Aid scholarships commencing from 1989/1990 academic year have awarded over four thousand (4,000) students to pursue secondary education in over 135 Senior High Schools (SHS) across the ten (10) regions of Ghana. The above statistics make Central Aid scholarships probably the single largest second cycle scholarship awarding scheme in Ghana besides the Ghana government scholarship; since other scholarship schemes appear largely limited to only their church denomination or their constituency. According to Rockson, several beneficiaries have proceeded to acquire college level education, skillful professional training and are currently employed contributing towards not just nation building but the development of their own and family socio-economic well-being (Rockson 2018). Three Central Aid Scholarship scheme beneficiary respondents, now in CU, claim experiencing family socio-economic improvement. They assert that though the acquisition of higher education enhances education status and opportunity for better paying jobs, beyond that, the scholarship scheme freed family limited financial resources for invest into gainful economic activities which eventually contributed toward enhanced family socio-economic well-being.

I think this laudable scholarship scheme helps to bridge the widening inequality gulf separating the rich and the poor, since higher education and specialized skill increases the employability chances and the earning power of society's marginalized.

#### **6.11.1.2 Central university education and socio-economic well-being**

The ICGC's desire to make impactful contribution to Africa and Ghana's sustainable development through University level human resource training remain work in progress. This resonates with "Charles Habib Malik, former president of the UN General Assembly", 1981 Pascal Lectures affirmation that "the University is a clear-cut fulcrum with which to move the world" (Cape Town 2010: 24-25).

Available data shows that between the years 2008 to 2016, the CU had successfully trained sixteen thousand two hundred and seventy-eight (16,278) (Etseh 2018). Accumulatively, between 2008 to 2019 the CU had trained twenty-one thousand five hundred and thirty-nine (21,539) graduates and post-graduates in various fields of academic disciplines (Central.edu 2019). These CU alumni are professionally functioning as; Accountants, Agro-business managers, Bankers, Finance managers, Marketers, Human resource managers, Business Administrators, Management consultants,

Economists, Environmental scientists, Communicators, Pharmacists, Architects, Civil engineers, Physician assistants, Nurses, Church administrators, Pastors, Family counselors, Christian educationists, Lecturers, Marketing and social research scientists. Others too are Business entrepreneurs, Politicians with various ministerial portfolios and Celebrities in the African movie industry.

Three CU alumni respondents affirm the university delivers academic programs that correspond with labour market demands, paying equal attention to theory, research and hands-on practical work to facilitate graduates' high employability rate. Two out of the three respondents claim acquisition of higher education enhanced work out-put and income; hence can afford better accommodation, higher tuition for their wards, and private vehicles, things previously considered unaffordable. The other, a young alumnus claim he just passed the Pharmacy council of Ghana license exams, and qualified as registered Pharmacist, very expectant in life.

The above submissions of improved education along better income and ability to afford personal choice of social services like accommodation, wards tuition and vehicle demonstrates improvement in their socio-economic status. A comparative analysis of their current status with the former non-specialized skills status, with limited economic capacity makes easier establishing correlation between higher education and socio-economic well-being. And that higher education and specialized skills at Central University or through Central Aid scholarship scheme increases opportunity for better income jobs, which positively affects social status and economic well-being.

#### **6.11.1.3 Pulpit advocacy for education and socio-economic well-being**

The ICGC Pulpit advocacy for higher and specialized education has brought socio-economic enhancement to young adults. The value placed on pursuance of higher education did not only influence the financially resourceful parents but also the less educated and less financially endowed parent's preference for bequeathing higher education than real estate property to their wards. According to a respondent who has trained both the nuclear and extended family wards acquire quality higher education, emphasized that, "that guarantees better future for the next generation than material possessions with ignorance". The motivation here appears ensuring sustainable eradication of poverty. However, the study discovered that financial resourcefulness and willingness of parents alone does not ultimately guarantee the acquisition of higher education and poverty eradication, if wards are unwilling. It takes influencing the mind-set of both parents and children to do so. Again, the pulpit, beyond influencing parents, further persuaded most less

privileged young adults with none or minimum education, to pursue higher education even to post-graduate levels. According to Michael Tettey, “until I came to ICGC I was just an ordinary teenage plumber with potential for further education but was persecuted as a Christian and without the needed help. However, the ICGC pulpit built my self-confidence and resolved to become what God created me to become” (Tettey 2019). He eventually achieved his academic aspirations to the PhD level. And that has improved his socio-economic status and well-being compared to his previous one.

Currently, many such educated young adults are engaged productively in the corporate business world, some functioning at managerial levels. Others too have become accomplished entrepreneurs, co-partners and directors of various business organizations and multi-lateral agencies in Ghana and beyond. Evidently, persons who two decades ago belonged to the lower socio-economic ladder have traversed into middle and even upper socio-economic class of the Ghanaian society; changing the poverty narratives of families. These findings seem resonating with Keister (2003) and Heaton, et al. (2009: 74) views that “a research in the United States has found that the groups with the most wealth are those with high levels of education and low fertility, contributing to larger wealth accumulation across the generations”.

Contrarily, it seems some vernacular centered Charismatic churches in Ghana, unlike the ICGC; focus the pulpit ministry more on prayer, prophesy and deliverance as means to socio-economic improvement than higher education and training as indicated by a non-ICGC pastor respondent. These churches attract audiences appearing uninterested in arduous intellectual engagement of biblical principles and attainment of higher education for addressing socio-economic and other pertinent challenges.

### **6.11.2 Impactful contribution of good health to socio-economic well-being**

Thus, ICGC pulpit health advocacy and health-care financial support to health Institutions has not just impacted positively on congregants’ health status but also demonstrates that the existence of correlation between people’s health conditions and socio-economic development remains imperative. According to Rockson, prior to Central Aid financial intervention at the “children’s cancer unit of the Korle-Bu Teaching hospital”, treatment at that unit did not achieve 100% treatment rate. Children cancer patients’ visitation for treatment reduced and, in some cases, even terminated due to unaffordability and poverty. But with Central Aid monthly financial support, the children cancer unit achieves 100% treatment rate. Meaning the hospital now has the financial



ability to sustain treatment for these patients monthly, hence all patients report regularly for full treatment. This program has been running for the past four years (Rockson 2018). The researcher though had no access to beneficiary patients' for interview, however officials (who claim unanimity), at the Princess Marie Louise Children's Hospital and Korle-Bu Teaching hospital's: Heart foundation, Plastic surgery department, Mamocare Ghana breast cancer unit, and the children's cancer unit; all testified that ICGC financial donations facilitates the treatment for these less privileged children and adult women patient with above mentioned cases. According to one health official, most of these women treated at the Mamocare Ghana breast cancer unit experience improvement in health and return to their socio-economic activities.

Beside health-care financial supports, other donations to health Institutions benefit the general public including members of ICGC. For instance, a lady saved during child birth through ICGC donated blood transfusion attests, that "during child birth, I needed an immediate blood transfusion and that was possible because of ICGC blood donations at the Korle-Bu blood bank, ICGC members have free access to blood when in need. Today am here working as head of the human resource department of this organization by God's grace" (Ntiamoah 2019).

Again, during the ICGC 2019 physical fitness health programme dubbed 'Life walk 2019', the General Overseer of the ICGC presented a cheque of GHC 200,000 to the Mental Health Authority in Accra on Saturday, 24<sup>th</sup> March 2019. The donation was made for the purchase of three electroconvulsive therapy (ECT) machines for the three main mental health hospitals in the country. Ghana Mental Health Authority data show the country loses nearly GHC 18.55 billion or \$3.39 billion to mental related cases annually. The intervention is laudable since over 41% of Ghanaians have some form of mental health issue (myjoyonline.com 2019).

Two adult participants of 'Life-walk 2019' contacted claim attaining physical fitness required for rigor of work, business and pursuit of new dreams and aspirations through walking, jogging and weekly physical exercises at the gymnasium. One of the two participants who admitted losing livelihood, economic opportunities and social alliances for poor health challenges however affirm making progress through the pulpit encouragement on healthy life-style changes, though with much difficulties. Further, these two persons agreed good health bear correlations with their socio-economic well-being, since current improved health status has increased their ability to socialize, engage in gainful economic activities and pursue life's aspirations.

Based on above premises, it's clear the ICGC sustainable development contributions to health-care also brings socio-economic enhancement to participants. Comparatively, but for improved health conditions some participants' socio-economic conditions may not have experienced any progression.

Relying on the above findings, I contend that Good health affects socio-economic well-being. While the absence of good health is detrimental to effective employment of specialized education and skills to earn deserved income to enjoy improved socialization and socio-economic well-being, the contrast remains true. The presence of sustained good health facilitates and sustains the satisfaction of socio-economic well-being. Quality health care for the younger generation also serves as the fundamental requirement for the pursuit of higher education and specialized skill towards poverty eradication and socio-economic well-being. Going by the adage that "sound mind in a sound body" implies a symbiotic relation between the mind's ability to function and the human body's physical condition. The above information further confirms the connection between good health and enhanced ability to enjoy better socio-economic life. And the ICGC health contribution programmes assist that reality.

### **6.11.3 Impactful contribution of income generation to socio-economic well-being**

Income, the amount of money earned from economic activities, relates to socio-economic well-being of people. It's a determinant and directly proportional to people's purchasing ability. And ICGC has contributed to people's income generation and socio-economic improvement.

#### **6.11.3.1 Pulpit contribution to socio-economic well-being**

The ICGC pulpit through biblical and success motivative principles contributes to the development of successful entrepreneurs and employees on the modern labor market. This observation accentuates the view that "the new adherent of the Pentecostal movement is transformed from an individual blocked by tradition and vices, to one conforming to the requirements of modern capitalism" (Koehrsen 2015: 10). Through behavioural changes, saving money and investment business minded adherents are developing several small and medium scale entrepreneurs and a few measuring to conglomerate business organizations. According to a respondent, apart from the ICGC biblical teachings on successful business principles, resource persons from the corporate business environment are engaged through regular seminars to equip the church business community on pertinent issues, best practices and improved business management principles. This

has helped produced and sharpened the business skills of several successful business men and women (Ntiamoah 2019). A position further affirmed by Bernice Martin and Koehrsen that churches with “middle class congregations teach business skills and encourage business networks in order to further the social position of their followers” (Martin 1995: 114 cited in Koehrsen 2015: 49–64).

These businesses employ several people; contributing to addressing the issue of poverty eradication, enhancing socio-economic well-being. The ICGC pulpit activity also harmonizes with Heaton, James & Oheneba-Sakyi (2009: 73-74) assertion that “in Ghana socioeconomic outcomes are shaped by the patterns of religious participation, the content of the religious message, and the linkages between religious groups and other social institutions”. However, the ICGC pulpit message differs in content. While, Heaton, et al. (2009: 74) “gospel of prosperity” emphasizes (Gifford 2004, Coleman 2000; Hackett 1995) views of “believing in Jesus, following his teachings, asking for his intervention, and giving liberal donations to the Church will lead to economic success”. The ICGC pulpit ministry apart from “believing in Jesus, following his teachings, asking for his intervention” also emphasizes employment of specialized skills and ethical living towards the achievement and sustainability of socio-economic success while coping with modernization challenges.

The narrative below demonstrates an impact of the pulpit ministry on individual job creation and socio-economic improvement. “A peasant lady farmer, with elementary education, through the application of pulpit teachings progressively expanded her farm to include cash crops, citrus, cocoa plantation, piggery, and fishery. She later, won the national best farmer award for Greater Accra region in 2016. Then, entered into Agro-processing business; canning and packaging her products for export unto the European market; became a philanthropist awarding scholarship to young people seeking higher education and provided affordable housing infrastructure for less privileged shear butter business associate in northern Ghana. In 2018 she was part of Ghana government-private business delegation to Japan, and made appearance on a Japanese Television talk-show about her experiences concerning empowering an African woman. Currently she remains committed to expanding her business occupation and Christian activities. This narrative about Miss Georgina Koomson, remains a typical case of several people without college education but through the impact of ICGC pulpit ministry have attained socio-economic well-being and also giving back to society’s marginalized” (Kissie 2018).

### **6.11.3.2 Contribution to direct income earning and socio-economic enhancement**

The ICGC organization contributes directly to the income earnings and socio-economic well-being of about one thousand four hundred (1400) employees, comprising over one thousand (1000) pastoral and church administrative staff and three hundred and ninety-seven (397) Central University (CU) staff (Tettey 2019, myjoyonline.com 2018). The above individuals connect to over one thousand four hundred (1400) individual and external families in the Ghanaian society dependent on their monthly income earned. That empowers such beneficiaries afford socio-economic amenities like (quality education, health care, choice of accommodation, food, clothing, holiday travels, savings for investment and general livelihood). Conversely, the absence of these monthly earned incomes may translate into destabilization of over one thousand four hundred (1400) individual marriages, homes, family and external families, with attendant social challenges in the Ghanaian society. Colthrust accentuates that “as unemployment increases, the family separation rate also increases, and when unemployment recedes, so does family separation” (Colthrust 1985:13).

I argue fundamentally on the above premise that the ICGC direct contribution to people’s monthly income earnings in the Ghanaian society, positively influences people’s economic and social well-being. Meaning, the church organization’s economic empowerment of individuals does not just help resolve and enhance standard of living but also guarantees the social cohesion, development of the family unit, reduction of social vices and youth delinquency.

The above findings highlight that while some church members are already earning income from the corporate business environment, self-employment others too are yet to earn income. Evidence also exist to show that the ICGC pulpit ministry and organization has contributed to the income earnings of several people and the socio-economic enhancement of families in Ghanaian communities.

### **6.11.4 Impactful pulpit advocacy for home acquisition and socio-economic well-being**

The ICGC pulpit inspires adult adherents to work towards better living standards reflective in members’ acquisition of descent homes. According to the UN Ghana is urbanizing rapidly with over 50% of its population living in urban areas (UNDP 2017). However, Ghana’s population growth rate of 2.5% per annum (GSS 2010) coupled with its fast-increasing urbanization

stimulates more demand for the provision of sufficient, befitting and equitable housing; as priority government policy. Currently, Ghana's urban cities, particularly Accra and Kumasi face housing deficit, poor quality housing, and exorbitant housing pricing, leading to emerging squatters and slums by the day. These slums experience poor sanitation, air and water pollutions, and poor utility services.

The ICGC pulpit, in the contributive attempt towards resolving the acute housing situation in Ghana, particularly the capital city, Accra, encourages adherents not to wait for the state; but engage self-initiated solutions to address the challenge. Adherents through savings and investments into the acquisition of cheaper pieces of land outskirts of the city, eventually become home owners. Currently, several adult congregants own their own homes located not just in established residential communities but also newly developing ones across Accra and other areas in Ghana.

The pulpit advocacy for individual initiatives and actions has helped transformed several church members' social status from being tenants and clustered slum dwellers into home owners in well-developed and developing residential area dwellers. Such well-planned communities seldom experience poor sanitation, air and water pollutions, and associated health issues with slum settlements. Middle-age home owners appear relieved off the stresses and worries associated with tenancy issues during middle and old ages. A respondent admits that "comparing my current status as home owner to those of my peers still living under tenancy status, with associated inconveniences and insecurities; evidences the occurrence of vast social change and peace of mind". This emotional relief further enhances socioeconomic wellness. Some respondents affirmed that relocation to such well-developed neighbourhoods also has associated social network and business opportunities, resultantly furthering their socio-economic development.

Premised on above findings, I argue that since well-ventilated descent homes located at well-planned, developed and developing communities with good sanitation promotes good health, and good health remains a factor of socio-economic development then living in descent homes also count for socio-economic development and well-being of people. Thus, I conclude that ICGC pulpit advocacy towards members' acquisition of descent homes positively impacts the socio-economic well-being of the Ghanaian society.

## **6.12 CONCLUSION**

This Chapter investigated the relationship between development in the ICGC and applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of selected SDGs Agenda 2030. In that process ICGC human development activities were relevantly reported in the context of global development paradigm relative to the selected SDGs discussed above. I have argued that ample evidence exists to show, some appreciable impact was made in participants' human development; improving socio-economic factors such as higher education and skillful professional training, employment and income, good health and chaste lifestyle, aspiration for descent accommodation and housing; has impactfully contributed towards the general human development and socio-economic well-being of participants. the study also showed correlation between improvement in socio-economic factors of higher education and specialized skills, occupation and income, health-care, residential type and improved socio-economic well-being. This has become imperative for these reasons:

First, to change the narrative both in public and the media, that African Charismatic churches like the ICGC are less concerned about contributing towards the human development of the congregant, negatively portrayed as “monetization of the faith”, using “adherent as means to an end” and therefore draw public attention for state regulation, taxation and even closure of some. I have argued that the modest impact of ICGC development activities appears to gradually change some of these negative perceptions about Charismatic churches. According to a respondent in an ICGC Central Aid beneficiary institution, “these days many Charismatic churches, particularly the ICGC remains consistent in her human development commitments, and so the notion of Charismatic churches using people as means to an end, or being inward looking and not involved in societal development is gradually changing”.

Secondly, I have also shown the existence of harmonious correlation between the concepts of *missio Dei*, diaconal, and SDGs Agenda 2030 paradigm and human development in the ICGC reflective of the following SDGs in Ghana; key references “Goal 1: End poverty”; “Goal 4: Quality education”, “Goal 3: Ensure healthy lives and well-being”, “Goal 6: water and sanitation”, “Goal 8: productive employment and decent work”, “Goal 16: peace, justice, inclusive institutions and societies”.

Thirdly, I have further argued that the ICGC diaconal and human development however, traverses into “sustainable development” activities through the pulpit ministry of shaping the Ghanaian ontology; making changes in belief systems and attitudes that impedes the sustainability of

development, while fostering those that promotes sustainable development. Again, improvement in adherents' lives show the ICGC prosperity message has enhanced individual initiatives towards poverty alleviation and socio-economic progress.

Religious leadership and policy makers are recommended to initiate human development programmes reflective to “sustainable development” in society through harnessing and galvanizing their constituents' human and material resourcefulness into relevant development projects while shaping public opinions and attitudes towards their sustainability.

In conclusion the chapter has demonstrated the existence of co-relation between development in the ICGC and applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of selected SDGs Agenda 2030.

The next chapter seven (7), of the study gives attention to the conclusion.

## CHAPTER SEVEN

### CONCLUSION

#### 7.1 INTRODUCTION

In this study “Mission and Development in the International Gospel Church in Ghana”, the researcher investigated the relationship between mission and development in the International Central Gospel Church (ICGC) in Ghana and applied sustainable approaches making impactful contributions. The study also examined whether these applied sustainable approaches reflect any mission and global development concepts. Based on inductive analysis of the qualitative data gathered on mission and development in the ICGC in Ghana, findings indicated that mission in the ICGC in Ghana occurred and was sustained in the context of the mission approaches the church employs. Findings were also reflective of selected twentieth (20<sup>th</sup>) century ecumenical movement mission model concepts, namely; three distinctive and yet mutually linked ecumenical mission concepts of the *missio Dei*, *missio ecclesiae* and Henry Venn’s “three-self” indigenous church mission principles. The ICGC mission approaches also brought spiritual benefits to adherents. Again, findings also show that the human development occurrences were reflective of selected SDGs Agenda 2030. The sustainability of the development activities emanated from the pulpit ministry’s dealing with cultural beliefs and attitudes that impedes the sustainability of human development while accentuating those that guarantee sustainability. It was also evident that the ICGC (human) development activities reflective of “sustainable development” resulted into socio-economic improvements in participants. Premised on the research results, the existence of a correlation between mission and development in the ICGC and applied sustainable approach making impactful contributions in Ghana was established.

This concluding chapter therefore proceeds with; the summary of the findings, made recommendations, highlight contributions and the conclusive statement.

#### 7.2 SUMMARY OF THE FINDINGS

This section of the Chapter presents the summary of the Study’s findings. These summary findings emanated from the sampled population responses to three research issues raised towards



addressing the research gap. These issues include; first, what factors precipitated the emergence of Charismatic churches in Ghana? Second, what is the relationship between the mission in the ICGC in Ghana and the adopted mission approach making impactful contributions? And third, what is the relationship between development in the ICGC to the applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of any development concept?

The findings to the question; what are the main factors that precipitated the emergence of Charismatic Churches in Ghana? yielded responses grouped into two thematic categories of “mission challenges” and “socio-economic difficulties”. The outcome achieved the study’s first objective by establishing that “mission and socio-economic difficulties” were the facilitating factor that drove the emergence of Charismatic churches. The mission challenges with historic mission Christianity then propelled some members of the mainline churches in quest for more spirituality, particularly the youth and non-Christians alike to dissociate from the old Christianity and to associate with the new Charismatic Christian movement, which later culminated into the present Charismatic churches. The “socio-economic crises” factor that emerged from the study’s findings associated with the precarious socio-economic exigencies of the era between the late 1970s and 1980s causing much suffering and poverty to people, particular the youth. In the attempt to seek remedy and divine succour, the youth and families flocked into charismatic Christian gatherings, pushing forth Charismatic churches into the limelight. Objective one’s finding concludes with the existence of connections between the mission and socio-economic challenges and the emergence and growth of Charismatic churches in Ghana.

The second question; what is the relationship between the mission in the ICGC in Ghana relative to adopted mission approach and impactful contributions? Results from findings relating to “sustainable mission approaches” were twofold: “God centered” and “members centered” approaches. The “God centered” approach which emanates from the church’s fundamental understanding of a divine mission and divine calling motivates the craving attitude of both the clergy and laity to seek regular divine fellowship and divine empowerment for prosecuting sustained mission all these years. Findings also associated with “members centered” approach are the inherent systems of “members centered propagation”, “members centered financial support”, “members centered governance” and “members centered theologizing”. This mission methodology encourages laity involvement in Gospel propagation and church planting, the laity

financing of local mission and projects including the sustenance of local Pastors, the laity participation in local church governance and decision making, and practical use of biblical texts to resolve contemporary issues. Evidentially, the “members centered” mission approach remains the multiplication and spread of the ICGC across the length and breadth of Ghana, with in-road into the Diasporean mission. Findings also signified some modest but impactful contribution of the ICGC mission on the national mission, particularly, the leadership role towards the emergence and spread of Charismatic Christianity and churches in Ghana, particularly establishing eight hundred and sixty-two (862) local churches by January 2019, within thirty-five years (35). The outcome of responses further indicate adherents experience of spiritual well-being in; moral transformation, spiritual formation, psychological and material benefits of spirituality. The study’s second objective was achieved based on the above results, thus conclusively affirming the existence of a correlation between mission in the ICGC to the applied sustainable mission approach making impactful contributions and reflective of mission concepts.

Thirdly, emergent from the question: What is the relationship between development in the ICGC to the applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of selected SDGs Agenda 2030? Findings indicated that development in the ICGC are human development based and attain sustainability through the pulpit address of hindrances to sustainability in Ghana. The study showed the human development focuses on assisting participants in the following areas; overcome poverty, attain quality and higher education, receive health-care and live healthy lifestyles, have clean water and sanitation, become productive entrepreneurs or gainfully employed and earn decent income, enjoy peace, social justice and inclusive society and finally live in descent housing and healthy environments. These findings evidently demonstrate that the ICGC development efforts reflect “sustainable development” align with the following; cited references SDGs, “Goal 1: Ending poverty”, “Goal 4: Quality education”, “Goal 3: Good health and well-being”, “Goal 6: Clean water and sanitation”, “Goal 16: Peaceful, just and inclusive societies” and “Goal 8: Decent work and economic growth”. The findings also affirmed that both members and non-members of the ICGC who participate in the ICGC development activities experience enhanced higher education and skills, establish their own private businesses, earning some income through employment, realize weight lost, improve health and physical fitness, and owning descent home. These results evidenced a modest but impactful socio-economic development for these participants. Again, improvement in participants’

lives particularly through individual initiatives towards poverty alleviation accentuates the relevance of the prosperity message. Gradually, the felt impact of these human development activities on participants is beginning to change some negative perceptions about Charismatic churches as using members as the means to an end. Findings further revealed that Charismatic churches that fail to project higher education and specialized skills as the means to attain socio-economic development have a substantial disadvantage, relying only on spirituality to achieve the same. Spirituality though relevant in the African context, however, needs to engage the informed mind and specialized skills in productivity in the natural world. This accounts for differences between income levels, better socio-economic status and improved human development. Relying on the above premised results, I conclude that findings related to the question above, have also achieved the study's third objective by establishing linkage between development in the ICGC in Ghana to the applied sustainable development approach making impactful contributions to human and socio-economic well-being, reflective of selected SDGs Agenda 2030.

The study's findings further indicted the occasional challenge of Development in the ICGC in Ghana in the area of adequate financing. It was discovered that even though members' financial contributions and the established fund raising mechanism allows for regular financial in-flows to internally support mission and development projects, however, expansion for mission and development activities raises proportional budget increments. This occasionally slows the church's targeted expansion rate for scheduled programmes. Meaning, development expansion progresses slowly proportionate to the rate of financial increment but returns to the targeted expansion rate and scheduled with improved financing.

### **7.3 RECOMMENDATION**

Further future study is recommended into some selected individual Christian initiatives in mission and development activities, outside church denominations, to investigate the impact of their work in the community and how they reflect specific sustainable development goals (SDGs) Agenda 2030.

For policy makers, Church mission boards and leadership, the study's findings may provide suggested guides to carve appropriate policies to replicate similar achievements elsewhere. The results of the study also serve as resource material for potential church planters seeking to prosecute sustainable mission and development activities in communities.

I recommend that churches challenged with the achievement of sustainable mission results take a second look at some findings of this study for implementation, leveraging on local resourcefulness to achieve national and Diasporean mission presence.

I further recommend for churches already pursuing some development programmes; that empower adherents attain improved living standards, to operate from a global development paradigm in their communities, contributing to achieving a global development for all humanity by aligning their objectives and efforts with selected SDGs Agenda 2030.

#### **7.4 CONTRIBUTION**

The research Case study area is the study's first contribution to knowledge. The conduction of the study on a Christian religious organization, narrowed down to an African Charismatic church in Ghana, and focusing specifically on the mission and development in the ICGC in Ghana, contributes specific knowledge to the field of missiology not just from the Christian, African Charismatic mission's perspective, but also from a particular Charismatic church (ICGC) perspective in the Ghanaian context. The study which appears the first on ICGC with regard to mission and development sustainability perspectives, if conducted in any other country may not completely yield the exact findings since its limited to this particular church and conducted in Ghana. This work appears to emerge as the first kind relative to Ghanaian Charismatic missiology in the above context and contributes unique knowledge to literature.

The second contribution to knowledge stems from the study addressing the existing Literature gap. "Pentecostalism: The eddies of Ghanaian Christianity" (Larbi 2001), "The Sprit-filled goes to School; Theological Education in African Pentecostalism" (Omenyo 2008), "A Study of the Social Ministry of Some Charismatic Churches In Ghana: A Case Study of the Provision of Educational and Healthcare Services by Four Selected Churches" (Eshun 2013) all dealt in varying degrees with social action of Charismatic churches, while "Pentecostalism and Development: Churches, NGOs and Social Change in Africa" (Freeman 2012), alludes to non-governmental organizations (NGOs) as the new developmental paradigm, focusing on religious (NGOs). The gap is: None of the above literature attempted to address the issue behind the majority of Charismatic churches inability to prosecute sustainable mission and development in their Church making the impactful contribution in Ghana, four decades after the emergence of the first charismatic church mission in 1979, relative to a global development paradigm. However, the study reports to have addressed this gap. By analyzing gathered research materials that explored mission and development in the

ICGC in Ghana, this Thesis has shown how through the “God centered” and “members centered” mission methodology; sustainable mission resultant to national presence and adherents’ spiritual improvement can be achieved. And that through the ICGC diaconal and development activities, participants’ human development and socio-economic well-being, reflective of selected SDGs Agenda 2030 is achievable.

The study’s third contribution to knowledge relates the study’s findings to confirm existing concepts in literature. The meaning for “sustainable mission” in the context of this study was achieved through both comparing findings with and extrapolation from the UN “sustainable development concept”, which is “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (undesa.org 2015). Based on the above I therefore define the concept of “sustainable mission” as “mission that meets the needs of the present without compromising the ability of future generations to meet their own mission needs”. By implication, it also relates to the employment of mission methodology, “that meets the needs of the present without compromising the ability of future generations to meet their own” mission aspirations. However, the study’s findings show that sustainability of the mission depended on “God centered” and “members centered” approaches. While the result of this mission methodology resonates with the above coined definition for “sustainable mission” nonetheless I argue that the actual reflection of “God centered” and “members centered” practice as a missiology methodology from this study’s perspective confirms the concepts of *missio Dei*, *missio ecclesiae* and Henry Venn’s “three-self” indigenous church principles, and a fourth principle of members theologizing. I argue therefore that the application of 20<sup>th</sup> century ecumenical mission concepts of *missio Dei*, *missio ecclesiae* and Henry Venn and Anderson Rufus’ “three-self” indigenous church mission principles relevantly ensure the execution of “sustainable mission” in Ghana in the 21<sup>st</sup> century of this new millennium.

Fourthly, based on the definition of “sustainable development concept”, which is “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (undesa.org 2015), I argue that by implication any development initiative linked with efforts removing hindrances to sustainability works to ensure sustainable development. In that vein, I therefore contend that the development in the ICGC in Ghana qualifies as the true reflection of a localized sustainable development agenda before its alignment with selected SDGs Agenda 2030 as complimenting the state’s efforts in the Ghanaian perspective.

Fifthly, the study contributes to knowledge by relating and reporting the findings on the ICGC human development activities in Ghana from the perspective of a current and trending global development paradigm, namely the “Sustainable Development Goals (SDGs) Agenda 2030” particularly to selected SDGs, key references Goal 1, Goal 4, Goal 3, Goal 6, Goal 16 and Goal 8. Further, this demonstrates not just Charismatic churches’ resourcefulness but also positive responsiveness to some trending global issues relevantly as civil society organization partners in the immediate community, national and global development; here in particular, making the modest contribution to the national achievement of the global SDG Agenda 2030.

The sixth contribution attempts to address some minor gap in literature by providing first-hand knowledge on aspects of factors that precipitated the emergence of Charismatic churches in Ghana. Literature references (Freeman 2012: 1-38, Bush 2010: 122, Logie and Woodroffe 1993: 43, Riddell 1992: 59, Simutanyi 1996: 827, Walton and Seddon 1994), have argued that socio-economic challenges existent in sub-Saharan Africa then, contributed to the emergence of Charismatic Churches. That argument appears to have been made from a generalized position. The study’s findings; however, extend the argument to include the negative effects of the socio-economic crises specifically on the youth, in addition to the youth’s reactions to then mission challenges that led to the emergence of Charismatic churches. The socio-economic effects on the youth produced large numbers of school dropouts, unemployed graduates, juvenile delinquencies, frustration and a hopeless future. These drove them to Christ. Charismatic churches emerged as largely youth Christian gatherings sticking to new-found faith and hope in Christ, addressing both spiritual and socio-economic challenges through the gospel. With ample free time, youthful exuberance, none marital commitments, they devotedly organized both their spiritual and human resourcefulness to promote these new Churches into the limelight.

## **7.5 CONCLUSION**

Finally, predicated on the above reflective discussions; including a summary indicating the fulfillment of all the study’s objectives and stated contributions to knowledge. I have arrived at an informed conclusion that, the study’s purpose has been accomplished; demonstrating the existence of a correlation between mission and development in the International Central Gospel Church (ICGC) in Ghana relating to applied sustainable mission and development approaches making impactful contributions to the Ghanaian mission, participants spiritual, human and socio-economic development relative to 20<sup>th</sup> century ecumenical mission concepts of *missio Dei*, *mission ecclesiae*

and Henry Venn's indigenous church mission principles, and selected SDGs Agenda 2030 respectively.

And that I contribute from findings that the "God centered" and "members centered" mission approach on one hand and the human development approach of; Pulpit ministry, Development (NGO), and Education on the other hand; are both the applied mission and development approaches the church under study employs.

I contribute from findings that the "God centered" and "members centered" mission approach works symbiotically. This approach draws divine resourcefulness from "God centeredness" and human resourcefulness from "members' centeredness" creating synthesis of divinity and humanity mission partnership resultant to achieving sustainable mission with impactful national spread. Secondly, I contribute that the human developments approach of; Development (NGO), and Education combines with the indispensable pulpit ministry's enlightenment of humans' intrinsic development ingenuity and eliminations of anti-development sustainability beliefs and cultural attitudes; occasions sustainable development. Finally, I contribute that the combination of above stated mission and development approaches describes sustainable mission and development concepts.

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## **INTERVIEWS**

Rev. Dr. Charles Aye-Addo, Former Resident Pastor of Holy Ghost Temple ICGC, Ouster, Massachusetts, U.S.A. Interviewed on Tuesday, 19<sup>th</sup> March 2019 at Akwuapem Hills residence, Ghana.

Rev. Dr. Fred Brako, Director of Daniel Institute, ICGC headquarters, Miotso, Central University Campus, Accra, Ghana and resident Pastor of ICGC Prampram. Interviewed on October 19, 2019

Rev. Dr. Michael Tettey, Deputy General Secretary of ICGC and Resident Pastor of Resurrection Temple ICGC Ashiaman. Interviewed on Friday, 1<sup>st</sup> March 2019

Rev. Dr. Priscilla Nana Nketia, Former Ag. Director of Daniel Institute, ICGC headquarters, Miotso, Central University Campus, Accra, Ghana: Interviewed on January 19, 2018

Rev. Dr. Seth Mensah Ablorh, Director of Manna Mission Hospital, Ledzokuku Krowor Municipality in Accra, Ghana, interviewed on Monday, 14<sup>th</sup> November 2017.

Bishop N. A. Tackie-Yarboi, Presiding Bishop, Victory Bible Church International. Interviewed on Thursday, 27<sup>th</sup> December, 2018 at the Church Head Office, Accra, Ghana

Rev. Charles Appah, Director of Church Development, ICGC headquarters, Miotso, Accra, Ghana: Interviewed at South Labadi estates, Accra, Ghana, on December 14, 2017.

Rev. Daniel Odoi-Sowah, Horeb Area Supervising Minister of ICGC and Resident Pastor of Horeb Temple ICGC Weija, Accra. Interview on Thursday, 20<sup>th</sup> December, 2018.

Rev. Edward Kissie, Tema District Supervising Minister of ICGC and Resident Pastor of Miracle Temple ICGC Tema, Greater Accra. Interviewed on Wednesday, 12<sup>th</sup> December, 2018

Rev. Ernest Manful, Kasoa Area Supervising Minister of ICGC and Resident Pastor of Transformational Temple ICGC, Kasoa. Interviewed on Tuesday, 4<sup>th</sup> December, 2018

Rev. Jonathan Djangmah, Head – Centre for International Relations and Programmes (CIRP), Central University, Miotso. Interviewed on Thursday, 8<sup>th</sup> March 2018

Rev. Lewis Fiadzo, Northern Ghana Regional Overseer, ICGC, and Resident Pastor of Kingdom Temple ICGC, Tamale. Interviewed Friday, 17<sup>th</sup> June, 2019

Dr. Mensah Abrampah, Director General of National Development Planning Commission (NDPC), Accra, interviewed on 22<sup>nd</sup> November 2019, by Rev. Dr. Kwabena Opuni-Frimpong on GTV, Accra, Ghana.

Clement Adjei-Brown, Director of Central Education Foundation, at the International Central Gospel Church headquarters, Miotso, Central University Campus, Greater Accra Region. Ghana, interviewed on 19<sup>th</sup> January 2018.

Elvis Apo, official of 'Body Temple', Christ Temple premises, Accra, interviewed on 1<sup>st</sup> October 2019.

Minister Albert Rockson, Executive Director of Central Aid Secretariat, at the International Central Gospel Church headquarters, Miotso, Central University Campus, Greater Accra Region. Ghana, interviewed on 7<sup>th</sup> & 19<sup>th</sup> January 2018.

Mrs. Stella Etseh, head of Academic Directorate, Central University, Miotso, Interviewed on Thursday, 8<sup>th</sup> March 2018

Mrs. Debora Amartey, deputy director of Administration, Manna Mission Hospital Ledzokuku Krowor Municipality in Accra, Ghana, interviewed on Monday, 14<sup>th</sup> November 2017

Theodora Ntiamoah, head of Human Resource, Human Capital Department, Price Water House (PWH) Accra, interviewed, 28<sup>th</sup> October 2019.

